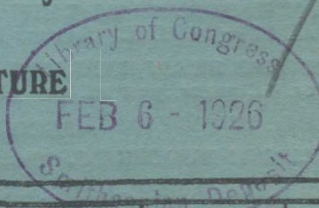


THE OCCULT REVIEW

Contents

- NOTES OF THE MONTH By the Editor
The Cosmic Fire
- REINCARNATION : SOME VIEWS FROM
THE OTHER SIDE
By William G. Gates
- AFTER-DEATH STATES: OR, THE PSYCHIC
MESSAGES FROM OSCAR WILDE
By Marie Russak Hotchener
- A CURIOUS EPISODE By E. B. Gibbes
- THE GHOSTLY VISITOR
By Frederick Streeter
- DOORS By J. M. Stuart-Young
- AN OCCULT WORLD
By Bart Kennedy
- THE MAGIC BRIDLE By W. N. Neill
- CORRESPONDENCE
- PERIODICAL LITERATURE
- REVIEWS



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George Sheringham 1907.

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.

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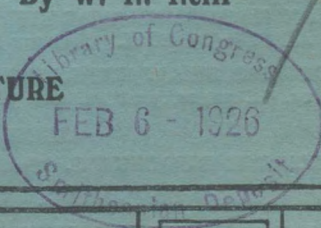
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"Nullius addictus jurare in verba magistri"

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VOL. XLII

OCTOBER 1950

No. 4

NOTES OF THE MONTH

A STRONGER kinship than is at first apparent unites the poet and the seer. The eye of the seer penetrates to the heart of things and reads their inner spiritual significance. From Buddha, the Enlightened, to Boehme, the Illuminated, the same message is sounded forth—that the visible is the unreal; that the unseen is the real. The poets, too, unless they are merely rhymesters, instinctively sense the life beyond the form, the inner reality behind the outward semblance, whether their vision be tinged with the calm mysticism of Wordsworth, or the extravagant

phantasies of Blake. The poet with his metaphors and figurative allusions often unconsciously gives utterance to this truth. It is no mere poetical conception to speak of "the heart aflame" or "the fires of life." We live in a world of symbols, and what is more symbolic in nature than fire? Fire has ever aroused the innate sense of worship in mankind. Its most significant expression, perhaps, is found in the religion of Zoroaster. "Fire is not an element, but a

divine thing," claims Madame Blavatsky in *The Secret Doctrine*. And again: "Fire is the most perfect and unadulterated reflection, in heaven as on earth, of the One Flame. It is life and death, the origin and end of every material thing." Every moment of man's physical existence is dependent on the fires of prana, the warmth of human vitality. Literally, and not merely figuratively, when the fires of life burn low, man is nearing the term of his earthly tenure.

Some of the most closely guarded secrets of practical occultism are bound up with the subject of fire—the serpent fire whereby the barriers between the physical and more subtle planes of consciousness are burnt away, and the consciousness of the yogi penetrates behind veil after veil of ever finer matter, until liberation from the web of Maya is achieved. So vast is the subject that a recent work by Mrs. Alice Bailey, entitled *A Treatise on Cosmic Fire*,* has attained to encyclopædic dimensions, no less than 1,300 pages in two bulky volumes being devoted to its study. It develops, in fact, into a complete system of cosmology. The authoress carefully refrains from

MRS.
BAILEY.

any "dogmatic claims or declarations as to the authoritative value of its source of inspiration. It should stand or fall solely on the basis of its own intrinsic worth, on the value of the suggestions made, and its power to foster the spiritual life and the intellectual apprehension of the reader. . . . If it is of no value, and has no basis in fact, it will disappear and die, and rightly so." It becomes fairly obvious, however, that the source of inspiration follows the line of teaching associated with the name of the late H. P. Blavatsky. References to *The Secret Doctrine* are abundant, and the present work may be taken as supplementing the information there given as to the nature of Fire in the macrocosm and microcosm, its various forms of manifestation, its effects upon the centres in the etheric vehicle, and its purificatory and destructive potencies respectively.

Undoubtedly much curiosity will be evinced as to what is to be learned of the nature of the serpent fire, the Kundalini; but here the inevitable note of warning is sounded. The allusions to practical methods are guarded in the extreme; and in my opinion rightly so. The critics, meanwhile, may smile complacently and cherish the belief that there is no secret to guard. Those who have travelled even a short distance on the path of yoga, however, begin to discover that information may be

* London: J. M. Watkins, 45s.; New York: Lucis Publishing Co., \$10.

conveyed by means other than the printed page or word of mouth, or even automatic writing. Should scientific curiosity impel the seeker to further practical knowledge, in spite of warnings, this may be found in a close study of Indian yogic literature. As a matter of fact, a quarterly periodical devoted specially to the investigation of yoga practice by modern laboratory methods is published at Kunjavana, Lonavla, Bombay, India, under the title of *Yoga Mimansa*. Colonel Fuller's work on *Yoga** also contains much information condensed into a small space in regard to the chakras, the mudras, pranayama, and other matters appertaining to the awakening of the Kundalini.

To quote from Mrs. Bailey's *Cosmic Fire* once more, "It is not the part of a coward, in these matters, to move with caution and care; it is the part of discretion. Let a man apply himself to a high life of altruism, to a discipline that will refine and bring his lower vehicles into subjection, and to a strenuous endeavour to purify and control his sheaths. When he has done this and has both raised and stabilized his vibration, he will find that the development and functioning of the centres (chakras) has pursued a parallel course, and that (apart from his active participation) the work has proceeded along the desired lines." In this manner "he fulfils the law, he puts himself in the right condition for training, fits himself for the ultimate application of the rod of initiation, and thus minimizes the danger that attends the awakening of the fire."

Mrs. Bailey, who is an Englishwoman by birth, and an American citizen by marriage, has been alluded to throughout the above notes as the author of *Cosmic Fire*, whereas strictly speaking she should be referred to as the transmitter. We have it on the authority of Mr. Foster Bailey that the actual author is a Thibetan, still in physical form, whose real identity, although known to Mrs. Bailey, is not disclosed, in deference to his wish that he should remain anonymous. No claim is made that he is an adept or mahatma, but rather a chela of one of the higher grades. Some four years ago Mrs. Bailey came in contact with the Thibetan, but having no interest in psychic phenomena, rather reluctantly consented to take down some clairaudiently dictated teaching, supplementing the information already available in Madame Blavatsky's *Secret Doctrine*. In course of time, as the recipient became accustomed to the work, the method of reception became purely tele-

* London: Rider & Co. Price 6s. net.

pathic. At times clairvoyant pictures of occult symbols or diagrams were projected on the etheric plane for study and examination as circumstances required. It appears that for the most part the additional Stanzas of Dzyan which are included in this work were brought through to waking consciousness after sleep, although the first impression of the reader is that the somewhat stilted English is the language of the Thibetan himself. It will be observed that on no occasion has reception been automatic in character, but rather of that higher order of psychism where the control of none of the vehicles is relinquished to an outside entity.

In this connection Mrs. Bailey draws attention to the desirability of a clearer recognition of the differences between the type of psychism usually associated with the séance room, and the type of psychism that may be developed through the diligent practice of occult meditation. They are as the poles asunder. In emphasizing this distinction I have no wish to disparage the splendid work that has been and is being accomplished by the trained medium in demonstrating the fact of human survival. As a matter of fact, the temporary surrender by the medium of the physical brain or nerves for the benefit of a bereaved inquirer, or for the help of some earth-bound and bewildered disembodied human being, is more unselfish in motive and renders better service to humanity than is the case with the practitioner of occult meditation, who may be actuated by no other motive than lust for power, or his own self-glorification. But the distinction remains. While the medium relinquishes control of his psychic organism to some outside influence, the occultist endeavours to bring his psychic and mental faculties more and more within his own control, until a thorough mastery is achieved of all the tendencies that stand between himself and those higher mental or even spiritual planes, to function consciously on which is the goal of his endeavour. And of all forms of meditation, there is surely none higher than that which aims at conscious realization of man's fundamental unity with the Divine. So close, at those lofty heights, is the essential link between the apparently separate units composing the human family, that the effect of any true spiritual achievement upon the whole of the race is of tremendous potency, although to the eye of flesh not obvious—and what is gained, is gained for all time.

Meanwhile, not all are ready to embark upon this high emprise, while the vast majority, swept helplessly along in the maelstrom

of physical life, and worn out by the endless struggle for existence in an age of fiercest competition, lose touch with the inner reality, and become blind even to their own light. Nothing but a positive assurance from the other side will suffice, under the circumstances, to restore to the shaken man confidence in his own intuition and higher self. I submit that herein lies the meaning of the present intensified outpouring of force along spiritualistic lines. The need is imperative that definite proof should be forthcoming of human survival after physical death, lest civilized mankind should lose faith utterly. Here it is that the medium serves the cause of the Guardians of humanity in their struggle against the Brothers of the Shadow.

The author of the *Treatise on Cosmic Fire* has much to say of an illuminative character with regard to this unseen work, and points out how every recruit to the Probationary Path facilitates the work of dissipating that gigantic thought-form, the product of the collective ignorance and selfishness of humankind throughout the ages, which, collectively considered, goes by the name of the Dweller on the Threshold. This "persistent vampire" which mankind has fed and strengthened for millions of years, is kept alive and vitalized by the evil desires, wicked intentions, and selfish purposes of each individual man, aided by the fostering care of those representatives of cosmic evil known collectively as the Brothers of the Shadow.

THE
DWELLER
ON THE
THRESHOLD.

One of the greatest impediments [says Mrs. Bailey] upon the Path of Return, and one for which man is distinctly responsible within occult limits, are those animated forms which he has produced ever since the middle of the Atlantean root race, when the mind factor began slowly to assume increasing importance. The selfishness, the sordid motives, the prompt response to evil impulses for which the human race has been distinguished, has brought about a condition of affairs unparalleled in the system. A gigantic thought-form hovers over the entire human family, built by men everywhere during the ages, energized by the insane desires and evil inclinations of all that is worst in man's nature, and kept alive by the promptings of his lower desires. This thought-form has to be broken up and dissipated by man himself during the latter part of this round before the conclusion of the cycle, and its dissipation will be one of the forces tending to the production of interplanetary pralaya. It is this piece of creative bungling, if so it may be called, which the Great Ones are occupied in destroying. Under the Law of Karma it has to be dissipated by those who have created it; the work of the Masters has to be carried on, therefore, indirectly, and must take the form of illuminating the sons of men in gradually increasing degree, so that they can see clearly this "Dweller" standing on the threshold of the new life. . . . Every time a son of man stands upon the Probationary Path, Their work is facilitated,

for it means that one small stream of life-energy is directed into new channels, and away from the old stream, which tends to vitalize and feed the evil form, and one more *conscious* assailant can be trained to co-operate in the work of destruction. Every time an initiate is admitted to the Lodge degrees, it means that a new and powerful agent is available for the bringing down of force from higher levels to aid in the work of disintegration. In the comprehension of these two methods of aggressive work (that of the aspirant and the initiative) will come much of vital interest to the careful student of analogy. Here lies the clue to the present problem of evil, and to the vitality of the hold which the matter aspect has on the spiritual.

There is also, of course, the individual aspect of the Dweller on the Threshold to be considered. Every aspirant is faced at the entrance to the Path by that vitalized entity which he has himself created and vitalized throughout the course of his incarnations, and which stands for the sum-total of all his base desires, evil motives, and sinful thoughts. For ages it has vampirized him, and when the hour strikes for its death and disintegration, the task that faces the neophyte is in most cases no light one. He may, however, derive consolation from the fact that this very work contributes its quota to the power available for use by the Brothers of Light.

In the large division of the work devoted to a consideration of *Thought and Five Elementals*, much further information is given with regard to practical magic. The claim is made that "the man who masters the esoteric significance of what is here said will take his place in the ranks of those entitled to call themselves 'Brothers of the White Magic.'" Fifteen Rules of Magic are given, with the reminder that they are necessarily of an esoteric nature, and that the terminology is in the nature of a blind, which, while perplexing to the student who is yet unready for the truth, carries a revelation to those who have the clue. Further, the Thibetan would have it understood that everything imparted in this connection has reference only to White Magic and the Solar Fire. The first six rules deal with the work of the occultist on the mental plane; a second group of rules conveys information as to the nature of work on the astral plane in connection with the balancing of the pairs of opposites and the achievement of equilibrium; while the third group has reference to the awakening and guidance of the Solar Fire through the actual physical centres and the brain. As hinted above, the practical methods of working with the Kundalini are never put in print. The serious aspirant, by the diligent observance of the rules of occult training, and the unremitting practice of meditation, at length becomes aware that he is attract-

ing attention on the inner planes, and when the time is ripe and those who watch perceive that the requisite knowledge may safely be imparted, it will be "brought through" into waking consciousness, either at the time of meditation, or on awakening from sleep.

Although the two types of magic, black and white, merge imperceptibly one into the other, the following distinction both in motive and method is made by the author of the work under consideration :—

The white magician has for motive that which will be of benefit to the group for whom he is expending his energy and time. The magician of the left hand path ever works *alone*, or if he at any time co-operates with others, it is with a hidden selfish purpose. The exponent of white magic interests himself in the work of constructive endeavour in order to co-operate in hierarchical plans, and to further the designs of the planetary Logos. The brother of darkness occupies himself with that which lies outside the plans of the hierarchy and with that which is not included in the purpose of the Lord of the planetary Ray.

Further, while the keynote of the work of the white magician is co-operation, individual purposes and ideas being subordinate to the great general scheme, the black magician usually brooks no superior, and is intensely individualistic, although he frequently makes use of blind and unconscious instruments. In his own turn, however, he is frequently victimized by powers of cosmic evil on higher levels than himself.

In discussing the conditions requisite for the safe pursuit of magic, it is urged to the point of insistence that the student stands in vital need of the strong protection of purity, not only purity of motive, but actual physical purity, the attainment of which in some cases may involve more than one life of strenuous effort in this direction. The quality of the etheric double, also, is a matter second only in importance to that of the purity of the physical body; while the need for emotional stability and mental poise is fairly obvious.

Neither the time at my disposal nor the space available will permit of my dealing further with this subject on the present occasion, and I must leave the consideration of Mrs. Bailey's work with the remark that it bears the impress of authentic occult doctrine.

A remarkable vindication of the science of astrology has just been brought to my notice in the horoscope of the late Captain G. H. Salmon, a map of whose nativity I have pleasure in reproducing on page 213.

As will be seen from the appended comments by the late Mr. Alfred J. Pearce, the well-known astrologer and Editor of *Zadkiel's Almanack*, Captain Salmon was brutally murdered by Arabs during his imprisonment in Mesopotamia.

THIS gallant young gentleman had the misfortune to be taken prisoner by the Arabs, at Kifri, Mesopotamia ; and was murdered in cold blood by them ! His parents were, apparently, interested in astrology, for his horoscope, which has been shown to me, was drawn some twenty years ago. The moment of his birth, at Hove, Brighton, was observed and recorded as 6^h 37^m a.m. of September 10, 1893. I have computed the horoscope carefully at the kind request of the Editor of THE OCCULT REVIEW. It is a striking proof of the truth of astrology, for at the moment of birth stated, the Sun, Moon (new moon), and Mars were lately risen together in close conjunction, and Mercury the ruler of the horoscope was seven degrees from Mars and nine degrees from the Sun and Moon, all four of those celestial bodies being in the *twelfth* division of the heavens, the house of captivity. Mars is ruler of the eighth the house of death (*Aries* 23° being on the cusp thereof). Captain Salmon had been married as recently as towards the end of the Great War, in 1918. He was murdered on August 29, 1920.

I have computed the arcs of primary directions operating in the nativity from 1919 to 1921. The arc for death is 26° 58' = August, 1920.

Sun parallel Saturn, zodiac, direct, 25°56' = August, 1919.

Ascendant parallel Moon, z., conversely, 25°59' = September, 1919.

Moon parallel Saturn, zodiac, direct, 26°39' = May, 1920.

Midheaven parallel Neptune, z., conversely, 27°54' } = August, 1921.

Mars parallel Saturn, zodiac, direct, 27°54' }

Five powerful and evil primary directions without one benefic direction fall due from August, 1919, to August, 1921. The third one would operate in full force from February to August, 1920.

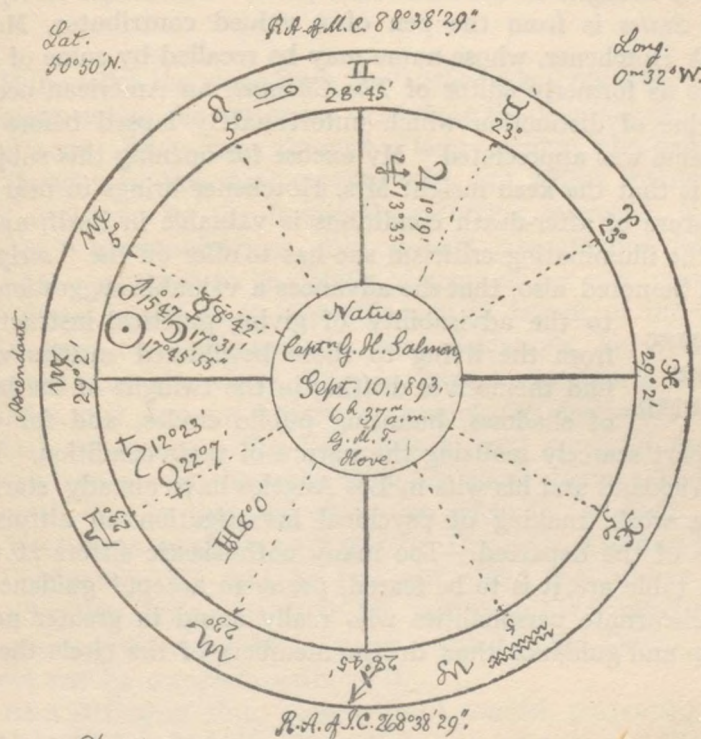
Had Captain Salmon's life been spared, he would have proved himself very ingenious and clever in either chemistry or some other practical or applied science, in peace time. His death, like many others' deaths, is a great loss to his country, and a tragedy to his loving parents and his widow.

At the twenty-sixth Solar revolution (Sept. 11, 1919, 1^h 46^m p.m.) Mercury was in the *eighth* mansion, in *Virgo* 4°, and in conjunction with Saturn.

As further evidence of the value of astrological prognostication, a friend of the murdered man, Mr. Arthur Bateman, contributes the following interesting facts :—

Some days after the murder, an amateur astrologer and barrister,

A.H.M., happened to call on me, and in showing him various figures in my collection, I purposely produced Captain Salmon's, with no name on it, and asked his opinion of it. He at once remarked: "That man will either be imprisoned or murdered some day, when evil transits and directions operate." I thereupon told him how true his judgment was.



- Declination.
- ☉ 4°50'43"N
 - ☾ 7°30'29"N
 - ♀ 9°58'30"N
 - ♁ 8°29'42"S
 - ♂ 6°33'54"N
 - ♃ 19°23'4"N
 - ♅ 2°48'48"E
 - ♁ 13°47'53"S
 - ♃ 20°55'28"N

- Phenomena.
- ☉♁♂♃♄♅♆♇♈♉♊♋♌♍♎♏♐♑♒♓
 - ♃♄♅♆♇♈♉♊♋♌♍♎♏♐♑♒♓
 - ♄♅♆♇♈♉♊♋♌♍♎♏♐♑♒♓
 - ♅♆♇♈♉♊♋♌♍♎♏♐♑♒♓
 - Ascendant Δ ♃; ☐ ♈♉.
 - M.C. Δ ♁; * ♄♅

As a matter of fact, on the actual day of the murder, the malefic planet Mars was passing over its own place at birth, i.e. Virgo 15°, which was also the place of the radical Sun and Moon.

The sceptic will find that he has to stretch the hypothesis of coincidence beyond all limits in order to explain away this

remarkable illustration of the working out of the rules of the venerable science of the stars.

It will be seen that in the present issue the much-discussed subject of the messages purporting to emanate from Oscar Wilde is brought to the front once more. The article on *After-Death States* is from the pen of a valued contributor, Marie Russak Hotchener, whose name may be recalled by some of my readers as formerly editor of *The Channel*, an American occult magazine of distinction which unfortunately lapsed before its real value was appreciated. My excuse for opening this subject again is that the keen insight Mrs. Hotchener brings to bear on the nature of after-death conditions is valuable in itself, apart from the illuminating criticism she has to offer on the "script." It will be noted, also, that she advances a valuable suggestion as

HELPING THE DEPARTED. to the advisability of giving practical instruction from the living to those bewildered entities who find themselves drifting in the twilight of the land of shadows, haunting public circles, and for the most part scarcely realizing the nature of their condition. Dr. Carl Wickland and his wife in Los Angeles have already started such a work, making of psychical investigation an altruistic service of the departed. Too many enthusiastic sitters at the séance table are, it is to be feared, prone to accept "guidance" from discarnate personalities who really stand in greater need of help and guidance than do the members of the circle themselves.

Many readers, I am sure, will be interested to learn that Dr. Annie Besant will be delivering a series of lectures at the Queen's Hall, Langham Place, on six consecutive Sunday evenings at 7 o'clock. Commencing with a survey of world conditions generally

DR. ANNIE BESANT'S LECTURES. in the first lecture on September 13, the series will be devoted subsequently to a consideration of the problems of Colour, Nationality, Education, Capital and Labour, and Government respectively.

Whatever may be our attitude towards the general policy or particular views of this veteran Theosophical lecturer, it must be admitted that she has no rival as a platform speaker, and it may safely be predicted that her addresses will offer much food for calm reflection on the part of her audience.

HARRY J. STRUTTON.

REINCAR NATION

SOME VIEWS FROM THE "OTHER SIDE"

BY WILLIAM G. GATES

FOR the following views from the "other side" upon the subject of reincarnation the writer can only claim the accuracy of a shorthand note. They came through a lady medium who had given no thought to the matter previously, but whose interest was first awakened by the frequently recurring references to it in "spirit" communications, and greatly strengthened later on by what purported to be details of some of her own past lives. The writer confesses to a predilection in favour of the theory which may have coloured the communications, but it will be observed that the views differ in important respects, and this modifies, if it does not entirely dispose of, the suggestion of subliminal resurgence. The lady was a very powerful medium, "spirit" people by the score using her vocal organs with almost as much ease as they did their own when in the flesh.

The first to speak about it was Dr. Durnford, a former Bishop of Chichester. He said he had not given the subject much consideration during his earth life, but since his passing he had become impressed by its necessity, realizing that Divine justice would not be complete without it.

At a sitting in May, 1920, a spirit control, purporting to be the late Father Ignatius, in reply to my question: "What are your views on reincarnation?" said: "I do not know and therefore cannot say whether, at some future time, we have to pass again into a physical body. At times I hope it may be true, because then, God willing, I may have the opportunity of preaching an altogether different doctrine, a more helpful and inspiring one, more full of love, tenderness and forgiveness, free from bigotry and creedalism, one that should unseal the fountain of life for all who are athirst."

A week later he came again and mentioned that when at Llanthony Abbey he had visions, some of which he did not disclose because he regarded them either as bad dreams or as opposed to his teaching. On one occasion he had a vision of himself as a young monk, and he and another monk were put to death for a serious crime against the Order to which they belonged. More

than that he could not tell except that he had an impression that the Monastery was at or near Hereford. He wondered whether this was a glimpse of a former life.

Upon inquiry I ascertained that Hereford first appears in history as the place where Bishop Putta settled in 676. Various monasteries and religious houses existed in the city and its suburbs previous to the Reformation, but most of them became extinct and their sites are occupied by other buildings.

When next Father Ignatius came, speaking under strong emotion, he said: "When last I spoke to you the question of reincarnation was discussed. To a certain extent I was in doubt whether it were true or not. I told you then of a vision I had had in my rooms at Llanthony Abbey, and you, in kindness, endeavoured to ascertain if anything had been discovered that would throw light upon my vision. I still think that what I told you really happened. I feel it and I have had a proof just lately that reincarnation is a fact. Within the last day or two I seemed to stand in an ancient church, and at my feet, on a flat stone in the chancel, I saw: 'James Parry, descendant of an ancient family. He was Prebendary of the church at Hereford and Rector of the church of Tedstone Delamere for 40 years'—there were other things on the slab which I will omit, not knowing that I deserved them—'He deceased on Sept. 12th 1671, at nearly 80 years of age.'

"On reading this the knowledge came to me that I was James Parry, of Tedstone Delamere, and now will you try to discover if such a stone exists? I *know* that I was that James Parry, that the house I lived in, the parsonage, was close to the church, and that it commanded a most magnificent view over several counties. And so, having this knowledge, I was anxious to come and impart it to you. I had doubts in my mind as to whether you were right or wrong in your belief of more than one physical life. You are right, my friend, we do return to the physical world, not once, but many times."

Accordingly I wrote to the present Rector of Tedstone Delamere, who courteously replied that he could find no trace of the inscription. The church, including the chancel, was restored in 1856, when the chancel floor was tiled, so that the stone referred to may have been broken up or buried. The church register dates from 1690, nearly 20 years after the date of the death of James Parry.

Following this I wrote to the Public Librarian at Hereford, thinking the church record there might contain the name we were

seeking, if ever there was such a Rector. A few days later I received the following reply :—

re Rev. James Parry.

DEAR SIR,—

“ All I can find respecting the above is as follows : ‘ John Dancumb in his “ Collections towards the History and Antiquities of the County of Hereford,” vol. 2, 1812, page 201 :—‘ Tedstone Delamere church. Within the communion rails is the following inscription : James Parry A.M. (descended from the ancient family of that name) Prebendary of Hereford, and Rector of this parish 40 years, died Sept. 23rd, 1671.’ ”

It will be observed that there is a slight discrepancy in the dates. Tedstone Delamere is a small town four miles north-east of Bromyard station, G.W.R., and eighteen miles north-north-east of Hereford. It is on the border of Worcestershire and about eight miles from the Shropshire border. It is possible, therefore, to obtain from an eminence a view over three counties. Neither the medium nor I had heard of the place until it was brought so strangely to our notice.

The next “ spirit ” visitor to mention the subject was the Rev. Peter Ellice, Rector of Knebworth from 1760 to 1788. In the course of a long and interesting address he said :—

“ If it be true that we have a second life on earth I shall look forward to it with dread, lest I again fall. Is it possible that we can come again without any knowledge how to do good, no light ahead, nothing to tell us what to do, what to avoid ? How can we prevent ourselves making the same mistakes, fit ourselves to fight again the battle of life ? Tell me, does this agree with your conception of a wise and loving Spirit of all-good ? Is it fair ? Is it just and right ? If it be true that we have to return I must try to resign myself to the inevitable, to take up my cross and bear it, but at present the thought to me is almost appalling, and I shrink from another earth experience. Should such be my fate, I most earnestly pray that my teaching will be very different from what it was when in the earth life I have been describing.”

The Rev. John Kemp, a Nonconformist minister known to me, who has been dead only a few years, made the following remarks on reincarnation in one of several manifestations through my mediumistic friend :—

“ With regard to the instruction concerning former lives, I

cannot altogether accept the statement that we return to earth. I am, however, bound to say that if true it solves many difficult problems, but I want evidence from those who can remember the experiences they had in former lives. I can quite appreciate the justice of having to come back to undo those things we ought never to have done, and to do those things we ought to have done, the things that are right and good and true."

The late Archdeacon Colley, who helped in the development of my lady medium, came many times to our little circle, and this is his contribution to the subject:—

"When on your side I was to some extent a believer in reincarnation, and therefore when I came over it was no great surprise to me to find that I had been incarnated many times and in all probability I shall return again and again to earth life. But it was with surprise that I found schools and even colleges for the special study of this subject. Those who attend these classes reap the benefit when they return to the physical world, as by penetrating into past lives they discover where they have failed, where they have sinned, and where and to whom reparation must be made. Although when they return to earth they do not remember particular events, they carry back impressions and these help to restrain them when they are tempted to repeat the mistakes of the past. Children who are born into the world with wonderful powers are those who have made the most of their opportunities on this side, and they become your great musicians, painters, sculptors, writers or poets as the case may be. Those who on this side show earnestness and diligence in the pursuit of knowledge will be amply rewarded in their next life on earth. I know that many who pass into our life cannot accept the fact of reincarnation, and I fear it will sadly impede their progress. If they are reincarnated without any clear knowledge of the process of life, they will have all their old lessons to learn over again, whereas returning to earth with this knowledge, innate as it were, they will go with minds prepared for further progress and enlightenment. I feel sorry for those bigoted people who deliberately waste their opportunities by refusing to study this great subject. But they must come to it, every one."

At a later sitting I said to the Archdeacon: "The strongest objection to reincarnation is that we cannot remember our former lives. How do you account for that?" He replied:—

"Would it not be a most remarkable thing if a child were born into the world with a full knowledge of all that life meant? When these lessons are thoroughly learned on this side it makes

things comparatively easier on returning to earth life. One may be tempted to commit a sin, but far away in the dim recesses of memory will arise the thought: 'If I do this I must suffer for it, and also cause others to suffer. No, I will not do it.' On the other hand, those who have not profited by the lessons give way to impressions and yield to temptation. The time they spend on this side is wasted, and it is true, as you have been told, that many of them are so blindly ignorant, so full of sin and the desire for sin, that they are reborn as criminals. The use made of the opportunities on this side largely determines what our next incarnation shall be, whether we shall fail or succeed. Some people, though very few, obtain faint glimpses of former lives."

"Must we all return to earth life?" I asked. He replied:

"I think we must all return until we reach a certain stage of spiritual attainment, after we have made atonement for sins committed and rectified the errors of the past. I believe we are then free, if we will, to remain on the spirit side of life and return no more into incarnation."

"What time elapses before a spirit is reincarnated?"

"There is no special time. Some cling to earth so much that they are not satisfied with the spirit side of life, and consequently seek reincarnation almost at once. These rapid rebirths are not good, as they take with them all the old evils, all the old failings, and with none of the lessons of life learned."

"Must reparation be made on earth?"

"Not necessarily, but as a rule you reincarnate with those whom you have injured. You are brought together in a most remarkable way, and thus have the opportunity to make amends for what you caused them to suffer in the past. Many people on making a new acquaintance have remarked: 'It seemed to me that I had to meet that individual, so that I might give him a helping hand.'"

Q. "Do we choose our own nation, family and sex?"

A. "As a rule we choose them ourselves. But we are impressed to make a certain choice, and having learned the wisdom of following impressions, we generally obey them. Also we hold séances on this side and receive advice from those on a higher plane. But we are not compelled to accept advice or obey impressions, though if we persist in spite of warnings, in returning to certain families, we find out, soon or late, that we have made a great mistake."

Q. "When infants die do they soon return to earth life?"

A. "As a rule, yes; in fact it often happens that a child dying in infancy is reincarnated into the same family again. And it not infrequently happens that the parents give the same name to the child, being impelled to do so, though they do not know why. There are, however, exceptions to the rule, and many children grow up to maturity in the spirit land."

Q. "How do you account for two children with totally different characters, temperaments and abilities being born in the same family?"

A. "That is easily accounted for. Of the spirits on our side seeking reincarnation, two may choose the same family though they may be utterly dissimilar in character, disposition and attainments. It does not follow that children born of the same parents should necessarily be alike in disposition."

Q. "Have you discovered and are you permitted to disclose any past incarnations of noted people of your time or those now on earth?"

A. "No, our teaching is confined to our own past incarnations."

Q. "Must we continue to be reborn until we have learned all the lessons of life?"

A. "Yes, we must."

Q. "What do you regard as the chiefest of these?"

A. "Forgetfulness of self. When selfishness is set aside and overcome, sin ceases. Every sin is due to the gratification of some selfish desire, therefore when self is forgotten one sins no more."

Another visitor to our Circle who had something to say on the subject was the Rev. Henry Ward Beecher, a famous American divine. In describing some of the conditions of spirit life, he said:—

"Some people have an idea that when we pass over the border we throw off all the desires of the flesh. That is not so. There are those who cling to those desires so tenaciously and so long that they are reincarnated before they have raised themselves above them; they are so depraved, so brutalized, that they return to earth before any spiritual progress has been made. While it is true, therefore, that some are born criminals, it is equally true that others are born with noble qualities, and their lives are purposely directed to good works. Many of these latter souls seek early reincarnation in order to help their fellows, and although they may carry no recollection of what has occurred on the spirit side of life, or of the purification they have under-

gone, they embody and express the lessons they have learned, the experiences they have gained. The people whom you see inspired with the desire to help others and to impart knowledge, are those who have made the most of their opportunities on this side. Thus their new lives are of benefit to themselves and those with whom they come in contact. Another reason why some desire early reincarnation is that they may accompany or rejoin those who are dear to them; for we do not lose our affections in this life, rather do we increase and strengthen them."

Asked if all souls came back into earth life, the communicator expressed his opinion that where there was a great desire to have done with the physical, the neglected lessons of life could be learned on the spirit side. "My present desire," he added, "is to remain on this side and not to return. Whether in time to come I may see the matter in a different light and wish to return to the place of my late sojourn, I cannot say. Some evil spirits reincarnate very quickly and it is bad for your world that it is so, as they carry back all their evil impulses. I presume the intense desire to return carries them back, just as the earnest aspiration to do better brings its own reward."

Asked if people always reincarnated in the same sex, he replied: "I am not quite clear about it; my impression is that a change of sex takes place only when there is a strong desire in that direction. It is not necessary that sex should be changed in order to learn the lessons of life."

A spirit purporting to be the late Robert Buchanan also favoured me with his views of life on the other side, in the course of which he remarked: "The ability to return to the earth plane was unknown to me, and you are aware what an important matter that is to us on the spirit side, how necessary it is that we should understand it, accept it, and prepare ourselves for our next incarnation on earth. As the result of the knowledge I am acquiring I shall be a very different writer from what I was in my last life on earth." After mentioning the names of some of the writers he had met on the other side, he added: "Lytton, you must know, is an old soul, otherwise he could not have possessed the knowledge which enabled him to write 'Zanoni' and 'A Strange Story.' Dickens is also an old soul."

A new Control who began by expressing some doubt whether it was right to inquire into the mysteries of the life beyond, referred to reincarnation in the following terms: "You have ideas on reincarnation, so have I. On our side of life special instruction is given to those who desire to penetrate into the reasons

why they suffered—in their estimation, unduly—when in earth life, why everything seemed to go wrong, why they or some one dear to them suffered greatly either in mind or body, why these afflictions should fall on persons who were apparently good, and kind, and just. People come over to this side of life full of these doubts and questions, and their desire for enlightenment leads them to the School where I am one of the lesser masters. We have acquired the knowledge ourselves and know that it is good for others that they should understand, because when they return to earth life they will be in a much better spiritual condition. We will say that a man or woman commits murder. It frequently happens that in the next life on earth the murderer or murderess may themselves be similarly treated, unless the injured one has made right use of the time on the spirit side and learned the lesson of forgiveness. The injurer also, who profits by the lessons he receives on this side, will, in the next life on earth, think no sacrifice too great in making reparation to the one he has injured. In returning to earth there may not be a distinct recollection of wrong done, but the impression is there, and with it an intense desire to make amends, even to the sacrifice of life itself. There is no such thing as chance, believe me. It is all the working out of our destiny, our own salvation. What we sow in one life we must reap in the next. It is as sure as heaven—the ultimate destination of every soul. There are very few, comparatively speaking, who return to earth life with any recollection of past incarnations, but some do go back with the knowledge they have acquired in spirit life. It is also true that few people on the earth plane give the idea of reincarnation a second thought. They say it is absurd, fanciful, impossible. Yet it seems to me that no clear thinking man or woman who gives the subject close attention can fail to realize its wisdom and its justice. It is the true explanation of many things otherwise difficult to understand.”

AFTER-DEATH STATES ; OR, THE PSYCHIC MESSAGES FROM OSCAR WILDE *

By MARIE RUSSAK HOTCHENER (formerly Editor,
"The Channel Magazine")

AS the various general opinions of the unique psychic messages from Oscar Wilde have been freely and frankly expressed during the past year, perhaps the time is now apposite to consider some of the more esoteric phases of the phenomena which have disclosed themselves as a result of considerable study, such as are connected with the manner of their reception, the interpretation of their meanings and the explanations which are contributed by the science of Occultism. To some students the mechanistic details of such phenomena are of all-absorbing interest, while to others the search for the pearls of wisdom that may be hidden in their depths is the more fascinating study. Each class may be equally sincere, and the results of their investigations are often helpful ; therefore it seems unwise for them to enter into acrimonious disputations over their differences of opinions. There are too many hidden elements, too many possibilities, too little experience in probing such elusive and complex phenomena, for anyone or any class to adjudge completely their authenticity. Every such psychic occurrence is an added opportunity for the study of the mysteries of life and death, and every added confirmation strengthens one's belief in the continuity of life. It is fortunate that Occultism sheds considerable light on the messages from Oscar Wilde, and helps to explain why the discarnate who claims to be that noted personage is in such an unfortunate condition ; why he is not better able to help himself ; and why the messages should confirm to them some of its most important teachings. "Survival" is a major premise in their philosophy, and is of supreme value in the moral character ; so we feel that the discussion of a number of pertinent occult elements in the messages may be useful.

* Published in the OCCULT REVIEW (Rider & Co., London), in Sept., Nov., Dec., 1923. Also in *Psychic Messages from Oscar Wilde*, by Hester Travers Smith (T. Werner Laurie, Ltd., London).

In regard to the genuineness of the communications attributed to him, it is the accurate descriptions of his condition and of his surroundings that is for many students the most confirmatory evidence ; if they were otherwise they would vitiate their own authenticity. There are many startlingly correct descriptions and experiences that even his fertile imagination could not invent accidentally. An entity must be, or have been, in the actual states and surroundings of a particular kind or realm as described by him, to delineate so perfectly in detail what may be seen or experienced by a person of the type of our subject in after-death life.

Not a few students have expressed themselves as greatly disturbed by the pathetic appeal of his tragic condition, and their fear-laden questions disclose minds that are gripped by apprehensive thoughts, and by emotions that seem to have paralysed their powers of reasonable intellection. Some are haunted by the cry : " Pity Oscar Wilde," and fear that every one who possesses serious delinquencies of character (and few do not) will, at death, be " flung off like so many shrivelled, living shells," and experience the " endless perspectives of pain " that seem to be the lot of our subject. If the details of his special case are analysed and understood in the light of occult knowledge, such fears on the part of students should disappear. They usually arise when there is but a surface knowledge of the " constitution " of man's inner nature, and of the factors which definitely condition his experiences here and hereafter. Such slight knowledge often rests on faith alone rather than on understanding. Faith is a sublime attribute when it confirms the imagination and leads the will to determine the path of wisdom ; still, of itself alone, it is only the beginning of the foundation for belief, and, as in the present cases, leaves students floundering in mental processes of fear, rather than secure in the knowledge of their being, and in the divine unalterable laws of a retributive justice.

Occultism teaches that there are three degrees of knowledge : opinion, science, and pure reason or intuition. The first is surface knowledge, and is gained from without, through channels of sense perception, the results being impressed on what is known as the " lower mind." The second form of knowledge is scientific, empiric, pedagogic, dialectic. The third transcends the lower reason and identifies the mind with the thing about which it desires knowledge, through the channels of the intuition. It is the latter knowledge that the student of the occult should strive to attain, using scientific investigation and study as a prerequisite.

Another fact in regard to the possession of knowledge should not be forgotten, especially in its relation to after-death life. Only such knowledge as a person has *become* through practical application and experience (knowledge definitely "alive" in consciousness), will he be able to recall after the death of the physical brain. No person will even feel himself immortal who does not know before death in what sense he *is* immortal, and what part he himself plays in the process of becoming immortal. He who does not possess some definite knowledge of after-death conditions, and of the differences between the higher and lower self, will, in some circumstances, remain in mental states of great confusion when the physical has dropped away. Oscar Wilde is one such. He does not know the difference between the real and the unreal experiences, or between his personality, individuality and spirituality. Let us review, very briefly indeed, some occult fundamentals that bear upon the questions we are considering, otherwise the messages of Oscar Wilde will be misunderstood.

SOME OCCULT FUNDAMENTALS

The world and man are fellow-pilgrims through long ages of involution and evolution. As the constituents of the world evolve, man unfolds the latent potentialities within him. The law of cause and effect operates unceasingly and unerringly, guiding to ever-increasing perfection the states and stages of progress of the man and the world in which he lives. Generally speaking, the world is composed of seven planes or locales of substance, energy and consciousness, varying in specific gravity from the most tenuous to the most solid. In order that man may develop in relation to the world, he is possessed of seven vehicles corresponding to those planes of the world where his involution and evolution take place. For the sake of clear thinking, let us not confuse the man with his vehicles, as this is often a stumbling-block in the path of the student. They are not one and the same, but are separated from the planes on which they both function, by differences of molecular motion only. Man himself is triune: a personality, an Ego and a Monad. On the innermost, most tenuous of the world locales, within the most tenuous part of his vehicles, rests the *Monad*, which is the seat of his spiritual consciousness; on the middlemost, less tenuous planes of the world, within the less tenuous of his vehicles, rests the *Ego*, which is the seat of his intellectual consciousness; on the three outermost planes of the world, within the three outer-

most of his vehicles, rests the *Personality*, which is the seat of his personal consciousness. In one sense they seem separated one from the other, but in another they are not. There is a differentiation by qualities, and the molecular constitution of the planes conditions the expression of these qualities ; but the most tenuous planes can interpenetrate the grosser and so the imagination can picture how close and interblended with the Personality, the Monad and Ego of a person can be, and they seem in practically the same spatial environment.

In the beginning of man's pilgrimage he is one with the universal world-consciousness, but he does not possess the powers of self-consciousness. These are latent within him, and through experience he gains them. When his pilgrimage is completed he has full self-consciousness, can remember all experiences and remain a separate entity while in unity with the Supreme Consciousness.

In our consideration of after-death states it is with the personality that we must principally deal. It is that part of our triune nature that experiences repeated incarnations until perfection is attained, such perfection as pertains to the *personal* qualities. The personality is composed of the actional, emotional and lower mental attributes, each with a septenary vehicle through which these attributes manifest. The physical or actional vehicle rests on the solid, liquid, gaseous, and four etheric planes ; the emotional on the seven next tenuous planes, and the mental on other planes more tenuous still. Let us now consider what happens when the physical vehicle is removed by death.

During physical life one's consciousness is focused predominantly on physical experiences. At the change called death nature proceeds to preserve the permanent elements of those experiences. This is accomplished through a process of synthesis, which regresses complex consequences or effects from molecular substances into a unit of condensed effects, in an atom of substance. It is called in occultism a permanent atom or a seed-atom, and is destined to be the source of a new physical body for the same personality in a future incarnation. Between lives this seed-atom rests on the atomic levels of the physical, sheltered within the Ego that has brooded over it during the experiences of the life just lived. This same process takes place at the death of the astral vehicle some time after the death of the physical, and then again for the lower mental vehicle at its death. These processes may take a longer or shorter period of time, depending

on the *intensity* of the experiences to be preserved. When it is completed there is nothing left on the planes of the personality but the "shells" of the former vehicles; these finally disintegrate. The Ego, with the permanent elements of the personality thus drawn into it by these depersonalizing processes, can now become subjective, while in turn synthesizing its own experiences, and after a time will once more brood over a new incarnation of the seed-atoms within itself.

Some students labour under the mistaken idea that the vehicle of the Ego and its consciousness are far removed from the personality after death. This is not correct; for the consciousness of the Ego can penetrate distances simply by a change in its state, not necessarily a change in place. Except in rare cases it does not communicate with the physical plane after death of the personality. There has not been much of its consciousness in the personality during its life (about as much as the little finger is to the whole hand) and there is less after death; but its connection with the personality is never completely severed so long as that part of itself has not completed its incarnations. The more perfect the personality, the more can the Ego consciousness express itself through it. With this understanding of man and his vehicles we can examine the Oscar Wilde messages.

THE MECHANISM OF THE COMMUNICATIONS

One writer referred to the "return to earth" of Oscar Wilde, and some students spoke of his "coming down" to communicate. They are under a wrong impression, and it would be more correct to say that the medium had "gone up" to where he is at present. It is, in fact, the medium's consciousness that has become extended to subtler planes and there connected with that of the discarnate. Perhaps it would help to a better comprehension of the phenomenon if the imagination pictures the consciousness of the medium extended as radio antennæ, and contacting the etheric waves of the messages of the discarnate, transmitting them to the hand, the ear, the ouija board, or other physical instrument for "loud-speaking" them. If a clairvoyant observed the discarnate, he might *appear* to occupy the same earth-plane as the medium, but he would not, could not, do so. Even in a materialization it is not his own physical substance that forms his body, but his consciousness "broadcasting" itself through a medium. Oscar Wilde said truly that he was a mere mind without a body.

IS OSCAR WILDE AN EARTHBOUND SPIRIT ?

In some cases, when death occurs to the physical body, the person does not go at once to the astral plane, the natural home of his emotional or astral vehicle. It happens when death comes at a premature time by any accidental cause, before the hour decreed by one's physical destiny before his birth, that he becomes "earthbound." Man has the power to destroy the solid, liquid and gaseous planes of his physical body (accidental circumstances also have it), but such power does not seem to control the dissolution of his etheric double, which functions on the four etheric planes just above the physical. This double seems mysteriously attached to the more tangible planes by the laws which govern the life cycle decreed before incarnation, and they control it until that cycle is fully completed; then only is it set free.

There are some students who believe that this happened to the entity known as Oscar Wilde, and some points in his messages tend to confirm their conclusions. His incarceration, dipsomania, and other abuses of his physical body, injured his health to such an extent that his death occurred many years too soon. If that is the case, only the three lower planes of his physical body are removed by death, and he is still only three planes removed from his former haunts. This would help to explain why his sensory memories are so vivid. Occultism teaches that each sense is septenary, and if we analyse the senses in the light of this illuminating truth, we shall see that each one of the senses functions *predominantly* on one of the seven planes of the physical body and only *secondarily* on the six other planes: solid, tactile; liquid, saporific; gaseous, olfactory, air or first ether, auditory; second ether, ocular; third ether, percipient; fourth ether, synthetical understanding or knowledge. This being true, then the three lower senses of our subject would be the most affected by the death of the lower planes of the physical body: When we examine his messages we find references to having been able to see, hear and smell, but not to touch and taste. Some of these experiences he must have enjoyed, of himself, without the aid of a medium, if we judge the text logically. A medium was not with him when he spent "many miserable hours, or maybe days, among the perfumes of the pharmacopœia" (olfactory). He was able "to recognize the rustle of leaves, or the soft lapping of water" (auditory). "The little light that has struggled fitfully all day to pierce the gloom, dies with the sodden day" (ocular). These faint sense perceptions, without the aid of a

medium, seem to confirm the conclusion that our subject is still in the etheric realm. Such sensory experiences would be impossible if he were in the astral plane, unless he had been psychically "bridged" when in life. If the solid and liquid channels of the senses are removed by death, and the gaseous too, to a certain extent, then the senses of touch and taste would be lost and that of smell too, partially. The other senses would be somewhat dimmed also, but less so, owing to the fact that they are dependent upon more subtle substance for their predominant expression. The etheric realm is not so bright as the physical, and the eye would recognize it as "twilight." Oscar Wilde says: "And yet it is the sober record of what is happening to thousands of those who linger near these scenes of earthly sorrow. . . . You must know that we are a sort of amphibian who have a foot in either world but belong properly to neither. We live in the twilight of existence." He does not here refer to the contact with the earth through a medium, as he says he *lives* in the "twilight of existence." When a discarnate is "earthbound" the vehicles and consciousness of the emotional and mental are conditioned also, and they will remain almost as vividly related to past events as the etheric double. Very different are the descriptions of the things he has contacted through the consciousness of the medium, and that have aroused his mind and emotions: "Through the eyes out of the dusky face of a Tamil girl I have looked on the fields of Ceylon, and through the eye of a wandering Kurd I have seen Ararat and the Yezedes, who worship both God and Satan and who love only snakes and peacocks." Again: "Once I saw the green waters of the Seine and the lights of Paris, through the vision of a little girl who clung weeping to her mother and wondered why. Ah! those precious moments of sight. They are like stars in my night. . . ." Since our subject describes the life near the earth in such troubled, despairing language, is it natural to think that he would stay in that realm if he were not forced to do so? Not at least for such a long, long time.

The subject of the continuity of sensory experience after death is one that has interested, puzzled, and even distressed many students. There is one phase especially that few of them understand. When a discarnate tries to communicate with the earth he feels the "pangs" of death. Oscar Wilde also refers to suffering them: "By some central mystery of existence Life's oldest pangs must accompany Life's newest creations." This can be more easily understood when we remember that every

experience in life whatsoever has made its indelible record in the personal consciousness. It becomes the subconscious "memory" within us, a sort of sepulchre of dead days. When a discarnate wishes to communicate, his consciousness retrogresses as it thinks of earth, and physical memories are contacted in a sequential manner. When it reaches the time of the moment of death, or separation of the physical, the consciousness repeats the full record of *all* the elements that were registered at that moment, actional, emotional and mental. If the death was accompanied by suffering there will be "pangs," unless a person understands the mechanism of consciousness and can direct and control it. As the consciousness of the medium is so closely united with that of the discarnate, and subjective to it, the pangs are often felt by the medium also, especially when in trance.

A careful study of Neurology and Psychology is most necessary for the serious student before he undertakes occult investigation of any kind; without it there can be little scientific knowledge to aid intuitive and reasonable interpretation. Any standard work on Neurology is recommended. For a comprehensive understanding of the subconscious process of consciousness, *The Unconscious*, by Dr. Morton Prince, of Boston, Massachusetts, is exceedingly valuable. None is more interesting than the experiments of Dr. H. Durville, a physician and scientist of Paris. He proved under test conditions, satisfactory also to many other scientists, some of whom experimented with him, that sensory experiences in a sleeping physical body transferred themselves to the etheric double; they were shown to be even more keen than in waking consciousness. The sense perceptions of the double were tested in many exceedingly interesting experiments, while all dangers from telepathy and other such factors were eliminated. Dr. Durville published a book some years ago, *Les Fantomes des Vivants*, and was given a prize by scientists in Paris as a reward for his valuable contribution to the subject of Psychology.

POST-MORTEM PICTURIZATION

At the moment of death, when the permanent record of the experiences of consciousness is being withdrawn from the physical body, through the agency of the "seed-atoms," the dying person sees the indelible picturization of all the events of his life in that record. If the discarnate's consciousness is later connected with that of a medium when he desires to communicate with the earth plane, in the retrogressive process of it he must again contact

the moment of that review, and again witness the scenes of the life just lived. Unless his consciousness is under his control he will, in all probability, confuse his own experiences with those of the medium, with whose mind he is so closely linked. Oscar Wilde describes this experience and is unable to understand it, or how to deal with it: "In sad, passionless procession, the scenes of our lives go by. It is like some strange mental mirage, some moving panorama in the blind night. And yet there is an arresting quality about it. These pictures are no idle shadows, waking dreams that we can put behind us if we will. They appear to be part of the very fabric of our renewing existence. We must attend to them as you must attend to hunger or sleep. They grip us like fire. They make us afraid. Presently other pictures come and go of things that are strange to us. They are the memories of the brain in which we are incarcerated." The significance of this experience should also grip the minds of those who read these messages of our subject. The reading of this record must occur to all at some time; and the occultist who understands the power of constructive mind processes can, through the power of will and creative consciousness, seize upon his pictures as they pass and superimpose more desirable elements where they may be lacking. This is all the more necessary when we remember that this record with all its elements, good and bad, is, as stated, to be synthesized, and is to be the source of our future predispositions when similar scenes occur at some distant future time, in another life. If corrective elements are thus introduced into the record they will stand us in good stead at that time and will act as "suggestion" for more desirable conduct. It is possible while still in life to resurrect from our subconsciousness any unworthy scene, and impose such corrective elements. Then when we are forced to review them after death they will not make us "afraid." And, too, having thus acquired the habit of corrective suggestion while still living, we shall continue it after death when we read the record, if there are any undesirable scenes which we have forgotten. It is regrettable that our subject did not possess the knowledge necessary for such work; for it requires considerable mental power and imagination to accomplish it, and he possessed an abundance of both. Alas, it is one thing to possess mental power and imagination, but quite another to have the knowledge to guide them into constructive processes *objectively*, instead of wallowing in æsthetic, fanciful memories *subjectively*. "The gift of imagination was the greatest gift the gods had given me on earth. . . . When I

first came to this place, and realized the terrible limitations under which I should have to live, and the utter impossibility of any return to the physical life I had known, I resolved to live by the imagination alone, to create new worlds for myself." And so he created many "antique heavens," "strange hells" and other useless pictures for pastime! We do not wonder that he asks for pity, nor is it withheld from him.

THE COMPLEX NATURE OF THE SOUL

The most pathetic cry of our subject is that which voices his desire to be reunited to his soul, especially as he is labouring under a false impression. He has the mistaken idea (as have so many others who do not understand the constitution of man) that the Ego or soul must go to some distant realm when the death of the physical body takes place, and that this leaves the personality alone in "outer darkness." He says: "The soul is no indivisible unity, no solitary shadow, seated in its house of sin. It is a thing highly complex, built up layer upon layer, shell within shell, even as the little brown bulb of the hyacinth that thrusts out green shoots from the darkness. Or again, the soul is like a wise lord who has many servants who are also his friends and sit at the same board with him and share his councils. The master is moved on to his destiny of glory or of dishonour, but his poor servants pass into a bondage that is worse than death." This is an erroneous impression. While it is true that after death the vehicles of the personality and the consciousness that has used them as channels are *conditioned* by a certain kind of bondage, it is not worse than death, and is only for a certain length of time. It endures while the permanent elements in the vehicles and consciousness are being synthesized and preserved in the "seed-atoms" and then they are indrawn to the "lord" or Ego. When the kernels of wheat are threshed out only the husk is left to decay; so it is with the husks of the "servants" of the soul or Ego. All that has shared in his councils as his friend is preserved in himself. Even during the time they are conditioned after death the soul can be as near as in life, and if we remember that the subtler planes interpenetrate the denser, we shall understand how this can be, and that Oscar Wilde may be as near his soul as when in life. However, he is wholly immersed in memories of the world as he knew it, in entertaining morbid speculations, in picturing imaginary scenes of many events and persons, and in sorrowing over the lost "wine of life." Are these the things that would tend to disclose the

nearness of the soul? Even his descriptions of the experiences with his soul places it in a secondary position to himself. Knowing the lofty nature of the soul or Ego, would it not be natural for our subject to feel separated from it? Living the life of the highest spiritual altruism is the sole power that can bring the soul into conscious union with the personality.

He tells us that it was only after his incarceration that he learned that there was a spiritual strength within him. Yet even this revelation, so he says, spent itself in indignation "which surging upwards in my spirit, became a fury, a possession. . . . I was a fallen god. . . . I had been condemned . . . by a spiteful, narrow crew. . . . I had a greater place in the world's scheme than they ever dreamed of." Psychologically speaking, such a complex of egotism would inhibit the expression of humility, reverence or spirituality. Then add to the egotism a well-developed complex of cynicism, and it is not difficult to understand why he naturally feels separated from his soul.

SÉANCES OF INSTRUCTION

As students we feel grateful to the mediums who have transcribed the Oscar Wilde messages; they are second to none in interest, and confirm very many of the teachings of Occultism about after-death states. Mediumship would cease to be so objectionable if all the messages received could be of like quality. It seems a pity that our subject could not have received some occult instruction from the mediums. While it is very interesting to question discarnates and to receive the reports of their condition, it would seem the part of wisdom to give them explanations of their problems and difficulties. In almost every communication from Oscar Wilde, one observes how much there is need for instruction to relieve his distress. We know of séances of instruction which are held for no other purpose, and are meeting with marked success. While we do not think that mediumship is other than dangerous, it is interesting to learn of the good results which have obtained with some friends who brave its dangers for the sake of instructing the dead. A number of cases of obsession have been relieved after the obsessing entity has been given occult instruction and made to realize the mistake of taking possession of another's consciousness. In the majority of the cases relieved, the obsession was accomplished by those ignorant of the wrong of such an act. Many other discarnates have expressed themselves as relieved from states of confusion and despair.

Oscar Wilde seems to know nothing of the reasons for his sad condition. He does not know why he is a mere mind without a body; why the pictures of the past haunt him; or that he has the power to reconstruct them to his advantage; or the constructive power of the imagination in relation to the permanent elements in his personality; or the difference between the personality, Ego and Monad, or of their septennary constitution; or the nature of his sensory experiences and their relation to the sevenfold planes of nature; or how to make his after-death experiences real and useful instead of the contrary; or how he could spend his time in much needed service in the world in which he is now living, instead of making imaginary pictures for pastime; or the many other things that would greatly ameliorate his present unhappy condition. Surely such instruction from the living would be an altruistic and practical response to his cry: "Pity Oscar Wilde!"

NOTE.—In the OCCULT REVIEW, November, 1923, a Mr. V——, brother of the medium who received the Oscar Wilde messages, edits some of them in a very interesting manner. However, we do not understand one of his opinions. He says: "We would suggest that the same evil soul-forces which encompassed his earthly ruin are responsible for this spiritual collapse." It is difficult to imagine how there can be a spiritual collapse in one who seemed so devoid of that quality, as he himself confesses, in spite of his literary genius. We are inclined to think that Mr. V.'s references to "evil soul-forces" and "spiritual collapse" may be misleading to students, unless he uses those terms with a different connotation than the occultist. The soul, as the latter understands it, has no evil forces *per se*. Evil forces in the personality can inhibit the expression of the soul or ego, but they are not "soul-forces." The inhibiting elements are usually insanity, abnormalcy and depravity, and the obscuration of soul-forces is in varying degrees. In insanity they remain as it were subjective, waiting the moment of a stabilized mentality to function once more. In cases of depravity, where vices are more or less uncontrolled, the occlusion of soul-forces is only partial until the person reforms. But in cases of persistent evil where the limit of depravity is reached with no hope of reform, there occurs a complete severance of the consanguinity between the personality and the Ego. The former is then lost and disintegrates.

In another part of Mr. V.'s review, he mentions that the idea of subordinate selves surviving the dissolution of the body is new. We refer him to the teachings of Madame Blavatsky in Vol. III of *The Theosophist*, Oct. to Sept., 1884, pp. 17, 157, 307, and also in *The Secret Doctrine* (see index), where he will find the matter fully explained.—M. R. H.

A CURIOUS EPISODE

By E. B. GIBBES

THE following account of a strange episode that occurred in connection with Mrs. Dowden (Travers Smith) and myself, may perhaps be of interest to your readers. I went to her house one evening in October, 1923, and by way of testing what influence had come with me, she took some foolscap paper and a pencil. Then closing her eyes she prepared herself for writing. I placed two or three fingers lightly on the back of her right hand. Immediately a curious communication was received in a sprawly writing. It ran as follows :

"Why have you kept me waiting. I have been waiting a long time to speak to you. You have my cloth, you must give it back to me. It should have been wrapped round my body." The allusion conveyed nothing to me at the time. We paused when the end of the page was reached to read the writing. Mrs. Dowden said she had a piece of cloth that had once been wrapped round a mummy. She produced this and placed it on the paper. Resting her hand on it a moment, she asked aloud if this were the cloth alluded to. Immediately her hand wrote, "No, no, that is not my cloth. It is another cloth. You have no right to it. You must make a big fire and burn it. It is mine, it should be ashes as I am and you will soon be." (This individual seemed a cheery companion. It subsequently transpired that the communication came from a member of the fair sex.) We read the page and resumed the conversation. I remarked that if this piece of cloth was not hers we did not know to what she referred. At once the hand wrote violently, "No, it is not hers ; it is YOURS." "Oh, mine," I replied ; "I can't think of what you are alluding to. Tell us where you come from." "CHINA." I repeated that I did not know anything about a piece of cloth, and asked her what it was like. She then described some material with a yellow gold background, which was much embroidered and almost covered with work. We stopped and read this second page and commenced a third. She wrote, "You must give it back." I replied that I could not do so as it was not in my possession. She continued to state that it was, and that I must make a fire and burn it, so that she and it would be

united. Here the telephone bell rang and we did not resume this experiment.

That evening on returning to my flat, into which I had recently moved, I recollected that I had a long piece of old Chinese embroidery answering the description in the script. I had had it about twenty years, and did not recollect whether I had brought it myself from the East or whether it had been given to me. A few days previously I had taken it out of its box and tried its effect on the piano. However, the colours did not harmonize in the room, and I put it away without another thought.

Mrs. Dowden came to my flat a few nights later. I decided I would get Johannes to tell me something, if possible, about this material. I placed it on my ouija board and Johannes wrote as follows: "This came from a country far over the sea, not a very hot place, rather high in the mountains, and I see people there making it. It is a long, long time before they finish it. Then I see it sold in an open place. It is sold to a very ugly woman, so ugly that she frightens people. She holds this up and examines it, and after a time she carries it away. It has passed out of her hands into the hands of another woman. She had left a very strong impression on it. She is a very evil person I am afraid, full of nasty habits, and she gives it to a younger woman who is not so disagreeable, but very much given to complaining and objecting to everything that meets her on her way through life. This thing has been used at a funeral as a decoration; it was not round the dead body, but has been over a coffin. The other woman had it for a long time. She was quite different, often ill; she too has passed on here and I think she is near us now. I feel she is coming; here she is." Mrs. Dowden then felt a different control. Her hand was pushed violently about the ouija board and the following communication was written at lightning speed. "I want my cloth, it is my mother's cloth. I want it; you must not have it. I used to put it round me; it should have been on my body." "Why do you bother about it now?" I asked. "It is an heirloom. It ought to have been on my coffin." I explained that now it was in good hands, that I would take great care of it, and tried to console her by remarking that it would eventually become dust. I told her that, as far as I was concerned, I had come by it honestly, that it had been bought and paid for and not stolen, and suggested she thought of something else. Mrs. Dowden's hand wrote in reply: "I know I have a lot to learn, but it is my cloth and you must burn it." I remarked that it seemed very silly to make so much fuss about a piece of material of its

kind, and assured her I would take good care of it. She replied : " You are a Christian, you do not understand. I will go, but I will watch."

This is the substance of the old dame's remarks. She has not been heard of since.

Now to what can we attribute this communication ? Is it an example of subconscious invention ? Or was the old lady's soul really stirred into its memories by the production of her cloth ? Did her spirit really speak to us ?

Had the first allusion to the old embroidery been made at my own place with the material on or near the table one might have attributed this to the invention, perhaps, of our subconscious minds. As it was, however, it came seemingly from nowhere at Mrs. Dowden's own house where there was no connection whatsoever, she never having seen or heard of this cloth ; and when I took it out I had never given a thought as to its hidden memories.

THE GHOSTLY VISITOR

By FREDERICK STREETER

I SHOULD like to make it perfectly plain that there is nothing fictitious in the remarkable story I am about to relate, and while I cannot pretend to know much about our strange visitor, I have no doubt in my own mind that he was a restless spirit suffering for some misdeed, and bound to the earth by a curious tie that we shall probably never understand in this world.

It is, I believe, another instance of a disembodied human being condemned to walk the earth until such time as the mysterious link which caused him to live in the middle spaces was snapped, leaving him free to enter the spiritual world, to which, in the ordinary course of nature, he belonged. I say "middle spaces," because it seems as if our charming but troubled visitor, who had probably been dead many years, had, during the period following his decease, in a sense lived neither in this life nor in the next. He was just a haunting spirit unable to fraternize with any of his fellows in the flesh or out of it. Living in the old cottage high up on the mountain side, he had probably for years been making vain efforts to attract the attention of some kindly, courageous person who would listen to his plea and carry out his request; release him from an intolerable servitude, and enable him to enter into the stream of evolution once more, and pass on to nobler states of being.

But all he seems to have succeeded in doing was to scare the entire neighbourhood and cause the cottage to become regarded as an accursed thing, to be shunned by all human creatures so that no one would live in it or near it. No Roman Catholic, aware of the reputation, would pass it without crossing himself as a safeguard against the restless, evil spirit that was supposed to hover about the place. I have even heard that a loudly professed atheist became the butt of the village at the foot of the mountain because he refused to spend a few hours of the evening within the precincts of the cottage. His religious scepticism did not appear to extend to haunting spirits!

I have often wondered what would have happened had we not moved into the cottage. Over sixty years have elapsed since that eventful day, eventful for us as well as for its ghostly occu-

pant. Would he have still been haunting that lonely spot, hopeless and forlorn? I will leave the reader to judge for himself after the full story has been told. For my own part, as one who shared in the strange events, I cannot believe other than that had not some one carried out his strange wish, he would still have haunted that cottage and that tree. The incident was really eventful for us, since it confirmed my dear mother in her powerful conviction that human beings survive death and can at times communicate with this world again. To me, then a child, it was a revelation that has never failed to be significant, and during a busy life, full of temptations, has helped to keep my feet more firmly in the path of duty, through the realization that life on this plane of existence is merely an episode in a greater drama; that we are children of a wider environment than is afforded by this world of time and space. The ethical implications of the case are clear enough not to require elaboration. Of this I am convinced: that virtue and vice carry their own reward and retribution, and in the course of nature we must pay the price of our wrongdoings, sometimes in such a way as to baffle even the imagination of a poet.

This haunter had evidently sinned in some terrible way. Perhaps murder and avarice had been his crimes, and he alone knew where he had hidden the instrument with which he had committed the foul deed and buried the proceeds for which he had stained his soul. If so, fate seems to have been against him by not permitting him to enjoy that for which he had slain a fellow mortal. Around the spot where he had hidden his ill-gotten gain and bloodstained weapon his remorseful soul lingered, unable to break away from those mysterious forces that appear to have bound him there. When we released him we seemed to share in the feeling of relief and exaltation that swept through him; and, surely, no thanks were more sincere than those which that liberated soul gave to my mother. Now to my story.

My father was a farm-labourer living in North Wales in the days when labourers were slaves, and farmers little tyrants and almost feudal lords. A good citizen, husband, and father, he had one fault, if fault it be: he was high-spirited and chafed sorely under injustice. It was owing to this that he lost his situation. For boldly resenting the unfairness of his employer, he was dismissed, and to be dismissed in those days in North Wales was a very serious thing. One farmer communicated the fact to another, and so the news went round, and no one in the district would employ the defaulter. There was, therefore, only one

thing for my father to do, and that was to migrate to some other part of the country in search of employment, which he found at last many miles away.

But having found a situation was only one of the difficulties overcome; another was to find a cottage in which to house his family. It was as difficult to do this in those days in these country districts as it is to-day in big cities. My father searched far and wide during the few hours each week that he had at his disposal, and at last found a small, half-ruined cottage situated well up the side of a mountain, and at least half a mile from the nearest village. There was, however, no alternative but to accept it, notwithstanding that it was far from the farm where he worked.

I well remember the day we moved into this dismal wreck of a house. Our few pieces of furniture were packed into a cart which with great difficulty my mother had succeeded in hiring, and with the younger children perched perilously on top of the load, my mother and I trudged sturdily mile after mile in single file behind the surly driver.

The evil reputation of the cottage was not made known to us until several hours after we were ensconced within it. It was a kindly, timorous, well-intentioned neighbour who brought the news, and expressed the opinion that the landlord was mortally wicked for not having told us the true state of affairs. The fact was the house was haunted, and no one could possibly live in it without suffering severely from the interfering ghost, and my mother would be well advised to leave the unfortunate place at once, especially as she had young children.

I shall always remember my long-suffering mother's brave smile as this troublesome news was imparted to her, for it must have come as a severe shock to her naturally superstitious Celtic nature. She was already weary beyond words through the long and trying trudge along the heavy country lanes, the querulousness of her equally tired children, and disappointment at the obvious disadvantages of her new home.

"Well, well," she said, smiling her thanks at her nervous informant, "I must put up with it; but I am not afraid of a ghost."

And so it eventually proved to be, for when the ghost came I do not think that my mother was in the least disturbed, for all his curious way of manifesting.

I remember how we fixed the beds and went to them tired out; and as my father, owing to the distance he had to walk from the farm, could not hope to reach home till late at night,

my mother retired as well. Then came the dog ! A big, fine, shaggy-looking creature with the most wonderful and sorrowful eyes I have ever seen. He appeared suddenly, as if out of the earth, and pausing for a moment, walked directly over to my mother's bed, and, resting his head upon the quilt, looked pathetically into her eyes. She just gazed back at him for a while, and then tenderly caressed his beautiful head, saying never a word. Then he vanished as mysteriously as he had appeared.

Young as I was, I knew there was something strange and unearthly about that animal. In some unaccountable way I realized that it was not really a dog ; but I said not a word to my mother about our visitor, and she never said a word to me. I do not think she even told father, neither did I. Then it came the second night, and again she caressed it in silence ; but when it came the third night she spoke. " If you are spirit in trouble," she said, " come to me in a proper form, and if I can help you I will."

I was not present when the spirit came next morning. My mother was scrubbing the kitchen floor when she heard a slight cough, and, looking up, saw a strange man standing by the fireplace, resting his arm on the mantelshelf.

" I have come in answer to your kind invitation last night," he said. " I am in great trouble and you can help to free me from a sad and miserable state. Will you do so ? "

" I will do all I can," replied my mother.

He was a tall, handsome man, past middle age, but not old dressed in a smoking cap and gown which reached to the floor ; a gentleman in appearance, speech, and manner. My mother often spoke of the look of intense anguish that showed on every line of his face and surrounded him like an aura. Somehow she knew he was a spirit in trouble who had " paid the price," and that she ought to help him.

Then came the part that appealed so strongly to my childish spirit of adventure, and which brought me actively into the little drama.

" I have some things hidden in the garden," continued the visitor, " that I want you to get for me and do with exactly them as I desire."

" If it is possible I will."

" It is quite possible and in no way wrong. Will you accept my word and promise to do exactly as I request ? "

He was so earnest, and so obviously truthful and intense, that my mother promised solemnly to carry out his instructions.

"Go to the big elm tree in the garden," said he, "and mark off one pace from the trunk in a direct line with the little gate opening into the field, and dig. About two feet below the surface you will find a hatchet and a black bag. The bag is untied. Do not look inside it but tie it up and take it to where the mountain stream widens into a pool, and there throw it into the middle. You may keep the hatchet in memory of the occasion and as a sign of the gratitude of a miserable soul. That is all."

At that moment I came running in, and he disappeared, so that I never saw him. But my mother and I went at once to the spot indicated. No words can express the feeling of intense excitement with which we went about our strange task. With childish faith I never doubted that we should find the objects, and my mother shared my confidence. We measured off the distance from the tree as instructed, and commenced to dig. About two feet below the surface the spade struck something hard and metallic, which proved to be an old murderous-looking axe, much corroded and eaten by the soil. A little lower we found the black bag with the top untied. Its contents were never known to us, for, in opposition to my childish appeals to look into it, my mother quietly tied it up carefully and carried it to the garden gate.

"We will go to the pool now," she said, and without speaking another word we walked solemnly to the mountain stream and followed its banks until we reached the pool. Here my mother flung the mysterious bag well into the middle, and we watched it sink. Later we learned that this part of the stream was so deep that the bottom had never been fathomed, and there, doubtless to this day, lies the bag with its secret.

The next morning, while my mother was busy with her household tasks, the stranger reappeared dressed as before, but looking much relieved.

"Thank you, madam," he said in his rich cultured tones, with a happy smile. "You have done me an invaluable service, and relieved an unhappy spirit from a bitter bondage. I shall ever be grateful to you, and will render you and your family any service in my power. Farewell!" And he vanished, to return no more.

My good mother was always happy to think that she had been able to help a "spirit in prison," as she called him, and I am proud to have shared in the deed. From that day nothing unusual or eerie ever happened in the cottage, which we grew to love, and in which we prospered; for from the time our strange

visitor took his departure good fortune befell my parents and their children. I have my opinion on the matter. It is that our spiritual visitor became our very good friend and endeavoured to repay us by helping the whole family whenever he could.

DOORS

(A SONNET)

By J. M. STUART-YOUNG

TWO things of grief most mortals have descried :
The gladsome child, with face of sweet believing
Who reaches home to find no dear receiving,
And vainly knocks and calls, unskill'd to hide
His sick numb fear, then turns on us a wide
Glance of despair, deep past our help's retrieving !
Or else the woman in a doorway grieving
With heavy sobs that will not be denied !

Closed doors ! Closed doors ! Wild tears and bitter sorrows
From unknown throngs add pain unto our pain,
And lend our hearts the heaviness of lead !
Not the cold silence of th' enshrouded Dead,
But—from Time's Corridor of Lost To-morrows—
Soft-shutting doors that ne'er will ope again !

AN OCCULT WORLD

By BART KENNEDY

WE are shadows moving in the midst of shadows. We move and pass through mysteries. We know not from whence we come or where we go. We are surrounded with lights and dimness and darkness. The thing we call real is in no way real in the sense we think it is. The world in which we live is merely the shadow of a shadow.

And we, hurrying ghosts, are passengers upon it as it goes with the sun on its infinite journey through the stars.

The real thing is the thing we do not see. The thing that is not real is the thing we see.

We are shadows shut up within ourselves. No one knows who or what we are. The man that we call wise knows no more of the big essential things than the man we call a fool. One is as wise or as foolish as the other.

Yes, our world is a world of mystery and vagueness. And still a world glorious, enchanting and magical. A world of wondrous flashing lights. Out from us is infinity. And within us is infinity. For we are of infinity. Though we are but shadows we are of the power that is behind. We are of the power that is God.

Ghosts living on a ghost world. We live on it for a while. And then we pass. Doubtless we go to some other shadow world. For we dissolve not. We live for ever. We are eternal voyagers. We have always lived, and always will live.

Death is only a prelude to a delightful change. But when I say this I do not mean to say that this life of earth is not also delightful. It is. It is a glorious and magical and beautiful life. A life of splendid shadows. The earth-life is beautiful in all its aspects. Circumstances do not affect it. To be conscious is to be at one with God. To be conscious means that you are of all things.

Even of the farthest stars. Consciousness—a glorious and supreme gift.

Our world of splendid shadows. Whither does it go with the shining sun?

Out, out to the stars. Yes, out to the stars. Out into

illimitable ways. Out into the further heavens. Out on a mighty and infinite voyaging.

How splendid it is to look out to the stars from our ghost-ship. These wonderful stars send out their light to us through profound reaches of space. We are out from them inconceivable distances and still we are, as it were, in touch with them. For us is the shining of their light through the profound stretches. These suns of the Afar. And think of the worlds that surround them. The worlds that carry life even as we carry life. The worlds that go forth with their suns out into unimaginable distances. Worlds that are of shadow even as our world is of shadow. And still worlds of intense glory.

How splendid it would be if we might travel out to these worlds. How splendid it would be if we could go forth and see their strange magnificences. How splendid to see the beings of these inconceivably far-away worlds. To go on and on from world to world. This would be a voyaging indeed. A voyaging that one is not given the power to express.

Pictures come to me of these worlds. I see vast, strange mountains. I see lights such as lights that are seen not on earth. I see splendid God-beings. I see strange and wondrous ships. I see great forests and great plains. I see beings of dread. I see splendid palaces. I hear the sound of music. Music that at times I have heard the like of here on earth.

This glorious passing from world to world. Well may it be that we actually experience this wondrous voyaging. Well may it be that when we pass through the Gate of Death we go forth to another world. The record of such voyaging may not trace itself upon our consciousness. Or if it do trace itself upon our consciousness, it may be that the tracing is dim. It may be that we know of it but in dreams.

I like to stand on this ghost ship of ours and look forth to the stars. I like to feel that I am travelling, a passenger going through infinite space. Of what matter is an ocean-voyage of earth when compared with this? It is nothing—a mere step.

Going through the light of the stars. Going through the inconceivable stretches of space. It brings wonder to the mind. How glorious is all this. How glorious to feel that you are at one with the God that is behind it all. You, but a shadow and a shade, standing on a shadow ship. You, whose consciousness makes you at one with all this.

How glorious is the shadow life that we live. How glorious

is the thing that we call real and the thing we call unreal. How glorious it is to know that both real and unreal are one.

You stand and wonder as you look forth to the shining stars. It surely must be that there are beings even as you are in the worlds that swing around them. There are men there even as there are men here.

I know it.

As you look forth into the Vastness there comes to you a feeling of power. There comes to you a great spiritual power and strength. You are no more than a man, and still you are at one with this vast Scheme of things. Only a man, only a shade voyaging on a shadow—and still you are at one with it all.

You are one who will always live. You are one who has always lived.

You are here, going forth through the shining of the surrounding stars. Going forth on your shadow ship. Going forth on your illimitable journey. The stars shine and shine.

And you go on your way through the lights of God.

THE MAGIC BRIDLE

By W. N. NEILL

IT was in Scotland and Scandinavia that the tradition of the enchanted bridle grew and blossomed abundantly, though, to be sure, sporadic shoots are known to occur elsewhere. Perhaps the best known Scottish story on the subject is that given by J. F. Campbell in his famous collection, *Popular Tales of the West Highlands*. It hails, however, not from the Hebrides but from Kirkcudbright.

It is the story of a farmer's daughter in the parish of Tongland who was a witch and who frequented the Sabbaths celebrated in the old church of Buittle. In order to arrive there speedily, she was in the habit of visiting the farm bothy where the ploughmen were asleep, holding her magic bridle over the head of the nearest, and muttering the words "Up, horsey!" The unfortunate man was immediately transformed into a horse and ridden to the rendezvous.

While the witches were busy with their unholy orgies their human steeds were tied to the churchyard gate, and among them were shepherd lads, dairymaids, ploughmen, cotwives, all in equine shape. Just before cockcrow the witches issued from the church, mounted their nags, and rode off to their several homes. Whenever the magic bridle was removed the horse became human again; waking up in bed, weary, stiff, and sore. The ploughman in this case resolved to have his revenge. He found the charmed bridle hidden away in a corner of the farm kitchen, waved it over the witch's head, repeating all the while the words of her own spell, and in a moment she turned into an old brown mare. With great difficulty he succeeded in dragging her to the nearest smithy, where he had her shod all round. Bringing her back to the farm, he removed the bridle and left her. Next morning he was told that his mistress was very ill and ordered to go for the doctor. Before obeying he slunk into her room, pulled down the bed-clothes, and, sure enough, there she lay with a set of new horse-shoes on her feet and hands.

A version from Tiree is very similar, though it differs in certain details. The Highland witches were not addicted to holding their conventicles in ruined pre-Reformation churches like their

sisters in the Lowlands. In this story they assembled in a large mansion to which was attached a stable for their steeds. Horneck tells us that in Sweden a paddock was provided at the Blockula for the witches' mounts to graze in till the revels were ended, but human beings who had been converted into horses were simply propped up against the wall, where they slumbered till it was time for the return journey. The ploughman in Tiree, who retained his human intelligence as he was wide awake when his mistress changed him into a horse, managed to slip the bridle over his head, and when she left the house to ride him home he made her the victim of the same trick. Of a forgiving disposition, however, on visiting her in her bedroom the morning after the event he removed her horse-shoes on her giving her solemn promise never to bewitch anyone again.

At Yarrowfoot, the ploughman on his return—the story always has an agricultural setting—sold the witch-mare to her husband, who was amazed to find, on his removing the bridle, his wife standing before him wearing horse-shoes. This is the usual ending to the Scandinavian stories of this type. The farmer generally turns the guilty woman out of doors and, no matter where she goes or what she does, she can never get rid of her iron shoes. The Yarrowfoot witch, however, was condemned by the magistrate of Selkirk and burnt to death on a stone called the Bullsheugh, while one in Berkshire was stifled by her husband's orders. A Belgian husband in Bollebeck was more merciful, for he forgave his wretched wife on her promising to leave magic severely alone for the future.

In the case of a ploughman near Ostrel, in Denmark, victimized in the usual fashion, he consulted a seer who gave him an ointment to rub on his head before going to sleep and which made the skin so irritable that he woke up outside Tromskirk in Norway, the favourite meeting-place of the Danish witches, with the bridle in his hand, having scratched his head so violently as to tear the thing off. At Brovst, in Vendsyssel, it was a wise woman who gave the victim a salve to anoint his eyes with, so that he woke to see himself also standing outside Tromskirk. Once he was awake he easily rid himself of his halter.

In an Ulster variant the lad was advised by a wise woman, whose daughter he was courting, to keep awake by tightening a cord of waxed flax round his big toe. The witch visited him three times before midnight to throw her spell upon him, but finding him always awake, she had to retire foiled. Her magic power only lasted till midnight, and she retired to bed. The lad

crept into her room, found the bridle by her bedside, turned her into a mare, and had her shod before morning. The process of shoeing, however, caused her to bleed to death, and when he removed the magic bridle she fell to the ground a corpse. His enemy thus out of the way, the youth married the wise woman's daughter and, doubtless, they lived happily ever after.

John Roby, in his *Traditions of Lancashire*, includes a story of the magic bridle, based upon the following incident referred to in the trial of the notorious Lancashire witches in 1633. In that year a boy named Robinson—inspired by his father, as was proved later—declared before two Justices of the Peace that on All Saints' Day, while he was gathering wild plums in Wheatley Lane, he saw a black greyhound and a brown scamper across the fields. They came up to him quite familiarly and he noticed that each of them wore a collar shining like gold. As there was no one with them he concluded that they had escaped from some neighbouring kennels. At that moment a hare started up only a few paces away. He tried to set the dogs on it, but they would not go, and in his anger he seized the strings hanging from their collars, tied them both to a bush, and proceeded to whip them. To his amazement in place of the black greyhound started up the wife of a man called Dickinson, and in that of the brown a small boy. The woman tried to bribe Robinson to silence, but he refused, whereupon she put her hand into her pocket and drew out a string like a jingling bridle which she threw over the small boy's head and he immediately became a white horse. Goody Dickinson mounted, dragging Robinson up after her, and rode off to a house called Hoar-Stones, where the local witches held their revels. As they approached the house, Robinson saw over sixty horses with their witch riders making for the same spot, where they all dismounted, tied up their steeds, and disappeared into the house.

Perhaps the only reference to the magic bridle in a Scottish witch-trial hails from Orkney. In 1633, James Sandieson accused Bessie Skebister "that in his sleep and oftentimes waking he was tormented with you, Bessie, and other two with you, whom he knew not, carrying him to the sea and to the fire, to Norway, Shetland, and to the south—that ye had ridden all these ways with a bridle in his mouth." Sandieson must have suffered from a disordered imagination like a tailor in Rannoch, named Cumming, who accounted for his loss of health—he was far advanced in consumption—by saying that the local witches came by night, and, converting him into a horse, rode him through

the air to Edinburgh, and other places, where they spent the hours till dawn carousing in well-stocked wine-cellars.

The very last woman executed for witchcraft in Scotland—and in the British Isles—who suffered at Dornoch, in 1722, was accused of having transformed her daughter into a pony and getting her shod by the devil. She rode so much about on her back that the girl was lame in both hands and feet for the rest of her life. There is no mention, however, of a magic bridle. At a witch-trial at Forfar, in 1661, according to the other witches, one Isobel Shirie, "was the divill's horse, and that the divill did alwayes ryde upon hir, and that she was shoad like ane mare or ane horse." A woman, whom she carried on her back both to a witch convention and home again, went to visit her next morning and found her moaning in bed. "Hir hands were very sore and she plucked the skin off them and maid great moan and said that it was no wonder that she haid so sore hands, seeing she was so sore tossed up and doune." Again there is no allusion to a magic bridle.

A scarce old pamphlet, entitled *Strange and Terrible News from Cambridge proved to be a Lie*, relates the detection of an impostor who declared she had been cruelly misused by a witch who appeared by her bedside, took her out, transformed her into a bay mare, and rode her several miles through dirty lanes to an assembly of sorceresses. The accused was a respectable Quaker lady called Morlin, and she was only saved from an ignominious death by the astuteness of Judge Wyndham, who tried the case. In answer to the judge the woman said that her feet were a little sore, but not her hands; nor was she at all dirty after her midnight journey. The judge directed an acquittal, ascribing the evidence to a dream. More probably it was inspired by deadly spite. The magic bridle does not occur in this case, but it might quite well have been included.

That there was in reality such a thing as an enchanted bridle in Scandinavia the recipe for its manufacture proves. It was called the "Gand-reid," fashioned from the skin and bones of a dead man, and if put upon man or animal, stock or stone, the object would rise in the air with its rider and fly with the swiftness of lightning to any specified destination. In Iceland the "Gand-reid" was made from a special sort of leather with magic runes imprinted upon it and the favourite steed was compacted of the ribs and leg-bones of a dead horse. In Scotland also, the witches of Dumfriesshire used to fly through the air on stormy nights sitting on a shank-bone, shod with the bones of a murdered man,

while the bridle was made from the skin of an unchristened child.

Magic bridles are still said to exist in various parts of the Scottish Highlands. These are variously described, but they have all been derived at some time from the water-horse, as their name "Srian eich-uisge" shows. One of these, in the possession of the Willox family, who have all been famous seers, has the property of calling up in the water-pail the apparition of anyone who is working black magic, and it also makes the figure of any absent one present. Another has the buckle and bit of pure silver while the reins are made of a soft and beautifully speckled leather from the skin of a magical serpent said to be horribly poisonous. The silver bit feels red-hot to the touch. The bridle is kept hanging on a crook made of rowan-tree wood, which permits free escape for all its beneficial influence, but checks the radiation of the evil inherent in it. It is still firmly believed throughout the Highlands that some day Thomas the Rhymer, and other famous Scottish magicians will come from fairyland to bridle and saddle up the water-horse. A great battle will be fought, all Englishmen and aliens will be driven out of the north country, the crown will revert to the Stuart line, and Scotland will once again become a free, independent, and happy kingdom.

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.]

INSPIRATION.

To the Editor of the OCCULT REVIEW.

SIR,—Replying in your previous issue to my recent review of his book, *The Spiritual Universe*, Mr. Oswald Murray argues at cross purposes with me. The confusion arises out of terminology; and as the fault seems to be more mine than his, I owe him an explanation. When I describe the myths as being utterances of "the universal mind," I mean that they are products of the communal mind, and not of the universal mind in the sense in which he understands the term. The distinction is important because it involves a time factor which Mr. Murray appears to ignore, and which gives to the myths a peculiar authority.

As Mr. Murray quite truly observes in his letter to you, inspiration is a term whose meaning is vague to most people. He has, if I may say so, the right conception of it as a transmission into the mind of man from some higher plane. But he has forgotten one vital fact. Inspiration is a sowing of the Word; and *the Sower soweth the seed only*. What is thus sown, being quickened by the soil in which it is set, grows with the passage of time into the mature tree. This is the process which has given us the myths. The genuine myth is a tree grown out of some age-old seed of inspiration which has been quickened and developed by the communal mind of countless generations of men and women. In the alternative metaphor of incarnation, a myth is the Word made flesh to dwell among us. Mr. Murray gives in his book a complete and detailed cosmic philosophy which, he claims, was received *in toto* by direct inspiration. But to this claim I find it difficult to assent, for the sower does not sow a matured tree. Mr. Murray's system may contain the genuine seed of inspiration; but if it survives the transmuting ordeal of time it will itself become a myth not essentially dissimilar from those we have inherited from the past. In its development by the communal mind it will shed what it contains of error and acquire what it lacks of truth; and in its matured form it will be an utterance of the communal mind, and the product of authentic inspiration.

Yours faithfully,
COLIN STILL.

NON-RESISTANCE.

To the Editor of the OCCULT REVIEW.

SIR,—May I reply to Mr. Hare's rather curiously supercilious recommendation to "A"—by saying that "A" has made a study of the "history and practice of the Society of Friends," and specially including the period of the war from 1914 to 1918 and on. It is never wise to assume superior and *comprehensive* wisdom over others of whom we know nothing. It is well known that many members of the Society—mostly, perhaps, the younger members—were constrained to break from the traditions of the Society when the terrible reports reached us of outrages in Belgium and France in 1914 and on, outrages perpetrated upon women and children and defenceless persons. They could not bear to stand aside. Who shall judge of these things for another? Our sympathies are with the older members who saw the action of those who enlisted in the war as a betrayal of the principles for which the Society has stood. Equally, one must realize the position of those young men. Their sacrifice was all the greater in that they had to face the ordeal of what appeared to be the denial of their faith—as well as the horrors of war and the human sorrows of partings and bereavements.

Were they less loyal to the Master than those who enjoyed the luxury of fulfilment? (The latter in comparative safety at least.)

Behind this query of non-resistance there is a fundamental matter—which is rarely adequately considered. If one could *imagine* Mr. Hare as being willing to accept suggestions as readily as he confers that benefit, one might ask him to go beyond the letter of this law—to the foundation of the causes which lie behind all wars. The younger members of the Society of Friends who went into the Army during the last holocaust were driven to that decision because their chivalrous nature could not endure to stand idly by while women and children were outraged and vilely desecrated and tortured and murdered. The most awful results of war include this. Women have always been "the spoil" of the victors. It is part of the processes of war—as it is part of the processes that lead to war. Sexual force perverted from its true function produces the mental distortions which give rise to the rivalries, jealousies, hatreds and suspicions which culminate in war.

Until the focus of the mentality of the race is altered—until the stress upon *material* and *physical* values is removed, and we place the emphasis upon spiritual values—there will be wars. Now that chemical discoveries place in our hands more fiendish methods of extermination, each succeeding war will increase in horror and devastation. These methods originate in the mind of man, and are but the reproduction on the material plane of the war carried on in the inner planes, by more obscure and more potent forces. Here again we should realize that the perversion of forces destined for creation are powerful for destruction—should we not?

It is with deep regret and some amazement that we hear (can it be correctly?) that "the Society of Friends" has publicly given its sanction to that perversion, on the ground that it is the less of two evils. Are there then "*necessary evils*"? How can we reconcile this logic? The perversion of creative forces is the chief factor in the incubation of war and all forms of "violence"! Yet a Society *opposed to "violence"* gives its sanction to the processes that create the vitiated brains, reacting on the perpetrators of this betrayal of Nature's purpose!

If the Society has been misrepresented, it is open to it to justify itself. Even the smallest knowledge of the potent occult power residing in certain relations would prevent any person claiming to be guided by "the teaching of Jesus" from giving consent to this initial act of "violence" and "outrage." Mr. Hare may be assured that a study of "the history and practice" even of "the Society of Friends" still leaves us in some doubt about the application of "the Sermon on the Mount" to any large section of modern society.

I am, Sir,

Yours faithfully,

"A."

REGARDING REINCARNATION.

To the Editor of the OCCULT REVIEW.

SIR,—In a recent issue of the OCCULT REVIEW "C.D." quoted some words I used in *The Spiritual Universe* (on page 81) but which were unsatisfactory to myself. May I be permitted to modify that passage?

I stated that while both reincarnation and metempsychosis are true as regards the evolution of atoms of life in matter, they have no bearing on the becoming of finite-selves, who descend from Divine realms to incarnate here, in order to unfold their self-consciousness by taking up external relations, and then reascend inwards, through the intermediate states, to the central source whence they came.

But having previously shown that these atoms of life in matter carry with them qualities they have absorbed in previous incarnations in lower forms, which qualities react in the human form in which they subsequently come to be integrated, it was incorrect to have said that they have *no bearing* on the becoming of finite-selves.

They have indeed a strong bearing on the becoming of finite-selves, as these selves have to contend against the impulses engendered in their subconsciousness by the atoms of life in matter under consideration, when integrated in their organisms.

The impulses thus imparted no doubt contribute to the lower feelings of anger, passions, etc., of the self, if not repressed by him. (They also probably contribute to instinct.)

The term subconsciousness has no generally accepted definition yet. It is used by different schools to connote different things.

It is used here to signify life qualities pertaining to elements included in the personality, which normally lie below the level of the self, yet contribute to the life of the personality as a whole.

This question may perhaps be best understood by considering it as illustrated in finite-selves. If we analyse the personality, we find that it consists of an invisible, ethereal finite-self, living and knowing through an organism built up of atoms of non-self-conscious life in matter. It is consequently a dual-unity.

The finite-self constitutes "that which knows," and which experiences self-consciously, and ordains. While the not-self life in matter, both in the organism and in its external environment, constitutes the "objects known" by the self. Both these elements of self and of not-self are necessary components in knowing, or in self-conscious experience.

Logic implies that both these components must be precedentially comprised in the One Infinite Life of the Infinite-Self, as they are found to be in His finite-selves, or component fractions.

The originators of the theory of reincarnation did not recognize this dual-unity, nor the distinctions involved therein, and erroneously applied the process pertaining to the evolution of not-self life in matter, to the self-conscious finite-selves, to whom it does not apply. Those only use the not-self life to build up their outer forms, which they leave behind them when reascending to the higher states whence they take their origin.

O. MURRAY.

To the Editor of the OCCULT REVIEW.

SIR,—The ever-interesting problem of reincarnation is again submitted to argument in your columns, by "C. D." He avers that Christianity must always be opposed to the idea that reincarnation is necessary for the majority of souls. To him it is quite logical to believe that some souls may, for various reasons, incarnate on earth; to expiate unworthy actions committed on this terrestrial sphere; to fulfil an unperfected task; or, more important than all, to acquire salvation through the medium of a personal Saviour.

It is difficult to determine on what logical basis your correspondent stresses this last point. If conversant with the literature of Spiritualism, he would know that the soul's spiritual progress does not terminate with death, but is carefully tended in the invisible world. Why, then, could not the soul obtain the needed lessons on the higher planes? Certainly countless rebirths would not be necessary to convey the proper teachings regarding salvation through Christ. Again, from whence does he derive the inspiration that those who "die in the Lord" are most certainly liberated from rebirth? Are such good people always so spiritually exalted as to have wrenched themselves completely free from mundane interests?

Now the whole doctrine of reincarnation is so stupendous in its significance as to allow of no half-measures of this kind. To introduce the conception of reincarnation for some and debar it to others seems to me illogical to a degree. After reading somewhat extensively along this line, it would appear to the present writer to be like trying to tamper with a law of nature. Either reincarnation with its concomitant doctrine of evolution governs human progress both in the material and on the higher planes of existence, or it is inoperative completely. Like natural law it is applicable to all without exception. A statement which, of course, would not eliminate the fact that a certain degree of spiritual development would render further reincarnation *on this earth* unnecessary.

Your correspondent is inclined to lay too great stress upon the exact value of Christianity as measured in terms of world and race development. Other religions are fulfilling their mission to countless millions, while the vast scheme of evolution and reincarnation rears up its mighty architecture to embrace, shelter, direct and control all the millions of souls in our solar system. Regarding the other systems, conjecture is profitless.

The quotations from Oswald Murray's *Spiritual Universe* indicate a curious theory on the part of that author. He holds the idea that the atoms composing the physical body have been humanized through immersion in various states of matter, and that for them reincarnation is a fact; that this fact is not synonymous with individual soul evolution, and that therefore the hypothesis of previous personal existence on earth is erroneous.

The inspired occult knowledge imparted to the Rosicrucians show that one tiny seed-atom (located in the left ventricle of the heart) is extracted from the earthly body at death, and that this forms the nucleus of the higher vehicle in the invisible world. On this atom has been impressed the record of all that has happened to the soul during its earth life.

Towards the end of his communication your contributor suggests that the fear of hell will account for the growing popularity of the doctrine of reincarnation. This supposition is unfounded, as hell occupies a very prominent position in the scheme of rebirth; unless, of course, "C. D.'s" belief presupposes a hell of everlasting torment, which conception is now discredited by the most enlightened minds.

Finally, your correspondent stresses the point that the *faithful departed* are in the hands of God. But they may be equally in the hands of God under the regime of reincarnation.

Yours faithfully,

H. W. STEVENS.

PERIODICAL LITERATURE

THE Margery case of mediumship continues to occupy considerable space in the JOURNAL of the American Society for Psychical Research, and in the last issue Dr. Crandon, who is Margery's husband, replies to the hostile criticism of Dr. McDougall. Such polemics are no doubt unavoidable, but even a careful and genuinely concerned reader is likely to get lost among them, unless he reads the successive contributions with the past records before him. The result, if he does, is likely to be one of suspended judgment, with no progress made. It is another way of saying that we await further facts, the minutes of new séances, held with a reasonable desire of profiting by past experiences. Awaiting these, our personal position is that the report and a certain private communication of Mr. Dingwall, an accredited investigator of the English Research Society, remain on the table, seeing that he has not withdrawn them, and we regard these—in the tentative and provisional sense—as of greater moment than the animadversions of Dr. McDougall, which seem to be based considerably on later reflections and points remembered subsequently. The JOURNAL has also a suggestion of possible "new light" on the "Abrams Reactions," contributed by Mr. Harry Price, who records experiments made by himself with a radio set, "in which the passage of a broadcasting current through his own organism, in series with certain chemical substances, has produced sensations . . . reminiscent of the 'electronic reactions.'" But an editorial note points out that a broadcasting current is a definite and known source of energy, as against an unknown source in the case of the so-called "electronic medicine." The inference is that Mr. Price is throwing light on something "other than the Abrams claims."

We are indebted to THE CANADIAN THEOSOPHIST for news which might not have reached us through less direct channels. We are told in the last issue to hand that the great event of a recent month in Canada was the union of three great Christian denominations, being (1) the Presbyterian, (2) the Methodist and (3) the Congregational, into a single body, under the title of the United Church of Canada. It is said to have taken over twenty years to bring about the *rapprochement*, and even now a considerable Presbyterian minority have declined to enter the Union. This notwithstanding, it is an event of capital importance, and not for Canada alone but for the great body of people in all English-speaking countries who are seeking unity in Christendom. It would be of interest to know the articles of agreement, but to furnish these is obviously beyond the province of our contemporary. . . . THEOSOPHY of Los Angeles has a paper on the American Evolution quarrel which regards the recent events

in Tennessee as "an expression of blind fanaticism." The statement is rather of the obvious order, and we do not see the point when it is said further that it signifies return to sacerdotalism; but an opportunity is found to indicate that according to the SECRET DOCTRINE of H.P.B. man is not descended from the ape. In respect of his animal nature he is the progeny of animal evolution, but as man he is divine and immortal. The SECRET DOCTRINE is apparently on the side of the angels, if not on that of Tennessee. THEOSOPHY, however, does better work by devoting several pages to an *aurea catena* of notable opinions on the antiquity and origin of man. According to Prof. Virchow, the view that man is descended from the ape or any other animal is not to be regarded as a result of scientific research, while Prof. Reinke affirms that the only statement consistent with the dignity of science is to say that "she knows nothing about the origin of man." Prof. Branco of Berlin concurs, on the evidence of palæontology, which can express no view upon the subject. It appears also that Prof. Dart's discovery of the missing link at Taungs in Bechuanaland is faring badly at the hands of his fellow-experts, for the alleged anthropoid skull is now said to be that of "an unmistakable ape, nearly akin to those still living in Africa." . . . THEOSOPHY in India has an attractive study of Hazrat Ali, the cousin of the prophet Mohammed, with special reference to his spiritual life. He is said to be the founder of Sufism and—traditionally or otherwise—a book of his mystical teachings is supposed to exist at Constantinople. Some fragments of its contents are held to be embodied in Sufi literature. A typical example is probably the saying attributed to Ali: "He who understands self understands God." . . . PAPHOS appears to have abandoned its practice of appearing partly in English and partly in French, the issue before us being only in the latter language. It has become rather thin in these days, but we notice an article which affirms that Theosophy is not a religion: unfortunately, in the course of seven pages the writer omits to explain what he understands by religion, though we gather that Theosophy is dedicated more especially to science.

The Grand Lodge of Iowa has enlarged its QUARTERLY BULLETIN, and in addition to the reports of official business—always considerable and never devoid of interest—it has space now for a variety of articles on general Masonic subjects. There are notes on Freemasonry in Ireland, arising out of the bicentenary celebrated by its Grand Lodge during recent weeks; on recent activities and plans in connection with the Iowa Masonic Library; and on the circumstances under which the valuable collection of books belonging to the famous Albert Pike was saved from destruction at Little Rock, Arkansas, during the American Civil War, by the Iowa Grand Master of that date. They are now in the possession of the Supreme Council, Southern Jurisdiction of the Scottish Rite. . . . The San Diego Lodge, at the Californian city of that name, issues a monthly bulletin entitled

THE MASTER MASON. The contents as a rule are local and particular ; but the last issue to hand has an article on the three Craft Degrees, in which there is an attempt to show that they were in existence prior to 1720, evidence in this direction being found in the first BOOK OF CONSTITUTIONS. The argument is not without interest, but betrays, unfortunately, an almost complete unacquaintance with modern Masonic knowledge and criticism. It is argued, for example, that the Hiramic Myth was extant in the French *Compagnonnage* so far back as the first half of the fourteenth century ; but on the contrary there is no proof that it was known to *Compagnons* till Freemasonry began to take a certain root among them. Moreover, the exhaustive study of James Anderson's compilation leaves little room for accepting any statement made by him in the absence of external corroboration, and after long researches the late R. F. Gould, among other authorities, concluded that prior to the Grand Lodge epoch there were only two Degrees known and worked in Masonry. . . . The Manchester Association of Masonic Research has issued its new TRANSACTIONS, constituting the fourteenth volume, and among other contributions we have read with interest the Presidential Address of Mr. A. G. W. Provar on the "Masonic Degree of Knights Templar." We share his regret that he has been unable to "fathom" its origin or indeed to put back its records behind the now familiar date of 1769. But after full consideration of his views we are still unable to accept the hypothesis of its continental origin. So far as all evidence goes, the Degree was never "part of" the Strict Observance : its relation thereto is its relation to the Rite connected with the Chapter of Clermont, namely, a common claim on descent from the old Templar chivalry. It is admitted that this claim was of continental origin ; but the form, the spirit, the *mise-en-scène* of the ceremonial in the three cases are entirely distinct. . . . LE SYMBOLISME continues its long series of not too attractive papers on the Internationalism of Freemasonry. Now, there is a sense in which the Order is almost world-wide, geographically speaking ; but it is certainly not international, in the sense that it is an institution at work everywhere in unity : it is *ex hypothesi* a brotherhood, but is divided against itself. The Grand Lodge of England maintains a single Rite against all others and denies that the rest are Masonry. As is well known, moreover, it has cut off correspondence with the bulk of continental Masonry on the question of religious belief. Some time ago the Grand Lodge of Iowa restored its relations with the Grand Orient of France, actuated not too wisely but still by the best intentions, and the Grand Orient has exhibited the kind of gratitude which might have been expected, by invading the jurisdiction of the sister Grand Obedience, with the result that relations are now again suspended. The High Grades, at their respective governing centres, sometimes recognize and sometimes deny one another, the Council of one in England abstaining from representation at an important general

Congress of Masonic Rites in Switzerland. In America the Southern Jurisdiction of the Scottish Rite, forgetting that its particular warrant is a charter condemned as fraudulent, went so far as to take criminal proceedings against the representatives of another body on the ground that its claims were false. Of such is the Internationalism of Freemasonry, and the less said about it the better by periodicals which are singularly unequipped on the historical side of their subject. . . . In this ill-starred connection, we observe that THE BUILDER issues "an Appeal to the Masonic Fraternity" on the part of eight brethren belonging to various countries—England, the United States, Holland, Denmark and Germany. They are seeking universal recognition for two undertakings, designed as a bond of union between all Masonic bodies: (1) belief in a Force (*sic*) or Intelligence, described as Supreme and Infinite, under the denomination of the Great Architect of the Universe; (2) the exclusion of political and religious discussions at Masonic gatherings. The signatories will find that their appeal is vain, for the principles in question are accepted substantially by all English and certain continental Obediences, while Latin Freemasonry has been separated from the rest of the Brotherhood because it has ceased to hold them and will certainly not reconsider the position or abide by any revision if it did.

A new "philosophical review" has been founded under the title of THE SUFI QUARTERLY, apparently as the official organ of what is termed "the Sufi movement," which—if an incorporated body—has its headquarters at Geneva. We are inclined, however, to think that it may be an experiment on the part of a few sincerely interested persons who could be scarcely called a society. The periodical is printed at Geneva and looks exceedingly well, the main contents being English, but there is one French article and one also in Italian. Our good wishes for success are offered to such a venture, though we cannot help thinking that what must be called the business arrangements are unlikely to secure it. Supposing that Switzerland could support a quarterly devoted to Sufi Mysticism—which we do not know—it ought certainly to appear in French, as the place of publication is Geneva; but if not, to issue it from such a centre is to court failure. Moreover, the sole agency for sale in England is at a Book Depot, seemingly established for the purpose at 54 Above Bar, Southampton, instead of somewhere in London. There should be room for a Sufi quarterly, if it is able to make us acquainted with the great Sufi literature; but of this there is little sign in the first issue before us. We observe that Inayat Khan is described extravagantly as "a Grand Master of the Sufis," but his brief paper on Sufi Mysticism is really on Mysticism in general and has no note of consequence. Other articles are on love and beauty, as these were understood by Plato; an extract from the "Arabian Nights"; an allegory on the language of birds, taken from a French translation; and so forth. In a word, there is unfortunately no indication of knowledge at first hand.

REVIEWS

AU REVOIR *Not GOOD-BYE.* By W. Appleyard, J.P. With a Foreword by the Rev. Dr. Frank Ballard, M.A., B.Sc. London: Hutchinson & Co. Price 3s. 6d. net.

THE author of this book, who is a Justice of the Peace and ex-Lord Mayor of the city of Sheffield, adds one more name to the long list of men immersed in the world's affairs who are neither ashamed nor afraid to testify to the unassailable fact of human survival, as proved by them to their own satisfaction by long-continued personal investigation. With Mr. Appleyard, as with many others, his earlier experiences in psychical research were strengthened later and vitalized, by the transition of one who was especially dear and beloved. Mrs. Appleyard had herself earnestly shared her husband's quest, and it is interesting though not surprising to find that since she herself has passed through the Little White Gate, which was indeed for her the Gate of Dawn, she has made it clear that that Gate is neither locked nor barred to those for whom Love alone supplies the master-key.

The Rev. Dr. Frank Ballard, in his carefully considered Foreword to this book, defines it as being, in his judgment, a significant and valuable contribution "to the solution of one of the greatest questions that can occupy human thought." In this regard Dr. Ballard shares the oft-quoted dictum of W. E. Gladstone on the vast importance of the study of the soul's survival.

"In all this," adds Dr. Ballard, referring to the extreme value of such testimony as Mr. Appleyard's and others, "there is nothing to alarm the simplest-minded Christian believer. Nor is there anything more contrary to the main principles of his faith, than when he has recourse to anaesthetics, or the X-rays, in his body's need, or 'listens in' to wireless marvels for his mental improvement."

The analogy of wireless is a happy one. Most of us know the uncertainties and oft irregularities that beset our "listening in," and the varying "quality" of the items broadcasted, but though trivialities "come through" yet precious gems and shining gold also reward our patience, and so it is with the Great Emprize which means so much to all mankind. Through the efforts of science, religion, and love, the walls of Materialism will crumble stone by stone. EDITH K. HARPER.

THE ANSWER TO OMAR KHAYYÁM. By "Radius." 6¼ ins. by 4 ins., pp. viii + 84. Thornton Heath: Richard Parsons, 14 Nutfield Road. Price 5s. net.

IN 101 stanzas, written in the metre of Fitzgerald's *Rubáiyát of Omar Khayyám*, the anonymous author of this work expounds the philosophy of spiritualism. He wishes his poem to be understood as a reply to the wonderful work of the old Persian astronomer, "in its superb rendering by Edward Fitzgerald" only in the sense that he considers the philosophy of Omar to have been darkened by his agnosticism towards the question of the future life. The poem is prefaced by an interesting essay in defence

of Spiritualism, in which the author appeals to his readers to rely upon reason and to investigate the claims of spiritualism for themselves. He very rightly inveighs against the Church's claim for authority, against the current so-called Christian teaching, that salvation depends upon belief, and against the view of punishment—as a form of vengeance—upon which the orthodox doctrine of hell (happily now credited by few educated persons) has been erected. Upon all these matters he has something of importance to say, and he says it well. But in his defence of reason and his exhortation to investigation, he leaves out of account, I think, the will to believe. Reason is the servant of desire. Consequently what one mind would consider convincing evidence of survival, another would regard as quite unsatisfactory. Even in the realm of orthodox science there is not that degree of unanimity that "Radius" appears to think. Many medical men swear by the germ theory of disease—some swear at it. Many physicists believe in Relativity; others can't get atoms, ether, gravitation and the rest of the old props to thought out of their minds. Nor is the investigation of the claims of Spiritualism a simple matter that anyone can successfully undertake. Some folk are unable to guard against simple fraud, and it takes a trained psychologist to guard against all the tricks which the subconscious mind may play.

H. S. REDGROVE.

MODERN PSYCHISM. By G. Baseden Butt. London: Cecil Palmer. Pp. 318. Price 7s. 6d. net.

THIS is a book that can be confidently recommended to anyone desiring a compact account of the facts and theories of modern psychical research. The phenomena of spiritualism are divided into nine different sections—for instance, proofs of survival obtained through the ouija-board, through automatic writing, through clairvoyance, through ghosts and hauntings, etc.—and each section contains information of extraordinary interest, the cumulative effect being undeniably impressive. The author claims that the survival of human personality has been conclusively proved, and sees in this the only hope of emergence from our present-day conditions of unbelief and disillusionment. He declares that "the transcience of all things haunts the modern mind," and that, if materialism continues to be mankind's accepted belief, the whole human race will take to drugs and narcotics in order to destroy its "awareness of existence." That there is some truth in this gloomy prophecy no thoughtful person can deny—for there can be mental and emotional "dope" as well as physical—and books such as this one may be welcomed as providing a very efficacious antidote. The second part is concerned with the speculations of Theosophy, with chapters on Karma and Yoga and Reincarnation; and the third, and final, part of the book deals with *Psychism in Literature and Life*. To many readers this will be the most interesting section of all, for Mr. Butt brings to it the fruits of wide exploration in the fields of literature, and is never at a loss for striking quotations and examples. He divides modern literature into three classes—(1) corrupt and worldly, written without conviction, and primarily for the sake of gain; (2) earnest but hopeless, an attempt to paint life as it is; (3) betraying vision beyond the ordinary, and an instructive knowledge of the spiritual worlds; and his remarks on each of these classes are well worth studying. His final

chapter on *The Development of Psychic Powers* is full of wise and thoughtful advice, and shows a real knowledge of the essentials of the spiritual life. "It is better to see the material world clearly than to develop vague clairvoyance. . . . A sound clear-cut chain of reasoning is better than any number of dim visions." And best of all, perhaps—"Truth does not consist in outward statement, but in inward sincerity. Truth, in fact, is goodness."

E. M. M.

THE PRINCIPLES OF ASTROLOGY. By Charles E. O. Carter. London : Theosophical Publishing House, Ltd. Pp. 200. Price 5s. net.

THE present volume aims at presenting clearly and concisely the essential facts of modern astrology in such a form that they can be grasped by beginners, who require "firstly, a statement of what may be regarded as known astrological facts ; and secondly, an explanation as to how these facts affect human life." That they do affect human life Mr. Carter is, of course, thoroughly convinced, and no one who has studied the subject will disagree. The day for its universal recognition has, obviously, not yet come, but the publication of thoughtful and well-written books such as this will do something to hasten its coming.

The book starts with a very interesting chapter on *Astrology and its Subject-Matter*, goes on to the technical details concerned with the erection of a horoscope, and then proceeds to a consideration of the signs and planets, and the general judgment of a nativity. In one or two particulars Mr. Carter challenges argument, as when he speaks of the widely-held belief that the Sun, in every horoscope, represents "the inner or least manifest part of man." Surely the idea is that the Sun represents the spiritual and permanent self—the "primal spark"—and so may well, as Mr. Carter says, show where the main tide of power is situated. Again, his statements that Librans lack depth of affection, and that Gemini people are too mental to develop warmth of heart, seem too sweeping for acceptance. Another well-known astrologer was perhaps nearer the truth when he said that Librans had the power to blend feeling with thinking, and Geminians the peculiar faculty of "feeling with their minds." No one who has studied these signs as manifested in human beings of a fairly well-evolved type could ascribe to them an absence of the power to "feel," though it is a different—and deeper—kind of feeling than that exhibited by the so-called "emotional" watery types.

As a whole, however, the book contains little or nothing to criticize, and Mr. Carter has done Astrology a real service for which all serious students will be grateful.

E. M. M.

INTRODUCTION À LA VIE SECRÈTE. By Marc Semenov. Paris : André Delpeuch. Pp. 210. Price 6 francs.

THESE pages have been written, we are told, in order to help man to penetrate the secrets and mysteries of his own inner being, to remind him "of the Power within him which will enable him to rediscover the veiled steps of the deeper life." It touches on the Ancient Eastern philosophies, the Communion with Beauty, the educative power of Art, the universal forces, nervous and psychic health-conditions, and many kindred subjects, and closes with some remarks on the science of numbers and letters, and a sketch of the contributions of Fabre d'Olivet to occult philosophy.

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Perhaps the French mind would be capable of extracting some definite teaching from this conglomeration ; the flowery and elaborate style adopted by the author renders it difficult for the English mind to follow his arguments, or even to take them seriously. Here is a typical sentence :—

“ Let us know how to meditate, let us learn how to concentrate, and to calculate the effect of our words and gestures, but let us not fear to keep the windows of our house widely opened upon the boundless horizons where roll eternally the free, voluptuous and audacious waves of the vast Ocean of the Life of Love.”

And much more to the same effect. M. Semenoff is not alone in his love of “ the flowers of speech.” It seems to be common to the majority of French writers on occultism ; and though it rather tends to “ put off ” the Anglo-Saxon reader, perhaps—as said before—it serves a purpose in attracting those for whom the books are primarily intended. The present writer has both knowledge and enthusiasm, and if he is sometimes carried away by the latter, that is, at any rate, a fault on the right side. The book has one great advantage in being more clearly printed than most of those issued by French firms. E. M. M.

LE POÈTE TIBÉTAIN MILARÉPA, Traduit du Tibétain par Jaques Bacot. Editions Bossard, Paris.

WITH their almost uncanny genius for the rare, the unusual, the typically Eastern, *Editions Bossard* have now added to their arresting series, “ *Les Classiques de l'Orient*,” this human document of Thibetan spiritual ascent of Milarépa, who with his Western brother St. Augustine climbed the long ladder of “ *ses crimes, ses épreuves, son Nirvana.*” It is an epic of the human soul struggling upward and onward from the illusive Maya of the gross to the eternal respite of the subtle. The gifted pen of the translator M. Jacques Bacot is also embellished by the numerous quaint woodcuts of M. Jean Buhot “ *d'après une iconographie Tibétaine de la Vie de Milarépa.*” There are also an introduction and that great aid to all Oriental students, an exact and painstaking glossary.

Indra and the Bodhisattva, transmigrations, visions, transfigurations, lamas and disciples pass across these dreamy lotus-haunted pages in this triumph of French translation and production.

REGINA MIRIAM BLOCH.

THE ROMANTICISM OF ST. FRANCIS: And other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.C. New Edition. London: Longmans, Green & Co., 39 Paternoster Row, E.C.4; New York, Toronto, Bombay and Madras. Price 10s. 6d. net.

To lovers of the Poverello of Assisi and to all diligent students of Franciscan literature it must surely seem that Father Cuthbert possesses in supreme measure the magic wand that transmutes the grey of history into living gold. Especially is this apparent in the present volume—an enlargement of an earlier edition—which its author defines as an attempt “ to gauge the real value of the life and genius of the Franciscans in relation to the human spirit itself.” . . . For, he adds, “ the phenomena of history are of little moment to practical knowledge save as they are connected in our thought with the main current of the world's life in which the human spirit at all times finds its affinity with the past.”

The book contains five separate studies, each one devoted to some distinctive "inner aspect" of the theme. Thus we have in addition to the Author's Preface, chapters on: *The Romanticism of St. Francis*; *St. Clare of Assisi*; *The Story of the Friars*; *Adam Marsh, An English Franciscan of the Thirteenth Century*; and *A Modern Friar*, the last-named being a beautiful and sympathetic study of Father Alphonsius, "a friar of whom it may be said that in him the spirit lived which made the Franciscan friars revered by the English people in the far-off thirteenth century."

Of Adam Marsh, a man of riches and learning, the trusted friend and counsellor of Bishop Grosseteste and would-be peacemaker between Simon de Montfort and King Henry III, we are told that hesitating long before becoming a friar minor and thus embracing a life of poverty, it was through a dream that came to him of a crucifix above a castle gate that he was led into the Order.

There are many striking parallels between thirteenth-century England and our own day in the worshipping and in the shattering of many idols. In this connection there is peculiar significance in these words of Father Cuthbert:

"Now these three principles—obedience to the ideal, truthfulness, especially with oneself, and the subordination of knowledge to spiritual action—are really the three fundamental moral laws for the development of personality; and wherever romanticism has become a spiritual reality in the world, it is by fidelity to these moral laws. But nowhere have they been more clearly manifest than amongst those joyous subjects of the Lady Poverty who with Francis made the plains of Umbria echo the glad cry of a great world-spirit at peace with itself and with the Faith of Christendom."

EDITH K. HARPER.

CHEMISTRY TO THE TIME OF DALTON. By E. J. Holmyard. 7½ in. by 4¾ in., pp. 128. London: Oxford University Press (Humphrey Milford). Price 2s. 6d. net.

THIS slim volume, which constitutes No. 3 of "Chapters in the History of Science," contains an interesting, but necessarily brief, account of the evolution of Alchemy into Chemistry written from the scientific point of view. Mr. Holmyard exhibits little sympathy with the mystical speculations of the alchemists, but he values highly their achievements, which were not few, in the domain of actual discovery, and due tribute is paid to Paracelsus for the great impetus he gave to chemical research by uniting chemistry with medicine, a union which proved an essential stage in the development from alchemy of chemistry as a pure science.

Possibly the most interesting, and certainly the most valuable, portion of the book is that dealing with Chemistry in Islam (contained in chapters 1 and 2), a little-studied subject to which Mr. Holmyard has devoted much attention, with—it should be mentioned—results of considerable importance. It now seems highly probable that the Latin works ascribed to Geber (Abu Musa Jabir ibn Hayyan) are not, as M. Berthelot thought, forgeries of comparatively recent date. For, although Arabic originals of these works have not been discovered, other and undoubtedly genuine works by Jabir have been found which resemble them in substance and style and in one of which there is specific mention of the sulphur-mercury theory of the metals.

There is much of interest in the book concerning other noted alche-

mists, though I think Mr. Holmyard dismisses Roger Bacon too lightly, and he does not, to my mind, make plain the reasons that led the alchemists to hold the theories and to work along the lines they did. To attempt this, however, would take one into the realms of psychology and epistemology, which perhaps lie without the domains of the book.

The history of chemical discovery and theory during post-alchemical days to the days of Dalton is adequately sketched.

The Bibliography, unfortunately, is rather incomplete.

H. S. REDGROVE.

THE BOOKE OF THE LOST BEAUTY. Automatic Script received by E. Thomas and E. Oram. Ely: George H. Tyndall, The Minster Press. Price 3s. net.

In his Foreword to this enchanting volume, Mr. Frederick Bligh Bond expresses the opinion—with which most thoughtful persons will agree—that we are now witnessing “the advent of a new epoch in literature as in the arts and sciences; an epoch in which the source of the material offered to the reader is frankly admitted to be inspirational in the sense that what it contains claims openly to be a reminiscence of one who in a century remote from our own, followed out his ideals of the beauty of holiness and the holiness of beauty in the sheltered life of the great religious house of Canterbury.”

In brief, we are told that this little book came into being through the desire of its compilers to discover, if possible, by means of so-called automatic writing, certain lost manuscripts of Purcell's music. Not Purcell, however, but another musician, one “Cleen,” Master of the Choir at Canterbury in the time of Richard Cœur-de-Lion, responded to their appeal for tidings for light on “lost treasures of the past.” “Cleen” tells them by degrees, and in quaint sweet language, full of exquisite imagery, many things concerning what he wistfully calls “the Lost Beauty” of long centuries ago.

Not only in music was “Cleen” skilled, but also he was the convent painter, and “was placed in care of the garden walks for to make them living pictures for the delight of weary eyes and the glory of God and of our White Lady of the Lilies.” He tells them of the building of the Shrine of Saint Thomas the Blessed Martyr of Cantua; of the marvellous paintings on its walls and windows; of the singing of the children “in Choro”; and explains and describes the curious written signs which symbolized the melodies they sang.

Only by love will beauty come again into the hearts of men. Would indeed that “Cleen” might have devised a fitting Hudson Memorial for the Birds' Sanctuary of which we have heard so much!

For “Cleen dyd so love the Lost Beauty that hee hath striven to reveal it.” And the mere reading of it should bring an echo of the Age of Faith into this Age of Hideous Things. EDITH K. HARPER.

THOUGHTS AND DREAMS. By Amy Elizabeth Heynes. Obtainable from the Author, 9 Cross Road, Milverton, Leamington. Price 1s. 6d. net.

THESE “Thoughts and Dreams” betoken an earnest mind looking upward and striving to express itself in graceful and harmonious verse.

In particular the poems "Emmanuel," "Palestine," and the "Passover Eve," make appeal to the true heart-chorde of religious sentiment. But, instead of the lines on "Armageddon" entitled "1914," with which the volume opens, I could wish the author had chosen instead "The Guardian of Life" for her Introductory Poem. I quote it here for the sake of its gentle faith and simplicity:—

"Guardian of life!

From perils keep and hold us!

Let peace, swift-winged for loftiest flight,

Enfold us.

"Leader of old!

Unto our bourne attend us!

Clear Thou our path;—o'ershadowing strength

Defend us!

"Most Holy Guide,

Unto Thyself endear us;

In hallowing wisdom, tender love,

Be near us!"

EDITH K. HARPER.

HEART'S DESIRE: BEING PRINCIPALLY A PRESENTMENT FROM VARIOUS TRANSLATIONS OF THE QUATRAINS OF OMAR KHAYYÁM THAT RELATE TO SAKI, THE BEAUTIFUL CUPBEARER. By Thomas Wright. 10 $\frac{3}{4}$ ins. × 8 $\frac{1}{4}$ ins., pp. iv, 10 plates. London: Long's Publications, Ltd., 4 Featherstone Buildings. Price 7s. 6d. net (edition de luxe, 25s. net).

THE Rubáiyát by means of which alone most English readers are acquainted with the work of Omar Khayyám, namely FitzGerald's version, portrays Khayyám almost entirely in his darker moods. He had other moods and was in fact a many-sided thinker. FitzGerald's wonderful version of the Rubáiyát might indeed almost be called an original work, so great were the liberties he took with the original. Certainly it was a work of genius. Mr. Wright, no more than FitzGerald, has aimed at giving us a literal translation of the words of the Persian philosopher. His object, rather, has been, with the aid of various translations of Omar, to produce a beautiful book. And almost all I need to say is that he has admirably succeeded. The theme of the poem might be described as the conflict between creative poetic genius and the allurements of sensuous enjoyment symbolized by the beautiful Saki and her cup of wine; and the book closes with a note of Victory for the soul—"And I—I am captain, at last, of my soul!" But this—and I think Mr. Wright would agree—is not really the end. The cycle is ever recurrent. The body, as Blake said, is not distinct from the soul, but a part of it. And Omar would have been a less wise philosopher and a less delightful poet had it not been for Saki and all that she symbolized.

The book is admirably illustrated with ten very striking drawings by Mr. Cecil W. Paul Jones, which are real "illustrations," conveying most satisfyingly through the eye the spirit of the book.

Heart's Desire should prove a very suitable and acceptable gift book—a book of sheer delight.

H. S. REDGROVE.

CIVILIZATION'S DEADLOCKS AND THE KEYS. By Annie Besant, D.L.
 7 $\frac{1}{4}$ ins. \times 4 $\frac{3}{4}$ ins., pp. 142. London: The Theosophical Publishing House, Ltd. Price 2s. 6d.

THERE can be no doubt that civilization has reached a deadlock. Only a few years ago Europe was devastated by a war to end war and to build a world fit for heroes to live in, and now, not only does everything point to the probability of the outbreak of an even more terrible conflict between the nations, but, as some one has aptly remarked, a man has to be a hero to live in the world of to-day at all.

Dr. Besant's book consists of five lectures delivered in London, in which she fairly faces the facts and puts forward a number of very interesting and valuable (if sometimes debatable) suggestions for the solution of the problems that confront us. My only criticism is that, in view of the importance of many of the things she has to say, it is a pity that the lectures were not recast into essay form before publication and their attractiveness from the *reader's* point of view thereby enhanced. Her first lecture is introductory, the remainder deal respectively with the Religious Key, the Educational Key, the Scientific and Artistic Key, and the Key to a Human Society. So called Human Society to-day she rightly indicts as being not really human; and the final problem that confronts us, to which all the other problems are subsidiary, is, she well points out, that of the building of a truly Human Society, which shall have as its end the true happiness and advancement of the whole of the human race. Organized and official religion has failed, science has too often been debased to ignoble ends, and our views concerning education need drastic revision. *Civilization's Deadlocks* is a stimulating and thought-provoking little book. It deserves to be widely read.

H. S. REDGROVE.

REASON AND PERSONALITY. By Belfrage Gilbertson.

FLOWERS AND DAYS. By B. Gilbertson.

London: Erskine Macdonald. Price 2s. 6d. each.

THESE two neat little booklets, the one prose, the other verse, strike essentially the same note, and breathe the same gentle and earnest spirit which, we can have little doubt, is the writer's own.

Reason and Personality is a sequence of brief essays on certain aspects of human life and feeling. Perhaps those entitled respectively *Virtue* and *The Good Word* are the most suggestive and original; but all show a sense for beauty, and a love of truth.

In *Flowers and Days* we get a kind of Calendar in verse, and a record of the impressions made on a nature-lover by the changing phases of earth on her year's pilgrimage round the sun.

We quote a typical passage:

October's gold is out
 In silvered light,
 The bramble leaf in flame,
 The loose strife seed in white.
 Earth's memories
 Fill the hollows of the hills.

G. M. H.

THE GARDEN OF HEALING. By Marguerite Williams. London: Methuen & Co. Pp. x + 245. Price 7s. 6d. net.

A style of the kind one terms "gushing" does not prevent this novel from being both interesting and elevating. The author, whose scenes are in Sussex, brings several occult ideas into romantic play and shows depth of thought and strong aspiration towards light. The wonderful people to whom she introduces us are cleverly humanized, for she understands the value of small things and of humour in contributing an air of reality to the sublime in fiction.

Her characters include the crippled wife of a healer—herself a healer. She illustrates a theory of reincarnation and the value of vicarious suffering. Then we have an invalid clergyman who exhibits the morbid action of the subconscious upon the body of a teachable egoist. Moreover, we see friendship and sexual love in brief conflict, but happiness attends on self-conquest, and we leave "The Garden of Healing" with sentiments friendly and admiring for a pretty combination of preaching and romance.

W. H. CHESSON.

HUMAN PSYCHOLOGY AS SEEN THROUGH THE DREAM. By Julia Turner. 7¼ in. × 4¾ in., pp. xii. + 196. London: Kegan Paul, Trench, Trübner and Co., Ltd. Price 6s. 6d. net.

MISS TURNER in this book develops and in some ways repeats her exposition of the theory which she has already put forward in two previous books, *The Psychology of Self-Consciousness* (Kegan Paul, 1923, 6s. 6d. net) and *The Dream on the Anxiety Hypothesis* (Kegan Paul, 1923, 2s. net). Miss Turner's thesis is that the dream is not a wish-fulfilment (according to Freud) nor the result of internal mental or spiritual conflict (according to Rivers), but the result of anxiety. Anxiety is first brought about in the child's mind through the fear produced by the first appearance of anger or displeasure in the mother or the father. This anger shows itself by means of an angry face, and the child not being able at first to determine the cause of the anger, its anxiety shows itself in the fearful anticipation of more angry faces. A further effect of this symbolized anxiety is that any form of anxiety in later life tends to adopt a similar symbology. These symbols come to the surface in poetry, art, etc., but principally in the dream. Thus, possessing a key to the symbols, it should be possible to interpret practically all dreams.

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Such is Miss Turner's hypothesis. It is by no means easy to understand, and the author makes this task still more difficult by the use of a peculiar semi-religious, semi-psychoanalytic jargon. I readily confess that I have not been able at a first and second reading to determine precisely the details of the "revelation" which Miss Turner expounds in her three books.

THEODORE BESTERMAN.

THE FABRIC OF THOUGHT: ESSAYS. By G. F. M. Ennis. 8 $\frac{3}{4}$ ins. \times 5 $\frac{1}{2}$ ins., p. xiv. + 121 + chart. London: Effingham Wilson, 16 Copthall Avenue, E.C.2. Price 6s. net.

As Mr. Ennis points out in his Introduction to this curious book, "it is a well known fact that children and rustics readily substitute known words for words to them unknown, preserving more or less the sound of the original words." Traditional phrases, therefore, tend to become transmuted into other phrases of apparently entirely different significance. For example, the common English swear word "bloody" is very probably a corruption of the oath "by Our Lady," and most certainly the not infrequent inn sign, "Goat and Compasses," was originally "God encompasses." That the same principle may apply to certain English nursery rhymes and children's catch-phrases is undoubtedly possible. So far Mr. Ennis seems to be on firm ground. But the rest of his book is in the nature of reverie. From the rhyme:

"Ena, dena, dina, do,
Catch a nigger by the toe,
If he hollers let him go,
Ina, mena, mina, mo,"

he extracts all sorts of extraordinary things. The quatrain, he argues, is an alphabet of sixteen letters, an ancient and mystic alphabet in which the profoundest philosophical ideas are embedded. Each letter is the name of a god or king, and the quatrain "is a code constructed on definite rules, and exemplifying progression in sound and in numbers." It is, moreover, connected in some mysterious manner with the geometry of the lost island of Atlantis and with the notes of the musical scale; and, for us to day, it has a special message concerning the political relationship between Great Britain and Ireland. I have used the word "extracts" above, but I fear it is hardly applicable, and that these things have not been extracted from the rhyme, but put therein by an ingenious imagination. The process of interpretation seems to depend upon two rules. One is that any letter missing is a silent letter and you can put it in if you like, and the other is that any word may be substituted for any other

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word having the remotest resemblance to it. Possibly the book is intended as a rather elaborate joke. Alternatively the only comment on it is "ingenious, but highly unconvincing." H. S. REDGROVE.

HEBREW ILLUMINATION: A STUDY IN ESSENTIAL RELIGION. By W. Winslow Hall, M.D. London: The C. W. Daniel Co., Graham House, Tudor Street, E.C.4. Price 15s. net.

I AM entirely in agreement with Dr. Hall's statement that "for every soul amongst us . . . this question of illumination is a personal, an urgent, a vital issue . . . preparation for its evolvement is (our) highest known duty," but I think it is a pity that he has confined his studies to the Hebrews, for, with the times, the methods of illumination have changed. It would be a mistake to use the methods appropriate to Hebrew culture in the present age. The inner life of the Hebrews was an abstract life, characterized by the unity of God and obedience to the law. The Hebrews, as a race, lacked imagination. They had practically no myths. Jehovah was a racial god, a god not only of peace but also of war. The

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tendency to automatism, so strong among the Hebrews, must be eliminated in modern illuminates; otherwise there will be a reversion to a more primitive type, instead of an advance. The faculties formerly hallowed in sleep must now be *consciously* consecrated by man. In this age, illumination in Europeans, if it is to be healthy, must result from a conscious development of the creative imagination together with an intensification of the power of concrete thinking. The subject of illumination, like everything else, must be brought up to date. As far as I know, Dr. Rudolf Steiner is the only man who has formulated modern requirements in this connection.

Dr. Hall takes Moses as the typical illuminate, and gives details of fifty canonical illuminati. Referring to Ezekiel, he writes: "To modern souls, his illumination seems as dazzling and as useless as the glare of lightnings in the night"; but it must not be forgotten that the greater the illuminate is, the more will he be misunderstood by the unilluminated. The pictures seen during illumination, though realities on another plane, are only suggestive symbols to man's ordinary consciousness. The contents of illumination are only fully revealed *in* illumination, though the *effects* of illumination (enhanced faculties and so forth) are apparent to all. Dr. Hall writes with the sincerity of conviction and I hope he will bring his studies into line with modern psychological requirements.

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