

childhood their former names and the place of former birth and death, much valuable light might be thrown on the yet unsolved problems of life and evolution!

Yours truly,

E. L. P

[I do not see what immediate reincarnation has to justify it except perhaps in the case of those who die quite young.—ED.]

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I hope I am not presumptuous in taking Mr. Wilmshurst's article as an attack upon myself, as I am the person chiefly responsible for popularizing the connection between the ideas of ecstasy and magic, and as Mr. Waite's book, on which this article purports to be a comment, has nothing to do with the former.

I am bound to remark that this type of attack is not original. In *Devil-Worship in France*, for example, Mr. Waite wished to refute attacks upon Freemasonry. But instead of confining himself to serious authors, he dragged a penny dreadful from the Paris gutter and in several hundred scholarly pages proved that its statements were improbable.

Now Mr. Wilmshurst ought to know that by ceremonial magic no educated man can mean the *grimoires*, which circulated only among the most benighted peasants in the darkness of the darkest age of history.

By ceremonial magic one means rituals, of which the Mass is the most popular surviving example; rituals of worship and will working through symbolic methods, rituals to which selfishness or impurity of purpose are absolutely foreign.

To compare such rituals with the silly sorceries of the fifteenth century is either ignorant or dishonest, and I am surprised that serious students can so far degrade controversy.

But I am well content to be attacked by any one who can dismiss the attainment of the Buddha as "contraband illumination" and who implies in every phrase that he and Mr. Waite are the only persons in possession of truth and light. I had supposed that spiritual pride pushed to this pitch was the peculiar property of the exclusive Plymouth Brethren.

A friend of mine was recently interred at Woking. He had promised me to communicate his experiences of heaven, and the following is an extract from his second letter:—

"Peter took me round the sights yesterday. There were