

THE OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

Price SIXPENCE; post free, SEVENPENCE. Annual Subscription, SEVEN SHILLINGS. Abroad, EIGHT SHILLINGS (Two Dollars).

Entered at Stationers' Hall.

LIVERPOOL OFFICE: Office of the *Timber Trades Journal*, Liverpool and London Chambers, Dale Street, Liverpool.

AMERICAN HEAD OFFICE: 669, Sedgwick Street, Chicago. Agents, The *American News Company*, New York; The *New England News Company*, Boston; the *Western News Company*, Chicago.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LIMITED, 164 Aldersgate Street, London, E.C.

VOL. IV.

DECEMBER 1906

No. 6

NOTES OF THE MONTH

THE prize for the best essay on the subject of Christ's presumable attitude towards modern orthodox Christianity has been awarded to "Umbra"—Miss Maud Joynt. This is the second time Miss Joynt has won an Essay Competition in this magazine. Mr.

Christie Murray undertook in conjunction with myself the responsible task of adjudicating upon the respective merits of the thirty-six essays sent in, and we both came quite independently to the same conclusion in the matter, without of course either of us having any idea as to the identity of the winner. It would not, perhaps, be inappropriate to append Mr. Murray's letter in this connexion. It runs:—

BEXHILL-ON-SEA,

November 11, 1906.

DEAR MR. SHIRLEY,—

My judgment is very decidedly for the Essay signed "Umbra." Three others, respectively signed "Cruce Lux," "Veritas," and "Omega," seem to me to approach it most nearly, and in the order named. The poem "Christus Loquitur" is a striking composition, but I suppose it must be ruled *hors de concours*.

Yours very truly,

DAVID CHRISTIE MURRAY.

"Cruce Lux" is Mr. Inkster Gilbertson, "Veritas" Dr. Charles J. Whitby, of Bath (two essays were sent in with this pseudonym), and "Omega" Mr. George H. Wheeler of Marlborough Park, Belfast. I should be inclined to add to the list of essays honourably mentioned by Mr. Murray that of "M.A. Cantab" (the Rev. H. Mayne-Young). Any of those mentioned, including the writer of the poem (who wishes to remain anonymous) will be sent, on application, any bound volume of the OCCULT REVIEW for which they may ask.

In offering my next prize I shall insert some stipulation to prevent the too frequent falling of the award to any one individual competitor. Mr. Murray has written at my request his own views on the competition essays, and the subject under discussion, but perhaps my readers will also expect some observations from the Editor in the Notes of the Month, which should be looked upon as his own personal views on the matter.

Like Mr. Murray I have not been a little struck with the markedly unorthodox proclivities of the large bulk of the competitors. It is true one essayist, more ingenious than convincing, attempts to prove that Jesus Christ was in reality a Roman Catholic, but this is a voice of one crying in the wilderness. Hardly one is found to declare that He would have looked with anything like genuine approval on the Church of England as by law established, or other kindred recognized forms of Christianity.

The most unmistakable clue to Christ's real attitude and point of view will, I am convinced, be found in his statement that there are in reality only two great commandments, THE TWO GREAT COMMANDMENTS. "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbour as thyself." "On these two commandments"—He would have us believe—"hang all the law and the prophets." In other words, if your heart, as we should say, is in the right place, right conduct will follow as a matter of course. As for right belief, it is marvellous how little Christ appears to have concerned Himself about this item which subsequently bulked so largely in the Christian programme.

"Believe on the Lord Jesus Christ," said the Apostle, "and thou shalt be saved, thou and thy house." But of Christianity, even at that early date in its development, it might be said, in the words of the music-hall refrain :—

It's another colour now !

So quick were His followers in misconstruing their Master's words! But then they were just as bad in this direction during His lifetime, as He was at no small pains to inform them. Love,—Charity, Philanthropy, or by whatever inadequate expression we choose to designate it, matters not—Jesus Christ always took for granted would find its expression in action. If it did not, it must be regarded as the counterfeit article. His often repeated command, "Be ye *doers* of the word, not hearers only," and His commendation of the man "who *doeth* the will of my Father which is in Heaven," as contrasted with the man who says, "Lord, Lord," all followed as a natural sequel to loving God and your neighbour as yourself, and was treated by Christ as being contained in it and implied by it. The man who had the right attitude of heart and mind towards his fellow creatures and the Deity as expressed in them would be compelled by his own desire to compass their welfare to "Live the Life," to quote Lawrence Oliphant's notable phrase, and this, Christ would have His hearers believe, was all that really mattered.

With reference to this attitude of Christ towards dogmatic belief and His summing up of the whole ten commandments in love to God and your fellow-man, I cannot forbear quoting the beautiful lines in "Sympneumata," which seem to me so admirably to voice the Master's teaching and to be so instinct with His Spirit. The author is writing of Truth, and he says :—

She does not ask for written creeds,
 No faiths her lover need profess ;
 But she demands unselfish deeds,
 Nor will be satisfied with less.
 Oh ! she will gladly give her hand
 And fondly cling to his embrace,
 Whose love is passionate and grand
 For all the stricken human race !

When we go to the fountain head, and study Christ's own words, what becomes of the dogmas of the Church—the Athanasian Creed, the Thirty-Nine Articles, sanctification by faith, the atonement, the doctrine of the Trinity, with all its elaborate and meaningless subtleties * and ingenious play upon words? It is noteworthy, by the way, that the Master appears to have known nothing of this doctrine of the Trinity—a doctrine which,

* I do not allude here to the occult significance of the doctrine of the Trinity as an esoteric clue to the meaning of the universe, but merely to the Trinity of the Athanasian Creed.

however, antedated Christianity by thousands of years. The religion of the Jews was a monotheism, and as a monotheism Jesus Christ accepted it and interpreted it. There is nothing in what He says of criticism of this creed to which He was brought up, much that is in most explicit endorsement of it. The passage about baptizing converts in the name of the Father, the Son and the Holy Ghost occurs in what is almost certainly an addition to the original Gospel, and is quite out of keeping, and indeed absolutely inconsistent with the character of the Master's sayings elsewhere. As for the attempt of the writer of the Fourth Gospel, in his first chapter, to fit Jesus Christ into a niche in the Trinity by identifying Him with the Logos of pre-Christian Trinities, this effort to reconcile Christianity and Neo-Platonism is too obvious to merit serious criticism. It has been well remarked by one of the most learned critics of the Gospel narratives, that either Jesus Christ was the Christ of the synoptic gospels or the Christ of the Fourth Gospel. He could not have been both.* Nothing could be clearer from the synoptic gospels than that Jesus Christ cared not at all for metaphysics. St. Athanasius would undoubtedly have got a "Get thee behind Me, Satan" from his Divine Master, if he had trotted out the creed that bears his name for that Master's approval. It was not as the Second Person of the Trinity that Christ won over the world to his way of thinking. He appealed to the sympathy of mankind and appeals still as each Christmas day comes round as

THE MEANING
OF HIS
MESSAGE.

The little child with heart so large,
It takes the whole world in.

A poet of our own day has written contrasting Christianity with earlier faiths.

Thou hast conquered, O pale Galilean, the world has grown grey from thy
breath,
We have drunken of things Lethean and fed on the fulness of death !

If it is so, it is because the world has in great part misunderstood the message of Him who said, "I have come that ye might have life, and that ye might have it more abundantly."

I have said that it was on works not on faith that Christ laid all the stress. You could believe what dogmas you liked, He im-

* I must apologise for being inevitably drawn into some criticism of the authenticity of the Bible narratives. I limit this, however, to cases where discords and discrepancies are clearly irreconcilable.

plied, and it mattered nothing. But there *was* a faith that Christ *did* lay stress upon, and it was a faith of a very different kind altogether. When He said "If ye have faith as a grain of mustard seed, ye shall say to this mountain remove hence, and be cast into the sea, and it shall be done," He was referring to the faith in the divine power which is inherent in every man who is born of the Spirit and which cannot be made use of until the existence of it within is first truly realized. To believe in that and to believe in Christ's divine mission was one and the same thing. To believe in the Athanasian creed and its dogmas on the other hand is to believe in Matthew Arnold's "magnified and non-natural man."

WHAT CHRIST
MEANT BY
FAITH.

Realize this and you will see how Christ's teaching hangs together as a logical and coherent whole—how such phrases as "God is Spirit, and those that worship Him must worship Him in spirit and in truth," "The Sabbath was made for man, and not man for the Sabbath," "Except ye be born again as a little child ye shall not enter into the kingdom of Heaven," are but amplifications in particular directions of the one gospel of Love. This Love that expresses itself in willing self-sacrifice for the beloved, and is the outcome of faith in the Divine Spirit within—love manifest as wisdom or love in action—has just as much to do with the dogmas of the ecclesiastical establishments of the present day, as Lord Mayor Whittington's cat has to do with the Monroe Doctrine.

LIVING
THE LIFE.

This does not mean that Jesus Christ would necessarily, had He been alive to-day, have made the Church as by law established the object of His attack, or that He would have denounced the Bishops, as He did the Scribes and Pharisees of old, but it *does* mean that He would—while recognizing and bowing to the powers that be, as He did in His lifetime—have left them somewhat severely on one side while preaching that doctrine of the inner life, which is a matter of the individual and the heart, and which gives evidence of itself in the everyday conduct of man towards his fellows. He would have told the Bishops that His kingdom was not of this world, and that He was as little likely to interfere with them as He did with Cæsar of old, that if He denounced them at all it was merely as individuals who did not live up to their profession—Scribes and Pharisees—hypocrites, and that He had no quarrel with Church or State as such. I am

CHRIST AND
ECCLESIASTI-
CISM.

convinced, however, that He would have made it clear that He did not come to earth 2,000 years ago to set up an established church with dogmas, rituals, hierarchies, endowments, powers temporal and ecclesiastical, etc., but rather that where two or three were gathered together working in simpleness and sincerity for the good of their fellow men, there were the true Christians, and there He would be found in the midst of them.

The question of miracles does not very directly concern us in connexion with the subject under discussion. It cannot, however, be absolutely passed by. It is probable that Christ's

CHRIST AS
MIRACLE
WORKER. "mighty works" must be looked upon rather in the light of the new spirit which is beginning to dawn upon the world, and to reveal the possibilities of Occultism to the gradually

thawing scepticism of the twentieth century. That in being repeated from mouth to mouth by ignorant and unscientifically-minded people they would tend to become distorted and exaggerated goes without saying. At the same time it is obvious that Renan's attitude in the matter is quite untenable. It is not too much to say that this French worthy first portrays Christ as a mountebank and worker of bogus miracles and then proceeds to whitewash Him. If Renan's view of Christ is correct, Renan's unstinted eulogy of Him can only be stigmatized as in the highest degree immoral. One fact at least must stand out unmistakably. Those who preached in Christ's name, and yet denied the possibility of the miracles which He Himself promised should follow the prayer of faith and the life of holiness, would look in vain for the approval of the Master.

May I remind my readers that many subscriptions are falling due at the present time, and that these are payable strictly in

THE
SUBSCRIPTION
FOR 1907. advance? I find the OCCULT REVIEW half-yearly binding cases have become so popular that I have made arrangements to supply these to direct annual subscribers only for an addition

to the ordinary subscription of 1s. per annum. The price to those who do not subscribe direct will remain as before, viz., 2s. for the two volumes.

ORTHODOX CHRISTIANITY

BY DAVID CHRISTIE MURRAY

IN going through the Essays which have been submitted to me, I have been strongly impressed by three facts. Fact the first is that with one or two flagrant exceptions only, they are the work of people who are moving in a familiar field of thought, and not of casual intruders upon it. Most of them display an intimate acquaintance with modern criticism, and a studious knowledge of the Gospels. The second fact is that they are absolutely unanimous in spirit. Without one dissentient voice they set forth the belief that the Christ of the New Testament is not the Christ of the Orthodox Churches, and that His attitude towards the various systems which have grown up under His name would—if He came once more among men—be one either of sorrowing pity or of burning anger for those who have distorted His teachings. The third fact is that only one or two of the Essayists appear to believe that Christ made any assertion in regard to His own Divinity, and as a consequence, they take up their speculation on the assumption that His nature—however intensely spiritualized, and however closely in communion with the Divine Fatherhood—was purely human. This characteristic proves itself to be co-existent with a genuine reverence, but the great majority of the writers appear to approach the question from an anti-Trinitarian point of view.

To me the first question which suggests itself is in regard to whom the question is posed. Is it the Christ of the devout Christian—authentic sharer of the Godhead—or is it the inspired spiritual enthusiast depicted in Seeley's *Ecce Homo* or Renan's *Vie de Jesus* whose claim to our veneration is alike in kind to that which is made upon us by any life of exalted love and self-sacrifice, however much it may exceed them in degree? For it is very obvious that the attitude of the Deity and the Man cannot fail to be unthinkably wide apart. In the one case we are forced to conceive an illimitable patience and an absolute understanding and allowance. In the other we are equally compelled to imagine a prodigious disillusion, and at a first conscious renewal of experience among mankind a profound despair. If we imagine—as in all reverence we may—the anima of Jesus of

Nazareth reincarnated amongst us under conditions such as those in which He was surrounded when on earth, it is necessary to our proper conception of Him to take into account the vast changes which have come over the face of society, within the last nineteen hundred years. The modern Christ might be born into obscurity and poverty, but He would be born also to opportunity. That keen and fervent spirit would not emerge upon the world at thirty, unlettered, and ignorant of the knowledge of His time. Before His mission began He would have ransacked human thought and would have absorbed the essential honey of the philosophy of all great and pure minds. Precisely as in His first youth He had mastered the Law and the Prophets—the only learning of His age and nation—and whilst yet a child could hold high dispute with the doctors in the Temple, His genius would impel Him still. We lose our grasp of the whole concept if we imagine a conventional Christ—a pictorial Nazarene with a purple Olivet or a blue Galilee for background. What we have to strive to get hold of is the idea of a wholly modern man—a man born in poor circumstances—an actual man in corduroys and highlows and a workman's cap—a man with hardened hands—a man of an intense and earnest nature, living much alone but with a soul of love, and a spiritual intuition of very flame. We must endow this man with three tremendous forces. He is courage incarnate; he is love incarnate; and he burns with a divine wrath against all hypocrisies. Yet another gift we must dower him with. He is eloquent beyond belief. He can scathe you with his scorn—he can break your heart with pity—he can create an immortal drama in a hundred words.

Such a man has wrestled with his own soul, and with the social problems of his time, for thirty years. The creed at which he has finally arrived is that selfishness, hypocrisy and formalism are the three things most worthy of disdain and hatred, and that a practically helpful love for all mankind, a practical pity for all distress, is humanity's most regal privilege. He will suffer profoundly in the contemplation of the world's miseries, and he will be on fire with anger at the sordid scoundrels who try to corner the food supplies of the poor; at the smug ecclesiasts who draw handsome incomes as a reward for undermining a Church in whose tenets they do not believe; at the rowdy crowd who squabble for words upon the altar floor and rend the book in struggles for the binding. But that heart of infinite goodness will not waste its angers on the poor stupid fools who are trying to do right. It is beyond doubt that the sovereign Pontiff at

the Vatican or an English Bishop in his palace, would have looked like the most amazing kind of wildfowl to the Christ of Nazareth. It is most improbable that He ever dreamed of the foundation of a Church at all, as we moderns understand the word—a realized formulary of ecclesiastical polity and an organized hierarchy. There is, at least, no faintest adumbration of it in his recorded utterances. And yet it is in the highest degree certain that a twentieth century Christ would approve and sanction the action of a truly pious and unselfish man who accepted a Bishopric for the sake of the good he could do with it. For if there is one fact of which we can be surer than of another, it is that the will to be of service is the one thing most highly prized in the Christian Ethic.

It is our effort to discover the likeliest attitude of the Christ of Nazareth towards the Orthodox Christianity of to-day. He could only discern in it the incompletest approach towards the fruition of His hopes, and He would, of course, discover a wide divergence from His foundational ideal of humility. But there is no reason to suppose that He would refuse to utilize the existing machinery because of its imperfections, and the rigours of His anger would be reserved for those who selfishly exploited that machinery for their own advantage. If we suppose, for the sake of the argument, a purely human Nazarene projected into this present century, there is positively nothing for it but to admit that his immediate opinions as to the complexities of modern society would be of little value. But if on the other hand, we suppose a purely human Nazarene, born in—and not projected into—this age, I think we should find his attitude to the Churches less antagonistic than the Essayists I have been reading, would imagine. I do not think, indeed, from my reading of the Gospels, that he would concern himself with ecclesiastical polity nearly so much as with the motives by which the members of the hierarchy are moved. He did not denounce the Scribe or the Pharisee *as an institution*. He denounced him as a pretender—as a spiritual pauper, who made broad his philactery in pretence of spiritual riches—as the self-advertising psalm-smiter, who proclaimed his own holiness at the corners of the public highway.

Here, as I think, is a key which fits every ward in the lock. Christ had no system, nor conceived of any. Christianity is a force of soul, and not a mechanism of intellectual cogs and wheels. It is an enthusiasm, settled and continuous, aspiring Godward in adoration, and diffusing itself universally in goodwill to men.

The methods of organization—if there is to be a method or an organization—are not so much as hinted at. The command given was to go to all the world and to preach the Gospel to every creature ; but actually to go without preparation, without forethought, without staff or scrip ; to go in an inspiration of love and gladness, and to proclaim to all men that God is to be had for the asking. As Christ himself preached the creed, and as his immediate successors preached it, it is a divine contagion, wholly unsystemized and apparently unsusceptible of systematization, until such time as it falls from its spiritual heights and becomes a something not itself.

But all this while we are speculating on the assumption of a merely human Christ, who is One with the Divine Fatherhood only in the sense that his whole personality is merged in the Divine will. And surely there is another side to be considered. If, in the theological sense, Christ is One with God, we are involving ourselves in deepest error in inquiring into the aims even of the loftiest and most inspired of enthusiasts, and we are forced to the conclusion that in His scheme for the regeneration of mankind, He is content to allow wheat and tares to grow together—that He has, in short, chosen that His Church shall develope as all other civilizing influences develope—that it should have its growths and retardations—that the Spirit He planted in the hearts of men shall reach fruition after much baffling and strengthening struggle. If I may be allowed to repeat a phrase I have used already, the man who believes that this world is intelligently guided, discerns everywhere an illimitable patience. We can trace an upward progress—but we can trace it only when we survey great tracts of time. Civilization after civilization has grown in the world's great harvest field, to be mown in swathes and to give place to a something which in most essentials is a repetition of that which preceded it. And yet there is a change. It is slow, but it is vast in result, and it is eternally upward. Science begins to trace it, as yet with a faltering finger, but with a growing surety. From the simplest forms of life, through an infinitude of grades, we proceed to the most complex. From the simplest forms of human society we proceed through many discordances towards a final harmony. The world's orchestra is as yet very decidedly out of tune, and it plays to all sorts of measures. But it is perceptible to the historic student that it tends more and more towards melody. Not assuredly to the historic student of a mere epoch, but to the student of history in the large. It appears to me that the dominant chord is the

one which sounded in the life and words of Christ, and that it recurs with an increasing stress and sweetness. Everywhere the idea of helpful pity grows, and that, from the human point of view, is the soul and centre of the Christian creed.

I can see no reason to believe that a modern Christ would be grieved or angered by our modern religious organizations. He would lament, as thousands of living men lament, their frequent trend towards worldliness, their frequent lack of spirituality, but He would welcome and rejoice in the desire for the general good which grows increasingly obvious. He would welcome everywhere the devout well-wisher of His fellow man, and would care no more for his form of creed than He cared in the case of the bruised Samaritan. So much for Christ in His human aspect. But if we realize Him in His Divinity, we may be well assured that He is not grieved or disappointed, and that His eternal purpose is being fulfilled, and in no way thwarted, even by the imperfections of His people.

PRIZE COMPETITION

JUDGING JESUS CHRIST BY THE NEW TESTAMENT NARRATIVES, WHAT ARE WE JUSTIFIED IN ASSUMING WOULD HAVE BEEN HIS ATTITUDE TOWARDS THE ORTHODOX CHRISTIANITY OF THE PRESENT DAY?

TO answer this question, it is necessary to consider Christ's attitude towards the orthodox religion of His own day and the nature of His mission.

He was brought up a Jew and does not seem to have ever left the fold. He called Himself a Jew, observed Jewish rites, kept the Passover, frequented the Synagogue and inculcated obedience to the Law. He was versed in the Hebrew Scriptures and held that they contained sufficient for salvation (Luke xvi. 31. Compare Jno, v. 46, which is incapable of literal interpretation and can only mean that the spiritually-minded may find the Logos, the Higher Life, through the medium of Judaism). He attacked only the traditions which overlaid the Law, and by undue attention to the external rite obscured the end for which it had been instituted.

He never appeared as the founder of a new sect. He confined His teaching to the Jews. He adhered to the accepted religious phraseology and preached no new dogma. Even His summary of the Law as love towards God and towards men was no new one (Luke x. 27, compare Deut. vi. 5, Lev. xix. 18). The final emergence of Christianity as a distinct religion was inevitable, but did not follow till some time after His death. Even His parting command to the Apostles to baptize all nations into the name of the Father, Son and Holy Spirit did not imply the foundation of a new order, for baptism was a common symbolic rite.

When circumstances brought Him into contact with Gentiles, He made no attempt to proselytize. His message to the Samaritans, when He spent two days among them, was a personal revelation, involving no change in their tenets. Verses like Jno. iv. 21; Matt. viii. 11, suggest that He looked forward ultimately to a religion which should transcend the limits of race or creed.

The revolution which Christ sought to effect was in the spiritual world only. It was not ecclesiastical—the reform of an existing, or foundation of a new religious system—nor ethical—the promulgation of a new moral code. He came to inspire new motives for conduct. The tenour of the Sermon on the Mount which inaugurated His teaching is, in a word, the substitution of inner impulse for external authority. “*Love* your enemies : do good, etc.” Note the order. The moralist tells us in the first place to do good. The distinction made by Paul between the *works* of the law and the *fruits* of the Spirit, underlies Christ’s teaching. Right conduct He valued only as the expression of right feeling. He stated His mission in the words, “I am come that they might have life . . . more abundantly,” and *Life* is the keynote of His Gospel—the awakening of the Spirit in man. Hence He spoke of His service as freedom (Jno. viii. 32), for only the man whose conduct is not prescribed by circumstances, but flows from an inner vital principle, is free. He never preached asceticism, which implies negation and constraint ; the renunciation which He taught is spontaneous and positive, the abandoning a lesser for a higher good. The poet Schiller observed that Christianity was the only *aesthetic* religion, inasmuch as its characteristic feature was the annulling of the Law, the Kantian Imperative, in favour of a spontaneous principle ; and there is indeed an exact parallel between the operations of genius in the artistic, and those of the spiritual nature, as conceived by Christ, in the religious sphere.

But life is a gift, not an acquisition ; we may do good to others, but we cannot love them, from conviction. Christ knew this. Not all are born to Eternal Life, just as not all are born to genius ; it is the gift of God, not of works. “No man knoweth the Father but the Son, and he *to whom the Son willeth to reveal Him.*” In studying Christ’s teachings, it is impossible not to recognize that they contain an esoteric element. He affirmed this Himself, speaking to the multitude in parables and saying to the disciples : “Unto you it is given to know the mysteries of the Kingdom of Heaven, but unto them it is not given. For whosoever hath, to him shall be given——” knowledge comes only as the result of spiritual development. (Compare Matt. xix. 12). Hence His many hard sayings about Eternal Life or the Kingdom of Heaven : he that would gain it must renounce earthly possession (Matt. xix. 23 follg.), be free from earthly ties (Matt. xxiii. 9 ; Luke xiv. 26), hate his life in this world (Jno. xii. 25). Strait is the gate, narrow the way leading to Eternal Life, and few find

it (Matt. vii. 14). No wonder that such words, when associated with the doctrine (never asserted by Christ) that man's everlasting future is decided by the events of a human life, should have given rise to the dogma of Predestination.

But Christ's message was not confined to the chosen few; its universality is one of its most remarkable features. There is nothing in His teachings (the parable of the sheep and goats is, perhaps, only an apparent exception) to show that He divided men into two classes—good and bad, sinners and saved. He knew human nature and its strange mixtures. His treatment of individuals was based on profound psychological insight. The root-virtue in his ethical system, from which all others spring, was sympathy (love, ἀγάπη); wherever He found the capacity for it, He recognized the germ of life. He taught that every kindly impulse, every deed arising therefrom, even the cup of cold water, has its reward. Hence the wonderful breadth and tolerance of His judgments: His contrast of the impulsive Prodigal with the cold, though irreproachable brother; His demeanour towards the fallen woman and the adulteress. Indeed, lofty as was His teaching on the subject of sexual morality, He was more indulgent to sins of the flesh than to spiritual faults—pride, selfishness, coldness, hypocrisy.

Turning to the immediate question, what may we infer as to Christ's attitude towards modern Christianity, were He now on earth?

It may be safely affirmed that He would hold aloof from religious controversy and the strife of creeds. He would not be the propagandist of any dogma or Church. Neither would He attack dogmas or churches, recognizing in them a human necessity. He knew that the significance of dogma lies wholly in the subjective interpretation of it by the believer. While no propagandist of official Christianity, He would not, as many do, declare Christianity a failure. For He never looked forward to a large number of disciples (in the esoteric sense); His followers were to be, at most, the salt of the earth. He knew that churches do not make men, but men churches, and that the general level of any church which is long and widely established and safe from persecution, must be that of average human nature. As of old, His concern would be with individuals and ideals, not institutions or systems. Wherever He found signs of life, thought, spiritual energy, He would care little about the organization with which they were associated. If any missionary enterprise claimed His notice, it would be as a means of furthering spiritual

life, not of winning converts to Christianity. In Christ neither circumcision availeth anything nor uncircumcision, but a new creation.

But the world of to-day, with its complex civilization, its commercial enterprise, its intellectual progress, is very different from the primitive Eastern community to which Christ came nineteen centuries ago. Would He leave letters, art, science, commerce, politics untouched now as He did then?

We cannot, of course, tell in what environment Christ would appear to-day; whether He would again choose the lot of an obscure unlettered artizan in a politically insignificant country.

But we may conjecture that His teaching now, as then, would be confined to essential and universal principles. Among creators in art the greatest are those whose work owes least to the passing fashion of the age. The greatness of Christ as a Creator in the spiritual sphere lies in the universality of His doctrines; they have not reference to the needs of particular places or epochs, but may be applied in all lands and ages, at all stages of culture. He did not, in His own day, denounce slavery or despotism, but set in action the moral forces which ultimately overthrew slavery and despotism. He would not now denounce existing social, political or economic institutions, nor propound schemes for their reform. That is for the practical reformer: the God-sent teacher has to awaken the reforming spirit and indicate the lines on which reform must move.

He would teach now, as then, that the pursuit of wealth is incompatible with high spiritual development. But when He bade the aspirant to Eternal Life renounce possession, He did not make the command universal; and possibly in the altered conditions of to-day, He might have something to say about the uses and responsibilities of wealth as well as its dangers. The latter arise when wealth becomes an end, not a means. Christ's antagonism would be directed, not against commerce, but the commercial spirit which pervades modern life and is confined to no particular class or calling. And, as of old, He left the money-changers in the market-place alone, but drove them out of the Temple, now He would be less severe on the avowed worshippers of mammon, the frankly worldly, than on those, who serving mammon, profess to serve God.

It would not be His task to solve our intellectual difficulties. Then, He left the riddle of the universe untouched, and avoided explicit teaching as to man's destiny and state after death. He knew that truth can be received only by him who is ripe for it.

He would not now solve any of the problems raised by science or psychical research. Moral and spiritual development do not depend on our answer to these questions. Each age has propounded a solution of them fitted to its own needs and the effort to solve them has ever been a chief agent in human progress.

His moral judgments might perplex us as they did his contemporaries. The popular notion of virtue is negative, the absence of indictable offences; Christ laid more stress on sins of omission than of commission. Men judge by the deed, and their ordinary standard of right is what is customary. Christ's concern was wholly with the spirit of an action, not its outer form. Now, as then, He might often find his followers in unlikely quarters and forsake the table of Pharisees to sit at meat with publicans and sinners. We are prone to think of Pharisaism as an exclusively Jewish institution, forgetting that it represented the respectable orthodox class of Christ's day. But the Pharisee is of all ages; nor is he necessarily a conscious hypocrite. Every ideal evolved by mankind undergoes the same fate. At first it is rejected by the many, welcomed only by the few who find in it a new motive power; when at last it finds general recognition, its vitality is spent and it sinks to the level of an uninspiring commonplace. The Pharisees of each age are the guardians of its accepted commonplaces, the good people who (as Nietzsche says) are the chief obstacles to human progress, saying "We know already what is good," and resisting the creative mind which sets out anew to discover the good.

Christ was essentially a creative mind and His mission was to give Life. And Life, in the world of spirit as of nature and art, is a disturbing element, ceaselessly active, never repeating itself in its manifestations, disconcerting the timorous by the variety of its forms, breaking old traditions and calling men from complacent imitation of accepted models, shattering the comfortable creed that whatever is is right, bringing, often, not peace but a sword. Jewish society in the first century found Christ a troublesome person and put Him out of the way. We do not crucify troublesome people nowadays; but would He be more welcome to Christian society at large in the twentieth century?

UMBRA.

MAORI MAGIC

By REGINALD HODDER

AS with Religion so with Magic. It is found in all parts of the world, and is not the peculiar invention, discovery or aberration of any one people. Its verity in the Orphic Hymns is its verity in the Song of Kualii or the *Karakia* of the Maoris. Its action is the same in the *mantra* of the Ramâyana as in the incantations of the savage medicine man. Its unfortunate yield of quackery—an intergrowth of tares—obtains alike in London and Tongatabu. Its essential spirit, like human nature, is everywhere the same, but clothed in many bodies of philosophy. It is for the student of Comparative Magic to see in them all One Science, One Occultism.

In the traditions of Maori Magic one finds the thought of Plato and Jamblichus—a close correspondence between the creation of the universe and that of the human constitution. The saying of Hermes “as above so below,” lies at the bed root even of a savage system. In the philosophy, cosmogony and psychology of the Maori the highest conceivable manifestation of Thought, in the Shape of Light-standing-long, is reflected downwards into matter through ten successive heavens forming all things to its own similitude. Consequently the Maori *ariki*, or prophet-priest, mapped out the provinces of his gods or creators upon his own body. Thus his integument was to him a chart of the universe, each area being governed by its special *atua*, or god, who through successive hierarchies has his descent from Io, who is before the great Father and Mother, the Heavens and the Earth, Rangi and Papa.

Whatever this system of occult philosophy may have been in the past, it has in modern times been made to subserve the purposes of Black Magic in the hands of the majority of Maori *tohunga*, or lesser priests. An occultist would say that by means of certain correspondences between the physical body and its *shadow*, and between both and the various *atua*, they get in touch with the lower orders of nature spirits; and, through these, by means of *Karakia*, or chants, remarkable not for their meaning, but for their rhythm and vowel sounds, work curious phenomena, which are by no means the result of hypnotic power.

Even among the lowest orders of Maori priests an ancient recognition of the correspondence between the Outer and the Inner has left a curious survival in a form of divination which, for want of a better word, might be called Integumentomancy. The various twitchings, which on occasion attack different parts of the body, are regarded as the voices of the gods speaking through those areas which they control, and which are their manifestation. Twitchings on the right side of the body are regarded as good omens in their respective departments; those on the left as bad omens. And this process is regarded as the work of Io in the human being—as if by sympathetic telegraph between that Io, the manifest entity of gods, and man, its far-off epitome.

In the universal Black Magic, which relies for its efficacy upon the correspondence between the bodily organs and the orders of demons, the Maori was well versed. His particular feat was the *makutu*. This was a kind of curse operating through the god controlling the viscera. To produce this *makutu* the *ariki* performed incantations to summon before him the *shadow* of the person he wished to strike. When it appeared before him the *ariki* would either command or enrage the *atua* of its shadowy viscera, and then dismiss the double back to its physical counterpart. This having been done, terrible pains in the abdomen would rack the object of the curse, and if the spell was not removed he would, in the natural course, die at sunset or sunrise, as the case might be.

Another method of inflicting the *makutu* was similar to that employed by other savage, and even some civilized races, by means of a waxen image. In this case, however, the image was of clay. It was made to serve as a vehicle for the *shadow* of the person about to be *makutued*. When it was fashioned in his likeness the operator pierced it through the abdomen with a sharp-pointed stick and fastened it to an evil-smelling forest tree, where none could infringe its *tapu*. After reciting *Karakia* at it, the operator dismissed the *shadow* back to the victim, and the pain of the sharp stick through the abdomen of the image was transferred to the original. Yet another method was to link the shadow to some green leaves, and then bury them so that as they rotted the body of the one cursed would decay by sympathy. In regard to these operations, two points may be noted as significant: in the first place the cause of dispute had to be set aside, and in the second it was well understood that if the curse did not strike its mark it "came home to roost." In setting aside the cause of dispute the operator would chant at length to

the effect that the infringed *tapu*, or the stolen axe, was nothing to him. The defaulter could go on infringing *tapu* or could keep the axe till the dogstar overtook the sun. And all this in the tone in which we say "Take it then, and much good may it do you." In regard to the second point—the reversion of the unsuccessful curse upon the sender—it suffices to say that this appears to be the occult law wherever the Black Magic of cursing is practised.

The *makutu* bewitchment could be unconsciously self-inflicted by means of an infringement of *tapu*. Here the derivation of the word *tapu* helps to an understanding of the particular aspect of Maori Magic with which it is connected. According to Tregear it signifies "real mark" or "real touch." *Tapu* then is the Magnetic Touch laid by the *atua* upon any object. Thus, if any one handled an object or trod on ground that was *tapu*, the essence of the *atua* passed into him by contact, with dire results. There are many tales which illustrate the working of this unconscious *makutu*. An *ariki* once lost his tinder box, which, of course, was *tapu*. It was found by several Maori slaves, who, not knowing it was *tapu*, made use of it. The *atua* of the chief, of course, immediately began to lay about him, smiting the *atua* of the slaves, with the result that they were soon rolling about in agony on the ground. One who had not handled the box hurried off to the nearest *tohunga*, who fortunately arrived before sunset and by means of incantations removed the spell.

A spurious imitation of the *makutu* is wrought even among the lesser *tohunga* of the present day. The psychic nature of the Maori renders him very susceptible to suggestion, and the artful *tohunga* who lives, like so many of our own medicine men, by "suggestion cures" of "suggestion maladies," can do a great deal with him in that way. When the *tohunga's* shoddy *tapu* fails of its own strength to smite the unwitting infringer, he takes good care to let him know what is going to happen to him presently. He has broken a *tapu* and the *makutu* is about to fall upon him. And, sure enough, it does—by suggestion. This gives the wily *tohunga* a chance to remove the spell by the same trickery, and so increase his prestige.

There are many stories told in which the unfortunate, who has infringed a *tapu* by mistake, learns what he has done, and suffers the penalty of his own fears. But most of them show a balance of priestcraftiness over occult agency, and one is almost tempted to think that the great institution of *tapu* has degenerated into a mere means of personal advantage. A chief is invited to dine at the house of a European. A fine large joint

is on the table. As soon as the chief is served, the whole joint *ipso facto* becomes *tapu*. Wherefore he considerably takes it away with him lest some misguided one should eat certain death without knowing it. Again, if a chief discovers an island scintillating with diamonds, all he has to do is to lay his *tapu* on it and none but himself can approach it with safety. There is a kind of humour in this and the modern priest, no doubt, laughs inside his mat. That he is indeed given to humour may be seen by the following anecdote. An Irishman, imagining he was about to be *makutued* because he had pitched his tent on a Maori burial ground, went to the *tohunga* and told him his fears. Whereupon the *tohunga* requested him to open wide his mouth and, when he had done so, spat down his throat and assured him gravely that he need fear nothing now for he had removed the spell.

Another occult power of the Maori is called *hoaina*. This may be described as influence brought to bear on matter by means of the potency of thought acting upon sound. Thus it is claimed that the *ariki* of ancient time would stand with a hard stone in one hand and a slender wand in the other, and, reciting a charm, break the stone with a slight tap of the wand. In other words, it is claimed that in this way he was able to sound the "mass chord" of a hard object and so disintegrate it. But apparently the ancient *ariki* laid little or no claim to the formative power of this same *hoaina*—a power which the Hindus call *Kriyasakti*. The Maori was destructive, not creative.

Whether the Maori actually performed the physical phenomena of *makutu* and *hoaina* I will not trouble to discuss. It is more to the point to ask the question, Whence the idea of these particular forms of Magic? The answer is either of psychological value or ethnological value: for either they developed these powers independently, drawing them from the well of occult truth; or derived them, through the priests of Hawaiki, the "land left behind," from priests more anciently placed in the far reaches of their history. In the former case there is some argument in favour of the reality of occultism; in the latter there is a link in the chain of evidence which places the whence of the Maori in India. Speculatively one might say that the process of *hoaina* may have been derived from the Rāj Yog of the Hindus, and the *makutu* from the Black Magic of the dark-skinned race found in New Zealand by the Maoris when they arrived there.

Divination is extensively practised among the natives in the present day. Some of its forms are quaint. Two gods dwell

in the corners of the house and the *matakite*, who is clairvoyant and clairaudient, listens there at night. If he hears a sound like that of a hand fumbling within the wall he knows that trouble threatens. *Niú*, or divination by means of rods, is common. The diviner goes out early in the morning with three of these rods. One, which represents the *tapu* of the god, he places upright in the ground. Then, with a stick for himself in his right hand and one for his enemy in his left, he retreats a few paces and, having crossed one over the other with an incantation, he throws them at the *tapu*. As the sticks fall to right or left he divines the issue according to their relative positions, assisting his faculty by placing his finger tips together without looking. If they meet exactly it confirms the correctness of his divination; but if they interlace there is a mistake somewhere. These sticks are made of a particular kind of wood. They are kept on the altars and must never be touched by a woman.

They divine also from the clouds, from the sunlit mists on the hillsides, from the movements of insects and from strange appearances. If one sees a star enclosed in the horns of the new moon, a sight which, of course, is impossible to any but a clairvoyant, who can look through the dark portion of the moon, he knows that a fortress will fall. If a spider drops his web from the roof, the house will be burnt down. And so on through an endless category of omens. Warnings of death are many and frequent. The spirits of their ancestors return in the form of great birds, *taniwha*, or monsters of the deep, which disport themselves around those about to die. The great bird of war flies over the scene of coming battle and, if its voice is harsh, it is because its throat is already full of the hairs of those about to be slain.

These odds and ends of divination are the mere leavings of what evidently was once a considerable body of significant lore. In the olden days the ordeals of the mysteries were drastic and terrible. The priest, having instructed the neophyte, named some one to stand as a test for the young magician's powers. He usually named one very dear to the disciple, and the order was death by *makutu*. It has even been recorded that a priest once named himself for this purpose. This terrible test having been satisfactorily carried out the pupil became *tohunga*, and dwelt apart controlling the destinies of his tribe. Nowadays he still dwells apart, but wears his tongue in his cheek, giving oracles which may mean anything—oracles only to be interpreted by great wisdom after the event. The modern *tohunga* are mere *kaupapa*, or mediums possessing some hypnotic skill.

Their magic is the husk of an ancient kernel. They still chant the *Karakia*; but the words which should clothe the inward sounds flap loose in the wind. They know naught of the spider thread by which Tawhaki climbed up through his ten heavens to reach the immortal maiden of his dreams. They have forgotten his strides down the rainbow to earth again, and the spells he brought back for mortals. They are the descendants of those who tore Tawhaki in pieces, and, although they believe that he took the sun blood, the moon blood, and various star bloods and, fashioning himself again from these, re-ascended on the spider's thread, they see no meaning in it. Of what avail is it that the spider's thread still hangs from the Heaven of Rehua and that the thundering footsteps of him who climbed it are still heard echoing on the rafters of the Celestial House of Tane? What matters that he returns to earth from time to time clothed in a suit of bark through the chinks of which mortals have seen his divine effulgence? None has sought the gossamer thread; none has essayed to climb it after him. Nay—one did attempt it far back in the night of the world. It was Karihi—the Icarus of the Maori mythology—who tried to follow Tawhaki on his return journey to the skies. When he came to the place where the spider's thread hung down *from* the heaven, he found near by a tendril growing up from the earth *to* the heaven, but he knew enough to take the silken thread and discard the tendril. In his climbing, however, he was smitten by blustering winds and, forgetting three syllables of the spell of Tawhaki, he fell and was dashed to pieces. One other—Maui—attempted to win immortal life for man by venturing into the jaws of The Great Woman of Darkness, who dwells on the borders of The Land of Night and Silence. But when he was nearly half-way through the jaws closed and bit him in two. The meaning of these things is forgotten. The Magic of the Maori is a thing of the past. It is lost like the losing of the moa. Yet, from its exoteric survivals it surely had a noble origin.

THE GHOSTS OF WILLINGTON MILL

By IRENE H. BISSON

AMONGST haunted houses in the North of England, probably none have been more famous than Willington Mill, which in early Victorian days is said to have been the scene of a remarkable series of ghostly visitations.

Standing in a deep hollow, spanned by a railway bridge, between the river Tyne and the Tynemouth branch of the North-Eastern railway, the old Mill can be seen by all passengers travelling by train from North Shields to Newcastle. Around its base flows a muddy stream, which empties itself into the Tyne near Wallsend.

Willington Mill was built in 1800 and—tradition has it—owed its spectre to a crime committed by some one engaged in the work. A book discovered by the owner of the mill, notwithstanding, mentions a wraith of a similar kind which made itself visible in a house on the same spot about three centuries ago.*

It was between 1840 and 1847, however, that this phenomenon attracted the greatest amount of public attention, when the apparition—we are informed by many credible witnesses—assumed the weirdest and most fantastic shapes. Noises, too, of an unearthly character, for which there was no apparent cause, frequently disturbed the inmates of the mill.

At that time the building was used by Messrs. Unthank and Procter for grinding flour, the adjoining house being occupied by the Procter family.

Mr. Joseph Procter was a member of the Society of Friends, and a man universally beloved and respected. His relatives are said to have bought the mill in 1806, but it was not until 1835 that anything uncanny appears to have been noted. According to Mr. W. T. Stead, who was born and brought up in the neighbourhood, the best account of Willington Mill was published by the *Newcastle Weekly Leader* a few years ago.

* See *Monthly Chronicle of North-Country Lore and Legend*, 1887, p. 177. Mr. Procter evidently had no faith in it, for writing to the Editor of the *Spiritual Magazine* in 1863, he states respecting this report that he believes no evidence exists, "the premises having been erected in 1800 on ground never before built on."

The writer, Mr. Davidson, seems to have had special opportunities of verifying the local legends, his mother having spent eight years as a housemaid in Mrs. Procter's service. With regard to the noises heard at the mill-house, "sometimes," says Mr. Davidson, "it seemed as though a donkey were galloping round the room overhead"; at others, a quantity of scrappy iron seemed to be thrown into the fireplace. Again, the whole building would rattle and shake, the noise being like that of a pavior at work with a rammer thumping on the ceiling. Raps, too, were frequent. Doors opened and shut untouched, and ghostly footsteps passed up and down the stairs, while occasionally the room would be filled with bluish smoke.

Mr. Procter did his best to ascertain the cause of this uproar, but in vain. The floors of the house were taken up, yet nothing was found; they were even covered with meal, but the footfalls of the Willington Ghost were too immaterial to leave a trace!

Mr. Howitt, who was staying in the district about 1841, mentions these sounds in his *Visits to Remarkable Places*. Sometimes the ghostly visitor was heard to sigh and groan as though in distress. Then it would make the most horrible laughs; in fact, there seemed to be no end to its vagaries.*

Unfortunately, the spectre, or spectres, did not confine themselves to noises. For instance, one night, Mr. Howitt tells us, when Mrs. Procter's sisters were staying at the mill, their bed was lifted up beneath them. They were naturally much frightened, supposing a robber to have concealed himself there. An alarm was at once raised, but no one was found!

* In Mr. Procter's diary, parts of which were published by the S.P.R. in 1892, from information accorded them by his son, Mr. Edmund Procter, we find references to strange whizzings and whistlings, drummings and vibrations, with the sound as of a heavy box being dragged across the floor (see vol. v., December, 1892, pp. 332-41). During the first two months of 1835, we are informed, scarcely a day passed without some indications of a ghostly presence. The noises, for which the inmates were totally unable to account, appear to have proceeded chiefly from a room on the third floor. "It seems impossible," writes Mr. J. Procter, "that there can be any trick in the case; there is a garret above, and the roof is inaccessible from without; the house stands alone, and during most of the time the window was built up with lath and plaster, whilst the only other communication with the outside, by the chimney, was closed by a fire-board, which was so covered over with soot as to prove that not a pebble or a mouse had passed. The room is devoid of furniture, and for some time the door was nailed up. Not a rat has been seen in the house for years. . . . nor could a hundred rats so shake the floor by their weight as to cause the window below to rattle as it does."

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The next night the bed was violently shaken, the curtains being rapidly hoisted up and down several times in succession. Search again proved fruitless! The third night the curtains were removed, when to their intense horror, the sisters saw a mysterious female form of a greyish blue shade come out of the wall through the board at the head of their bed, and bend over them, after which it went back into the wall again! Both ladies declared they saw this vision distinctly, for it was summer-time and quite light enough to distinguish everything in the apartment. Indeed, so terror-stricken were they, that they refused to sleep at the mill-house again. An almost similar version of this experience is related by Mr. Davidson in his article afore-mentioned in the *Newcastle Leader*.

On another occasion Mrs. Procter, when in bed, is reported to have seen a figure cross the room, take up the snuffers and snuff a lighted candle; then returning to the bedside, it shook the curtains and finally struck a table with such violence that the trembling watcher feared that it would be irreparably damaged. Nevertheless, on examination, it proved to be uninjured!*

A ghostly visitant, described by Mr. Davidson and Mr. Howitt, was a bald-headed man, known by the neighbours as "Old Jeffrey." This figure, they say, was frequently luminous and passed through the walls as though they had been air!

A spectral white cat, a hopping rabbit, and a luminous animal about the size of a sheep were likewise seen by several people on the premises.

Mr. Davidson's aunt, moreover, relates a curious experience. One evening, when in one of the bedrooms at the mill-house, she observed what looked like a white towel lying on the ground. Suddenly, to her amazement, it rose up, climbed over the dressing-table, and crossing the room, disappeared under the door, when it was heard by Mr. Procter and others descending the stairs with a heavy tread! Another time a white pocket handkerchief, knotted at the corners, was seen dancing up and down—sometimes as high as the first-floor window. A piece of furniture also moved across the room without any one touching it, while a medley of indescribable sounds caused the place to seem like Bedlam.

* Twice, says Mr. Procter in his diary, his wife was awakened by a sudden heavy pressure upon her face over the eyes, "as of an icy coldness," which was as suddenly withdrawn, while he himself was frequently aroused by the most terrible thumps and bangs, apparently close to the bedside.

Amongst the various attempts made to unravel the mystery was that of a Quaker gentleman, who, together with John Richardson, an old and valued servant of Mr. Procter's, spent a night at the mill. The Quaker—it is stated—began to read aloud a chapter from the Bible when the candle leapt up from the candlestick and swayed from side to side, so much so, that the old gentleman was unable to see to read. Directly he laid aside the book, however, the candle ceased its mad gyrations. "Let us pray, John," said the Quaker presently. No sooner did he lift up his voice than a terrific hubbub ensued. All the furniture moved from its place; newspapers seemed to be scattered about in great confusion, while the whole building rattled and shook. Yet when the old man rose from his knees, everything became quiet as before!

The most noticeable investigation, however—particulars of which were published in *Richardson's Table Book*, Mr. Procter's diary, Mrs. Crowe's *Night Side of Nature*, and later by Mr. Stead—was that of Mr. Edward Drury, a young surgeon of Sunderland. Having received permission from the mill owner, Mr. Drury and a friend, Mr. Thomas Hudson (subsequently a well-known chemist at South Shields), proceeded to pass a night at Willington Mill. With the exception of Mr. Procter, who retired early to bed, the family were away from home. Consequently the investigators had the premises to themselves. After a careful examination of the apartments, they established themselves on the third storey landing about 11 p.m. with a table and a couple of lighted candles beside them, fully determined to watch until daylight. Towards midnight, we are told, the strange noises began. These included a sound as of a number of people pattering with bare feet upon the floor, a cough from one of the unoccupied rooms opposite, and a violent rapping as though some one were knocking with his knuckles at their feet.

About ten minutes past one o'clock, having just looked at his watch, Mr. Drury declares that he saw a closet opposite him slowly open. From the door emerged a female figure clad in grey—her head bent downwards, her left hand held close to her chest, the forefinger of the right hand being pointed at him. As the grey woman advanced, Mr. Drury sprang to meet her with a terrified yell, but his arms grasped the empty air and he fell over his friend, who, tired out with a long day's work, was fast asleep.

Mr. Procter, hearing the shriek, hurried out of bed and carried the half-fainting man downstairs, "whereupon," says Mr.

Davidson, to whose narrative we are indebted for some further details, Mr. Drury cried out, "There she is! For God's sake keep her off," an exclamation he repeated again and again. In fact, it was not until three hours afterwards that he came to himself, and ten days passed before he had sufficiently recovered to write down his experiences.

Wholly sceptical when he entered the house, he was now entirely convinced as to the reality of the manifestations. "I am persuaded," he wrote in a letter to Mr. Procter from Sunderland, dated July 6, 1840—"of the horrid apparition . . . that what I saw with my own eyes was a punishment to me for my scoffing and unbelief." Indeed, not for £10,000, he declared, would he cross the threshold of the mill-house again!

Mr. Procter, in his reply, recorded by Mr. Davidson, affirmed that he had "about thirty witnesses to various things which cannot be satisfactorily accounted for on any other principle save that of spiritual agency."

Mr. Drury's account of his nocturnal experiences was fully corroborated by his friend, whose version, however, did not appear until after Mr. Procter's death and the removal of his family from the mill, when it was published by the *Newcastle Weekly Chronicle* on December 20, 1884. It appears that Mr. Hudson had hitherto preserved silence in accordance with Mr. Procter's request. For, owing to the difficulty of obtaining domestic servants who were usually terrified at the idea of living in a haunted house, the miller had naturally been anxious to keep his ghostly visitors as much in the background as possible.

Strange to say, although no one was allowed to mention the subject in their presence, the children of the mill seem to have been the chief ghost-seers, and many a chase they had up and downstairs after spectral animals. Numerous memoranda of strange voices and alarming sounds heard by the children were further recorded by Mr. Procter. For instance, his little son Joseph complained that his crib was lifted beneath him, and moved backwards and forwards many times, when a shriek near the foot of the bed so terrified him "that the child," says the writer, "was found trembling and perspiring with fright."

According to Mr. Davidson, Mr. Howitt and others, a "lady with eyeholes but no eyes" was frequently mentioned by one of the little girls—a small boy of two years old being charmed to play at hide and seek with a ghost.

The last visitation of the "eyeless lady," it is reported, dates from comparatively recent times.

On this occasion the mill was working all night, when an engine-man entering the engine room at midnight encountered the uncanny wraith. Half-mad with fright, he jumped from the window into the stream beneath; swam to the opposite shore, and—so the story runs—never stopped until he reached his home three miles off! In 1847, says Mr. Edmund Procter, “finding life in such a plague-ridden dwelling no longer possible,” his parents left the mill-house and went to reside at North Shields, when they were at length “free from the annoyances and uncomfortable knockings, the stealthy steps and uncouth mutterings that for ten or eleven years had disturbed the even tenor of a quiet Quaker family in the house at Willington Mill.” (See vol. v., *Journal of the S.P.R.*, December, 1892, p. 345.)

Since then the old house has been cut up into tenements, and of late years nothing of importance has occurred. In 1853 an attempt was made to unravel the mystery of the mill by means of clairvoyance—the record of which was afterwards published by Mrs. Henry Sidgwick. Although no clue could be discovered, it is noteworthy that “Jane”—as the clairvoyante was called—is asserted to have had a clear and accurate vision of the phenomena described in this article.

Meanwhile, a variety of explanations regarding the secret of the haunted house have been hazarded from time to time, but without success; and Willington Mill—with its weird apparitions—remains to-day, as heretofore, an insoluble enigma.

THE ONLY WISDOM

REVEALED MEMOIRS (*continued*)

BY LADY ARCHIBALD CAMPBELL

PART VI

That angel men call Death, is kind as sleep,
He draws his fingers over weary eyes,
We wake to youth, to life, to love. . . .

THINK of a radiant early summer morning as the gate of so-called death—the fairest ever breathed, ever felt. . . . Yet philosophers who say that life and death are one, must be of those—who have grappled with the mystery of being—whose eyes though dim, have reached the circling light behind the cloud of years. . . . He does come like a very sudden fiery hawk to some. But through the Evermore the beating heart goes on—it goes on through disclosures. . . . I have often been with souls who are as in a mist. Thus are the souls below. We come to see them in their fold—mete out to them their destiny—for results. . . .

The Earth—the star of the luminaries going round the Central Sun—is a keystone of the Transcendental or Spiritual Kingdom. There are other keystones. This is not known to many people on Earth. . . .

When we step from the bounds of one sphere into the other, we step into the bounds of The All-Father—Father, and Mother Immortal God.

Some analogy might be made to the pilot who is pilot but by the course of ages. We have to steer to gain our knowledge and impart it. . . .

Over the mute white Gospel of Zion the mystic was intended to preside. This mighty written passage is the doctrine of the Ever-living God. . . .

Within the spirit world, there are innumerable states. They are infinite, and apportioned into divisions, these divisions apportioned into sub-divisions, the lower and the higher. Figuratively speaking, they are progressive highways of knowledge. Myriads of spirits constitute the divisions and sub-divisions. Think of the sub-divisions as great countries where spirits are as fellow-countrymen moving on in divine order of precedence. Those states, or highways, are as rivers or great tributaries which, upon their course, broaden and deepen by the meeting and commingling

of their waters at certain stages in their flow towards the universal river of knowledge. . . .

Each division, each sub-division, has a leader, ruler or king, whose gifts legislative, illuminative, and creative, adapt him to rule. He, in his turn, moves on—a luminary—preordained illuminator, ruler and king of the state. . . .

The etherial harp or heart was said to be the Sayer of the prophets of old. It is the Seer of the masters of Art in Heaven. There is the Highway—or State of the Arts and Sciences.

For your useful ones—your heroes, God has land—land for their repose. All spirits have a local habitation with a name within their sphere and where they choose within that sphere, house-haunting spirits, heavenly spirits too. The former often look on human owners as usurpers. . . . The habitations of the Lord are built here without noise. . . . Constantly I see the processes of fire upon our textures. It is very difficult for you to understand that we can make layers of feathers out of uncorruptible material. It is the love of Truth transparent which love of Art displays. We do art-work in counterparts of crystal, marble, pearl, and many substances, unknown as yet on earth. . . .

In the spiritual Himalayas stand three Temples I have created. The Temple of the Moon—or Mystery, The Temple of the Sun, and The Habitation of Silence. Out of the glorified counterparts of marble, pearl and crystal they are built. . . .

It is the lull of evening in our quiet days. Within the forest sanctuary, that which is calm arises—steals through giant arms of deodar, cedar, and pine. The moonlit Temple sleeps. . . .

He who entered into the might of His special trees loveth them. Unscathed for ever stand great forest kings that have resigned their might and right of place on earth. Time enters not, the world's strike is not heard within this deep, deep, dell of Heaven. Giant thoughts and actions raise the mind. Before a scene like this we see revealed the clearly-written Word. "Nature's wombs in other states shall bloom for evermore." The life-drift of the world is great. We come upon it everywhere.

Here grows a deodar unparalleled in Paradise! With roots colossal, high out of the ground, they arch the broad moss way we pass along, supporting—as it were—the tree in air. From root to root, from branches back again through roots, one creeper falls in endless chains. When through those falls we pass we are within the great dome of the tree.

Compassed about on every side, above, below, by flowering chains, lofty cascades of twining tendrils and of silvery stars.

It is as if the breath of life had taken form of leaves and flowers but yesterday, as if we saw the first awakening of the Mother from her sleep within the silence of the bottomless pit, and God's spirit woven—interwoven throughout every part. "Flowers of the Star" or "Corrodels" these are, growing numerous here, and in the Higher Echoes of the Invisible. They decorate our moss ways, and their shoots and runners tremble under flying feet. Within those chains the power of God has chained the ways of Paradise as if it were the boundary. . . .

We drink in the music of birds, their long-drawn notes, not from cavils, which groan with theogony and death. From evangel of leaves—fresh leaves we gather afresh, the fresh scriptures of God. . . . Stags in shade are standing through for ever more invisible thickets. . . . Broken pathways open before us when we pass beyond right through the brook which runs for ever on to God. It is the gateway to the Moonlight Temple—this sweet-scented brooklet—the laughing Huhrahlahahah, which makes the silent one laugh, and the happiest, more happy, and holds everything here within its spell. In all the sweep of the west wind, this hanging moss is growing as you see it here, emerald hued, festooned from bough to bough, and by the laughing brook, it is tinted, teared, and couched in love, the earth renewed, the banks made thick and soft and ever more abundant with white flowers. Flowers to arch for him—the winged boy-god, and scarlet berries excellent to taste. Flowers of the star, lunar flowers and other buds of glory lock the way all up the Huhrahlahahah, their tangled skeins and single strays from bank to bank are bridges for the butterflies and from swinging pendulums the tiny birds do often stoop and drink. Then up, far up its speaking falls that waketh in people healing dreams they shoot in trails below, and blend their fragrance with the brook. Love has entered the little world of the Huhrahlahahah. Just here the water widens and deepens. We skim the depths on flying feet. The Temple stands a snow-white Cast upon that broad moss way, shelving the yawning chasm, above the valley, right within the possessions of the fragrant brook, protected and o'er-shadowed by the arms and hands of giant trees stretching from the mountain side, the Deodar and Pine. . . . Read on the Architrave at intervals between the boughs. . . . "CONSECRATED TO THE GODS WITHIN . . . LAID AT THEIR FEET . . . WHO RAISE THEIR HANDS IN SLEEP UNTO THE GREAT IMMORTAL-FATHER AND MOTHER, IMMORTAL GOD." . . .

Owls and other birds of prey, no longer birds of prey in Paradise, are fleeting, calling one to the other, they are on their

way home to the Temple. . . A little bird is here, called the Ilissa, in its song you hear its story. I often watch its ways—quaint ways; sometimes it sleeps within the Temple. . . . On the Acropolis of the spirit world as once the Temples stood on earth so they stand now. The stones of Art are high, the highest things of all. None can re-learn from what is new, and I have modelled the Temple of the Moon—or Mystery—after the greatest of models—The Parthenon. . . .

The Temple of the Sun is built of mother of pearl, inlaid with jades and precious stones. My way is to those amethyst courts, where sings to me my nightingale up there of life so long, so long. There we could show you how buds blow, and how our flowers are gilded with sunlight redeems them. It is the hour the sun approaches, Right for Right, and God for God.

Read upon the architrave: "I come from the All-Father's Land, I am All Souls Enlivener, the Sun Savitri!—Mitra, the eye of God * I have climbed with chariot and horses the passionate stairs of passionate men, and high up here in Arcady, mid groves of leaves in sweet flowery spaces, I flash upon the immortal sleepers through the immeasurable Universe of God." . . .

* * * * *

The Habitation of Silence stands alone crowning one of the highest snow-capped mountains in the eternal spheres. As if hewn out of one great crystal rock, the foundations stand upon a vast snow-terrace and seem part of the mountain itself. In such crystals known on your earth, as the Scolecite, the Apopholite, the Coelestin, the Calcite and others, you have a suggestion of the formation and radiance of that which we have used. Behold, through vistas in infinities of space, a battlement of cloud-land pinnacles of snow. These pinnacles are rests. Above these rests it looks as if fragments of the upper cirri curving and separating into millions and millions of feather-filaments had rushed together, caught into and between by the radiating strokes of the sun. The shivering of quills laid upon quills form, as it were, protecting wings. They are like wings of swans, which, to the senses, seem to dip in and out of the misty cavernous blue. They hover over topmost pinnacle. Rising invisibly in spiral form in certain parts they seem to make on wheeling axis, stairs, which hang in heaven; where wings are lapped tip over tip, coming, going, they form in broken irregular groups, ever deviating, ever-spreading, never-ending arcs, the furthestmost cut into the

* To which the being is in subjection.

heavens. Rank after rank rising to the same height in silent ecstasy, drop right into the blue arched envelope in convolutions and convolutions before God. Hovering in the deep blue bell of aether like wings of these glorious creatures—swans—they seem to breathe the ever phantom sounds of life. In their soft tremulous motion, we seem to hear the harebells shake. When we march into these wings we think of the love that redeems us in the stroke of each glorified pinion. I mean, we discover that the power which gives to these wings agency, is the power which gives to the soul Light. It is as if God's presence was inserted into each feathered wand.

When I came to those heights within the Azure World I said, "Shew me the system of the mountain gods." . . . In ignoring the imagery, the magnificent inner Nature symbolism—contained in' the Hindu beliefs—the Western world has lost many truths. . . . Through images we pass along the way—up there. . . . Out of that chalice, cressetted like a star, and floating like a moonbeam—lost in sleep over the yawning depths—the wide infinite waters of space, first came the heathen idea of The Almighty Spirit. This symbol is used within. Lotus and lotus leaf, repeated in countless changes and counterchanges of form, colour and device. . . .

Often, as I look round at the World's walls of Bedlam, I behold through vistas, those winged turrets rise like Pantheons of Silence, keeping the vast spaces to Infinity. In contrast to man's fancied existence of the unsheathed Heavens, the fire-cloud and the white Throne, when we come into this Habitation of the Lord we come into His Silence.*

* In all auditory impressions, or—I should say—in their transcription where want of sequence is apparent, it may be obvious to the thoughtful reader that there has been faulty transmission from one cause or another. For instance, when words in a phrase have been too indistinctly heard, it follows, inevitably, as a matter of course, that sense, point, and quality are partially or completely lost, and the whole message, or part of it, has to be sacrificed by the would-be transcriber in the interests of truth.

When Science pierces under the piercing sayings of those swift messengers who travel and who speak to us on and through the Liquid Light—for this is the term which has been given me to use—the whole world will believe in spiritworld telepathy, and be more attuned to hear the music of the spheres, the glory of which no echo, not the faintest, can be suggested by pen nor conceived by dull report.

It suffices to say he is a Shepherd of Immortalities who has given me these keys which open a small corner of the spiritworld, one with a given name, dwelling in the Ray of the Watchers—or Shepherd People designated by the Gnostics of old "Weavers of the Vesture of Light," or "Treasurers of Light."

ON A NEW RECORD OF AUTOMATIC WRITING

BY J. ARTHUR HILL

IN the puzzling domain of psychical research, it is desirable that we should inquire as to which method of investigation seems likely to be most fruitful of results. The *terra incognita* may be invaded from many sides, and the attack must be kept up at all the points ; but it is useful to have some idea as to the most probable " point of least resistance." We may study apparitions and other spontaneous sensory automatisms, auditory and tactile ; induced sensory automatisms such as crystal seeing and shell-hearing ; motor automatisms such as automatic writing or speech ; and the " physical phenomena of spiritualism." Of these various methods of approach, I am disposed to think that *automatic writing* is the most promising. The faculty is fairly common, and when general enlightenment shall have become more wide-spread—so that those who have the gift shall be enabled to develop it judiciously, and to publish results without fear of the charge " He hath a devil"—we may reasonably hope for evidence which will greatly enlarge our knowledge.

This view receives strong confirmation from the recently-published Part LIII. of *Proceedings of the Society for Psychical Research*, which is in some ways unique in interest and importance. In it we have, for the first time in the history of this research, a mass of script done by an automatist who is at the same time a critical and experienced investigator, well qualified to criticize and analyse her own phenomena. This happy combination of faculty seems to be rather rare. The " sensitive " is generally apt to take his or her phenomena at their face value, and to resent the " obstinate questionings " of the investigating Thomases : the upshot being an unfortunate rupture, such as occurred between Stainton Moses and the S.P.R., and between Mlle. Hélène Smith and Prof. Flournoy. The only well-known cases in which we find psychic powers combined with the critical habit of mind and experience in investigation, may be reduced to two—that of Miss Goodrich-Freer, and the one under consideration.

NEW RECORD OF AUTOMATIC WRITING 321

Perhaps the most important feature of the script published in this part is what we may fairly presume to be its representative character. We may regret that it has been found impossible to publish all the script which has been obtained by Mrs. Verrall since its inception in March, 1901, for when a selection is made we can never feel *quite* sure that the selected part contains exactly the same proportion of evidential matter as the part that is left out; but in this case, pre-eminently, we are justified in taking it as an article of faith that the record would have gained rather than lost in evidential value, by the inclusion of the matter which has been suppressed. The grounds of this faith are, as just indicated, the well-known position and the "supraliminal" qualifications of the automatist.

A large proportion of the script consists of unsigned observations of a more or less confused or dream-like nature, frequently in Latin or Greek, or a mixture of the two; other languages, with which Mrs. Verrall is equally familiar—e.g., French and German—are notably infrequent, and may be considered as practically absent. This is a curious feature, somewhat analogous to the unexpectedly infrequent occurrence of German in the planchette-writing described by Mr. Schiller;* and until we know more about the stratification of personality we shall have to say with becoming humility that it is inexplicable. Leaving this aside, therefore, and necessarily neglecting other similar points which are equally worthy of attention, I pass on to what seems to me by far the most interesting feature of the record—viz., its cases of cross-correspondence between Mrs. Verrall's script and the script or trance speech of other sensitives produced at or about the same time. I summarize, below, two of these cases.

On May 8, 1901, between 10 and 10.30 p.m., Mrs. Verrall's pencil wrote a rather unintelligible message in Latin, concluding in English with the words: "*No power—doing something else to-night. Note hour.*" This message purported to come from a deceased friend named H. On May 11, 1901, was written: "*Before the 17th wait. Rosa Thompson will speak—Lodge will tell you. Wait. Do not hurry date this.*" From these two messages it appeared (1) that a *soi-disant* H., writing through Mrs. Verrall's hand at 10.25 p.m. on May 8, claimed to be communicating elsewhere at or about the same time; and (2) that

* *Proceedings S.P.R.*, vol. iv. pp. 216 *et seq.* *Human Personality*, vol. ii. p. 420.

Sir Oliver Lodge would inform Mrs. Verrall of something that would be said by Mrs. Thompson before the 17th.

The facts are these : unknown to Mrs. Verrall—who knew nothing of her movements—Mrs. Thompson was dining on May 8, 1901, with Sir Oliver and Lady Lodge in Birmingham. Between 9 and 10.30 p.m., she went unexpectedly and spontaneously into trance, and was controlled not only by the usual “Nelly,” but also by H. The latter control said that some one was “calling him” elsewhere ; and at the end of the sitting, which concluded at 10.30, Nelly remarked that some one “was calling” H. Sir Oliver Lodge’s notes of this sitting were given to Mrs. Verrall by Mr. Piddington at the Council meeting on May 17, 1901.

In the next case, the second sensitive was Mrs. Piper. On January 28, 1902, Dr. Hodgson asked “Rector,” who was communicating through the entranced Mrs. Piper, if he could show himself in a vision to Miss Helen Verrall, holding a spear in his hand. The control accepted the suggestion, but wrote “Why a sphere ?” The misunderstanding was put right, Dr. Hodgson repeating “spear ;” and “Rector” promised to try the experiment for a week. At the next sitting, on February 4, the control claimed to have succeeded in showing himself to Miss Verrall with a “sphear”—so spelt in the trance-writing. This confusion of “spear” and “sphere” is noteworthy, in view of what follows. Remembering that Mrs. and Miss Verrall knew nothing of Dr. Hodgson’s experiment, it is interesting to find that on January 31, 1902, Mrs. Verrall’s pencil wrote the following curious jumble :—

“*Πανοπτικὸν σφαιρῶς ἀτιτάλλει συνδέγμα μυστικόν. τί οὐκ ἐδίδως ; volatile ferrum—pro telo impinget.*”

The translation of this mixture is not very clear ; “panopticon,” though conveying a meaning, is not an extant word at all. But the idea seems to be something like this :—“*Universal seeing of a sphere fosters the mystic joint-reception. Why did you not give it ? The flying iron will hit.*”

Now the phrase “*volatile ferrum*” is used by Virgil for a *spear* ; and consequently, however much of vagueness there may be about the general meaning of the whole, there is at least an allusion to a spear, and a definite use of *σφαιρῶς* (a sphere). It would therefore seem that “Rector”—whoever or whatever he may be—had failed to make himself visible to Miss Verrall as he was requested to do, and as he claimed to have done, but that he had instead succeeded—without knowing of the manner

of his success—in transmitting the ideas of “spear” and “sphere” through Mrs. Verrall’s hand. The script of this day (January 31, 1902) contained other matter, of non-evidential kind, and was signed with two crosses—one of them the Greek cross which is stated elsewhere in the script to be the sign of “Rector.” In view of the possibility of this remarkable incident being due to chance, it is important to note that no allusion to a spear had occurred in Mrs. Verrall’s previous writing; and that only once had there been any mention of a sphere, in an early and unintelligible piece of script dated March 14, 1901. No case of juxtaposition of the two ideas in the same piece of writing had ever occurred before.

These two cases are perhaps the most interesting, but there are several more of similar type, occurring with Mrs. Forbes and Mrs. Archdale as second sensitive. After a careful study of the whole record, it is difficult to resist the conclusion that communication of supernormal character did really take place in several instances; that Mrs. Verrall, writing generally in Cambridge, was supernormally influenced by something that was happening, or had happened, in London, Birmingham, and Boston, U.S.A.

Admitting that this seems almost proven, what must we assume as to the *modus* of the communication? Is it telepathy between incarnate minds, or must we invoke the hypothesis of “spirit agency”? Or is the true explanation a mixture of the two? I do not think that on this case alone we are entitled to form any definite opinion; and even when taken in conjunction with our other evidence, I do not suppose that it will necessarily convince any one of anything. Indeed, it is not desirable that it should: in the present state of this difficult investigation it is desirable that we should sit very loose to theories—that we should “keep our minds aloof and afloat,” lest we anchor in deceitful quicksands. Still, for my own part, I feel that this record does at least necessitate belief in supernormal transmission of thought between incarnate minds, and that it strengthens rather considerably the case for communications from discarnate consciousnesses. As to this latter possibility, it may certainly be urged on the negative side that the “scribe” was utterly wrong in his description of the contents of Mr. Myers’ sealed envelope, and that much of the matter which suggests spirit-origin may be almost paralleled in other cases where no such origin need be assumed; but, on the other hand, some of the cross-correspondences are undeniably the sort of

thing we should expect, on the hypothesis that certain consciousnesses do continue to exist in conditions which permit of communication from their side the veil. More than one leading member of the S.P.R., now deceased, was conscious of the importance of obtaining, if possible, evidential messages through two sensitives at or about the same time ; and it is perhaps reasonable to suppose that if these minds still exist, they will be making attempts to give us evidence of this kind. It will be remembered that there is already a remarkable incident of this nature on record,* and that the impersonation through one of the sensitives was so lifelike as almost to carry a case-hardened Hon. Sec. off his feet ; † also that a similar incident is described with relation to a communicator purporting to be the late Edmund Gurney. ‡ In the light of these cases, the similar coincidences in the phenomena under discussion may well seem increasingly significant, though not in any way conclusive ; and Mrs. Verrall may at least feel assured that students of these matters are grateful to her for this present instructive volume, and that they will look forward with interest and hope to the publication of further records of her script.

* *Proceedings S.P.R.*, vol. xviii. p. 295. † *Ibid.*, p. 237.

‡ *Proceedings S.P.R.*, vol. xviii. p. 302, *et seq.*

PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS

By THE "OCCULT REVIEW" PSYCHOMETRIST

DELINEATION (DR. A. W.).

This is worn by a man with quick thought and intuition, but I get a nervousness of himself which is a decided drawback to him. With more confidence in his own powers this man would do much better. He is original and his personality is a strong one, but he spoils himself by not giving himself out as he ought. He thinks a thing out and does it well, but when it comes to acting on his thoughts I find him hesitating; he should make himself go on. Eventually I find he overcomes this lack of confidence, and then I get more force and more determination. I sense success of a particular kind, as if he takes up some special branch of his work and devotes himself to that; but success comes after delay and disappointment.

I do not consider this man lucky during the early years of his life; even as a boy I consider he was suppressed, and this early suppression caused the lack of self-confidence which has, to a certain extent, marred the early years of his manhood.

I consider this man should concentrate all his energies on one scientific study, as I would say he is much better at one branch of his work. I do not find him a general man, he works best at what interests him most.

I consider he has a strong character and the restlessness and uncertainty that I feel is, I think, due to some worry about his present affairs, as I feel this is a passing condition. He is really a clever, capable man and, in spite of present difficulties I sense success for him.

The influences of his life are fairly good, though [he is not a man who will make many friends, he is too reserved and also his sensitive nature will prevent him giving his thoughts out freely.

As life goes forward I sense a happy and successful career; but congenial surroundings will be very important to this man, as he is too sensitive to work well with people who are not congenial to him.

DELINEATIONS (CRONBERG).

1st Question : Shall I ever marry ?

Answer : Yes, but not for the next two years, as I do not sense marriage for you in the immediate future; but as I get through to your future conditions I get you wife and mother.

2nd Question : Shall I ever travel much ?

Answer : I think there has been a good deal of movement in the past, and I find you very restless during the next two years. After that I find you settled and living a happy domestic life.

DELINEATION (PORTUGAL).

1st Question : Shall I do well to rely on my own judgment or intuition ?

Answer : Yes, always when you take the trouble to think things over ;

but I find impulse, which may sometimes lead you to make a wrong judgment. Curb your impulse, add your reason to your intuition, which is really good, and you will seldom make a mistake.

2nd Question : When shall I marry ?

Answer : At present I cannot sense marriage in your conditions at all. In the past, I sense an influence in your life which seemed for a time to come near the marriage conditions, but this influence has completely gone out of your conditions now, and if you marry it will not be until the next two years are past.

DELINEATION (EILBEN).

1st Question : Do you see any permanent change in my life and surroundings during the next two or three years ?

Answer : There is a very decided change within the next two years caused by a death which seems to make a great difference to your general condition, for as soon as I get you beyond that I find you much happier and your surroundings more congenial.

2nd Question : Will the change be brought about by my own deliberate action or by circumstances over which I have no control, and will it be for my happiness ?

Answer : The change is certainly brought about by circumstances, and it is for your happiness and another's. At present you must be brave and try to make the best of your present sad and difficult conditions. I know this won't be easy, but you are a clever and resourceful woman, don't give in when the race is so nearly won.

QUAERO.

1st Question : If I persevere in the right path, shall I become strong, healthy and happy ?

Answer : Yes ; but I cannot promise immediate success, for conditions are against you at present ; but you must not be discouraged. Be determined to overcome your nervousness, and be more confident of yourself. Your health improves, and your general conditions later on make me feel you have a great future before you.

2nd Question : Is there any change in my life in the near future ?

Answer : I do not sense any change for the next few months, neither do I think it would be wise to make a change yet. Your general conditions are so much better next year, that I would advise patience and perseverance for the present.

EISEL.

1st Question : Can you see the reason or cause that keeps the man she cares for from her ?

Answer : I sense a very sad woman as the wearer of this glove. A man's influence has been in her life for years, and at one time marriage seemed possible ; but for some time past conditions have been against them, and I am afraid there is another influence in the man's life now, as I sense an influence between them during the past year or more.

2nd Question : Is any change of a happy or successful kind awaiting her ?

Answer : I sense a quiet, happy life for her in the future, but the present she is spoiling by worrying over an influence which is not worthy. There is another influence within the next two years, and this brings happiness and success.

DELINEATION (E. W.).

Question : Shall I ever live abroad ?

Answer : For the next two years your life goes forward much in the same way as at present, but after that I sense you living in a foreign country.

Question : Shall I ever marry, if so, will it be the man I now love ?

Answer : The influence of the man you marry is in your life now, though I think you are not seeing much of each other at the present, as I sense separation through distance ; but I think you marry this man during the next two years.

DELINEATION (CERI).

This cravat is worn by a man who has faced many difficulties in his life and during the time of wearing this he has had some trouble ; he overcomes this by his own pluck and perseverance. He has an influence in his life which causes him a good deal of irritation and this makes him very depressed sometimes. At present he is feeling rather sad and hopeless, because things are not going well with him ; but this is very foolish and not like himself. This trouble will pass and his future is much brighter and happier than the past. I sense a scheme in which he will be very much interested—which appears to develop next year ; this brings him money and leads to a better position. I consider this a good life, as I sense a long active life ; but I cannot tell him when he will die.

DELINEATION (ERIGERON).

Question : Is there any likelihood of my marrying soon ?

Answer : I do not sense marriage in your immediate conditions, but I believe you will marry during 1909, as I sense you living a very happy domestic life about that time.

Question : Would I make a successful writer of romance or fiction ?

Answer : Yes, if you applied yourself diligently to it ; but, unless I am making a mistake, you lack application. I find plenty of brains, good imaginative power, but there is not much perseverance.

DELINEATION (OLIVE).

Question : Shall I marry the man I am so much in love with ?

Answer : As I do not sense the man you marry in your present conditions and feel that you have separated from an influence which was very strongly in your conditions a year ago, I am afraid you will not marry this man ; but I sense marriage for you about two years from now.

Question : Shall I make any money at the work I am now undertaking ?

Answer : I do not find much financial success at first, but in six months time it begins to pay, and from that time I find a steady improvement.

DELINEATION (SUNSHINE).

Question : When am I likely to marry ?

Answer : You seem to have refused marriage some time ago and, as you are very particular, you will be wise to wait until the end of next year, when I sense a very good influence in your conditions, and I think you marry early in 1908.

Question : Shall I live abroad, if so, where ?

Answer : You may go abroad, but I do not sense you living abroad for any length of time.

REVIEWS

THE SUBCONSCIOUS. By Joseph Jastrow, Professor of Psychology in the University of Wisconsin. London: Archibald Constable & Co., Ltd. Boston and New York: Houghton, Mifflin & Co, 1906. 10s. net.

PROFESSOR JASTROW'S book is an exposition which "considers respectively the functioning of subconscious processes in the normal and in the abnormal mental life." Taking the ordinary waking state as the normal, he discusses various forms of subconscious activity which occur in that state, from consciously-initiated but more or less automatic-becoming activities such as piano-playing, knitting, bicycling, to the entirely subconscious actions which we perform in "absence of mind." In illustration of the latter he cites several cases from the *Proceedings of the Society for Psychical Research*; e.g., one of "Miss X.'s" cases, in which she was able, by means of a crystal vision, to recover the date on the day's *Times*, which she had not consciously noted, or had noted and forgotten. In illustration of subconscious activity in abnormal states, he quotes the well-known case of Professor Hilprecht's dream, in which the dream-consciousness solved a puzzling problem concerning a Babylonian inscription. This case stands as a link between the two orders of functioning; for "the purpose of the waking state was carried over into the dream-state, and thus acquired the characteristic motives and setting of the *rêverie*, without losing the normal interest in the goal that imparts unity and direction to the whole." As an example of more complete dissociation, Prof. Jastrow cites Flournoy's case of Mlle. Hélène Smith, in which the subconscious activity seems to have little connexion with the waking thought-processes; but in which this connexion is still discoverable—though more deeply hidden—in the French basis of the "Martian language," and in certain peculiarities of the supposed controls. And here, it may be remarked, we have the key-note of Prof. Jastrow's book. His aim is to link up, by finding similar associations in both, the conscious and the subconscious processes of thought; and thereby to lead to a "more precise comprehension of those manifestations of consciousness, and of those varieties of its activities, that take place below the threshold of our fully waking minds." The present volume is avowedly more descrip-

tive than explanatory, but the illustrations are so chosen as to imply and support a certain explanation.

The book is open to criticism on two counts : firstly, on a point concerning detail ; secondly, and chiefly, on the psychological standpoint which is implied. The first and minor point is that Professor Jastrow frequently neglects to acknowledge the source from which he draws his illustrations. It is not only due to the reader, but ought also to be a point of honour, to indicate clearly what portions of matter are quoted from existing works, and to give full references and acknowledgment in respect of such portions. Prof. Jastrow acknowledges his indebtedness to the *Proceedings* of the Society for Psychical Research in the case of Professor Hilprecht's dream, and in two incidents reported by Miss Goodrich-Freer ; but in at least five cases of similar borrowing, no acknowledgment is made. The uninstructed reader may be led to regard as original matter the cases of *Verbascum Thapsus* (p. 104), of inhibition when destroying papers, of inhibition by apparition in front of open elevator shaft, of the Palissy crystal vision, and of the similar vision of a lady with changed method of wearing the hair (pp. 106, et seq.) ; while as a matter of fact they are all to be found on pp. 344, 455, 486, and 489 of Vol. VIII. *Proceedings* S.P.R. The first of these cases came originally from Binet's *Psychologie du Raisonnement*, p. 12.

Secondly and chiefly, as to the general view-point. Prof. Jastrow's conception of the legitimate scope of psychological inquiry is open to the charge of narrowness, if not of bigotry. Psychical research is to him anathema, and he tries to ignore—ostrich-like—the evidence for the more inexplicable phenomena. Though avowedly dealing with subconscious or (as we should say) subliminal processes, he carefully refrains from mentioning cases which point to telepathic or other supernormal agency. There is much about Mlle. Hélène Smith, whose "spirits" are easy prey to the Professor's gentle witticisms ; but there is discreet silence concerning Mrs. Piper and Mrs. Thompson, whose phenomena point to a distasteful conclusion. If Prof. Jastrow rules out the spiritistic explanation—as I think he would—it is clear that so much the more falls to be explained by reference to the subconscious ; and it might reasonably be expected that the two cases mentioned should appear in any book bearing the title of the present volume, particularly when the *prima facie* analogous case of Mlle. Smith is included. But he belongs to what Prof. James calls the "classic-academic" school of psychologists, or at least to what we may term the neo-classicist ; and the fantastic Gothic phenomena of

psychical research, except so far as they can be straightened out into pure classical lines, as in the case of Mlle. Smith, are to be excluded from psychology if it is to remain a respectable and dignified science. On these principles, it would seem that there is not much chance of important discoveries; for a fact will be ignored, however well evidenced, unless it can to some extent be explained by finding close analogies in the working of the upper consciousness.

As might be expected, Prof. Jastrow expresses his disapproval of the theory of the subliminal self, the "shortcomings" of which must be pointed out, even "when most conservatively framed and when applied in the spirit of psychology, not of a plea for the supernatural" (p. 535). We may perhaps be forgiven for suspecting that the use of the last word in this sentence may be due to ignorance as well as bias; for, of all words, this is the most abhorred by the holder of the subliminal self theory. Part of the further criticism of Myers' position may also be considered beside the mark, and indeed it is more in the nature of a Parthian shot on the last few pages than a serious attempt at criticism. It is pleasant to find that, as compared with *Fact and Fable in Psychology*, Prof. Jastrow's latest volume is quite magnanimously merciful to the misguided and superstitious psychical researcher; and perhaps we may even indulge the hope that at some future date we may be admitted at least into the outer courts of the tabernacle of respectable Psychology. But whether or not we obtain our brevet of orthodoxy, we shall continue—in spite of Prof. Jastrow's censure—to study all phenomena which come within the range of an unprejudiced definition of psychology, even though we cannot explain them. If we observe and carefully record them, we may be doing not unimportant work, even though we cannot yet fully correlate the phenomena with those occurring in the better known strata of the mind.

J. ARTHUR HILL.

BRAIN BUILDING. By Joseph Ralph. London: L. N. Fowler & Co., Ludgate Circus, E.C.

IN this little work Mr. Ralph has endeavoured to give the reader a brief outline of the Psychology and Physiology of Mental and Moral Culture, and General Therapeutics, through Psychic stimuli. That there is just a touch of what we have learned to recognize as the Psychology of Suggestion and Suggestive Therapeutics in this work is evident from the statement in the Preface, where it is said: "It may eventually dawn on the man in the street that

ninety-nine per cent. of the virtue of a drug is a product of his own mentation." This is one of those blind statements which have such a startling effect on the susceptible person, and so small a foundation, in fact, as to be inconsiderable to the trained observer. If a phial containing prussic acid were emptied down the throat of a sleeping man, the ninety-nine per cent. of auto-suggestion argued for by Mr. Ralph ought to be ineffective, and the toxic effects of the dose practically reduced to the residual one per cent. But ignorance of the nature of drugs does not negative their efficacy. Mr. Ralph probably knows this as well as anybody, but it pleases him to pretend otherwise. This is hardly the right temper of mind in which to preface instruction on mental psychology.

Yet quite unexpectedly, in patiently pursuing Mr. Ralph through his exposition, we discover that the writer has no lack of sound judgment and power of observation, and that most of his conclusions are eminently reasonable and acceptable to those who, with the author, regard Locke's essay as the last word on the analysis of Mind and mental operations. Perhaps the most interesting, as novel, portion of the work is that which deals with the cultivation of the power of suggestion, and its influence in insomnia, nervous disorders and insanity. The book appears to belong to the New Thought series issued by Messrs. Fowler & Co., and in effect it will be found one of the most practical and useful, for whatever conceptions we may hold regarding the nature of Mind, the phenomena of mentation and the influence of mind over organic functions is a subject which is likely to yield results of the most practical and far-reaching utility to the patient student.

SCRUTATOR.

SEEING THE INVISIBLE. By James Coates, Ph.D., F.A.S. London: L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, E.C. 5s. nett.

THIS is for the most part a collection of cases in support of Clairvoyance and Telepathy. They are drawn from various sources, of somewhat unequal reliability; ranging from *Proceedings S.P.R.* down to certain English and American daily newspapers, with *Borderland* and *Light* on the way. A good many "psychometrical" cases are quoted from Professor Denton, and several interesting incidents are given—psychometrical, precognitive, etc.—in which the sensitive was Mrs. Coates. A few small errors are noticeable, as for instance the allusion to "Mr. D. Homes," which

it appears from the context should be "D.D. Home"; to the slaughter of "thousands of sheiks" at Omdurman; to Mr. W. Stainton Moses with the title of Professor; and the inclusion of Professor Sidgwick among those who have accepted the spiritualistic theory. Also Mr. Coates expresses himself perhaps rather too strongly when he says that there is enough evidence to "prove the persistence of the conscious intelligence" beyond the veil. "Prove" is a strong word.

But on the whole, the tone of the book is undogmatic, and Mr. Coates shows a keener appreciation of what constitutes good evidence than the majority of spiritualistic writers. It is particularly pleasing to find him saying that many apparitions are "no more the spirits of the departed than the figures in an Edison biograph are the real men and women they represent." In these cases the *prima facie* explanation is probably not the true one, and Mr. Coates' salutary warning is much needed in certain quarters.

J. ARTHUR HILL.

THE GARDEN OF NUTS. By W. Robertson Nicoll, M.A., LL.D.
London: Hodder and Stoughton.

READERS of *The British Weekly* will be already well disposed towards the earnestness if not fully persuaded by the convictions of Dr. Robertson Nicoll, and the appearance of this work, which takes its title from one of the essays in a range of diversified subjects, will be welcomed by many. In reading through the book it is borne in upon one that the author's particular temper and frame of mind, at least as regards his attitude to the problems of the higher life, has been largely influenced and moulded by such writers as Ruskin, Macdonald, Swedenborg and some of the Christian Mystics; and like every well-informed writer in these days, Dr. Nicoll is in close touch with the Mysticism of Christianity. In fact, the present work opens with an essay on Christian Mysticism which reveals a thoroughly sympathetic exponent of the tenets and teachings of such writers as Robert Vaughan, Peter Sterry and A. E. Waite, not to mention such pronounced Mystics as Jacob Boehme, and Claude de St. Martin. Dr. Nicoll takes these men intelligently and reflects these high luminaries of the mystical world upon the well-worn path of everyday life for the benefit of the work-a-day world. He shows that their doctrine is not a negative one as regards the "searching after God" problem. Here is the statement:—

The inward way and its stages make up the central doctrine of mysticism. All Christian mysticism rests on the primordial facts that we came

out of the great centre and that our duty and rest are in that centre. Mysticism is accordingly counsel to the exiled. It assumes that *God is to be found*, and that therefore there is and can be only one great work in life, that work being to accomplish an individual reversion to the fontal source of souls.

And in this statement Dr. Nicoll might have included the Mystics of Paganism ; for when it comes to a question of *meum* and *tuum* in the matter of gods, we are so far away from the "centre" as to make it not worth talking about. The Yoga system of the East is to the same end and purpose as the Mysticism of the West—union with God. We are too wise nowadays, let us hope, to be deceived by mere names. Dr. Nicoll has observed the modern recrudescence of the occult sciences under the name of Psychological Research, and remarks that many mystics are "not unfriendly to these researches," but is himself of opinion that with all this proved which they seek to prove by such researches, the mystic and perhaps the Christian would gain nothing. For, he says, "At most, spiritualism and its associates make up a transcendental science, and between transcendental science and transcendental religion (which is mysticism) there is a great gulf fixed."

The greater mystics avoided rather than pursued such investigations. They distrusted and they even feared thaumaturgic experiments. All such experiments conducted in the astral region are accompanied with the perils of the obscure night. The astral region is the home of illusion, a threshold which is full of strange dwellers, and our precautions can never be too great, nor our intercourse too rigorously guarded with these.

The learned author next considers the stages of the inward way which he defines as six in number ; (1) the cutting of correspondence with inferior things and creating a new correspondence with things above ; (2) detachment ; (3) attachment—these two stages consist in the practical carrying out of the conviction arrived at in the first stage ; (4) obscure illumination ; (5) the higher Quietism ; and (6) Union. From this exposition of the principles of mysticism the author passes to the consideration of "Mysticism in Theology and Practice," and here enunciates the somewhat curious doctrine—or perhaps it does not amount to that, but merely to an expression of opinion—that revelation is not to the genius but to the student of genius, not to the writer but to the reader, and cites the *Ecce Homo* of St. Martin, the depths of meaning in which only dawned upon its author after reading Jacob Boehme ; and also John Shorthouse, the author of *John Inglesant*, one of whose works found a new, and

as its author afterwards thought, a truer interpretation in the mouth of a preacher of sermons. But this idea may be carried to excessive lengths and it is doubtful, for instance, whether Dr. Nicoll would allow we have a better conception of the true purport of Christianity than the holy Nazarene. I think the learned writer goes too far with this idea, and that however genius may express itself, it has a present, complete, and absorbing consciousness of the meaning and efficacy of its utterance, whatever may be the sidelights subsequently thrown upon its plan of thought by others. But when it is said that

All mystics believe that beyond the obvious sense of the scripture there is often a second sense. Passages that seemed to be history are now properly read as parable and allegory—

there are few educated people who would object, though not all who would be supporters of the parabolic version would go to the length of denying the historical basis; they would see a correspondence only between the spiritual truth and its material embodiment and consider one necessary to the other, as necessary as speech to thought, or action to feeling, in the matter of expression.

Here our author parts company with the Mystic and with Mysticism and for the rest of his pages is occupied with the teaching of Christian doctrine pure and simple in the course of which there are some fine passages which for their depth of thought and eloquence of expression are sure to find quotation elsewhere. To students of mysticism the first two sections of the book will prove profitable reading. Dr. Robertson Nicoll has promised us a further exposition of mysticism in a study of the works of Jacob Boehme and Mysticism in England.

SCRUTATOR.

PERIODICAL LITERATURE

THE *Theosophical Review* has become very broad-minded of late, and opens its pages to many subjects not strictly theosophical, and to views which run somewhat counter to the ordinary trend of theosophical teaching. Mr. A. R. Orage has a rather tantalizing paper on "What is Man?" in which he evinces a certain liking for the conception based on the metaphysic of Schopenhauer (rather than Schopenhauer's own), that "Man is the Life-Force articulate." But this, he thinks, in view of the extremely complex nature of man, as taught by Theosophy, is too superficial. The writer enlarges on the difficulty of finding a definite and rational view of man's real nature, and ends by asserting that "Man is not yet defined, for he is still defining himself."

Another interesting article is that by Mr. Felix A. Belcher, on "The Hicksite Quakers," who, he says, separated from the parent body about 1827, because their leader, Elias Hicks, held that "it was the Christ within that alone could save men." The cardinal principle of this society is stated to be "the oneness of the Infinite and the complete correspondence existing between the individual soul and that Infinite," a phrase which has a Swedenborgian ring. The belief in the "Inner Light" has always been a fundamental principle of Quakerism, and the varying views are summed up by saying that Jesus is generally regarded as one in whom the light shone with utmost freedom, and that Light is Christos, the Word, a universal principle. Thus there is belief in "individual responsibility to a higher power, and the presence in each one of us of something that enables him to meet his responsibility."

Mr. Mead gives his views on the question of "The Master," a term used in Theosophical literature in a great variety of meanings. He seems to hover between personal Masters and a Universal Master, but the following expressions probably set forth his real thought:

The Master—single and plural united in one perpetual blend of sameness and variety, one and many simultaneously, one in many and many in one! For surely at the end of the Path of Self-conquest there can be no Masters in any sense of separation, since all who tread that Path to the end, we must needs believe, become one in the One and Only One. . . . The Master is the means whereby the too great power of

the immensities is tempered for the healing of the spiritually blind, and deaf, and dead. The Master is, therefore, the Straight Way, the immediate direct Path from the divine in God to the divine in man; in him no longer does deep call to deep, but depth is united to depth.

Perhaps we here get a conception which works out not unlike the Inner Light, or Christ in each one, of the Quakers. In the same review, Sarah Corbett concludes papers on "The Foundations of the Science of Education," and W. M. Blackden discusses "The Mystic Ship," showing how largely the idea of a vessel enters into the dramatic mysteries of ancient Egypt.

Ships figure in another way in a paper by James Wilson, in *Broad Views*, on "Phantoms of the Sea." According to the accounts collected by this writer, there is scarcely any part of the sea that is not occasionally haunted by phantoms of vessels which have come to grief there. The *Van Dieman* and the *Flying Dutchman* are by no means the only phantom ships whose appearance terrifies sailors; among quite recent examples are the *Eurydice*, which is seen in the Channel, "if there be a gale blowing, or a snowstorm," and the *Princess Alice*, "which foundered one sad Sunday evening in the Thames, and whose ghost was often seen in the dim twilight in succeeding years." On the rugged coasts of Scotland, we are told, "spectre ships are common enough."

The *Open Court* (Chicago), in continuation of its series of articles on Chinese manners and customs, by the Editor, gives us a description of "Childhood and Education in China." Nursery rhymes, it would appear, are much the same in spirit as our own, but after the age of seven the boys and girls are differently trained, the former at school, where they are taught to behave and speak in a straightforward way, while the girls are kept at home, to be made demure and submissive.

From earliest childhood much time is spent on the formation of character, and attention is paid not only to moral conduct, filial piety, obedience, diligence, thrift, frugality, kindness toward all beings, but also to minute rules of good breeding, relating to behaviour toward themselves, as to dress, personal appearance, etc., and toward others, their parents, guests, persons of respect, their elders, their equals; for a breach of etiquette is deemed more unpardonable in China than in the most punctilious circles elsewhere.

Another article by the editor, Dr. Paul Carus, and also illustrated with native drawings, is on "Taoism and Buddhism," the former religion recognizing the authority of Laotze, and preaching lovingkindness and general goodwill to all beings. But like many other religions it has deteriorated, first into magic

and then into mere form. A description of Buddhist temples is given, and of the mass for vagrant spirits. The tablets near the altar contain invocations to the Buddhas, and invitations to all beings and spirits to be present while the priests read the Sutras in unison. As in other Buddhist communities, much time is devoted to meditation.

There is also a poem by Don Marquis, entitled "The God-maker, Man," the point of which is that "though nothing is changeless but Change," yet one desire has survived the expiring creeds :

The desire for something supernal
Was drawn in with man's earliest breath.

New Thought magazines are constantly coming to our table, especially from America. Here is one which seems to be progressing—*Eternal Progress* (Cincinnati), which, like many others, inveighs strongly against yielding to fear. The writer on "The Annihilation of Fear" insists that "the mind that is doing its very best to-day has no occasion for fear," and that when we look on the dark or inferior side of things, "doubt and uncertainty begin, and fear immediately follows."

On the other hand, by constantly keeping the mental eye upon the strong side, we give the creative forces a superior model from which to pattern their creations. And thus we actually create the superior within us. We make ourselves more competent, and increase our strength to such an extent that we really become able to carry out our plans. To look upon the inferior or dark side is to become weak ; and he who weakens cannot build more lofty mansions. But when we look upon the superior side we gradually develop towards superiority, and become, ere long, sufficiently able to master all the principles of life. Those who do not believe this should try it, instead of simply pronouncing the plan "impracticable."

The *Annals of Psychical Science*, which is mainly the English edition of the old-established *Annales des Sciences Psychiques*, has in its recent issues some very interesting articles dealing with such matters as "bilocation," or the sensation of being at a distance from the physical body, the subliminal self, the future of psychology, seances with a musical medium, and an account by Prof. Camille Flammarion of the apparition of a deceased person to three separate people shortly after death. Mrs. Besant is a contributor to the last number, and some interesting experiments in suggestion in the waking state are described.

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.*]

INSTANCE OF THREE PEOPLE DREAMING THE SAME DREAM.

To the Editor of the OCCULT REVIEW.

SIR,—I venture to bring to your notice the appended account of a dream given in her own words by a friend who has frequently dreamed it, and one of whose sisters and nephew have, strange to say, shared the same dream-experience. I enclose (not for publication) the real names of my friend and of her other sister, in whose house the picture-gallery of the dream is situated. My friend tells me that this house, which is in Scotland, is a very large and rambling one, the kind of house in which a person exploring might easily come upon a door hitherto unnoticed, and leading into a suite of rooms new to the explorer—(I myself know more than one such ancient Scottish Castle, where rooms have been discovered whose existence was previously unknown to the owners). Can this be a premonitory dream, in which a picture-gallery, as yet unbuilt, but which will in the distant future be erected, has been revealed on the astral plane to the Egos of the *châtelaine's* relations? Or could some previous owner have planned such an addition mentally, so that it remains as a thought-form, equally visible on the astral plane? Or was it merely in the first instance an imaginary picture, created by Z's Ego, and stamped so vividly on her physical brain as to cause its frequent repetition in sleep, and finally transmitted to the Egos of her sister Y and nephew by unconscious mental telepathy, causing them also to dream the same thing? I should be grateful if you, Sir, or any of your readers, could suggest an elucidation.

ERMENGARDA GREVILLE-NUGENT.

CLONYN CASTLE, DELVIN, IRELAND.

October 18, 1906.

“I have dreamt several times that I was in a large house which much resembles one in which one of my sisters—whom

I will call X—and her husband live. It seems to belong to them, they are always present, and appear to be at home.

“In this house there appears to be a large picture-gallery, consisting of several rooms opening into each other. The floors of these rooms are very highly polished, the walls covered with pictures; the only furniture being a few gilt tables and chairs placed round the walls.

“On the occasion when in my dream I have been able to enter this gallery it has always given me the greatest pleasure, and I have woken up in a happy frame of mind. But as a rule, though longing to enter, I am prevented from doing so, for a large door shuts with a clang, and I awake troubled and with a sense of impending misfortune. The last time that I had this dream I thought that my sister, X, asked me to show the picture-gallery to one of her guests. I begged the lady to come at once, but she lingered talking to other people. I said to her, ‘Do pray come, the last time the door shut before I could get in—*do* make haste.’ She, however, still waited and talked till the door, as usual, shut with a clang, and I awoke.

“The dream haunted me all day, so much so, that when walking with my other sister—whom I will call Y—I told her of it. She listened in surprise and then said: ‘But that is *my* dream!’ She then told me she had had almost the same dream many times. She also believed the house to be the one in which X and her husband live, as it was much like it, and also because they were always there.

“Since then Y has had the dream again, and on entering the gallery this time she found a portrait of our sister X. In her dream she remembered our conversation, and resolved to tell me that she thought the fact of the portrait being there proved the gallery to be in X’s house.

“I told all this one day to a son (then about seventeen) of my sister X, and he said that he had once dreamt of finding a door in their house which he did not remember ever to have seen before. On opening it he found it led into a large room, the walls of which were covered with pictures. I had not described the gallery I dream of to my nephew, so asked him to tell me what the one he saw in his dream was like. He replied that it was just a large, almost empty room; the floor very much polished, and quantities of pictures on the walls. It sounded almost exactly the same as the one which both my sister Y and I always see, and which we both always feel certain is in the house of our sister X—the house which is, of course, the home of my young nephew.

“Z.”

PREMATURE CREMATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—A very uncomfortable hypothesis is suggested by the instances quoted among the Remarkable Occurrences of Dr. Hartmann's article in the November issue with reference to the above. "It stands to reason (he says) that the ethereal form of a person dying prematurely a forcible death, will find it more difficult to separate from the elementary body, than if death occurs in a natural way." From the nature of the communications received the "spirits" all testified that sensation was acute even after the usual time had elapsed before interment, and this raises the question whether the closing down of a coffin and burial in the ground would not be as painful as cremation or dissection if the ego is still cognizant of feeling? It is difficult to see how such premature burials and dissections are to be avoided, for, in the case of the girl suicide, the body was exhumed three days after burial, and presumably interment did not take place till two or three days after death, making about six days in all. Decomposition would be commencing if burials and cremations were not enforced before that time, and in the East, of course, burial must be within twenty-four hours; and, if "death is not, as public opinion goes, a cessation of the perceptible functions of life," it is a terrible question, *when does the final separation of the soul from the physical form occur?* There is the conjecture that soldiers who fall in battle against some barbarous foe who practises mutilation, are cognizant of the cruelties and indignities wrought on their corpses! Apart from the ethics of the case, I am deeply and personally interested having lately lost a dear and near relative apparently in perfect health, though middle-aged, who succumbed suddenly in church to heart failure, and though such a sudden passing hardly comes under the head of forcible and premature death, yet as dissolution was so abrupt (the body seeming in perfect health) it seems probable that the spirit would have the same difficulty of separating from the material body? To support this theory (though I can lay no claim to *manifestation*), I have seen in three remarkably vivid dreams the dear well-known form always asserting that only *one* body has passed. This is no doubt due to the effect of personal shock and sorrow experienced by myself which the subconscious mind revivifies and reproduces during sleep, but my fears were rather emphasized by the testimony of a blind clairvoyante who I visited. The "seer" clearly saw and described to me the

form of my father haunting the house which he so lately left in apparently good health the morning of his death. Let us trust that such instances as those given in the article are as rare as they are terrible, and may all possible light be thrown on the subject, for it is too horrible to contemplate these sufferings of those "passed over" if, as Dr. Hartmann asserts, "such cases will probably continue to occur."

Yours truly,

C. FARMAR.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The calling or warning narrated in Franz Hartmann's fourth record in your current issue reminds me of two slight occurrences to myself which may interest your readers.

I was staying the summer in Brighton. One glorious afternoon I took an early train to the Devil's Dyke and, after a warm wandering on the Down, I lay down and composed myself, but not with any particular intention of going to sleep. But, just as I was dozing off I heard a voice most distinctly in my ear, "Have you looked at you watch?" (note the phraseology!). I looked and found I just had time to catch the last train back to Brighton.

Three years (perhaps two) ago there was a Gas Exhibition at Earl's Court. The afternoon I went there I was due to pay a visit to a lady who has since died. I took the Tube on leaving the exhibition and, being very tired, I fell asleep. I was awakened by a voice calling loudly in my ear, "Major Thatcher, Major Thatcher!" and woke in time to get out at British Museum Station; otherwise I am sure I should have slept till the Bank and so missed my friend and never seen her again in the body, as that was my last visit to her.

I am told that sometimes it really is one's spirit-friends who call one and sometimes one's own spirit. On the latter occasion, whichever it might have been, I was called by the name by which I am best known in earth life instead of by my Christian name.

Yet a third time:—I was very much puzzled as to how to behave with equal justice and generosity. Pondering deeply in a Brighton express (again a train is concerned), above the noise I heard four words distinctly which told me what to do and the action turned out to be the one exactly suited to the occasion. This time, "from information received," I am assured it was a spirit-friend who spoke to my psychic hearing.

LONDON,

November, 1906.

Yours faithfully,

H. W. THATCHER.

GOD IN THE TREES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I was greatly interested in this month's OCCULT REVIEW, and think it a particularly good number.

Your notes on Prentice Mulford's books were interesting. I have never read his books, and shall have to get them as he is truly a seer, and a man who has found the Truth. I should think the one entitled "God in the Trees" must be very fascinating. Having lived several years amongst the primeval forests of America and Australia, I experienced to the full that splendid exhilaration and wild ecstasy which the remote solitudes of Nature produce—an indescribable feeling of joy, and strength, and confidence in God and the Infinite—which I never before saw expressed on paper until I read your notes on Mulford's books.

Faithfully yours,

REGINALD B. SPAN.

WOODLANDS, TENBY, S. WALES.

November 2, 1906.

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