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BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. I.

JULY, 1893.

No. I.

I.—HOW WE INTEND TO STUDY BORDERLAND.

BORDERLAND? Of what?

Of "the immense ocean of Truth" which Sir Isaac Newton saw lying unexplored before him.

In what spirit is it to be explored?

In the spirit of the principle laid down by Professor Huxley as the fundamental axiom of modern Science, "to try all things, and to hold fast by that which is good."

It is the Method of the Agnostic applied vigorously to the phenomena of the region which has hitherto been relegated to Superstition.

What is that method?

Let Professor Huxley, the original inventor of the soubriquet Agnostic, explain it in his own way:—

Agnosticism is not a creed, but a method, the essence of which lies in the rigorous application of a single principle. That principle is of great antiquity; it is as old as Socrates; as old as the writer who said, "Try all things, hold fast by that which is good"; it is the foundation of the Reformation, which simply illustrated the axiom that every man should be able to give a reason for the faith that is in him; it is the great principle of Descartes; it is the fundamental axiom of modern Science. Positively the principle may be expressed: In matters of [the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the agnostic faith, which if a man keep whole and undefiled, he shall not be ashamed to look the universe in the face, whatever the future may have in store for him. The only obligation accepted is to have the mind always open to conviction. If you were to find an agnostic who never failed in carrying out his principles, and to tell him that you had discovered that two and two make five, he would patiently ask you to state your reasons for that conviction, and express his readiness to agree with you if he found them satisfactory. The apostolic injunction to "suffer fools gladly," should be the rule of life of a true agnostic. I am deeply conscious how far I myself fall short of this ideal, but it is my personal conception of what agnostics ought to be.

We shall "suffer fools gladly," and endeavour to the best of our ability to live up to the ideal of Professor Huxley's "personal conception of what agnostics ought to be."

But if the method be the method of the Agnostic, the goal which we hope to attain is the goal of the Believer.

We seek the scientific verification of that Life and Immortality which were brought to light nineteen hundred years ago.

Life—for at present we are but half alive—that we may have life and that we may have it more abundantly, that we may understand something more of the marvellous capacities latent in ourselves, that we may secure for everyday use the almost inconceivable powers possessed by our subjective selves, of which we have stray hints in the phenomena of hypnotism and of dream—that is one object.

Immortality—or at least the persistence of the personality of man after the dissolution of this vesture of decay, that is the second object. It is indeed a corollary of the first. For if Life is manifested independently of the body, even while the body exists, it cannot be supposed to terminate merely because the organs of sense are no longer in use.

It would be as rational to suppose that a man ceases to exist when he rings off the telephone through which he has been speaking, as to suppose that Life, as we are now discovering it, terminates when it lays aside the bifurcated telephone which we call the body.

“If man dies shall he not live again?” that is the question. We seek to solve it, believing that the true answer is that he no more dies when he lays aside his body than he dies when he puts off his topcoat.

But belief is one thing. Certitude is another. What we have to do is to prove what is the fact so clearly that, as Mr. Minot Savage says, “to doubt it would be an impeachment of a man’s intelligence.”

It may be that we may fail in proving what we hope to be able to demonstrate. But the attempt may not be less fruitful on that account.

Columbus, in commemoration of whose discovery of the Western Hemisphere the World’s Fair is now being held at Chicago, set out on his memorable journey across the Atlantic with no design of discovering America. What he dreamed of was merely the making of a short cut to India. Yet his pursuit of that phantasy created for Civilisation a New World.

So it may be with us. The goal which we seek to reach may evade us. The great ideals which we pursue may ever recede and again recede, but in the quest we may attain to many results of which we have as little conception to-day as Columbus had of the United States of America when he set sail from the coast of Spain in his tiny caravels.

The parallel, as I ventured to point out last year, is closer than might at first be imagined :—

Chicago Exhibition, Chicago itself—which is greater than the Exhibition, and the great Republic which welcomes all nations to the great festival of nations—these are but the latest temporary materialisation and realistic development of the great idea which possessed Columbus when, four hundred years ago, he steered his tiny caravel across the Unknown Sea and re-discovered the New World. In our last Christmas number we collected some of the shadowy fragments of evidence as to the reality and accessibility of the Invisible World, which, however incomplete and unsatisfactory, were more numerous and more conclusive than the disjointed rumours and abstract reasonings which led the Genoese navigator to take that voyage, the fourth centenary of which is being celebrated at Chicago. Last year we indicated the New World that man has still to explore. This year we record the latest results of the supreme triumph wrested by the faith and courage of a solitary adventurer from the great mystery which had been guarded for ages by the ignorance, the timidity, and the superstition of mankind.

“Europe’s wise men in their snail shells curled,” sneered at the Genoese dreamer. His friends deplored that he should waste his great natural talents over such a fool’s quest. Had he acted on their advice he might have made a fortune in the carrying trade of the Levant, he would not have been brought home in chains to die in disgrace—but he would never have discovered America.

That is our answer to those kind friends who give BORDERLAND—our little caravel—a send-off in the shape of a chorus of sympathetic regrets, not unmingled with prognostications that our ultimate destination will be no New World, but that familiar institution of the old world which stands at Bedlam or Colney Hatch.

They may be right, but better face that risk than turn a deaf ear to the imperious summons that bids us venture boldly into the dim unknown.

But the enterprise is not so foolhardy as it may at first sight appear, nor is the hope that buoys us up so chimerical as most men think.

Unless all religions are based upon a lie, that is to say, unless the most spiritually enlightened of the great leaders of our race, whose knowledge of the secret springs of the nature of men is attested by the enthusiastic devotion of the noblest of mankind in all ages, there is a world beyond the impalpable veil that shrouds it from our eyes, a world which is not empty but teeming with life, a world from which, if these Founders were not deceived, they received the inspiration and the impulse which gave them their influence among men.

It may be that the attempt to apply the methods which have revealed such marvels in the material universe may utterly fail when employed in this other region. Electricity cannot be investigated by a pickaxe, nor the laws of sound by a diving bell, and the Method of the Agnostic may be as absurdly inadequate to solve the mysteries of consciousness or to plumb the depths of personality.

But until the attempt has been made and has failed, we have no right to assume that a method so fruitful in results in material things cannot be relied upon to yield as great a harvest in this other field.

One thing is certain. The attempt has never yet been seriously made.

If mankind had investigated steam and electricity in the haphazard, intermittent way that it has investigated the spiritual world, we should still be travelling in stage coaches, and the telegraph and the telephone would have been scouted by all our wise men as the fantastic imaginings of a disordered brain.

For centuries the application of the inquiring spirit to those hidden forces was summarily checked by the rough methods of the rack and the tar-barrel in this life and the grim menace of eternal perdition in the next.

Even in our day the student is overwhelmed with ridicule, and punished for his temerity by the pitying compassion of his friends and the contempt and ostracism of the multitude.

Religious enthusiasm, which gives a man courage to face an hostile world, has but seldom gone hand in hand with the scientific spirit, and our men of science, for the most part immersed in the enthralling pursuit of their investigations into the laws of matter, have left the spiritual world almost unexplored.

The golden guerdon which has stimulated so many explorers and investigators is lacking in this department of research. It must be admitted as beyond a doubt that there is no money in spooks.

Hence, instead of progress being assured by the continuous concentration of the most powerful minds of generation after generation, by which, and by which alone, mankind has at last learnt to make electricity its handmaid and steam its bond-slave, we have left the most momentous of all subjects to be pecked at by heterogeneous handfuls of more or less ignorant and superstitious individuals, whose interest in the manifestations which promise at least the possibility of a scientific demonstration of the existence of life beyond the grave, has seldom risen above mere idle curiosity, and who have had neither the mental equipment, or the moral capacity to prosecute their investigations to the end.

A group of clodhoppers round a tea-kettle would be about as likely to discover how to build the engines of the *Campania* as most of the habitués of the modern *séance* to obtain a clue to the mastery of the laws governing the phenomena which by turns thrill them with awe and fill them with a puzzled sense of utter bewilderment.

If anything is to be done, nay, if anything is even to be attempted, we must change all that.

The publication of *BORDERLAND* is at least a practical illustration that some of us are determined to make the attempt.

We shall seek to do so by popularizing Psychical Research, and bringing to the study of these obscure phenomena the religious enthusiasm born of a great hope, wedded to the scientific spirit which accepts nothing on trust, which recognises no authority but that of truth, and which subjects every assertion to the searching interrogation of the methods of experimental research.

As for the interdict by which the orthodox superstition endeavours to forbid even an examination of the evidence as to the existence of the phenomena, we shall treat it with the pity born of profound compassion. The telescope was once under the taboo, but Galileo triumphed over the Inquisition.

Long ago, I remember consulting Dean Church upon the subject, and I have never forgotten the reply which he made. Dean Church, who was one of the most saintly of men, expressed himself without hesitation in favour of the lawfulness of prosecuting such inquiries.

Dean Church said "the progress of civilisation is marked by the realisation of what has hitherto been regarded as waste substances or waste force. The chemist has taught us to discover resources of wealth in what our ancestors deemed to be mere rubbish heaps of useless material. As it has been in the utilisation of refuse, so it may be in the domain of which we are speaking. The phenomena which occur at *séances* at present seem to be useless, frivolous, absurd, and yield nothing of value to the inquirer; but it is quite possible, that even in this waste material a patient scientific investigation might discover secrets which would yield a rich harvest. Of the lawfulness of inquiry I have no doubt, but the chief objection is the waste of time which it would involve, for whatever truth it contains must be sought amid an infinite mass of rubbish, and you will need both time and patience to prosecute the inquiry to any result."

Time and patience! Yes, these are the philosopher's stone of our modern alchemy. Without them we shall achieve nothing. How many years of patient labour Edison gave to the invention of the phonograph, and we do not imagine that we are going to penetrate the arcanum of nature where there are secrets compared to which the phonograph is but a toy of the nursery, with a hop, a step, and a jump.

But even now we have reaped the first fruits of the coming harvest, and in the discovery of auto-telepathic writing I have stumbled upon a fact, the ultimate consequences of which it is impossible to foresee.

However incredible it may appear, I can, and do constantly, receive messages from my assistant editor, Miss X., as accurately and as constantly as I receive telegrams from those with whom I do business, without the employment of any wires or any instrument. Whenever I wish to know where she is, whether she can keep an appointment, or how she is progressing with her work, I simply ask the question, and my hand automatically writes out the answer.

There is no consciousness on her part, that I have asked the question, and received her answer. Distance does not affect the messages, they are received equally when she is asleep or awake. Nor is this faculty of using my hand as a writing telephone without wires confined to Miss X. I can communicate with many of my friends in the same way. But with Miss X. I constantly communicate every day on matters of business in this way.

This I know of my own certain knowledge, and as the result of daily experience, to be a fact. How it is done I do not pretend to know. That it is done is certain. It is no longer an experiment, it is a practical every-day addition to the conveniences of human intercourse.

Knowing this, and having my feet firmly planted upon this indisputable fact, is it any wonder that I feel encouraged to press on? To draw back now would be as criminal as it would have been for Columbus after he had seen the lights flickering on the horizon of the New World, to have put his ship about and returned to Spain.

We shall not sail back to Spain. Forward is our watchword! Forward! Ever forward, let what will betide!

WILLIAM T. STEAD.

July 5, 1893.

II.—SEEKING COUNSEL OF THE WISE.

WHAT THINK YE OF THE STUDY OF BORDERLAND?

THE publication of *BORDERLAND* will, I hope, mark an epoch in the investigation of the unknown forces which surround us. I say this, not because of any originality it possesses, but simply because it marks the emergence of the idea long familiar to the experts of the Society for Psychical Research into the domain of popular study. What the Society for Psychical Research has done for a select few, *BORDERLAND* aspires to do for the great public. In this age we are democratising everything, and one of the last things to be democratised has been the study of the spook. In one sense the subject may be said to stand in no need of being democratised. In all ages and in all climes the common people have preserved an invincible belief in the reality of the phenomena commonly called supernatural. But although belief has been almost universal, it is of quite recent years that any attempt has been made to deal with the problem scientifically, and at first the effort was confined to a few select souls. These select ones, however, laboured under a great difficulty. The phenomena which they sought to explain and reduce to some reasonable system only occur more or less fitfully and at irregular intervals, in the sight of persons who, for the most part, have never been trained to study the value of evidence, and who are too much under the influence of superstition or of fear to be able to note coolly and immediately the facts which confront them. In psychical research, as in other things, although there may be few who are capable of judging and analysing the phenomena which occur, the collection of the evidence about the phenomena must necessarily be entrusted to a multitude of witnesses scattered all over the surface of the earth. What we wish to do in *BORDERLAND* is to be a medium of communication between the scientific expert versed in all the secrets of psychology, who will bring his trained intelligence and his scientific methods to bear upon all recorded phenomena, and the great mass of ordinary people, among whom these phenomena are constantly occurring but which, at present, are neither noted carefully nor recorded accurately. Thus *BORDERLAND* is an attempt, on one side, to democratise the study of the spook; on the other, it is an attempt to instruct those who see spooks as to the nature of evidence and the importance of making immediate record after careful observation of the facts. This seems work well worth doing, and if it is carried out in the spirit with which it is commenced, it can hardly fail to rid whole regions of the mist and darkness with which they are enshrouded, and also to enable the man of science to construct, from the multitude of recorded observations, some working hypotheses that will give us a clue to fresh mastery over great forces of nature of which we, at the present moment, gain but occasional fragmentary glimpses. This is no vain hope, for it is one which is held to be justified by the most eminent men of science. Mr. Balfour, in his address at the Royal

Literary Fund dinner, April 27th, quoted one in this sense whose authority will not be gainsaid by the greatest sceptic of our time.

My friend, Lord Kelvin, has often talked to me of the future of science, and he has said words to me about the future of science which are parallel with the words I have quoted to you about the future of art, and with the hope which I have expressed to you with respect to literature. He has told me that to the men of science of to-day it appears as if we were trembling upon the brink of some great scientific discovery which should give to us a new view of the great forces of Nature, among which and in the midst of which we move. If this prophecy be right, and if the other forecasts to which I have alluded be right, then indeed it is true that we live in an interesting age; then indeed it is true that we may look forward to a time full of fruit for the human race—to an age which cannot be sterilised or rendered barren even by politics.

This new view of the great forces of nature which Lord Kelvin thinks may dawn upon us at any moment may not be found in *Borderland*, but, on the other hand, there are few who have even a cursory acquaintance with its marvellous phenomena who will not be disposed to admit there is at least a possibility that some of the fruit that has yet to be gathered for the human race may be reached by pathways through the obscure and occult regions to which we now address our attention.

Before launching the new venture, it seemed to me it would only be befitting the importance of the subject, to say nothing of the dangers and difficulties with which it is encompassed, that before sending *BORDERLAND* to the press, I should submit the scheme to the wisest of my contemporaries, in the hope that some of them might, from their stores of wisdom and of experience, be able to spare me words of counsel as to the enterprise upon which I was embarking.

In the opinion of many, *Borderland* should be a forbidden land for theological reasons. In the opinion of others *Borderland* lies so near to the region of insanity that the prudent person, with due regard to his own reputation, should give it as wide a berth as possible. It seemed to me interesting, to say the least, to endeavour to ascertain how far persons eminent in one or other department of thought had bestowed any attention upon the phenomena in question. With this end in view I drew up the following circular letter, and sent it round to most of the famous Englishmen and Englishwomen who would be likely, from their position or otherwise, to express an opinion on the subject.

June 15th, 1893.

THE STUDY OF PSYCHICAL AND OCCULT PHENOMENA.

Dear Sir—As the enclosed circular will inform you, I have decided to bring out a new Quarterly Review and Index,

entitled *BORDERLAND*, which is to be exclusively devoted to the study of the phenomena which lie on the borderland which Science has hitherto, for the most part, contemptuously relegated to Superstition.

May I take the liberty of asking you, as one of those whose opinion weighs much with the public, if you would be so kind as to favour me with any conclusions at which you may have arrived as to the utility and expediency of such studies, and with any word of counsel as to what you believe may be the most helpful, or the least harmful, method of dealing with the phenomena of the Borderland?

The probability of being able to develop the latent powers of the unconscious mind, discovering the key to those obscure phenomena which suggest a multiple personality, the possibility of scientifically verifying the existence of invisible intelligences with whom we may profitably enter into communication, and the hope of demonstrating the persistence of the individual after death, seem to me sufficiently important to justify me in seeking such wise words of guidance in this new enterprise as I can collect from the most eminent of my fellow-men.

The following is a slightly condensed copy of the prospectus which accompanied the circular letter:—

The result of my recent experimental investigations has been to convince me—first, that there is a great deal more in so-called occult studies than the public has any conception of; and secondly, that these studies, with very few exceptions, have been pursued neither intelligently nor systematically. In short, the phenomena of the Borderland have not been subjected to the close, systematic, and sustained investigation which has been found necessary in the physical sciences. But notwithstanding all drawbacks and difficulties, there are still very many persons who, for the most part secretly, “for fear of the Jews”—or materialists, as we should call them to-day—are diligently endeavouring to discover what manner of things these phenomena may be. They are for the most part isolated, discredited, and without means of communicating one with the other. The result is that, instead of having a picked line of the vanguard thrown right round the Borderland, each supporting the other, so that in the whole circumference there would not be one rood which was not subject to constant and vigilant observation, we have a miscellaneous scattering of observers planted here, there, and everywhere, each looking straight before his nose, and taking no care whatever to secure the careful observation of the great unexplored tracts lying to the right and left.

It is obvious, therefore, that if the Borderland is to be explored, the first essential is to establish a mode of communication between investigators of all kinds, so that we may have the field scientifically mapped out, in order that the explorer may know what lies before him, and who on his right and left are engaged in similar investigations, although it may be by vastly different methods. This consideration has led me to decide on publishing a Quarterly Review and Index of the Periodical Literature bearing upon the Occult World. I cannot describe it better than by saying that *BORDERLAND* will be a quarterly “Review of Reviews,” dealing with subjects which are supposed to lie beyond the pale of human knowledge. It will differ from *The Review of Reviews* in that it will not only notice the monthly magazines, but also the weekly papers, which are devoted to these studies. It will attempt to do in a popular and catholic form that which is done in a more or less

doctrinaire and exclusive way by the Brahmins of Psychical Research.

In order to attempt the systematic study of these occult phenomena, it is proposed to form in connection with *BORDERLAND* a series of circles of students. These students will be enrolled and registered on payment of an annual ten-shillings subscription to cover postage, and printing, and cost, of the four numbers of the magazine, which will be sent post free. Readers desirous of joining circles for the study of the occult are requested to send, with their entrance fee, their name and address, and the name of the study to which they wish to devote their attention, and, on joining a circle, each must undertake to carefully note and report from time to time to the secretary their experience. This will be carefully recorded and stored for purposes of reference. Any report that seems to indicate a new discovery, or that suggests a profitable line of research, will be dealt with in the columns of *BORDERLAND*. All the members of each circle will be informed of the names and addresses of their fellow-workers, in order that they may communicate with each other directly if occasion should arise. Directions for the investigation of each phenomenon selected for study will be forwarded to members on joining, and further information will be supplied if it is found necessary. Every member will be entitled to communicate with the secretary, and to receive advice as to the best books to study and the best method of dealing with difficulties which may arise. By this means it is possible that *BORDERLAND* may become a veritable College of the Occult Sciences. Each of the circles will correspond to a class devoted to the study of one branch of occultism, and the office of the Quarterly will be to act as the common centre for the pooling of all the information, the recording of all phenomena, and the interchanging of all knowledge relating to the subjects under consideration.

Every quarter there will be published a brief chronicle, summarising the progress which has been made in the preceding three months, calling attention to the more important developments, and giving the reader a bird's-eye view of the progress made in psychical research. This will be followed by a sketch or character study of one whose character or psychical endowments entitle him to special study.

In addition to the Character Sketch and the Chronicle, the number will contain a brief monograph on one of the many branches of occult science. These monographs will be popularly written, and are intended to introduce to men and women some conception of a department of knowledge of which, up to the present, they have been ignorant and therefore sceptical. The monograph will contain instruction to the beginner who may wish to study this particular branch of occult study, and warnings will be given as to the dangers against which it is necessary for him to be on his guard. Plain directions will be given as to what seems to be the most promising line of research, and suggestions offered as to the best method of chronicling the results of the experiments which will be made. As complete a bibliography as possible of the books and treatises bearing on the subject will be appended, so that members who wish to study any particular branch will have ready to their hands a primer for beginners, together with the best method of experimenting, and also a uniform method of noting phenomena, so as to render them available for purposes of ready reference. The first article of this series will be devoted to Automatic Handwriting, and will tell the story of how my hand began to be used by an intelligence of which I was not conscious, and how far I have got with my experiments.

In addition to these features, which will be original, there will be a very carefully compiled account of the more important articles in the periodical press of the world relating to occult matters. This will correspond to the "Leading Articles in the Reviews" section of *The Review of Reviews*. In place of the "Reviews Reviewed" there will be a more elaborate descriptive catalogue of the more important articles and papers in the magazines and press of the world. These will be carefully tabulated under the various branches into which BORDERLAND will be divided. That is to say, under the head of Astrology, Clairvoyance, &c., there will be found a list of all the articles published in the quarter of any importance, and a few lines briefly describing the nature of their contents and the approximate number of words they contain. There will also be added a statement of the price at which the manager of BORDERLAND is prepared to supply a copy of the article in question to any subscriber. At first, of course, there will be some delay in supplying all these articles when the magazine or periodical is published outside of Great Britain. After a time, when we have some idea as to the demand, we can provide ourselves in advance with the articles which experience teaches us will be required. By this means students of any particular branch of occult science will be able to secure articles dealing with the subject in which they are interested without being burdened with the necessity of subscribing to half a dozen, on the off-chance that one of them may contain something that is necessary to their studies. BORDERLAND will also contain brief notices of all books which have appeared upon the subject.

The question of the departments into which BORDERLAND should be mapped is one which necessitates very careful consideration. I am not satisfied with the result at which I have arrived, for my classification is necessarily popular rather than scientific; but the following list of subjects to be dealt with covers most of the ground which we have to survey. I divide the field into six leading groups:—

- (a) Those in which the phenomena depend solely upon the individual himself.
- (b) Those in which the phenomena arise from the relation between the minds of two or more living persons.
- (c) Those which appear to imply some knowledge of the events still in the future.
- (d) Those in which apparitions, whether of the dead or of the living, are observed spontaneously.
- (e) Those in which the phenomena are induced.
- (f) Miscellaneous.

Under one of these heads it would be possible to classify almost all phenomena to be studied.

In BORDERLAND we shall take nothing for granted, whether on one side or the other. All that we say is, that the more incredible a phenomenon appears to be, the more exacting must we be that the facts shall be so well evidenced that no one can have any reason for doubting the record. We recognise that we are on the Borderland, and that in front of us stretches a vast expanse which is to the phenomena we have already chronicled as the Atlantic Ocean is to the pools left on the shore by the receding tide. What we want to do is to push forward a little the outposts which mankind has been able to thrust into the great and illimitable expanse of the invisible world.

So far as we have gone at present, the theory of unembodied

intelligences, invisible to mortal eyes, but capable of impressing the mind and sometimes of communicating through the senses, seems to supply the only hypothesis which will account for known facts, the reality of which cannot seriously be disputed by any one who will bestow any attention on the subject. But while asserting this without hesitation, it must not be forgotten that in the early days of the world's history, when mankind had but imperfectly studied the laws of nature, it was the invariable practice to fall back upon spiritual agencies to account for phenomena, the natural, not to say material, origin of which is now universally recognised. The golden rule in all such investigations is never to fall back upon the hypothesis of a spirit until you have exhausted every possible explanation that is based upon what we ordinarily call natural laws.

The natural longing of the human mind and the craving of the human heart to discover proofs of the permanence of individual existence after death is so strong that we need be on our guard against hastily leaping to the conclusions that seem to confirm a cherished desire of our race. This must be borne sedulously in mind if we have to introduce the scientific spirit into the study of occult subjects, and especially into the consideration of the most absorbing question which can command the attention of mankind, "If a man die, shall he live again?"

For the production and editing of BORDERLAND I shall make myself as solely responsible as I am for the production and editing of *The Review of Reviews*. But inquiries in so obscure a region demand more leisure and concentration of thought than I shall be able to spare, and I should not have attempted the publication of this quarterly had I not been fortunate enough to secure the assistance and collaboration of a lady who, of all others, is most competent to execute my idea. For some years past every reader of the proceedings of the Psychical Research Society has been well aware of the contributions of a lady who in the papers is always referred to as Miss X. In all the investigations of the Society into the phenomena of telepathy, crystal vision, and shell-hearing, together with many other departments of research, Miss X. constantly appears and reappears as one of the most trustworthy, careful, and exact of all their inquirers. I am extremely glad that the publication of BORDERLAND promises to supply a sphere in which the exceptional talents and rare natural gifts of Miss X. may be utilised to the best advantage for the purposes of psychical research.

While the burden and responsibility of the actual production of BORDERLAND will fall exclusively upon the shoulders of Miss X. and myself, I have availed myself of the advantage accruing from my much prized friendship with Mrs. Besant to secure her promise of co-operation and counsel in the prosecution of an enterprise with the general principle of which she is heartily in accord. I have also been promised the advice and occasional help of Mr. J. J. Morse, the well-known spiritualist, to whom, indeed, I ought to acknowledge my indebtedness for the excellent title, so simple and yet so suggestive, of BORDERLAND. Under these auspices I venture to hope the new publication will start with every prospect of success in the very arduous enterprise to the prosecution of which it is dedicated.

So much for the appeal to the wise for counsel. In the next chapter will be found the response.

III.—THE RESPONSE TO THE APPEAL.

FROM PRELATES, PUNDITS AND PERSONS OF DISTINCTION.

I.—PRELATES.

THIS attempt to interrogate the intellect and conscience of the English people, as represented by the most conspicuous of their numbers, has succeeded at last in bringing out in clear relief one or two significant facts. The first is that there is very little leadership or guidance to be obtained from those who are in high positions in the Church. Judging from the answers I have received from the bishops of the Church of England, still more from the silence with which my appeal has been received by many other prelates both of the Catholic and the Anglican faith, the man who seeks for guidance from the Church on this question will fare very much as did those who asked for bread and were given a stone. The bishops, it is true, are not often appealed to by journalists in these latter days for guidance or for advice upon any matter concerning human conduct or scientific research. This fact, however, might have predisposed them to pay some little attention to an appeal made by one who brought before their attention a matter which they should be the last of men to regard with indifference or contempt; for there is no prelate among them all who does not hold his position by virtue of a professed faith in the reality of the invisible world, and who, by his very profession, is an avowed believer in the possibility of communications reaching mankind from the vast Infinite which lies beyond Borderland. As the custodians and the exponents of a supernatural faith which is based upon miracle, and is saturated through and through with the elements which we now propose to submit to the dispassionate examination of scientific intellect, they might at least have given us some more helpful words than those which have reached us.

THE ARCHBISHOP OF CANTERBURY.

I therefore appealed with some reasonable confidence to the archbishops, and was rewarded for my misplaced belief in the readiness of the official chiefs of the National Church to give counsel to the inquirer by receiving no reply of any kind. Knowing, however, that his Grace of Canterbury had written to a lady friend of mine on the subject, shortly after the publication of my Christmas number, I asked her if she would obtain his Grace's permission to publish his letter. He directed his chaplain to write the following letter, which deserves to be placed on record as evidence of the relations between the Church and the Press in this present year of grace.

The Archbishop wishes me to acknowledge your letter of June 28th, and to say that he can only consent to his letter of February 25th being made public on certain conditions. These conditions are that :—

1. It is published in its entirety, exactly and in full as it is written.
2. That it must be with a statement that it was written with no view to publication, but as part of a private correspondence many months ago.
3. That it is stated that it was not written to any journalist but to a private individual.
4. That leave to make it public was given to the recipient and not to any journalist or editor, and that if it appears in any journal it should be stated that its appearance is the recipient's doing and not his.

Why Archbishops should deem it beneath them to give advice to journalists who have the ear of thousands of those for whose souls Archbishops are supposed to care, is a mystery past finding out. For his Grace had no compunction about writing the following letter to a lady who asked him for his opinion about our Christmas number.

My dear Miss— I have had to keep your letter waiting for a reply longer than I intended, not too long, I hope.

The first arguing, perhaps, as to the statements made in the papers you send me is not so much "Why are they wrong?" as "What do they amount to?" and "Are the accounts accurate?"

In any other subject these are the sort of questions which would be investigated legally or scientifically, and such investigation is wanted here.

Mr. Stead states that the depositions have now been referred to the investigation of a society which is able to weigh the evidence impartially, the Psychical Research Society.

When they have had before them all that is alleged, and have reported, we shall be in a better position to judge of the moral character of the actions. But at the present there is little alleged which does not come within the formula called "automatic" or "thought transference"; one "spiritualistic" interpretation of them is repudiated in these articles.

At present, therefore, it seems to me that we have only to wait until the scientific enquiry has taken place which is challenged.

With regard to stories which seem to imply the action of a certain inferior class of spirits, these also surely call for arguing of the same skilled kind. They are phenomena of a class which appears mostly in uncivilised states of society, and is exhibited in persons of little elevation of intellect. They belong to what is called the "psychical" part of the human mind.

They have apparently no tendency to improve or make use of the reflection or reasoning faculties, any more than the spiritual side of our nature, but aim at simply depositing isolated facts, often of a trivial nature (and often the reverse of facts), within the cognisance of the subjects of the phenomena. But whence the impressions, true or false, are derived does not at present appear. It is a bold hypothesis which at once says "this is the work of spiritual beings," and it is quite unproved.

It seems unnecessary to show that if it were really believed that the impression was produced by spiritual beings of a bad or mean or foolish order, it would be at least as unworthy a course to seek their intimacy as to seek that of degraded human creatures, and, as a matter of common sense, more likely to be "dangerous," so to speak, to a struggling moral nature.

But this is a mere unproven explanation of phenomena which if real are very slightly under the observation of persons trained to form just hypotheses and verify them. And I need scarcely say that anyone who believes that cannot also think it the right mode of entering on the knowledge of a world of which the higher spiritual phenomena are approachable by the way of faith and intercourse with God.

Believe me,
Yours very truly,
E. W. CANTUAR.

THE BISHOP OF DURHAM.

The Bishop of Durham, one of the few who seem to realise that there is a living world outside the Church walls, tells us quite frankly that the best thing to do with Borderland is to leave it alone. Whether we agree or disagree with Bishop Westcott's letter, it gives no uncertain sound. He says:—

Many years ago I had occasion to investigate "spiritualistic" phenomena with some care, and I came to a clear conclusion, which I feel bound to express in answer to your circular. It appears to me that in this, as in all spiritual questions, Holy Scripture is our supreme guide. I observe, then, that while spiritual ministries are constantly recorded in the Bible, there is not the faintest encouragement to seek them. The case, indeed, is far otherwise. I cannot, therefore, but regard every voluntary approach to beings such as those who are supposed to hold communication with men through mediums as unlawful and perilous. I find in the fact of the Incarnation all that man (so far as I can see) requires for life and hope.

THE BISHOP OF ROCHESTER.

Another bishop, Dr. Thorold, writes in a different sense, and somewhat more in accord with the scientific spirit of the time:—

I am interested in what you tell me as to your proposed new Review and Index. I confess I had myself supposed that the Journals and occasional papers of the Psychical Research Society were already covering the ground on which you propose to build; but I am not sufficiently familiar with them to know how far this is a just estimate. I entirely concur with you in deprecating any such attitude towards the mysterious phenomena you refer to as you describe, when you say that, "Science has hitherto, for the most part, contemptuously relegated all such phenomena to Superstition." I am certain that calm and even reverent investigation of these phenomena is essential to our arriving at any true estimate of their real character.

THE BISHOP OF LONDON.

The most extraordinary letter, however, which any bishop has been good enough to write to me is that I have received from the Bishop of London. Bishop Temple is the chief administrator of the Church of England in the metropolis of the Empire. He is, therefore, at the heart of things, and it might be supposed that he, of all men, would be thoroughly conversant with all subjects which are profoundly moving the heart and puzzling the intellect of the modern world; but this is how the Bishop of London writes to me:—

I am not perhaps competent to give you an opinion of any value on what you call the Borderland, and the need of scientifically investigating it.

To me it seems that before such an investigation can be commenced with any hope of result, a *prima-facie* case ought to be made out for believing that there is something to investigate. I have come across no such *prima-facie* case. Hitherto, the only result of the investigations has been, in my judgment, to show the extreme probability that the investigators will be self-deluded, and tempted to consciously delude others. To this temptation many of them have yielded. But these conclusions of mine cannot be of much use to those who are already convinced that there is something to investigate.

It would be difficult to find a better illustration of the result of converting your spiritual overseer into what Canon Liddon used to describe as a great overgrown clerk, who

has his hands so full of affairs and the details of administration that he has no time to look abroad and see what is actually going on in the world. To think that the Psychical Research Society has published all its portly volumes, year after year, under the very nose of the Bishop of London, and yet, after all its activity, the bishop does not know that there are any phenomena which demand investigation! If Bishop Temple can but steal half an hour to glance over the pages of BORDERLAND, I do not think he would be any longer in doubt as to the existence of phenomena which urgently demand some explanation.

The Bishop of Bath and Wells writes as follows:—

I have grave doubts as to the utility of the kind of research you propose to make in BORDERLAND, and I feel that the dangers attending it are great. My imperfect acquaintance with the subject precludes my saying more.

As for the other bishops, they are either silent or they write acknowledgments more or less courteous, stating that they have no advice to give on the subject. But surely, whether Bishop Westcott be right, or Bishop Thorold, or Bishop Temple, the appearance of a new periodical, which will preach like a wandering friar in every one of their lordships' dioceses the importance of studying these phenomena, is a matter on which our spiritual guides might at least have had a word to say.

II.—PARSONS.

Some of the clerical dignitaries who have not yet worn the mitre write more or less sympathetically.

A TRIO OF DEANS.

The Dean of Rochester tersely expresses his view by sending me the familiar couplet:—

"Guide thou my feet. I do not ask to see
The distant scene; one step enough for me."

The good dean apparently forgets that it would be difficult to express more neatly the philosophy of those who ignore the future life, and maintain their happiness beyond the grave is not worth a thought by practical men for whom one step at a time should be sufficient.

The Dean of St. Paul's writes:—

I have had to spend so large a portion of my life in the practical side of Church work that I fear I am not so well qualified as I ought to be to give advice on the important subject about which you ask my opinion. Scientific men do attack Christian truths, sometimes in ways that seem to me most unfair, and if you could secure any competent scientists to deal with subjects on the Borderland in a way which non-scientific people would understand and be interested in, I should think it might be most useful.

The Dean of Lincoln, as will be seen from his letter, thinks that the Psychical Research Society does all that is necessary. It is an opinion which we do not share, but not need controvert:—

I am a member of the Psychical Society because I feel with you that these phenomena ought not lightly to be put aside. They deserve investigation were it simply from the effects, often injurious, which they produce on certain minds. Messrs. Huxley and other savants ought, as I think, to show them to be as they say—humbug and imposture, or to admit that they cannot get at the bottom of them. But it seems to me that all this is gained by the Psychical Society, and, therefore, that there is hardly room for any further literature on the subject.

THE REV. H. R. HAWES.

Among the clergy who are not of the episcopal hierarchy

there is, as might be expected, much greater freedom of utterance. The Rev. H. R. Haweis, for instance, writes with the utmost confidence as follows:—

Occultism is not only a question; it is *the* question of the day. The recognition of it is the strength of Roman Catholicism; the denial of it is the weakness of the Protestant and Unitarian Churches. The occult is not a new thing, but the scientific treatment of it is new. The blot upon Roman Catholic occultism is its rejection of scientific investigation; the blot upon Rationalist Religion is its denial of the facts.

The facts have always existed, but never, until now, has scientific examination been possible. Progress in the occult is, therefore, now for the first time possible. Electricity has been known for thousands of years, but the electric telegraph is a thing of yesterday.

Musical sound has existed, and susceptibility to it, for ages, but the art of music, as an independent art, is only four hundred years old. It had to wait for the simple discovery of the octave and the perfect cadence; then it made gigantic strides. We must have a grammar of accident in art, in literature, in science, and religion.

We must have not only facts but formulæ. Science will shortly be the handmaid of so-called supernaturalism—the acolyte of religion.

The independent spiritual consciousness of man—a something *not matter in matter*—is about to be established. The survival of human personality after the shock and redistribution of atoms, which we call death, will shortly be proved—and proved again and again, and to order.

Presently the race, through the enormous enlargement and the abnormal development of its mental and spiritual faculties, will take strides unknown and, at present, incalculable; and the man of the near future may be as far above the man of the present day as the man of our day is beyond the troglodyte or the pre-historic cave-dweller.

You, sir, undaunted by the ridicule of mediocrity, the lies of bigotry, and the sneers of orthodox science, have broken into the unknown sea. Across those shining waters, fair and distinct at last, towers the Homeland of the soul. We follow!

ARCHDEACON FARRAR.

Archdeacon Farrar, who seems to have had no personal experience of the phenomena of the Borderland, writes:—

Nothing but good can come from all serious and scientific inquiry, and I am glad that all the evidence about any possibility of communication between us and the dim world beyond should be earnestly sifted and considered.

III.—ROMAN CATHOLICS.

THE BISHOP OF NOTTINGHAM.

The Rev. Dr. Bagshawe is the only Roman Catholic bishop who has replied, and he certainly deserves our thanks for plainness of speech. It would seem from his letter that the lineal successors of the Bishop of Beauvais, who burned Jeanne d'Arc on the same diabolical presumption, still survive amongst us:—

I have not been able to find leisure for writing at any length in reply to your questions on Borderland, and must do so at last in a very few words.

We have not been left in darkness as to the invisible world, but through the revelation of God, and of Jesus Christ, His Son (abundantly proved by "motives of credibility, prophecy, miracles, notes of the Church," &c.), that human souls live after death, and are in heaven, or hell, or purgatory. Also

that the evil spirits out of hell wander over the earth, seeking whom they may devour, and transforming themselves into angels of light to deceive. No one holding the Catholic faith can doubt that the attempt you propose to make in BORDERLAND is grievously unlawful, and fatally dangerous to souls.

The intelligence which uses your hand, and of which you are not conscious, is no other than the Devil, and if you continue such unlawful intercourse with the unseen you will necessarily be misled to your ruin by the enemy of God, the murderer of souls, and the liar from the beginning.

Excuse me for these plain words. They only express some of the first principles of the Christian faith.

FATHER CLARKE, S.J.

Father Clarke, of the Society of Jesus, thus states the Catholic point of view:—

I thank you for the prospectus of BORDERLAND, and for your letter inviting my opinion of its usefulness. I believe there is a wide field connected with second-sight, visions of the past and also of the future, presages of events to come, consciousness of what takes place far away, that has never been investigated by science. Whether such phenomena are governed by fixed laws that we can ascertain, I myself very much doubt. They are exceptional, and seem to attach themselves to individuals without any discoverable cause. Yet it would be at least a point gained if we were able to establish that they are not regulated by any laws within our reach, and that they must remain to us "arbitrary" events.

With regard to the invisible beings around us, I cannot say that I think any good would result from adopting any means by which we may hold intercourse with them. It may be that in some cases the spirits of the dead hold communication with the living, but I am convinced (from the nature of the messages conveyed, and from the general effects on those who receive them), that any such intercourse is, on the whole, misleading, injurious, and productive of no positive good. It encourages a morbid and unhealthy curiosity, and feeds a diseased craving after what is hidden from us. The general demoralisation of "mediums" is notorious, though there may be exceptions. The weakening of faith in God's revelation is also a very common result of communication with these invisible beings. Their descriptions of the next world are mostly in contradiction with what Faith teaches, as I pointed out to you with regard to a picture of life after death in the Christmas number of *The Review of Reviews*, about which you did me the honour of asking my opinion.

When we remember that we are surrounded by evil spirits without number, whose power, knowledge, and ability altogether surpass our own, and whose delight is to deceive us and injure us; when we remember at the same time the pernicious results which, for the most part (I do not say always), follow from intercourse with invisible agencies, and the false, foolish, and sometimes vicious character of the messages imparted; when we find them discouraged and forbidden by Jewish and Christian authorities alike—I cannot but regard with suspicion and aversion the occult phenomena of spiritualism.

We expose ourselves thereby to be tricked and made fools of by beings of a superior nature to ourselves and our bitterest enemies. Under the tempting bribe of a revealed knowledge of our condition after death, we are liable to be cajoled by spirits whose one object is to deceive us, and, *sub specie boni*, to divert our minds from Truth and from God. Nothing yet has been gained for mankind by spiritualism in the way of solid

knowledge or advance in virtue. It may be that here and there good comes out of evil, as it always does, but the nett result is certainly detrimental to virtue and to truth. Look at the general career of "mediums" and at the low type of spiritualist literature.

Forgive the candid expression of my opinion, but you asked me to say what I thought about the utility and expediency of such studies, and I have done so.

IV.—NONCONFORMISTS.

The Nonconformist ministers to whom I have appealed have for the most part responded more fully. One of the most sensible letters which I received from them was Dr. Paton's, of the Congregational Institute, Nottingham. He writes as follows:—

THE REV. DR. PATON.

From my early life I have been acquainted with the phenomena produced by mesmerism and hypnotism, and have followed the more recent inquiries of the Psychical Research Society as far as I had opportunity. I had the pleasure of intimate friendship with Dr. Elam for many years. He had a larger acquaintance with the literature connected with all forms of mental disease, and with those abnormal and intensive phenomena in the domain of Psychology in which you are now interested, than any one I have known. I consider his book entitled "Physicians' Problems" to be one of the most instructive and helpful that I know dealing with these subjects. A further collection of his articles contributed to Dr. Forbes Winslow's *Psychological Review* would be of great service. From my experience in early life I was led to believe that in the hypnotic state, induced as mesmerists induced it, or as Dr. Braid induced it, was a preternatural acuteness and most subtle development of the senses, as well as a most remarkable development of what had previously been in the mind, but which during conscious states was apparently lost to memory: there was also a remarkable transference of thought and sympathy from the operator, or others associated with him, to the person mesmerised or hypnotised.

The observations and experiences of those early years have been confirmed by all that I have witnessed or learned since, whilst at the same time I have been led to see how the potent and even dominant suggestions imparted by the operator may work remarkable changes in the currents of mental association, and this also in character and habit. This power may be wielded for good, but in unscrupulous hands it may lead to frightful evil.

My acquaintance with Mr. and Mrs. William Howitt and their family showed me remarkable forms of involuntary mental activity, especially in what was called "spirit drawing," and in the production of literary essays by Mr. Howitt, whose hand wrote apparently without his own thought or direction. In other cases I have seen many remarkable forms of what Dr. W. B. Carpenter and others have called "unconscious cerebration."

From the very first, however, I was made aware of the extreme peril working in this, to me, most interesting domain of experiment and inquiry: because I saw that the persons who were continually mesmerised or hypnotised seemed to lose their self-control and even their individuality, the power of will being wholly disintegrated and lost: whilst at the same time they became neuropathic, the nervous system being morbidly affected and seriously injured.

I have, therefore, had a salutary fear of indulging in experiments of inquiries which induced such disastrous results, and

I have warned all whom I have been able to influence against research which has a great spell and even infatuation attached to it. At the same time I may distinctly recognise that the abnormal powers which are developed in the hypnotic state should be most carefully and scientifically observed, and that whatever the benefits may be—and there are great benefits—which may accrue from wise pathological investigations in this domain, and from the subtle influence of suggestion that can be inspired or even imprinted upon the mind and character under hypnotic influence, those benefits should be sought for and imparted under very rigorous conditions, conditions which will as far as possible prevent the enormous evils which otherwise may arise.

1. I would, therefore, very earnestly advise that you limit most cautiously the number of those who engage in these occult and most seductive pursuits. I have found that those whose nervous system is a little unbalanced and even morbid, are most powerfully drawn by these experiences and most injuriously affected by them.

2. I would advise that those who do engage in such inquiries should give themselves training before hand, not only in the methods of psychical science, but in the finer or more difficult research and analysis needed by psychological students, teaching the most recondite and complex problems of thought, and exploring the sub-liminal consciousness in which the influence of heredity and the effects of habit and of old environments are latent but yet operative.

3. That all hypnotic experiments and operations should be conducted in a manner and by persons above suspicion. I consider, therefore, that no one should be allowed to hypnotise another save in the presence of a third person, and usually, though this may not at present be an absolute necessity, that the operator should either be a professional man or woman, or should have distinct license and authority for engaging in a procedure which is fraught with peril.

Of course there are one or two departments of inquiry, such as those which Professor Lodge had brought before the British Association, which belong to another category, and in regard to which such safeguards do not seem to be necessary.

THE REV. DR. REYNOLDS.

Dr. Henry R. Reynolds, Principal of Cheshunt College, is less sanguine of good resulting from the study even than Dr. Paton:—

You do me high honour in asking from me any opinion as to the best way of pursuing the investigation of the mystic borderland which is so painfully near to us, and of which we have no theoretic knowledge. I presume that you and your fellow-students propose to scrutinise, not only the objects of psychical research, but events which come fairly within the reach of phenomenal observation or experiment. It is certain that to the ordinary consciousness these abnormal experiments are as real as those which are forced upon us by the so-called objective world. This, however, must be granted, that they are of such extraordinary diversity as to give exceptional trouble to the Police-Force of Science. I have little hope personally of your being able to so collect or classify them as to suggest their *vera causa*.

I am old enough to remember the researches of Elliotson, Reichenbach, and others, and have wondered much that, while so many sporadic events have been gathered from Ancient and Sacred literature, so small a modicum of scientific result has been achieved. All observations in these regions is depreciated from the plentiful crop of inaccuracies, collusions, and delusions with which much of the spiritual chronicle is charged; some of

those who are the soul of honour in all other regions become untrustworthy here.

Nothing is more pathetic than the impenetrable mask which really conceals us from each other, the strange individuality which confuses our common speech, the awful aloneness of our souls which gives to each of us a language, a cosmos, a religion absolutely peculiar to ourselves, and always stops the way when we try to explain what we have seen, felt, and handled of the eternal. It is difficult even for dearest friends to "hunt in couples," and I cannot help the conviction that a whole army of experimentists will be in the wrong place when the thing is done which we long to trace. So that I must confess that I am not sanguine touching the results of any amount of consultative outlook. The crowning proof of something more than borderland, more than demonstration of the other side of the veil, is the invincible conviction and real assent on the part of untold millions that they have had, and do have communications with the Eternal One himself. Human souls have received "Visions of the Almighty," "seen the invisible," and "have eternal life."

These are not wandering in a borderland, they have jumped the chasm. The borderland is somehow in the depths of the canon between the two worlds. There are many strange things down in the valley of humiliation—Bunyan, Dante, or Virgil and the Northern Buddhists have heard and seen—and there are multiple personalities, neurotic, gastric, optic, and demonic forces, which are ready to disturb us, and prevent our seeing the Holy Grail.

Pardon my freedom, because my fear that though there is much to learn, the end we seek will be got at by the methods of Revelation, rather than of Science.

I recognise the imposing grandeur of your attempt to penetrate the mystery along the inductive lines, but I should have more faith in the breathings of some old saint in a cellar or almshouse, or deathbed, than in a whole book of statistics.

The firm conviction of Plato's Socrates, a few words of our Divine Lord, Stephen's last exclamation, have done more than folios of logic, deductive or inductive, to convince mankind.

THE CHIEF RABBI.

To the Jews of old we owe almost all our belief in the reality of the supernatural, and of the possibility of communicating with the disembodied souls of men. But the official representative of the Jews to-day has no word of welcome to BORDERLAND. He writes:—

My views of psychical and occult phenomena agree in the main with the opinions held by the late Dr. Carpenter on "Spiritual Manifestations," the ideas developed by Professor Max Müller in his paper on "Esoteric Buddhism," and the articles written by Dr. Ernest Hart on hypnotism, such as the "Revival of Witchcraft," &c. As the descriptions of these phenomena are in so many instances overlaid with charlatanry, and wilful or unconscious imposture, I should prefer to see them published, after careful inquiry and investigation, in journals devoted to medical and mental science.

Should you determine to publish your review, I hope you will give admission in its pages to the opinions of scientists who disbelieve in the "New Psychology."

I quote the advice of ministers of religion in the first place. As they are chiefly concerned with the soul of man, and as their creed is based upon the supernatural, and postulates the existence of a hereafter in which the disembodied soul will exist, it might naturally be supposed they would

be the best informed and, at the same time, the most willing to give advice to enquirers on the subject.]

V.—PSYCHICAL RESEARCHERS.

Leaving our spiritual guides, we now come to those who have made psychical matters more or less a subject of special study. The first place naturally belongs to the Right Hon. Arthur Balfour, who, as President of the Psychical Research Society, occupies a leading position in this matter.

MR. BALFOUR.

Mr. Balfour writes as follows:—

You ask me for an opinion upon the proposed quarterly review which is to be devoted to what are commonly called "spiritualistic phenomena." If, as I do not doubt, the intention and effect of this undertaking will be to promote a strictly scientific investigation into this subject, it cannot be otherwise than useful. You will, of course, be overwhelmed with unverified stories and vague surmises, but these you will doubtless be able rigidly to exclude from your pages.

Why, by the way, do you include astrology among the matters to be dealt with? It has, so far as I know, got no experimental basis, and there has hardly been a sufficient *prima-facie* case made out for it to place it in the category of things requiring scientific investigation.

Mr. Balfour will find himself in danger in the hands of his astrological admirers. For myself, I have only to say that I do not wish it to be understood that I assert any *prima-facie* case has been made out for astrology or some other of the sub-departments of BORDERLAND, but as a very great number of people do think so, I thought it well to have the matter thrashed out, so that we may know what the evidence is as to the truth, or otherwise, of this alleged science.

PROFESSOR H. SIDGWICK.

Professor Henry Sidgwick, of Cambridge, who may be regarded as the most influential member of the Psychical Research Society, sends me the following valuable suggestion as to the dangers which must be avoided if BORDERLAND is to be a success:—

I have delayed longer than I intended to answer your letter about the study of psychical and occult phenomena. The reason is that I have been very doubtful how to answer. I need not say that I am heartily at one with you in wishing to subject the "phenomena of the Borderland," as you call them, "to the close, systematic, and sustained investigation" which has "been found necessary in the physical sciences." It was in the hope of promoting this result that I joined the Society for Psychical Research soon after its foundation; and so far as you succeed in promoting it with your new quarterly, I shall hail your success with unmingled satisfaction. And though I do not myself at present regard the "theory of unembodied intelligences" as the "only hypothesis which will account for known facts," I admit that it is the hypothesis most obviously suggested by some of these facts, and I should not refuse my sympathy to any group of investigators merely because they adopted this as a working hypothesis, provided that they adhered firmly to your "golden rule" of not falling back on it before they have "exhausted every possible explanation that is based upon what we ordinarily call natural laws." I am only afraid that it may be found difficult to secure adequate adhesion to this rule on the part of the circles of students which you propose to form. My fear is partly due to the language

in which you speak of the "more or less doctrinaire and exclusive ways" of the "Brahmins of Psychical Research." If you are able to promote the investigations in which we are both interested by more popular and inclusive methods, I shall sincerely rejoice. But I must say, for my own part, that the experience of the last ten years in which the Society for Psychical Research has been doing its work, has led me to attach greater, rather than less, importance to the dangers against which its methods were designed to guard—dangers arising from illusion, lapse of memory, confusion of imagination with memory, non-observation of negative instances, mis-observation of important circumstances, but above all, from deliberate deception. This last danger chiefly affects the experimental evidence. I do not know any case in which we, of the Society for Psychical Research, have been actually taken in by fraudulent phenomena, but there have been several cases in which we have only avoided this result by rigid adherence to our own standard of conditions, and in which the deception, when discovered, has surprised us either from its elaborateness or from its apparent motivelessness. I have also been surprised by the obstinacy with which dupes have clung to their belief in "phenomena" of which the spuriousness has been demonstrated.

Excuse the prolixity of these warnings, and allow me to conclude—notwithstanding the fears I have expressed—with sincere good wishes.

MR. F. W. H. MYERS.

Among the members of the Psychical Research Society there is no one who has worked more diligently, and with greater steadfastness, from the foundation of the society than Mr. Frederick W. H. Myers. He writes to me as follows:—

I wish all success to your projected magazine, BORDERLAND, and I hope that, with careful editing, it may be of service in spreading interest in psychical research, and in encouraging experiments.

Since you ask for hints as to the conduct of the magazine, I would say that I think it of quite essential importance that a high evidential standard should be maintained; but informants should in all cases be asked for first-hand contemporaneous accounts, with whatever external corroboration the case may admit of.

Informants are now rather more alive to the absolute need of such care than they were when the Society for Psychical Research began its inquiries; and I trust that BORDERLAND may impress upon its readers the worthlessness of the hearsay statements and unproved assumptions which are still so frequent in the literature of these researches.

I ought to add that your comprehensive programme contains some subjects on which no *prima-facie* case has ever, so far as I know, been made out; and other subjects in which such *prima-facie* case as has been offered has afterwards been, in my judgment, absolutely exploded.

I observe with pleasure that the lady known in the Society for Psychical Research *Proceedings* as Miss X—has consented to aid you in your task, since her careful treatment of evidence in her paper in those *Proceedings* justifies the hope that her assistance may be of great value.

I hope that Mr. Myers will be satisfied with the rules of evidence which will be printed in each number of BORDERLAND.

M. RICHEL.

M. Charles Richet, whose name is very familiar, not only in France, but in all countries where the psychical phenomena are studied, sends me the following hearty greeting:—

Cher Monsieur Stead—Votre idée me paraît tout à fait excellente. Voulez-vous m'inscrire parmi les abonnés à votre recueil BORDERLAND.

Ci-joint un mandat postale de dix shillings.

Croire à mes sentiments de haute considération.

MR. H. A. SMITH.

Among the other workers of the London Psychical Research Society, Mr. Arthur Smith, its treasurer, ranks high. He sends me the following very interesting and helpful letter:—

I am very pleased to learn from your letter of the 15th inst. that you purpose bringing out a periodical which will undoubtedly have the effect of bringing the subject of psychical research before the general public in a more direct, popular, and persistent manner than the publications of the Society for Psychical Research can be expected to do, and I heartily wish you your usual success in the adventure.

It has recently been said by more than one eminent scientist that many circumstances combine to raise the expectation that the world is on the eve of some great discovery which may rank in importance with such matters as the mechanical application of steam-power and the taming of electricity. This dictum is probably intended by those who have uttered it to apply to the physical universe; but surely there are no less striking indications of approaching discoveries respecting the laws of psychical action and interaction, the importance of which cannot be forecast, but which may possibly exceed that of any merely material triumphs.

To those who, like myself, have been for many years in close touch with the investigations and successes of the most indefatigable labourers in this field, a great deal seems to have been already accomplished in the collection and marshalling of facts, and some things of high importance in the direction of formulating conclusions, or, at least, working hypotheses of considerable value. I am, however, impressed with the necessity of resisting the temptation to exaggerate what has been hitherto done. Relatively to what may be hoped for, I regard it as but a small step, and I imagine that the impression made as yet upon the world of thought is very slight. Hence the importance which I attach to your enterprise.

In carrying it out, I think you will find it necessary to direct your attention to two matters in a special degree. First, you will have to combat a long-established and very persistent prejudice against the entire investigation which you propose to encourage. This prejudice partly arises from what is to me an almost incredibly obstinate survival of the mediæval superstition that certain kinds of knowledge are unlawful. It is surprising what multitudes of people, even now, when the investigations in question are suggested, seem still afraid of incurring the fate of Marlowe's *Faustus*. Surely it is not too much to hope that such public advocacy as that to which you are now addressing yourself may ere long succeed in reducing this obstructive force to insignificance. A second source of prejudice is more reasonable, and, perhaps, for that reason may be yet more easily encountered. It arises from the contempt which has in the past not unnaturally been aroused by the grotesque exaggerations uttered, and the fraudulent devices resorted to, by some really gifted investi-

gators, whose imagination and enthusiasm have run away with their judgment and sense of decency. Happily a great number of calm and well-balanced minds in all parts of the world are now taking up subjects too long left in the hands of clever charlatans and speculators. Perhaps the wisest and wittiest prolegomenon to the study before us that has yet appeared is to be found in the late Professor Dr. Morgan's introduction to his wife's work, "From Matter to Spirit." The desideratum is to induce others to approach the question with equal fairness of judgment and perspicacity of thought.

But, secondly, and in conclusion, I trust your paper will give every encouragement and facility to the further accumulation of well-evidenced facts. I always observe that when an account is given in almost any company of any occurrence not explicable to known and admitted physical laws, some one is sure to rush in with the question, "How do you account for it?" Now, for myself, this is a question which, as regards the greater part of the field of psychical research, I am content to postpone for some considerable time to come.

MR. G. RAYLEIGH VICARS.

Mr. G. Rayleigh Vicars, M.A., writes me a letter from which I extract as follows:—

You ask me as to any conclusions that I may have formed on the utility and expediency of such studies. This question is a very crucial one, to my mind, the expediency of demonstrating the truth of these phenomena being undeniable for the following reasons—

(a) There exists a certain amount of dissatisfaction in the modern mind as to the ultimate destiny of the human soul.

(b) The orthodox treatment of the Christian religion leaves a good many spaces into which certain molecules of speculation have to fit, and the difficulty lies in the adjusting of these molecular bricks, even if they are to be obtained, which is somewhat doubtful.

(c) The application of orthodox religion to serious felonies, such as murder, is unsatisfactory. Many men under sentence of death, especially during the last ten days of their earthly lives, relinquish all desire for life, and in the hands of the prison chaplain declare themselves to be exonerated from all future punishment, or, in other words, they are "saved." Hence, the penalty of death is really no punishment at all.

(d) Theosophy and practical spiritualism teach the rigid application of a purifying fire in the shape of repeated re-incarnations, progressive and real, and the criminal will find death to be no longer the portal of eternal happiness and bliss, but rather the gateway through which he must pass for a new probation. Hence, crime will offer no inducement to a palliation.

(e) Modern occultism refutes such doctrine, and waves before the murderer and criminal a black flag, not of absolution and complete forgiveness, but of stern reproof and a re-incarnation and possible suffering in the flesh. The masses, taken as a whole, require such doctrine, for if the outcome of execution was a happy release, then (and I think it cannot be refuted) our social security and tenure of life would be absolutely insecure, murder would be a common occurrence, and no man's life would be stable from hour to hour.

(f) The possibility of such reincarnation presents no more difficulties in conception than the law of chemical combination and equivalencies, such as the very commonplace compound, H_2O = water, and thousands of similar illustrations, especially in organic chemistry.

(g) As to the possible evils of Spiritualism, a great deal might be written. Like spirits attract like, and in the case of a grossly sensual circle, many deteriorating influences may be present; hence the abhorrence of such low circles should be the ruling passion of all. I once attended a very second-rate *séance* in London, an open one, and the results were most debasing. With the observation of these cautions no great harm can

ensue, though the nervous system of many a fanciful girl has been seriously affected by spiritualistic sittings. To those on the borderland of insanity Spiritualism may bring much evil, but of course it is impossible to avoid the abuse of everything in this world, and the compound of organic chemistry we call alcohol is the most potent for evil of all the accessories of civilisation, yet it is very freely used, to the ruin of the body, to the degradation of the soul, to the paralysis of the brain, and a constant source of expense to the community, in filling our asylums, our hospitals, and our prisons. Compared to Spiritualism it is a demon of hell. Yet we tolerate it, even laugh at it, and very many thousands daily wallow in the gutter, obedient to its insensate tyranny.

MAX DESSOIR.

Max Dessoir is a Brahmin of the Brahmins.

You are kind enough to ask my opinion upon the utility of occult studies and upon the best method of research. Permit me to answer you in accordance with your own remarks.

The forthcoming magazine, BORDERLAND, will have the effect of popularising a species of investigation hitherto undertaken only in private circles. To this there arises the objection that much power, useful and necessary to the pressing work of social reform, will be diverted into remote regions, and this drawback will not be counterbalanced by any corresponding advantage.

In the first place, scientific knowledge in most cases gains absolutely nothing by the co-operation of persons of varying education.

The hypotheses from which your readers will start, the knowledge which they possess, their conscientiousness and powers of observation will so differ in degree that no good result can be obtained from such heterogeneous material.

In the second place, the pursuit of these matters is dangerous. Not that all the adherents of BORDERLAND would be mad, or likely to become so, but that a distaste for the real duties of life, a religious fanaticism, and the climax of hysterical disposition will be the result.

He who meddles with occult phenomena easily becomes absorbed in them for ever.

Wherefore it seems to me that the restriction of the investigation to a smaller circle of interested persons of equal education, such as up to the present time has existed, would be preferable to the extension of research such as you contemplate. You will cultivate a dangerous amateurism, and the sceptre you raise you will never be able to lay. Also the points which you explain in detail contain in my opinion many objections. In regard to them you will allow me to refer you to my article on Spiritism, which will appear in a few days in *The Open Court*.

I assure you, dear sir, that only my sincere interest in occult phenomena suggests my doubt of the usefulness of your undertaking, and, believe me, I have followed with the greatest interest the accounts of your own experiences published in the press.

I shall be happy to assist you with every information.

VI.—MEN OF SCIENCE.

LORD KELVIN.

Of our scientific men Lord Kelvin stands first. His utterance is brief and to the point. Writing on June 23rd, 1893, from the University of Glasgow, he says:—

I have nothing to do with Borderland. I believe that nearly everything in hypnotism and clairvoyance is imposture and the rest bad observation.

This oracular dictum will probably live in the history of the progress of mankind side by side with the equally positive assertions of the Lord Kelvins of their day in condemnation of Galvani, the frog's dancing-master, and of Harvey, whose discovery of the circulation of the blood exposed him to the ridicule of the leading scientists of his time.

PROFESSOR JAMES GEIKIE, D.C.L., F.R.S.E., F.G.S.

Another eminent Scot, Professor James Geikie, writes:—

As I have never seriously considered what are known as "occult phenomena," I ought to have no opinion as to the utility and expediency of such studies. But, judging from the disastrous effect produced by them on some people I have met, I am inclined to fear that the publication of your *BORDERLAND*, however well intentioned, may tend to increase the population of our lunatic asylums.

Let us hope, on the contrary, that by directing attention to the clues which psychical research furnishes to the solution of many problems of morbid mentality, we may help in emptying them.

MR. ALF. R. WALLACE, F.R.G.S.

The most eminent man of science, who, at the same time, is a declared believer in the reality of these obscure phenomena, and also in the utility of investigating them, is Mr. Alfred R. Wallace.

He writes me as follows:—

I have no doubt your new periodical will be the means of bringing together much valuable information that would otherwise be lost.

The only point on which I have a few remarks to make is that of your suggested classification. It seems to me that your divisions are not, or may not be, real ones. In (2) and (3) it seems to me necessary to insert the words "appear to" before "depend," because I believe that many which thus "appear" do not really so depend. It involves a theory which may not be a true one. The one thing I object to in your recent writings on the subject is your assumption of *theories* as if they were *facts*. Thus the statement that certain persons at a distance write through your hand, though they are totally unconscious of doing so, seems to me a *pure theory*, and an unfounded one, not a *fact*, as you appear to think. So I object to Mr. Myers speaking of the "second self," the "sub-conscious ego," &c., &c., as if they were *facts*, instead of very doubtful theories; and I think it a great pity that you also adopt his terms as representing proved facts.

There seems to me to be a much more valid basis of classification of the phenomena, determined by their subjective or objective nature as indicated in the following, rough outline:—

A. *Subjective*.—Phenomena which affect the senses of one person only, while others present are not thus affected. These may be *veridical* and therefore *real*, but *subjective*.

B. *Perhaps subjective but with an objective basis*.—Phenomena which affect the senses of all present in the same way, but which have no material indication of objecting, *e.g.*, apparitions, noises, opening doors which are yet locked and remain locked, &c., &c.

C. *Objective*.—Movements of matter not caused by physical agency of any person present, as direct writing, and drawing spirit photographs, flower bringing, levitation, &c., &c.

These seem to me fundamental classes, while yours are subdivisions of each of them.

Wishing you every success.

I do not pretend that my classification is scientific, and I am perfectly willing to alter it, but as there are so many different methods of classification, the doctors disagree, and the people decide. As a rough-and-ready rule-of-thumb method of dividing the subject, I am holding on to my own until I can get one that will better suit my purpose.

PROFESSOR OLIVER LODGE, LL.D., F.R.S.

Professor Oliver Lodge, of the Liverpool College of Science, is one of the most eminent scientists who have taken a leading part in the investigations of the Psychical Research Society. The paper which he read as President of the Physical Section of the British Association at Cardiff in 1891 attracted widespread attention, and his recent paper on "Interstellar Ether" in the *Fortnightly* further illustrated the profound study he is giving to these subtle scientific problems. Professor Lodge writes as follows:—

You have undertaken a task of great difficulty, but if you are able to command success, gratitude will be due to you from those who have hitherto attempted the quiet investigation of unusual phenomena.

In most scientific subjects the general public is an extremely unimportant body. Results are elaborated entirely out of their ken, and only at a later stage is their interest valuable from the larger scope and opportunities which applications of science to human needs are apt to furnish.

But in this semi-psychological region the human race itself is the subject of experiment and observation, and it is impossible to study the phenomena in the solitude of laboratory or study. It seems to be essentially a social or many-headed research, to which a multitude of persons must contribute.

Many of the phenomena are at present only with difficulty made subject to experiment. They must be observed whenever they occur sporadically, and they must be intelligently recorded by those to whom they occur. Being unusual, they have been apt to excite fear and superstition. It is necessary gradually to train a race of persons who will observe and record with calmness and accuracy, and, while logically anything of the nature of theory ought to be left to a future stage, many working hypotheses are permissible if they increase interest and suggest fields for experiment.

The dangers of publicity and popular discussion of a subject at present still in an embryonic condition of development are manifold. No care that can be taken will suffice to prevent ill-balanced minds from inventing occurrences that did not happen, and mere testimony, however honest, must, as heretofore, be severely mistrusted, unless the strictest corroboration is forthcoming. But a few grains of truth will justify the winnowing of a large mass of chaff, and the strict corroboration desired may never be even attempted unless a widespread interest in the observation and recording of these phenomena is aroused. This fact it is which probably justifies your attempt to seek publicity and enlist the sympathies of the public in phenomena, some of which have only too easily been made use of by knaves for the barren amusement of fools.

I by no means think that everything which has been lightly stigmatised as imposture is, therefore, deserving of that title, but it is an admitted fact that impostors have been rife, and there is no more deadly enemy of truth.

The difficulties caused by carelessness and selfishness are

minor evils, but they exist. No care or severity will suffice to secure against impostors, but education may tend to diminish the tendency of people to look up events in which their emotions are in any way engaged, and decline to communicate them.

People must learn that personal events are no mere private property for their own ignorant wonder or easy satisfaction. They may have this aspect too—but they have an import to humanity also if they are facts of a rare and ill-understood kind, such as can only occur to a human being, and such as must be lost to humanity if the individuals to whom they occur will not take the trouble to observe and record them properly.

No doubt abnormal events have throughout human history been occasionally observed, but nearly always in a light of strong personal emotion, and often as events too sacred for bald record. If the subject is to make scientific progress some of this mysterious halo must be stripped from it. We are gradually being taught by increasing knowledge that the halo of mystery is no exclusive privilege of any special department of knowledge or ignorance, but extends equally everywhere. Removal of partial haloes—extension of the real halo—this has been largely the work of the nineteenth century, and in so far as science has any real loftiness and dignity, this is the true work of science.

The enterprise in which you propose to embark is one in which I foresee many dangers, but I sincerely wish you nerve and wisdom enough to bring it to some clear and useful issue.

PROFESSOR E. RAY LANKESTER, F.R.S.

Professor Ray Lankester is a capital man to have as an opponent. He always fights straight and gives himself away with the most refreshing candour. I publish with the utmost satisfaction the following letter from his pen, just as he wrote it, neither omitting nor altering a word lest its pristine charm should suffer, and the edge of his sarcasm be dulled. I leave the learned professor to decide under which of his seven categories I am to be classed, and merely express my grateful acknowledgment of the service he has done me in condensing into less than a column, some of the vapouring vague imputations which are usually brought against students of Borderland.

Dr. E. Ray Lankester writes from Oxford, on June 28th, 1893:—

The subjects which you propose to investigate are amongst the most difficult which any man can approach and require the widest range of knowledge and training in experimental physics and no less an acquaintance with physiology, medicine and the practice of "white magic."

The question, at it appears to me, to which you desire to give an answer is really this, "How is it that *certain persons* (yourself included) say that they believe that they have received communications from the dead or from other individuals cut off from the possibility of using the ordinary channels of intercourse; or again, have seen ghosts or are gifted with second sight." There are various possible answers to this question which, if true, would be sufficient. Your object is to ascertain, as far as lies in your power, what is the true answer. Among the possibly true answers are the following, viz., (1) that such persons are insane; (2) that such persons have been imposed upon by more or less clever frauds, carried through by other individuals, either for money or amusement; (3) that such persons deceive themselves and do not really believe what they

say or are incapable of distinguishing well-founded belief from fancy; (4) that such persons are guilty of deliberate falsehood; (5) that such persons, though not in a recognised condition of mental disease, are the victims of mental disorder (hypnotics, &c.); (6) that the facts stated by such persons are true but that the inferences drawn by them from these facts are unwarranted and erroneous; (7) lastly, that communications from departed spirits to living men do take place, that telepathy, ghosts, and second-sight are real, and that these persons have really experienced what they say they believe themselves to have experienced. I confess that I do not consider that you are in any way qualified to deal with this question. I think that a sound education in medicine and natural science is a necessary qualification for it, but that in addition to this the investigator must be a keen observer trained in the arts of the modern necromancer and acquainted with the weaknesses, perversities, and subtleties of the human mind. For a very large number of men and of women the attempt to deal with this question is about as useful and hopeless an occupation as for a baby to conduct an enquiry into the possibilities of aerial navigation.

My "word of counsel" is to most persons to frequent the performances of so-called "conjurers," to read the memoirs of Robert Houdin, and to study any treatise on mental pathology written by an accredited physician, before attempting to form a judgment as to the truth of the beliefs of those who assume and assert that they hold communication with invisible intelligences, see ghosts and read the future.

In this letter you have the intellectual arrogance of the Brahmin, naked and unashamed. I have many disqualifications for this work, no doubt. But I have one qualification for it which Dr. Ray Lankester lacks—I have an open mind, a receptive sympathy, and a capacity to suffer fools gladly, even when they are the fools who imagine that what they do not know is not knowledge. For conducting such an inquiry as this—although I say it who should not—my invincible reluctance to depart from what Professor Huxley describes as the first principle of modern science gives me much more chance of success than even such an eminent physiologist as Dr. Lankester himself.

SIR G. G. STOKES, BART., F.R.S., D.C.L.

Sir G. G. Stokes writes from Cambridge:—

I have received your circular relative to the project of BORDERLAND. I am not myself disposed to join in the undertaking. For my own part, and there are many who are of the same opinion, I do not believe in the natural immortality of the soul. I think that the assumption of a natural immortality, introduced without warrant into the popular theology, but destitute, as I believe, of foundation, either in reason or Scripture, is the foundation of not a little false theology, and is indirectly responsible for not a little infidelity. I believe that the future life rests, not on a natural, but on a supernatural basis; that to look for natural indications of it is to seek for the living among the dead. As to so-called occult manifestations, I have never been brought into contact with them; I can only judge of them at second hand. My attitude towards them is, I confess, one of scepticism; but if there be any reality about them, I question very much the lawfulness of the investigation.

Even Sir G. Stokes, I presume, would hardly question that it is lawful to inquire whether or not the phenomena exist which it is unlawful to investigate.

MR. C. LLOYD MORGAN.

Mr. C. Lloyd Morgan, Principal of University College, Bristol, writes me the following letter :—

It appears to me that a very special training is required in anyone who desires to be an investigator of the phenomena of so-called occult science. Presuming that he is a man of sound judgment and shrewd common-sense, he should be thoroughly trained—

1. In scientific method and accuracy of observation.
2. In normal psychology, especially in the psychology of sub-conscious states.
3. In abnormal psychology, *e.g.*, under hypnosis.
4. In all the arts and tricks of the conjurer. An acquaintance with the history of philosophic thought would also be most desirable. The testimony of a man so trained will be entitled to, and will, I believe, receive careful attention. My fear is that you will find some difficulty in collecting in BORDERLAND much evidence from adequately trained observers, and anything else will, in my opinion, be as worthless for scientific purposes as are nine-tenths of the reported observations on animal intelligence. An amiable interest in dogs and cats does not fit a person to make reliable observations and to reach trustworthy interpretations in zoological psychology. Nor does an enthusiastic interest in occult phenomena fit a person to give reliable evidence thereon.

I am not at all disposed to assume the "all damned nonsense" attitude; but I am convinced that it is only through the investigations of highly trained specialists that any real advance will be made.

I do not object to the standard of perfection which Mr. Morgan lays down for the investigator, but, by the nature of things, the number of such investigators is very few; whereas, the phenomena to be noted and submitted to his examination are very many. What we wish to do is to assist the expert investigator by constantly teaching the uninstructed public how to observe, and how to collect facts upon which the superior person may subsequently pronounce judgment.

Mr. Morgan may be right in saying that no evidence is worth anything except when taken by adequately trained observers, but that is only another reason why we should set about the training of them as adequately as we can without more delay.

REGIUS PROFESSOR T. C. ALLBUTT, M.D.

Dr. T. Clifford Allbutt, writing from St. Rhadegund's, Cambridge, says :—

In reply to your letter of the 15th inst., I am obliged to plead that the limitations of all men, and of myself in particular, has prevented me from entering upon the study of psychical phenomena, although I deal with many which are grievously occult. The difficulty of psychical study is in proportion to its magnitude and elevation, and my time cannot be given to a narrower calling. Hitherto I have been impressed by the enormous difficulty of testing evidence on a subject so widely open to deception—conscious or unconscious—and in one, moreover, which, in its very kind, seems to elude direct testimony. As lawyers have such canons for the testing of evidence as experience dictates, so men of science become trained to test phenomena; if evidence too often fall short of the requirements of the latter observers, it should always reach at least the requirements of the former. But even this standard—you will be the first to admit—it commonly fails to reach. However, the obscurity and elusiveness of the phenomena are no

reason for shirking them—rather the reverse; but they are such as to make it impossible for me personally to enter upon the study of them. It is a matter for satisfaction that one in whom we recognise so upright and thorough a temper as your own is willing to strive with these difficulties.

PROF. E. HULL, M.A., F.G.S., LL.D., F.R.S.

Dr. Edward Hull writes as follows :—

I may say that my geological rambles have not hitherto carried me into that Borderland referred to, so I fear I am little qualified to answer the important questions you have been pleased to put to me. I must confess, however, to having doubts both as regards the "utility" and expediency of such investigations as you describe; first, because they are calculated to withdraw the mind from the useful and necessary pursuits of everyday life; and second, because they are apt in many minds to take the place of religious belief as revealed to us in the Holy Scriptures for our present good and eternal happiness by the Author of our being.

In saying this I do not wish you to suppose that I doubt the reality of the world of spirits around us, and the influence for good or evil which these invisible agents are capable of exerting. On both kinds of operations, it seems to me, Scripture is very explicit. The good angels are ministers to the people of God; the evil spirits are "the rulers of the darkness of this world," against whom we have to contend with "the whole armour of God." If, in the time of our Lord and His Apostles, these terrible powers exercised such destructive sway over unhappy mortals, we have no good reason to suppose they are not still capable of taking possession of their victims. Indeed, I think we have abundant evidence that such is the case, but I do not think that the best way for counteracting this influence is to be found in further explorations into the unseen world by our unaided reason.

PROF. G. F. FITZGERALD, M.A., D.SC. F.R.S.

Mr. G. F. Fitzgerald, of Trinity College, Dublin, writes :—

As I have been trying to persuade my friend, Dr. Lodge, for a number of years, it is certainly best for those to study a borderland who know the lands bordering. The Borderland you desire to study is in close proximity to hysteria, lunacy, &c. I do not thereby mean to prejudge its reality or importance as a field of investigation. It was probably those monkeys that bordered on lunacy who first formed abstract concepts, and reasoned, and almost all great advances, whether of sense or eyesight, or of reason, have, in all probability, been made by abnormal specimens of each species. This makes it all the more necessary that those studying these abnormalities should be able clearly to distinguish the abnormal from the normal types of hysteria, lunacy, &c. Hence physicians, not physicists, are the proper students of this Borderland. The methods of Paris and Amiens seem much better means of research than the haphazard investigations going on in these countries. People without a sound scientific scepticism, like Theosophists, are as useless as scientific investigators as arch-bishops.

DR. E. B. TYLOR, D.C.L., LL.D., F.R.S.

Dr. E. B. Tylor, of Oxford, has given up the quest in despair.

Thanking you for your letter as to psychical phenomena, I may say that years ago I spent considerable time in examining what passed under this and similar names, but the methods and results seemed to me alike unsatisfactory, and I am not inclined to return to them.

VII.—HYPNOTISTS.

Dr. C. Lloyd Tuckey, who is one of the most successful of our medical men practising hypnotism, writes:—

I am much interested to learn that you are about to start a quarterly journal devoted to the consideration of Borderland and occult phenomena, and I think that it will fulfil a useful purpose. Such a journal will, if the communications with which it deals are carefully sifted and authenticated, do much to throw light on dark places which have hitherto been the naughts of superstition, and to set on a firm basis theories and facts which have always puzzled mankind, and which have hitherto failed to attract the systematic research which their importance would seem to demand. An immense amount of valuable material bearing on such problems as you propose to discuss in BORDERLAND has been lost for want of such a means of communicating it, and whatever interpretation may be put on the phenomena, discussion cannot fail to open up an interesting chapter of human thought.

DR. KINGSBURY.

Dr. Kingsbury, of Blackpool, another of the faculty who has mastered hypnotism, writes as follows:—

My time is so fully occupied with my work as a physician, that I regret I cannot study psychical phenomena as I might wish, and so am not in a position to record any useful conclusions regarding multiple personality, invisible intelligencies, &c.

The one branch of psychical science with which I can claim some familiarity is *hypnotism, or hypnotic suggestion, used as a remedial measure*. This is a subject I have studied for years, and I have found the method of treatment of great service in many cases, and absolutely free from danger or ill after-effects, if skilfully and honestly employed by a medical man who has made a proper diagnosis of the ailment requiring cure; but I must say that, in my opinion, hypnotic experiments, lightly undertaken and carelessly carried out by irresponsible persons, can lead to no good, but may be highly dangerous. The silly tricks of showmen in their mesmeric entertainments have in many cases, within my personal knowledge, led to disastrous results.

One point I always insist on, is that no medical man should ever employ hypnotic treatment in the case of a female except in the presence of a witness.

I regret that I cannot be of further assistance to you, but am sure your new paper will meet with support amongst a wide circle of thoughtful readers.

VIII.—LADIES.

DR. BLACKWELL.

Dr. Elizabeth Blackwell, the first of our duly registered women doctors, who has had excellent opportunities of studying both medicine and the phenomena of Borderland, sends me the following characteristic letter:—

It is a difficult—and, as a physician, must add, dangerous—task that you are setting on foot, and it is possible that it may make you and others insane. Nevertheless, the dangers of dynamite do not forbid its manufacture, and I enclose my subscription, earnestly hoping that you will not draw in young or active persons (who have their work in this world to do) into your manufactory. I join because I have long wished to

find those who sympathise in two important enquiries—first, identity after death. I have long wished to find a “council of elders” who, having passed their seventy years (their chief life work accomplished), may reasonably anticipate speedily leaving present earthly conditions. Such elders might reverently desire to give, if possible, some token of continued existence to those left behind. But it is very difficult to devise “scientific” proof of this character. Believing, however, as I do, that there are no bounds to the possibility of progress, I cannot but think that, little by little, facts worthy of the name of scientific investigation may be accumulated from which, in course of time, the laws of existence may be known. My second inquiry may be considered more purely medical, viz.: “How far the mental attitude determines or permits the onset of infectious disease.”

This very important practical question could be largely aided by observation and inquiry, not technically medical, if observers learned how and what to observe.

With best wishes for your continued health and hope.

MISS WILLARD.

Miss Willard writes:—

I have never been one of those who hold that there are subjects that we are forbidden to investigate; such a position involves, to my mind, the distemper of superstition. If man's reason and nature's phenomena are to be kept apart at any point, then why [not at many points? Whatever exists is a legitimate subject of thoughtful and reverent study by man's illimitable mind. For this reason I have always been sympathetic towards the scientific study of the phenomena with which you propose to deal in the projected magazine called BORDERLAND.

I do not approve the study of these subjects as occult, much less as a religion—by inheritance and training I am a believer in the Christian religion—and if I thought the study of occult phenomena was inconsistent with loyalty to the gospel of Christ, I would not write as I am doing. As you ask my opinion on the subject, I have here written it down as frankly as I know how.

LADY H. SOMERSET.

Lady Henry Somerset writes to me as follows:—

In my opinion a clear distinction should be drawn between the interrogative temper of mind in which a scientist approaches the study of nature and the supernatural, and what may be called the affirmative temper of the credulous. So long as the former is maintained no harm can come from such a study. The danger lies in a too ready acceptance of what appear to be genuine manifestations, but which are in a great majority of cases illusive and delusive, if not demoralising.

In the founding of a magazine that shall be a sort of clearing-house for those who, in the scientific spirit, study Borderland, you have my best wishes.

MRS. MONA CAIRD.

Among the novelists to whom I appealed but few seem to have an opinion on the subject. Mr. Walter Besant is absent in America. Mrs. Mona Caird writes as follows:—

I am greatly interested to hear of your new project, and hope that it will give just the impetus that is needed to the mysterious knowledge that seems to be creeping into the world at an epoch when our more scientific methods of thought seem for the first time in history to offer a chance of penetrating a little further—or, at least, more usefully—into these twilight

regions. The chief difficulty in all these studies seems to me to be to disentangle the physiological from the "occult" phenomena. I think every one who studies it ought to start with a thorough groundwork of physiology in all its more erudite branches, and of psychology from the scientific, or rather, perhaps, the materialistic point of view, that would act like ballast to a ship in perilous seas.

IX.—MEN OF AFFAIRS.

THE RIGHT HON. JAMES BRYCE, M.P.

Mr. James Bryce writes as follows :—

I have not given any such special attention to the subject you refer to as would justify me in expressing a decided opinion.

So far, however, as my acquaintance with recent researches goes, it leads me to believe that while some of the lines of inquiry followed have proved quite fruitless, and many of the books that have been written are quite worthless, there are also certain classes of phenomena which deserve and will repay a much fuller investigation than they have yet received. The facts ascertained by M. Charcot and his school in France, and those collected by some of our English workers, who have proceeded on somewhat similar lines, are not only very interesting but full of promise. A journal which should reach a wide range of readers and call their attention to these inquiries would unquestionably be of value as enabling data to be more quickly and largely accumulated. But it seems essential that the strictest scientific methods and tests should be applied to matters peculiarly liable to be loosely reported and hastily interpreted. This is a point on which I perceive you dwell.

THE RIGHT HON. C. T. RITCHIE.

Mr. Ritchie writes me thus :—

I am afraid I can say nothing to help you. The subject is attractive and deeply interesting, but necessarily so obscure that were it not that you have undertaken it, I should have said that to penetrate the obscurity was an improbability.

Diplomatists, as might be expected, are too much absorbed in mundane material affairs to have anything to say about the invisible world. Some of them, of whom Lord Dufferin is the leading type, are interested in hypnotism alone of the subjects dealt with in BORDERLAND.

SIR E. MALET.

Sir Edward Malet, our Ambassador at Berlin, writes :—

My official duties have prevented me from ever giving much attention to Borderland matters, so that I am not in a position to advise as to the best way of investigating them. I do not feel greatly in favour of such investigation. The singular inadequacy of the communications which have come from Borderland seem to me to be a poor return for the danger inherent in the examination. I have known the balance of many a well-appointed brain upset by such investigation, and I am inclined to recommend those in whom I feel an interest to abstain from the investment of their intellect in so hazardous a speculation.

SIR AUGUSTUS PAGET.

Sir A. Paget, who has just quitted the Embassy at Vienna, writes :—

I must frankly confess that this is the first time that my attention has been drawn in a practical manner to the subjects

referred to, and that hitherto my time has been so much absorbed in dealing with the realities of life that I have never had any leisure to devote to the study of phenomena connected with a future existence.

I regret, therefore, that I am quite unable to be of the slightest assistance to you in the prosecution of the researches you have in view.

LORD WOLSELEY.

I have received the following letter from Lord Wolseley :—

I look forward to your spiritual magazine with as much interest as I do monthly for the publication of *The Review of Reviews*. Those who believe in the Bible must in my opinion believe there are spirits constantly around us, but it is only a few who believe they speak to us through the legs of tables, or the great sea-shells we pressed to our ears as children to hear the waves roar on sea-shore.

I was once admitted to a *séance* where all were strong believers. The media were Americans, and although I made no remarks to the believing who were present, I proved to my own complete satisfaction that it was a most impudent attempt on the part of the *soi-disant* media at imposture. Although my hands were so held that I could not use them, I contrived to catch between my fingers and to firmly hold there the hand of a spirit in the dark. It was good flesh and blood, though made temporarily cold, I presume by evaporation or some chemical process. I was asked to attend again but did not do so. And yet I firmly believe there are spirits in this room as I write this note.

I wish your venture every success.

LORD CRANBROOK.

One of the most touching letters I have received comes from Lord Cranbrook, an old veteran who is now in his 80th year. He writes :—

In reply to your letter of yesterday, I can only make a courteous acknowledgment, as it is not in my power to offer any useful opinion. The questions mooted have not occupied my serious attention, and as I am on the Border, I must wait for the crossing to learn.

LORD SELBORNE.

Lord Selborne, an ex-Lord Chancellor, writes thus :—

I cannot say that I have arrived at any conclusions on the subject which you propose to investigate, except such as are involved in a belief of the facts recorded in the Bible. But I can easily believe that there might be much interest in such a treatment of the good subject as you propose. I never, myself, witnessed any of the phenomena which you propose to investigate; and, when neither the before nor the afterwards is known, so as to connect such phenomena with antecedents and which admit of no doubt, evidence at second hand, which might be credible and cogent if such a connection were established, has seldom, if ever, the force necessary to command belief.

MR. G. CURZON, M.P.

Mr. George Curzon is more interested. He says :—

I entirely sympathise with your projected publication of a quarterly review dedicated to the examination of so-called spiritual or supernatural phenomena. The existence and reality of such phenomena appear to me to be as amply demonstrated by reliable evidence as are many of the axioms of exact science; and if your magazine can succeed in displaying,

analysing, correlating, and popularising this evidence, you will perform a great public service by carrying conviction home to the public mind.

You may also be able, by slow degrees, to dissipate some of the suspicion in which the area of borderland is enveloped, arising from the peculiar and unsatisfactory conditions under which many of the phenomena take place. I allude to—

- (1) Their capricious, irregular, and fortuitous manifestation.
- (2) The apparently imbecile character of many of the so-called spiritual communications.
- (3) The unscientific nature of the media of communication commonly employed.
- (4) The general impression that such studies have an unsettling and mischievous effect, and can only be pursued at the cost of peace of mind, sometimes of bodily health also.

Your review will also be useful in facilitating that co-operation with others in which many inquirers would like to take part, without the preliminary difficulties now attendant upon any such action.

BARON DE WORMS.

Baron de Worms writes :—

In answer to your letter, I have to say that, taking as I do a great interest in all scientific questions, I am naturally curious to see the result of the scientific investigation of so-called spiritualistic phenomena which you propose. But I must confess that I have not the slightest faith in such manifestations as "spirit rapping," "table turning," and other similar tricks exposed many years ago by Faraday. With regard to the materialisation of spirits, so that their nebulous forces may be reproduced by photography, I have never seen the process by which such photographs are obtained, and I am bound to say that I am absolutely incredulous as to the possibility of reproducing the immaterial by photography.

I would venture to suggest that the phenomena to which you invite an expression of opinion should be thoroughly investigated by a competent body of independent scientists, as on the result of such scientific investigation must depend the views of those who, like myself, are most sceptical.

X.—JOURNALISTS AND MEN OF LETTERS.

Of journalists and men of letters, the majority who have answered are either indifferent or hostile.

MR. FRANK HARRIS.

Mr. Frank Harris, of the *Fortnightly Review*, writes :—

I thank you for your kindly letter, but you've got beyond me. Talk to me of a fourth, or a fortieth, dimension of space, and I'd try to follow you; but in the "Borderland" I'll not set foot if I can help it.

My ignorance of what you call "occult phenomena" is so complete as to exclude any desire for information. I don't want to develop "the latent powers of the unconscious mind"; and I'd hate to discover "the key to those obscure phenomena which suggest a multiple personality." "The existence of invisible intelligences" has no interest for me, and I should prefer shares in a company directed by Mr. Jabez Balfour to the profit accruing from "communication" with *la perdue gente*.

I take it for granted that some persons cherish "the hope of demonstrating the persistence of the individual after death"; but I am not in touch with them. I agree with the late Lord Lytton, who said somewhere or other "Life's changes are more to be dreaded than Death's changelessness."

LORD F. HAMILTON.

Lord Frederick Hamilton, of the *Pall Mall Magazine*, says :—

I beg to thank you for your circular received to-day. I quite agree with you that the subjects which will be treated in BORDERLAND are of engrossing interest, or, as regards myself, perhaps I should say *were* of engrossing interest. Some years ago I personally investigated one or two cases which seemed only explicable on the theory that some supernatural agencies had been at work. The result, however, was disappointing. In both these cases the phenomena were found to be due to purely natural causes, and I am afraid since that time my interest in the subject has somewhat diminished, though I am still far removed from the scoffer.

THE EDITOR OF "SPHINX."

Dr. Hubbe-Schleider, Editor of *Sphinx*, writes me briefly but encouragingly as follows :—

In reply to your circular of June 15th, I beg to say, that from my experience the contents of the messages received are the only proofs from which conclusions can be drawn; and such messages are best obtained by writing mediumship, for this can be developed without trance, and every trance is equal to a soul vivisection, to a sacrifice of the medium's conscience and self-responsibility to unknown controls. For this reason I think that nobody has ever pursued a course of investigating this difficult question in any way as efficacious and at the same time as harmless (unobnoxious) as you yourself.

DR. DONALD MACLEOD.

Dr. Donald Macleod, editor of *Good Words*, writes as follows :—

I am quite out of sympathy with BORDERLAND, and am sorry that you propose issuing it.

If there is anything in the beliefs on which "occult philosophy" is founded, investigation will be, in my humble opinion, more wisely and surely conducted by specialists and by the Society for Psychical Research than through the columns of a magazine, sure to contain the unsifted and sensational accounts of credulous and nervous people.

Let us hope that credulous and nervous people never write for *Good Words*.

MR. FAED, R.A.

I have only received one letter from an artist. Mr. Thomas Faed writes :—

From my heart I wish you hearty success in your new venture—BORDERLAND. No one knows better than I do how much is to be said and proved on that subject. Before I left Edinburgh, in 1852, I was a powerful mesmerist—in fact I did things at that time that made me think that I was either the devil or one of his active imps—since I came to London I have not used the powers that I evidently had except on one occasion, and that was a mere baby trial.

One night, I think in 1856, I dined with the late Henry Graves; there were present Dr. Tweedie, the famous physician of Brook Street, and, I think I am right in saying, Mr. Robert Rawlinson, then eminent sanitary engineer, now Sir R. We got on to the subject of mesmerism, and the doctor sneered at me for believing in it. I invited them to dine with me, saying that I at least would convince them of its truth. They came. After dinner we entered the drawing-room, where my housemaid was waiting for the experiment; she was a terrible sufferer from "chorea," quickly noticed by the doctor. In a

few seconds she was in a dead sleep on a chair, and as calm as a child, and the chorea had entirely disappeared. Tweedie asked for some sharp instrument. I gave him a new steel pen, which he inserted in some delicate nerve. She showed not the slightest knowledge of pain. I then made her arms rigid; the doctor said "Yes, yes. I could cut them off without giving her a pang."

What I have told you of my experience on this subject is a mere hovering on the outskirts of what I have done. I should be frightened to say all in this unbelieving age.

MR. RUSKIN.

From Brantwood, Coniston, I received the following letter:—

I am desired to inform you, in answer to your letter received this morning, that Mr. Ruskin, though better than he has been, still finds himself unable for correspondence, or literary work of any sort, and therefore cannot take part in, or give counsel as to the conduct of, an enterprise which would formerly have deeply interested him.

PROFESSOR BARRETT.

Among the first of the original Psychical Researchers is Professor Barrett, of Trinity College, Dublin. Unfortunately he was from home when I sent out my first letter of inquiry, and I only received his reply in time to insert it here instead of in its proper place among the Psychical Researchers:—

Your new quarterly review of psychical phenomena is a characteristically courageous venture on your part, and I heartily wish it all success if conducted wisely and well, as it seems likely to be. Everything, of course, will depend on its management, and the editorial arrangements you have made appear to be excellent, ensuring an indispensable sobriety of judgment and critical capacity along with a sympathetic spirit, though it is perhaps too much to hope you will escape all the pitfalls in which this subject abounds.

Even if your new review fails to achieve all you hope for, it will be of great use in enlightening and interesting the public in a class of phenomena that have too long been treated with singular neglect, but which are of supreme importance, if only a thousandth part of what is asserted by credible witnesses be true. Phenomena essentially needing cautious, painstaking and dispassionate investigation have been left to be the happy hunting-ground of showmen, charlatans, and fools, whilst the educated classes have shunned these psychical waste-heaps either with a quasi-scorn and contempt, or else with religious misgiving and fear. But, as every thoughtful person must admit—the same spirit of exact and unimpassioned inquiry, which has won such treasures from the physical waste-heaps of former generations, is likely to win (and, as the proceedings of the Society for Psychical Research demonstrate, is already winning) no less signal discoveries when applied to what science has been in the habit of regarding as so many psychical waste-heaps, that confused mass of perplexing phenomena which lie on the Borderland between the territory already conquered by science and the dark realms of ignorance and superstition. At the same time we ought not to forget the earlier pioneers in this inquiry, and I hope your review will do justice to their memory. The value of their work is now beginning to be recognised, whilst their courage and devotion to truth can in some measure be estimated by a perusal of the venomous and persistent attacks made upon them in the scientific literature

of their day. Even twenty-one years ago when I, in common with others who helped to found the Society for Psychical Research, began the investigation of the subject which you have now taken up with so much vigour, it was a harder and more opprobrious task than it is to-day, and it is, therefore, a pleasure to look back upon the words of encouragement that came from a few distinguished men, most of whom have now passed from our midst, such as the late Lord Houghton, Archbishop Trench, Professor de Morgan, Professor Balfour Stewart, and Dr. Angus Smith. From the last-named I received the following interesting letter which has not hitherto been published. In explanation I ought to state that, in 1876, I read a paper at the British Association which was followed by a letter to the *Times* newspaper, relating some remarkable psychical phenomena that had come under my notice, and pointing out that before any satisfactory explanation of these phenomena could be given, we must know whether any, and if so what, influence one mind can exert upon another mind, independently of the recognised channels of sensation,* this was, of course, before anything of value was known concerning Thought Transference or Telepathy. Dr. Angus Smith writes as follows:—

Local Government Board, Whitehall,
18th. October, 1876.

DEAR PROFESSOR BARRETT,

I see you are deep in that most fascinating study, the action of mind freed from the organism. It surprises me much that any man is found to think it of little importance; and that any man is found who thinks his own opinion so important that he cares for no evidence. I have not been able to find a book which contains all the laws of nature needed to sustain the world but some men are easily satisfied. It is difficult to obtain such proofs as men demand for free mind, visions are innumerable, and under circumstances that seem to render the sight of the absent about the time of death a reality. I am not aware of any law of nature (except the most obvious such as are seen by common observers) which is sustained by so many assertions, so well attested so far as respectability of evidence goes. Evidence of seeing the future, a still more incredible thing, is abundantly attested. But in these things men would like the cases to be repeated at will, and to be made more public in their mode of attestation, and of course this is desirable.

The indications we have point out to some mighty truth more decided than even the aberrations of Uranus to the newest of the great planets. If one could produce the action of mind at a distance by distant experiment, it would be a discovery that would make all the other discoveries seem trifles. It is a pity that scoundrels exist, they exist everywhere and in the most sacred places.

I am, yours sincerely,
ANGUS SMITH.

Those who know Dr. Angus Smith and his extremely cautious and philosophical habit of mind, will appreciate the value of the testimony of one whose beautiful character ever lives in the memory of his friends.

In conclusion, let me hope your readers will remember the words of the late Prof. W. K. Clifford, "It is wrong, always everywhere, and for anyone to believe anything upon insufficient evidence," and at the same time not to forget the words of Sir John Herschell in his famous essay on Natural Philosophy, "The character of the true philosopher is to hope all things not impossible and to believe all things not unreasonable."

* To this end I invited testimony to be sent to me for investigation, and the extraordinary number and variety of replies I received was a proof both of the widespread interest in this subject and the widespread distribution of the *Times* newspaper.

IV.—THE STUDY OF PSYCHICAL PHENOMENA.

A HISTORICAL SUMMARY.

THE history of what, for want of a better name, we call occultism, is the history of mankind. Man is a worshipping animal; he looks before and after; he remembers, regrets, anticipates—therefore he speculates and inquires. He hopes and aspires to the infinite; he loves and stretches out yearningly to the past. He is but finite, and still breaks "into thens and whens the eternal Now." He asks, "Where are our yesterdays?—what will to-morrow bring?" and from age to age, Religion, Science, Superstition have echoed in varying tones what is, in its origin, only the universal cry of human pain.

To trace the mere direction of that inquiry would involve the whole history of sociology, the geographical distribution of mankind, the tendency of races, the causes—individual, historical, literary, religious—which turned the bent of the inquiry in this direction or in that; why we should, for example, associate divination with Egypt, astrology with Chaldea, magic with India, the appeal to oracles with Greece, witchcraft with the wandering races of Central Europe, or second-sight with Scandinavia and Scotland. The subject, though so immense and far-reaching, is, in its superficial aspects, by no means difficult of access. Its more obvious lines are familiar to every one: they are in every ballad, in every old wife's fable, in every village tale. There are few branches to which the Old Testament does not introduce us—to Joseph and his divining cup, to Saul and the witch of Endor, to the ghost of Samuel, to the whispering in the tops of the mulberry trees which summoned Israel to war, to the witches that peep and that mutter, to dreams and their interpretation, to trance-utterances and prophecy, to astrology and its leadings, to the apparent suspension or extension of the laws of nature which we call "miracle."

Whether or no we are approaching a solution of the world-problem it would be difficult to say, but the student of history must admit that the rising consciousness of its importance is among the features of the higher civilisation. Superstition has often paved the way for faith; inquiry is at the root of all philosophy and of all science; it is only what Macaulay called the "cocksure" from which nothing is to be hoped.

Though in the necessary limits of a review article we cannot, therefore, attempt to relate the history of occultism in all its branches, it may, nevertheless, be worth our while to trace the evolution of some of its leading features.

We shall find that in all ages the inquiry has taken the colour of the times—it has been in the hands of Religion or of Science or of the People, and has been important as one or other came uppermost. At the same time, it has no doubt, received its special direction from the individual who treated of it at the moment. Though not precisely in the terms of the Society for Psychical Research, there were no doubt among Saul's companions some to whom the story of the ghost of Samuel seemed a mere "visual hallucination," a telepathic impact from the witch herself, a hypnotic delusion, or, in terms familiar in all ages, "too much supper," or "a lie." Happily there was, once upon a time (so far as we know), a period when no one suggested "electricity" or "magnetism" as the universal key to fit all wards, though the end of the century is perhaps even one remove nearer to the safer attitude of *I don't know*.

Among the many possible classifications of the methods

of occultism, or the inquiry into the unknown, we may for historical purposes take the following to indicate, though it is far from professing to exhaust, the subject. I select them from among those treated in the various organs dealt with in this review. Only those who have attempted any such classification can be aware of the extreme difficulty, and I frankly acknowledge its logical imperfection. The various branches of the subject so often represent different points of view and different explanations rather than different methods, that to avoid cross division and inadequate division is alike impossible.

1. *Spiritualism* or spiritism, the communication with spirits disincarnate or incarnate.

2. *Automaticism*, the communication between the conscious and the sub-conscious self.

3. *Clairvoyance*, clair-audience, &c., which, though included as a means under other headings, yet demands separate treatment.

4. *Theosophy*, which is not a method of inquiry so much as the alleged results of former investigations.

5. *Astrology*, the forecasting of events by the positions, &c., of the heavenly bodies.

6. *Palmistry*, the association of events and character with certain lines in the palm.

7. *Dreams*.

8. *Divinations*.

Spiritualism.—More suitably, to avoid confusion with the philosophical use of the same term, called "spiritism," the communication with spirits.

The belief in the continued existence and in the possible previous existence of man is to be found in all ages in every nation throughout the world. It is almost an instinct, and, as a matter for dread or for desire, has been part of the system of rewards and punishments of every stage of civilisation. It is the story told by the Pyramids of Egypt, by the Towers of Silence of Persia, by the reverence for the Lares and Penates of Rome, by the funeral rites of all ages, by the very proverbs and nursery tales of all countries. Its place in religion, as such, is beside our present question.

The history of the rise and development of spiritism in our own country in modern times is associated with so many prominent names that it is part of the history of our literature if not of our country, and has been dealt with so often that we need only stay to point out its principal epochs. All must remember the stories of the Cock Lane ghost, and of the Epworth ghost, associated as they are with important utterances of such men as Dr. Johnson and the Wesleys, but perhaps the beginning of systematic inquiry dates from the advent in England about the middle of this century of David Home.

The extraordinary physical phenomena which were alleged to occur in his presence could not fail to attract the attention of all inquiring minds, and great names are connected with the investigation. Bulwer Lytton, the Howitts, the Chambers, of Edinburgh, Lord Brougham, Sir David Brewster, and Mrs. Browning, Thackeray, Professor De Morgan, and many others were deeply interested. Many competent witnesses were convinced, and a strong impetus was given to the subject. The Howitts wrote a "History of Spiritualism"; Mrs. S. C. Hall and Mrs. De Morgan wrote of their experiences and convictions;

Bulwer Lytton's "Strange Story" is said to be founded on facts observed at this time, and to have for one of its heroes (Margrave) the well-known medium, Charles Foster. Although Robert Browning's poem of "Sludge the Medium" is far from complimentary to its subject, the poet was not without certain experiences which he regarded as at least deeply impressive.

The inquiry aroused at this period led, in 1867, to the founding of the Dialectical Society, and this, in some degree, to that, in 1882, of the Society for Psychical Research, which, though in the spirit of inquiry rather than of conclusion, is continuously asking for records of spiritistic phenomena.

These phenomena are far too numerous to describe. They are alike in having for aim the establishment of communication between the spiritual and the material.

The spirit-manifestations are as various in kind as in degree, but may be roughly divided into two classes: *a*, Direct communication by actual manifestation or by rappings, movements, writing, and so on, produced without human agency; and *b*, Indirect communication through some human medium, who is "controlled," taken possession of, by some spiritual power, and through whom messages are given. These may come in a variety of forms, impressions, and utterances in the normal or in the trance state, visions, writing, &c. There are also certain attendant phenomena, such as levitations, medical diagnosis, healing, clairvoyance, and the like.

A belief in the phenomena of Spiritism appears to be quite separable from Spiritism as a creed, though, as in the case of the followers of Swedenborg and some others, it seems to be a part of definite religious teaching.

The professed believers in Spiritism constitute a very large body, with an elaborate organisation, an extensive bibliography, and over twenty important, besides many lesser, periodicals. They have an international corresponding society, a lyceum for the training of the young, and a regular arrangement of Sunday services all over the Kingdom.

A recent article in *Light* opens with the assertion that "whenever a Spiritualist or Spiritist wishes to add weight to his assertions, if he be indiscriminating, he is apt to drag in the name of Mr. Crookes." In the face of this assertion the quotation of names seems at least invidious, but one cannot but feel that a sketch of its position would be incomplete, even historically, which should not include among the most brilliant achievements of modern spiritism the conversion of two such men as Mr. Crookes and Mr. Alfred Russel Wallace.

The distinguished names appended to the account of the Milan Experiments (described elsewhere) are all those of foreigners, but their presence in such a connection is in the best interest of spiritism from whatever point of view.

Some recent experiments in spirit photography are also an important feature in the history of spiritism. Similar efforts, with alleged success, have been made from time to time, but in a great many instances without such conditions as the unprejudiced inquirer would dictate. The acknowledged achievement of such a result by a firm of photographers of known repute, under the auspices of a select committee, is a consummation devoutly to be wished, and one which, in the interests of the public, spiritists might well set before them as a definite aim, which might perhaps be paralleled by the registration of raps by the phonograph or of psychic force by an automatic spring-balance.

2. *Automatism*.—Artemus Ward said there was a great deal of human nature in man, but even he had no notion how much. In his time man was a comparatively simple

affair. It has been left for the last decade, with the help of the Society for Psychical Research and the teachings of recent psychology, to show us that of all dark continents the mind of man is the most difficult to explore.

You, as I know you, are not you, but only a part of you—one manifestation of you, a single point upon an eternal line. You are, and you do, and you know, and you can, not only more things than I can predicate concerning you, but infinitely more than you are conscious of for yourself. You have powers of observation, reasoning, memory, communication with others constantly at work, but of whose processes you are unconscious, whose results you do not utilise. The investigation of this other self (one is enough for our present purpose) is the object of the study of automatism, and the means by which its workings may be brought under our conscious observation constitute the phenomena of automatism. Such means may be spontaneous or experimental, and it would be very difficult to give an exhaustive classification under either heading. Spontaneous experiences are naturally self-evolved and largely dependent upon the temperament and character of the person to whom they occur. To the good visualiser they are likely to take the form of visual hallucinations, the embodiment of a thought or intuition in visible form, like the ghost in "Macbeth"; to another they may be audible like the voices which came to Socrates and Joan of Arc. Another may be stimulated to write or paint or may simply receive a mental impression which never becomes even apparently externalised.

The forms of experimental automatism are still more numerous, and, as new methods are constantly discovered, are practically endless. The most useful for purposes of inquiry is hypnotism, which is an artificial means of depriving the subject of what Mr. Hudson has called his "objective consciousness," of subtracting from his personality the more familiar presentment of himself so as to leave the remainder the easier of exploration. In this condition by the use of suggestion, the introduction into his mind of some outside impression or emotion, we may watch the process of its reception and the effect which, according to his temperament and condition, it may produce.

Just as the methods of hypnotism were evolved from the study of witchcraft, so the use of the crystal for externalising mind-pictures was evolved from the study of mirror-gazing, as practised in the East for at least three thousand years. The experiment of shell-hearing, as a means of externalising sound impressions, was revived by Miss X. from the study of gipsy lore; the use of writing instruments, such as planchette, the ouija, and Mr. Westlake's very convenient contrivance are a natural evolution from the cruder processes of automatic writing, table-tilting, and the interpretation of various sounds or movements automatically produced.

All such processes serve to bring to the surface various impressions which might not otherwise have come into our working consciousness. Such impressions may be received in the ordinary way, though unconsciously, as when the crystal shows me the exact wording of an utterly uninteresting advertisement, which I have never consciously looked at; or, it may be, something consciously received but unconsciously retained, as when the shell repeats a verse of poetry which I have learnt but which my ordinary memory has "forgotten," if such a word is ever legitimate. Or, and this is a more interesting aspect still, it may be an impact from some other mind, as when Mr. Stead produces beforehand by automatic writing the exact details of some point which I propose to discuss with him, and which I have never communicated to any one.

This, again, may be spontaneous, as in the above

instance, or experimental, as when a friend with whom I am engaged to dine deliberately "telepaths" to me that some change of plan will make it desirable for me to arrive half an hour earlier than the time named.

Such subjects as these are the special vocation of the Society for Psychical Research, and are presented in every respect in their most valuable *Proceedings*.

3. The subject of *Clairvoyance* falls largely under the heading of automatism, but it is as yet so imperfectly understood that we are not justified in using the titles as conterminous. It is a point which demands yet wider investigation the more that the very name (and here I would include clairaudience and the like) is constantly misunderstood. It should never be given to phenomena of which telepathy may afford sufficient explanation. If, for instance, a medium is able to describe the contents of a sealed envelope which I have selected from twenty others of exactly similar appearance—that may be clairvoyance, because the enclosure is practically unknown to any one. If he describes a room in my house which he has never seen, but which is familiar to me, that may be telepathy. If I in imagination introduce a piece of furniture which does not belong to that room, and he describes that, it is almost certainly telepathy.

4. *Theosophy* is a very wide and difficult subject. It claims to include knowledge of the spirit-world received by inspiration in ages long before the Christian era. Buddha—interpreted by Madame Blavatsky—is its prophet.

The views of the occult which it offers are, at all events, interesting and well systematised. Their claim for consideration is, not that they are scientific or modern, but that they are ancient and esoteric.

5. *Astrology* is probably the oldest occult science in the world. It is specially dealt with elsewhere. It is one that demands close study and attention, one on which the outsider can have no opinion, except the shallow one that there is no *prima-facie* evidence for the connection between man and the heavenly bodies. "The stars in their course fought against Sisera" is a very difficult text.

6. *Palmistry* claims to date as a science from Egypt, and to be pictorially represented on the Pyramids. It has had its believers in all ages, but it is difficult to see in what way lines probably inherited from our prehensile ancestors can forecast the events of life. One has certainly seen, as in astrology, some interesting correspondence between what is predicted and the fact, past or future, of which telepathy, however, is often an obvious explanation. The safe attitude is again the "I don't know, but I will try to learn."

7. *Dreams* are by many regarded as an important feature of occultism. If we could arrive at our real dreams—the hypnotic state is the nearest approximation to this—they might be an interesting revelation of our deeper consciousness, but the dreams we remember are those of the half-waking state only, and are so mixed up with our ordinary consciousness as to be practically of little value.

8. *Divinations* are historically of extreme interest, and, as we have shown in the case of hypnotising, crystal-gazing, &c., have been most valuable to the student. The subject is of extreme antiquity, and the old woman who tells your fortune by the cards or by tea-leaves is a lineal descendant of the soothsayers of Olympia, who divined from the inspection of the entrails of the sacrifice or the oracles of Dodona, which were given by the falling of water and the flight of doves.

As has been said, the history of these subjects belongs rather to literature than to our present point of view. I have indicated its extreme antiquity and the lines of its modern resuscitation. To the student it may be interesting to have pointed out certain periods for special study.

Under the ancients the occult was regarded as a manifestation of Divine power; under the Fathers of the Church as of the Devil. It becomes an important feature of the history of the sixteenth and seventeenth centuries among the physicians and mathematicians of the courts of Elizabeth, the Italian princes, the Regent Catherine de Medici, and the Emperors Maximilian and Rudolph.

The eighteenth century may be considered the period of English witchcraft, and the nineteenth as inaugurating the inquiry which, it is to be hoped, will enlighten the centuries to come.

X.

THE PSYCHICAL CONGRESS OF CHICAGO.

On August 21st will begin the Psychical Congress at Chicago, Dr. Elliott Cowes being chairman.

Psychical science is placed in the list by the Congress Auxiliary on the same footing with the universally recognised sciences. The object of the congress is the public discussion by the leading thinkers of all countries of that kind of phenomena which may be classed under the general head of psychical science. It is proposed to treat these phenomena historically, logically, experimentally. The following synopsis of work prepared by the committee, has been indicated for the congress, subject to such modification as occasion may require:—

- a. General history of Psychical phenomena.
- b. The value of human testimony concerning these phenomena.
- c. Results of individual effort in the collection of Psychical data and in the solution of the problems arising therefrom.
- d. The origin and growth of societies for Psychical Research, and the results which they have thus far achieved.

2. Detailed consideration of the various classes of Psychical phenomena, of the theories offered for their elucidation, and of the further problems that demand investigation. The questions to be discussed may be grouped provisionally under the following heads:—

- a. Thought-Transference or Telepathy—the action of one mind upon another independently of the recognised channels of sense. The nature and extent of this action. Spontaneous cases and experimental investigation.
- b. Hypnotism or mesmerism. Nature and characteristics of the Hypnotic Trance in its various phases, including Auto-Hypnotism, Clairvoyance, Hypnotism at a distance, and Multiplex Personality. Hypnotism in its application to Therapeutics. The Medico-Legal aspects of Hypnotism.
- c. Hallucinations, fallacious and veridical. Premonitions. Apparitions of the living and of the dead.
- d. Independent Clairvoyance and Clairaudience. Psychometry. Automatic Speech, Writing, &c. The Mediumistic Trance and its relations to ordinary Hypnotic States.
- e. Psycho-physical phenomena, such as Raps, Table-Tippings, Independent Writing and other spiritistic manifestations.
- f. The relations of the above groups of phenomena to one another; the connection between Psychics and Physics; the bearing of Psychical Science upon Human Personality, and especially upon the question of a Future Life.

V.—OUR CIRCLES FOR EXPERIMENTAL RESEARCH.

BORDERLAND is published in order to promote the intelligent observation of the phenomena of the Borderland and their record at a common centre, where the records would be readily accessible, and to enable the humblest and most inexperienced student to make himself informed of the conclusions arrived at by the wisest, both as to the best method of research; and as to the most probable of the various hypotheses which are suggested as affording clues to the heart of the mystery.

All our readers may be said to belong in one sense to the Circle of the students of Borderland; but if the study is to be prosecuted intelligently and systematically, it will be necessary to enrol all real students in a specially enrolled membership, to be called the Borderland Circle. Such member, on application for admission, must contribute the sum of three shillings per annum for defraying postage and other charges, and must undertake to co-operate in helping his fellow-students to prosecute their studies to the best advantage. The following is a rough draft of the suggested rules and regulations of Borderland:—

RULES AND REGULATIONS.

(1). Each member shall be a subscriber to BORDERLAND, which will act as a quarterly organ of the Circle and a means of communication between the members.

(2). Each member, on applying for enrolment, to subscribe three shillings per annum for the expenses of the Circle, and to undertake to conform to the rules and regulations laid down for the guidance of the students.

(3). It is free to each member to select which of the sub-circles of special subjects he wishes to study; but if he joins more than one, he must pay three shillings for each sub-circle in which he is enrolled.

(4). A member joining any sub-circle must undertake to make one test experiment, means for which will be afforded him by the Circle, the result of which he will communicate to Headquarters, together with a report as to its success or failure, where record will be kept of all such experiments, whether in astrology, palmistry, graphology, psychometry, telepathy, crystal-gazing, hypnotism, &c.

(5). Every member of the Circle will undertake to forward as speedily as possible a list of the names and addresses of all mediums, clairvoyants, psychometrists known to him, and also to forward well-attested reports of such phenomena in Borderland which come to his knowledge, drawing up the same in accordance with the suggestions appended to these rules.

(6). Each member will consent to be placed in communication through the post with all the other members of his sub-circle, and to share any experience or knowledge he may have obtained with his fellow-members.

(7). Each member binds himself to report as soon as possible to the office of BORDERLAND any facts which seem to imply that any evil or danger, moral, mental, or physical, has resulted to any one through his pursuit of these studies.

(8). Each member will use his best endeavours to enrol other members, so as to make the Borderland Circle co-extensive with the study of the phenomena of Borderland.

(9). Any member failing to comply with the rules and regulations should, three months after his attention has been directed to the fact without result, be struck off the roll.

(10). The list of all members, with their names and addresses, and the sub-circle to which they are attached, shall be published every quarter in BORDERLAND, excepting in cases when in joining a member specially desires that his name shall not be published.

These rules and regulations may be supplemented

from time to time. I reserve a right to refuse to receive any candidate for membership if it should seem to me undesirable that he should be enrolled in our Circle.

RULES OF EVIDENCE.

The special attention of every student is directed to the following general rules for the reporting of evidence:—

(1.) Begin by dating your report, specifying how many days or hours have passed since the occurrence of the event reported. The sooner the event is reported the greater its evidential value.

(2.) End by signing your report and giving your address in full.

(3.) Always endeavour to obtain the information on which your report is based at first hand; never be content with such phrases, "I understood," "it seemed to be," "of course," "evidently," and such vague terms, and wherever possible get the person whose statement you have taken down to sign it, not necessarily for publication, but as a guarantee of good faith, and append his address.

(4.) Always ascertain whether the person who observed the phenomenon reported on had informed anyone of the fact immediately on its occurrence or shortly after, and if possible secure the statement of that person or persons as to what he said.

(5.) In all cases where it is necessary to have proof as to time, as in cases of telepathy, auto-telepathy, premonitions, etc., the simplest and most effective method is to write the statement on a postcard and send it through the post; the postal stamp is legal evidence as to date.

(6.) Always, if possible, hear the statements of witnesses separately; avoid leading questions and inspect whenever such exist any documentary or other evidence, making note of the time when you saw it.

(7.) Ascertain in all cases where apparitions are said to have been seen whether the percipient (1) had ever before seen anything of the kind, and (2) whether he had ever heard of anyone else having seen it.

(8.) When taking down descriptions of apparitions, be careful to ask (1) what light there was at the time, (2) how far witness stood from the apparition, (3) whether he had ever seen the person so appearing in life, or had heard his appearance described.

(9.) Whenever possible accompany report with diagram or sketch of the place where the incident occurred.

(10.) In all reports of occurrences at seances give names and addresses of sitters, and especially of the medium, and state what light there was in the room at the time.

By carefully bearing these directions in mind students will be able to avoid many of the errors which vitiate too many of the recorded instances of Borderland phenomena.

I am forming a reference library of works devoted to Borderland subjects, beginning with the *Proceedings of the Psychological Research Society*, "Phantasms of the Living," and a complete file of the *Medium and Day-break* since its first publication. Students and sympathisers who may be in a position to contribute to this library are requested to communicate with the Librarian, BORDERLAND Office.

One of the tasks that is most pressing is the drawing up of a reference list of "gifted" persons who may be useful in the investigation of Borderland. This list will be at the service of all members of the Circle. Any mediums, clairvoyants, psychometrists, palmists, astrologers, mesmerists, crystal-gazers, automatic writers, &c., are requested to forward their names and addresses, with some account of their gifts, for registration at Headquarters.



THE MARTYRDOM OF THE MAID OF ORLEANS.

Rouen, 30th May, 1431.

VI.—OUR GALLERY OF BORDERLANDERS.

I.—JEANNE D'ARC, SAINT AND CLAIRVOYANT.



IN the Gallery of Borderlanders we shall include the most eminent of those whose dwelling was in the Borderland between the two worlds.

Conspicuous, most conspicuous of all the Borderlanders of Europe stands Jeanne d'Arc, soon, I hope, to be formally canonised by the Church whose bishops burnt her as a re-lapsed heretic and sorceress not five centuries since. Jeanne was clairvoyant and clairaudent. She had the gift of premonition, and she was guided and controlled by spirits, visible to her but invisible to others, who gave wisdom to the village maid and enabled her to triumph over the

hosts of England for the deliverance of France.

If it were possible to dedicate a periodical to a heroine as churches are dedicated to a saint, then would I, with honest pride, but with deep humility, dedicate BORDERLAND to the memory of the simple maiden whose career, from the altar at Domremy to the blazing pyre at Rouen, exemplifies almost every principle that we hold nearest and dearest. First and foremost, Jeanne was a woman who was chosen as the instrument for achieving results scouted as impossible by the bravest warriors of her time. Secondly, Jeanne was a signal illustration of the capacity latent in some human beings of clairvoyance, of clairaudence, and of prophecy, her whole story being most convincing and conclusive proof of the reality of these gifts. Thirdly, Jeanne was not ashamed to acknowledge that she was constantly prompted, guided, and directed by an invisible guide, who, however, she both heard and saw and occasionally touched, so real was the manifestation of spirit power to this heaven-sent medium. Fourthly, Jeanne was a supreme example of the purifying and ennobling influence of womanhood even in the dissolute camp of the French monarch. She remains for all time a radiant example of perfect purity shining like the star of the morning through the louring storm-clouds of passion and license. Fifthly, and this, perhaps, above all, Jeanne was martyred and is to be canonised. It is the fate of all the best; for the world is now, as yesterday, the same. The Catholic faith in the fifteenth century produced no more perfect flower of saintly heroism than Jeanne d'Arc; but, true to the tradition of the Sanhedrin, the official representatives of the Church, in the person of the Bishop of Beauvais, could do nothing better with her than to send her to the stake. Bishop Cauchon's name has for centuries evoked the execration of mankind. Yet he merits our gratitude. He is a perpetual object lesson, which the devout Catholic can never forget, of the possible criminality of bishops, and, therefore, of the possible duty of the Catholic to set his Church authorities at defiance in order to be true to the real mind of the Church. Jeanne's martyr-fire is thus a sacred and eternal beacon, encouraging the human conscience to revolt against the injustice and intolerance and oppression of

sacerdotal power, now, as then, jealous of the advent of woman upon the stage of action so long monopolised by man, and now, as then, far too ready to excommunicate as heretics and sorcerers and dealers in familiar spirits, those sublime souls to whom the Invisible has deigned to make Himself manifest.

Jeanne d'Arc fell a victim also to the fear and hatred of the English, against whom she waged successful war. We played a shameful part in that great tragedy, although not perhaps so shameful as that of the Church which we used as a tool, or the Frenchmen of Burgundy who sold Jeanne to her doom as Judas sold his Lord. But however we attenuate our responsibility, the murder of Jeanne remains to this day one of the foulest and blackest blots upon our national escutcheon. So keenly do I feel this that, if I could by mere exercise of will achieve what is in my heart to desire, not another year should pass over before a great act of national reparation made known to the world that Englishmen had repented them of the great crime that defiles their history. Next 30th of May there would be a great pilgrimage of penitence at Rouen. Her Majesty the Queen, the Prince of Wales and the Duke of York, the Archbishops of Canterbury and of York, and the Bishop of Winchester, the Duke of Bedford, Lord Salisbury, and the representative of every noble who had part in the martyrdom of Jeanne, together with the Prime Minister and Foreign Secretary, the Speaker and the Lord Mayor, and the Cardinal Archbishop of Westminster, should walk in solemn state to the place where Jeanne was burned, singing Misereres and praying in sackcloth and ashes, that they may be spared from the presumptuous sins which led their ancestors to murder the Saint of God in the name of his Holy Church. Then the most eloquent of living Englishmen should pronounce an oration expressive of the national penitence, and of the admiration with which we, descended from her butchers, have learned to regard the Maid.

"Fantastic, is it?" "No responsibility for the sins of ancestors long since dead and gone." But the nation survives, the nation sinned, the nation should make atonement. To this day, hideously unjust as it may seem, the lives of millions of Jews are made miserable in many a land, often by men far worse than themselves, because of the crime of their ancestors in times more remote than this crime of the English. But of course no one will take this seriously. We have not sufficient imagination; we have barely the rudiments of a sense of national responsibility for national crimes. The Pilgrimage of Penance remains as yet only on the astral plane. But there we can make reparation and express our sorrow for what is perhaps the nearest parallel to Calvary that modern history has seen.

In the following pages I tell the story of the Maid's call, of her pilgrimage and of her triumph, in simple language, modelled upon the familiar phrases in which alone our people will consent to hear of the supernatural. Some other day I may complete the story, and fill in the gap between the triumph at Orleans and the burning at Rouen. But to-day let it suffice to trace the career of the Maid from the village of Domremy to the deliverance of Orleans.

JEANNE D'ARC, SAINT AND CLAIRVOYANT.

CHAPTER I.—THE PITYFUL STATE OF FRANCE.

1. In the latter days of Henry the Fourth, King of England, and Charles the Sixth, King of France, there was born at Domremy, on the borders of Lorraine, in France, of peasant parents, a maiden named Jeanne.

2. At the time when Jeanne was born in Domremy, France was so sore smitten and afflicted that it seemed as if the whole nation was nigh unto death. For there was no ruler in the land, but everywhere civil broils, brigandage, and wars of Burgundians against French, while the English triumphed over all.

3. For there had been war between France and England for a hundred years, and the sword of England smote and prevailed, and the armies of France fled before the English as sheep before the wolves. At last, after much slaughter, in the year of our Lord 1420, when Jeanne was eight years old, it was agreed at Troyes that, when the sixth Charles died, the fifth Henry of England, and his heirs after him, should sit on the throne, and France should henceforth be no more France, but only an English possession.

4. Now the sixth Charles was mad, and his wife, Isabella of Bavaria, was an evil woman, and in those days, when the hearts of the French were bitter with rage, a strange prophecy was heard on their lips, saying that France, which had been ruined by a married woman, would be saved by a maid; but no one knew how this might come to pass.

5. But in the year 1422, before Charles died, Henry, who had wasted his strength on women and wine in his youth, was suddenly cut off, and a child of six years was made king in his stead.

6. After him the mad Charles died, and the Dauphin, his son, afterwards Charles VII., succeeded to a shadowy sovereignty over the wreck of France.

7. For the power of the English was still supreme in the land. Bedford, the brother of the dead King, reigned as Regent in Paris, a man subtle and brave, full of resources, without scruple, resolute, wielding the forces which for a hundred years had never been beaten in pitched battle.

8. With him were joined the Burgundians, who were even as the English against France. Paris was his capital, and north of the Loire all but a few strongholds were his, and in the south, Bordeaux and the mouth of the Gironde were his also.

9. With Charles the Dauphin were few; the king had no heart, his treasury no money, his army no head. Many of the king's troops were Italian adventurers. Among his captains was Blue Beard. His armies lived upon his subjects. There was everywhere among his nobles jealousy, among his people misery, in his court self-indulgence and cowardice.

10. France, the soldier of God, the eldest son of the Church, seemed about to expire. And to make matters worse the Church herself was rent in twain. There were rival popes at Rome and at Avignon, and the great spiritual power that had unified Christendom, became itself an addition to the elements of anarchy and disorder.

11. Then it entered into the heart of the English to finally extinguish France and convert her into an English fief. Another victory at Verneuil, when the French were again as stubble to the English sword, confirmed their conviction that the hour had come when not even as "King of Bourges" should any Frenchman rule in France.

12. So they decided to cross the Loire at Orleans, and the capture of that city was to be the signal of the end of France. So willed the English in their pride. But God willed otherwise.

CHAPTER II.—THE PIOUS MAID OF DOMREMY.

1. While statesmen and soldiers were preparing to make an end of France, the Lord was preparing to deliver the land from the oppressor.

2. To-day as yesterday the same. The Lord judgeth not as man judgeth, and the deliverance of France was not to come of the might and the wisdom of man, lest any should boast,

but from the weakness of the weak things of the world He was to show forth His strength.

3. In the peasant's cottage at Domremy the Lord found the instrument He vouchsafed to use to scatter the proud in the imagination of their hearts, to put down the mighty from their seats, and to exalt them of low degree.

4. Jeanne d'Arc was ten years old when King Harry died. She was pious, industrious, and sweet-tempered, instructed by her mother in all domestic duties, and not unhelpful to her father. She learnt at her mother's knee the Credo, the Paternoster, the Ave Maria, but she was never taught either to read or write.

5. Jeanne was taught to sew and spin, and was made to help her father and brother in the work of the farm. Like David she tended her sheep in the field, she drove the cart, she milked the cows, and worked as any other peasant girl of France.

6. So Jeanne grew up a strong and healthy dark-haired girl, agile and graceful, tall, strong, skilled in home duties, and not unfamiliar with the farm, the eldest girl in a household of five children, brought up in the nurture and admonition of the Lord.

7. A child among other children, she danced under the Fairy Oak on the annual Festival; but her supreme joy was in religion. Not knowing how to read, her only means of learning of God and His Saints was by the services of the Church. From her earliest years she haunted the altar, and counted it her greatest happiness to carry a candlestick in the procession, or to spend an hour in prayer before the Cross.

8. When the evening bells rang out over the fields, she knelt in prayer; and if the ringer failed to render duly the music of the bells, she would bribe him by little gifts of wool work to be more diligent in his sacred task.

9. Domremy lay far from the field of English war. But the Burgundians were near if the English were far off, and more than once Jeanne saw something of the pillage and waste of war. Once Jeanne, with her parents and all their cattle, had to fly to Chateaufort until the visitation of hostile bands was overpast.

10. But Domremy was happier than most of the country. Near by was the fortress of Vaucouleurs, which flew the flag of France. No English foot entered the village. Only in the night, when the spinning-wheel revolved, the spinner listened to the echoes of Poitiers and Agincourt; and Jeanne heard the mystic prophecy, not knowing what it meant, that a maiden would save France, which a married woman had ruined.

CHAPTER III.—THE VOICES.

1. Now, the first calling of Jeanne the Maid was on this wise:

2. Jeanne was thirteen years old. It was in summer time, and she had been fasting, as was her wont, not having tasted food that day, when at noon, as she sat in her father's garden, the Lord spoke unto her.

3. In the year of our Lord 1425, in the third year of the Sixth Henry, Jeanne heard the voice that spoke to her from her right hand. She looked and she saw no one; but there was a great light, very brilliant, shining between her and the church where she prayed, and a great fear fell upon her, nor could she understand.

4. And again another time Jeanne heard the voice and saw the light, and trembled. But the third time her eyes were opened, and she saw from whom proceeded the voice, whose noble accents filled her with awe.

5. For the third time when Jeanne heard the voice she looked, and behold in the light there stood the Archangel Michael and a great company of angels.

6. And as she saw them, the Archangel spoke to her quite clearly and distinctly in the French language. And he said, "Conduct thyself well. Attend church. Be a good daughter, and God will help thee."

7. And the Archangel added, "Some day thou must go to France to help the King"; and as he spoke he filled her soul with a great pity for the kingdom of France.

8. Jeanne, troubled in her mind and filled with amazement, asked, "How and when?" And the Archangel answered and said, "St. Catherine and St. Margaret will come to thee, and they will speak to thee of all the things which thou shalt do. Thou must believe their words, for they speak by the command of God."

9. And even as he spoke the Archangel and all the heavenly host left her, and she felt miserable and lonely, for her heart longed to accompany them in their flight to the sky.

10. But of this visitation Jeanne said nothing. She hid all those things in her heart, wondering what they might signify.

11. And lo! it happened unto her even as the Archangel had spoken. For the blessed St. Catherine, martyr of Alexandria, and the blessed St. Margaret of Scotland, wearing crowns of glory, appeared unto her as plainly as she saw her own father and mother, and began to give her the promised instruction to fit her for her task.

12. Jeanne, after much pondering in her heart, accepted the heavenly mission, and in proof of her faith vowed to dedicate herself, for ever virgin, to the service of God.

13. Thereby much trouble befell her, for she seemed absorbed in her reveries as year followed year, and the Voices of the saints sounded in her ears twice every week. Her companions mocked at her excessive devotion, and her father, being practically minded, began to think of marrying her without delay.

14. Jeanne brooded over the mission entrusted to her, much mistrusting herself. Nor did she understand how or where she should act. Twice or thrice every week the Heavenly Voices told her that she must go to France. But how or why?

15. After many days, when the time had fully come—when the English were putting forth their strength to extinguish France—the Voices said unto her that she must go to Vaucouleurs and demand from Captain Robert de Baudricourt an escort to accompany her to the king.

16. And Jeanne answered and said, "Lo, I am but a poor girl, who do not know how to ride or how to fight—how can I go?"

17. And the Voices told her that all things would be ordered aright, and that as her day was so should be her strength also. And when she heard once more the voices say, "Go to France," she could not remain any longer in the village. And she went.

CHAPTER IV.—HOW THE MAID WAS HINDERED.

1. Jeanne was not yet eighteen years old when she obeyed the Heavenly Voices. She was unlearned and untravelled. But she obeyed.

2. To avoid the obstacles made by her father, Jeanne made pretext of a visit to her mother's brother, who lived nigh unto Vaucouleurs, and there she stayed eight days.

3. And she opened her heart unto him, and told him of her voices, and of how it was laid upon her to go to Vaucouleurs. At first he was as one amazed, but when she asked him if it was not said a maiden should save France from the ruin brought upon it by a married woman, he consented, and took her to Vaucouleurs.

4. Jeanne went, dressed as a country girl in her dress of coarse red serge, to the castle, which Captain Robert de Baudricourt held for the Dauphin, and it was about the time of Ascension (May 13th, 1428).

5. Now when Jeanne was ushered into the hall of audience, her Voices pointed to the captain and said, "That is he." Then she advanced and spoke unto him, saying:—

6. "I come to you from my Lord, who commands the Dauphin to hold his hand and not to give battle to his enemies, because the Lord will give him help before the middle of Lent. The kingdom of France belongs not to the Dauphin, but to my Lord, but my Lord wills that the Dauphin should become king, and that he should hold the kingdom as lieutenant. In spite of all his enemies he will be king, and I myself will conduct him to his coronation."

7. Captain Robert de Baudricourt, who was old in years and experienced in affairs, said to Jeanne, "And who is thy Lord?"

8. Then Jeanne answered and said, "The King of Heaven!"

9. And it seemed to the captain that she was a madwoman. He jeered at her and would not have objected to hand her over to be rudely mocked of his armed men. But he dismissed her, saying to her uncle, "Thou wilt do well to take her back to her father and flog her soundly."

10. But with all this Jeanne was not discouraged nor cast down. For her Voices told her that this must be. Not only once but twice must she be rebuffed, and the third time he would hearken to her prayer.

11. So Jeanne returned to Domremy. But the report of her visit to the Captain of Vaucouleurs got abroad in the district, and the sound of it came into her father's ears.

12. And her father was wroth when he heard of it. "If I thought that such a thing could happen, I would say to you," he said to her brothers and sisters, "Drown her! and if you would not I would drown her myself." And he kept strict watch upon her, and determined to marry her forthwith.

13. So her father sought out a man of Toul, and said unto him, "Come, I pray thee, marry my eldest daughter, and she shall have a good dowry." And the man of Toul answered gladly. But Jeanne would not.

14. Then was her father exceeding mad against her, and the man of Toul cited her to appear before the court to answer why she refused to marry him, alleging falsely that she had promised him in marriage.

15. But Jeanne appeared before the judges, and proved that there was no promise, and they dismissed the man of Toul.

16. Then her father watched her day and night as the cat watches the mouse, but they could find no harm in her. Christmas came and went, and Jeanne was still busy sewing and spinning and tending the sheep, and doing her religious duties, and caring for the sick and the poor, so that all men loved her.

17. But all this time her Voices ceased not to urge her to go to France, and she was not unmindful of the Heavenly mandate.

CHAPTER V.—HOW JEANNE LEFT HER HOME.

1. As it is written in the Holy Word, "He that loveth father or mother more than me is not worthy of me." And it is also written, "A man's foes are of his own household."

2. So it was with Jeanne, who, when the new year began in which her mission was to be accomplished, found it only possible to escape from home by a subterfuge.

3. Her aunt being brought to bed with a child, Jeanne was permitted to go to nurse her. But it was the kingdom of France which she went to save.

4. "I have not sinned in this," said Jeanne. "In all things else I have been obedient unto them, save only in thus leaving them. But it is God's will, and, since God commands, it must be done. Verily, if I had been the King's daughter, or if I had a hundred fathers and a hundred mothers, I must still have gone forth."

5. But her eyes were dim with tears and her voice heavy with sobbing as she bade farewell to the home she was never to see again. "Adieu," said Jeanne, as she left Domremy; "I go to Vaucouleurs."

6. She went to Vaucouleurs to see Captain Robert a second time, and was a second time repulsed. But instead of returning, Jeanne lodged for three weeks with a good wheelwright, waiting until the Grace of God should open the heart of the captain.

7. As at home, Jeanne spent the time in labour and in prayer, and speaking openly of her mission in the hearing of all who came to see her, saying that it was necessary for her to go to the Dauphin, that her Lord the King of Heaven had willed it, and go to him she would.

8. So the fame of her was noised abroad through all the countryside, and many came from far and near to see the Maid with whom God had spoken.

9. And after some days a brave soldier of the name of Jean of Metz came to her, and said, "My lady, what are you doing

here? Must the King be chased from his kingdom, and must we all become English?"

10. Then Jeanne answered him, and said, "I have come here to the King's chamber"—for Vaucouleurs was a royal city—"to ask Robert de Baudricourt to lead me or cause me to be led to the King. But he takes no heed of me or of my words. Nevertheless, before the middle of Lent I must be before the King, even if I have to wear my legs down to my knees, for no one in all the world, neither kings nor dukes nor the daughter of the King of Scotland, nor any other person, can recover the kingdom of France, and there is no other help than mine. Certes! I would much rather spin at home with my poor mother, but that is not my lot. I must go and I must do, because my Lord wills that I shall do it."

11. Jean de Metz said unto her, "And who is your Lord?"

12. Then the face of Jeanne became as it were the face of an angel, and she answered, looking to the skies, "It is God!"

13. Hearing this, and seeing her countenance, Jean de Metz grasped her hand in his, and swore, God willing, to lead her to the King.

14. "When?" he asked. And Jeanne replied, "Better to-day than to-morrow; better to-morrow than later on."

15. After Jean de Metz came Bertrand de Poulengy, a fighting-man of Captain Robert's, and many others. For the common people heard her gladly.

16. Lastly, Captain Robert, seeing that all the city was moved because of her, was troubled in spirit. For he feared that Jeanne might be a sorceress, who was sent of the devil.

17. So taking with him a priest, the captain went to the house of the wheelwright to cast the devil out of the Maid with bell, book, and candle.

18. But Jeanne knelt humbly before the priest and besought his blessing, and he found no evil spirit in her.

19. At that time the Duke of Lorraine, a lord of evil life, lay sick; and hearing of the Angelic Maid, sent for her to come to him.

20. And when she came in unto him, the Duke asked her to foretell to him whether and when his sickness would leave him.

21. Jeanne regarded him and said, "Of that I know nothing. But this I know: you are a man of evil life, who will not recover unless you amend your wicked ways and take back your good wife, whom you have put away from you. As for me, I go to the King to deliver Orleans, and crown him at Rheims. If you will send your son and your men-at-arms to fight for France, I will pray for your health."

22. When she departed the Duke sent to her a horse and some money, and she returned to Vaucouleurs, where the people had prepared her armour and arms and an escort.

23. Jeanne laboured with the impatience of a woman in travail for her deliverance. For Orleans was straitly shut up, and she foresaw a fresh disaster for the French arms. But for all that her faith did not fail nor her courage falter. For she knew that she was called of God.

CHAPTER VI.—THE MAID'S RIDE ACROSS FRANCE.

1. It was now Lent, and the wrath of God seemed heavy against France, nor was there hope anywhere, save in the heart of the village maiden whom the Lord had chosen.

2. Now Orleans was besieged straitly by the English. But it was winter time, and their food was scant. A convoy of fish for Lent, with fresh troops, was sent from Paris. Unless it could be stopped, the fate of Orleans seemed to be sealed.

3. On the day when the convoy was to be attacked, Jeanne sought out Captain Robert de Baudricourt for the third time, and told him plainly how great was the peril of the city.

4. "You delay too long," she said. "This very day the noble Dauphin has received a heavy blow near to Orleans, and unless I am sent off at once he will be in still greater danger."

5. Then Captain Robert gave way, and permitted her to depart, giving her a word, and bidding her farewell with the words, "Go, and let happen what may."

6. It was on February 13th, 1429, that Jeanne rode out from Vaucouleurs accompanied by six armed men, faring forth across the whole breadth of hostile France to seek the King, who was taking his pleasure at Chinon, on the Loire.

7. And it came to pass after many days that Captain Robert de Baudricourt heard the evil tidings of how that on the very day when the Maid had been telling him of disaster near Orleans, the English had met the French in battle at Rouvray, and once more the leopards from beyond the sea had scattered the French host as dust before the wind.

8. Jeanne heard of it; but her mind was at rest now that she was fairly on her way to her king. "If the enemy should overtake us," she told her companions, "I do not fear them, because I have my path marked out. If they attack us, I have the God, my Lord, who will conduct me to the Dauphin, for I was born to accomplish that work."

9. The road was long and difficult. Four rivers, swollen with winter's rain, had to be forded, where they were not guarded by the English; four hundred and fifty miles of country, studded with hostile garrisons, had to be crossed by bye-roads or no roads, and almost all the distance was ridden at night-time.

10. Jeanne, riding for the first time, was eleven hours a day in the saddle, in the unfamiliar and cumbrous armour of a mailed knight. But she ever pressed onward, sustained by her Heavenly Voices. "If only we could hear Mass, we shall do well," said Jeanne.

11. They could only twice venture into churches on their way, but no harm befel them; and after crossing the Loire at Gien, she heard three masses at St. Catherine de Fierbois, after which she wrote to the King, saying—

12. "I demand permission to speak with you. I have come 150 leagues to help you; I know many good things concerning you, and, to give you the first pledge of my mission, I will distinguish you among all your courtiers."

13. It was on February 13th when Jeanne left Vaucouleurs. It was March 6th when she arrived at Chinon; twenty-one days—or, rather, nights—she had been in the saddle. And there were many who saw in her safety during that long ride a proof of the blessing of God.

CHAPTER VII.—THE MAID BEFORE THE KING.

1. The King feared to receive the Maid, for he said, "She is mad," while others said that she was a witch inspired by the devil. For two days they debated whether or not they should receive the Maid sent of God.

2. Weak and unstable as water, the King wavered, and he might in the end have refused to see her but for the entreaties of the messengers from Orleans, who pleaded that this last hope might not be denied them. He gave way, and appointed a time for an audience.

3. Jeanne girded on the sword of St. Catherine, which she had sent for. It had lain unnoticed behind the altar in the church at Fierbois. But St. Catherine herself had told her of it, and when she sent for it the priests gave it gladly.

4. As Jeanne went to the King's castle at Chinon a mounted sentry asked, "Is that the Maid?" And then, rudely insulting her, he blasphemed God. "Ah," said Jeanne, "thou blasphemest God, and thou art so near thy death." And behold, before Jeanne left the castle, the blasphemer had fallen into the water and been drowned.

5. Jeanne passed through three hundred soldiers, and entered the great hall of the castle lit up with fifty blazing torches. The King, plainly dressed, concealed himself behind many gorgeous courtiers, but in vain.

6. For Jeanne no sooner came within a lance's length of him, than she knelt down, saying, "God give you good life, noble king!"

7. The King in vain tried to deceive her, saying, "I am not the King. He is the King," pointing to a courtier. But Jeanne saw the light over the Dauphin's head, and she refused to be deceived.

8. "In the name of God, noble prince, you are he and no other," said Jeanne, and then she delivered to him the message given to her at Domremy.

9. "Noble Dauphin, I am Jeanne the Maid, and the King of Heaven announces to you, by me, that you will be crowned and consecrated in the city of Rheims, and will be the lieutenant of the King of Heaven, who is the true King of France. Give me troops and I will raise the siege of Orleans. For it is God's

pleasure the English should return to their own country. If they refuse to go they will meet disaster."

10. But the King was not minded to believe in her, although he bade her lodge in the castle, which she did for some days.

11. Many resorted to her there. But she spent her time in practising feats of arms, or in praying in tears before the altar.

12. But one day Jeanne could wait no longer, and going unto the King, she said, "Noble Dauphin, why do you not believe in me? I tell you that God pities you, your kingdom, and your people, for St. Louis and Charlemagne are on their knees before Him making prayer for you. I will tell you, if you wish, something that will prove to you that you ought to believe in me."

13. Then the King said that he desired such a proof, and would gladly receive it.

14. Then Jeanne answered and said, "On All Saints' Day, in the Castle of Loches, you mentally addressed three prayers to God. If I tell you those prayers and the answers to them will you believe?"

15. "Yea, verily," said the King. "For I never uttered them with my lips, but only thought them in my mind. Nor have I ever told any one of them, not even my confessor!"

16. Then said Jeanne, "Listen and I will declare unto you the prayers and the answers thereof. (1) You demanded of God that if you were not the true heir to the kingdom He would take away all courage to pursue your restoration on account of the evils it brought upon the people. (2) That if you were the cause of these calamities that the people might be delivered and the punishment fall solely upon you; and (3) That if the people suffered from your mistakes, He would pardon you and deliver the country."

17. The King was astonished with great amazement. But recognising that she had spoken truth, put faith in her words, believed that she had come from God, and had henceforth great hopes that she would aid him in recovering his kingdom.

18. Then Jeanne declared aloud before all the court, "I tell thee from my God that thou art the true heir of France, and son of the King, and my God has sent me to thee to lead thee to Rheims, where, if thou wilt, thou shalt receive the crown and the consecration."

19. And from that time the King believed in her as much as it was possible for one so descended to believe in any one, and to him and to his brother Charles de Bourbon was it permitted to hear the Voices, as well as two or three others. But to none was vouchsafed such continuous and constant communication save to Jeanne only.

CHAPTER VIII.—THE MAID AT POICTIERS.

1. The King sent the Maid to Poitiers, and appointed a company of his wisest and notablest advisers—men learned in the law and of the highest station in the Church—to examine her straitly concerning her Voices and her Mission.

2. And as Jeanne went she said, "In God's name I know that I have much to do there. But my Lord will help me."

3. And when the doctors of the law and the priests came in unto her, Jeanne told them fully all that was in her heart, and all that had happened to her since the voice spoke to her, saying that God had pity on the people of France, and would send her to succour them.

4. Then sneered a Limousin friar, "What language did the Voice speak?" And Jeanne said, "A better one than yours"—for the friar's accent was vile—whereat the rest of the examiners laughed outright.

5. For the space of two hours Jeanne sat in the midst of them, answering all their questions, so that they marvelled greatly and were confounded, saying one to the other, "How can these things be? For she is a simple shepherd girl, yet her understanding and her answers could not be surpassed."

6. Then said a learned doctor to the Maid, "Give us a sign that we may believe."

7. And Jeanne answered and said unto him, "In God's name I am not come to Poitiers to show you signs, but lead me to Orleans, and I will show you signs why I have been sent. Give me as few soldiers as you like. I go to Orleans."

8. But the other said, objecting, "If God will deliver the people, what need has He of soldiers?"

9. Jeanne replied, "In God's namê the soldiers will fight, and God will give the victory."

10. And they could find no fault in her. Then they searched diligently and inquired her history in the village where she was born, and they only learned of her that which was good.

11. Three weeks and more they spent in this search, and all the time Jeanne made haste to be gone. She prepared her banners, and wrote summoning the English by the King of the Heavens to go back to England.

12. The priests and scribes questioned her many times with questions from their books. But she answered and said unto them, "I neither know A nor B, but this I know—I have come from the King of the Heavens to raise the siege of Orleans, and to lead the King to Rheims, where he will be crowned."

13. And when they said they could not find anything about her Voices in their books, Jeanne replied, "Our Lord has more books than you wot of."

14. Then said some, "This wisdom is witchcraft, and she is no maid, but a sorceress."

15. So Yolande, Queen of Sicily, the mother of the Queen of France, and Mesdames de Goncourt and de Treves, undertook the examination, as matrons, of the body of Jeanne, and they reported that she was indeed and in truth a maid, and therefore could not be guilty of sorcery.

16. Then the Commission reported to the King that they could find in Jeanne only goodness, humility, virginity, devotion, honesty, and simplicity, and that she should be allowed to give the sign of her mission under the walls of Orleans.

17. Then said the King, "To doubt or to hang back after this would be to despise the Holy Ghost, and to make ourselves unworthy of the help of God."

18. So it came to pass that the will of God was accomplished, and Jeanne, by order of the King, went forth to raise the siege of Orleans. As her Voices had foretold her, even so was it fulfilled.

CHAPTER IX.—THE MUSTER AT BLOIS.

1. Now the Angelic Maid was appointed Lieutenant-General of the King of France, with orders to lead the convoy of relief to the besieged city.

2. Then Jeanne ordered the captains to assemble at Blois, on the River Loire, while she took leave of the King at Chinon and went to Tours.

3. On her way Jeanne saw the mother and the wife of the young Prince, the Duc d'Alençon. "Fear not," she said to the wife, "I will bring back your husband safe and sound."

4. But Jeanne had no such assurance of her own safety. For about this time—before the 22nd April—she said openly that, although she would save Orleans and drive off the English, she would, in an engagement before the city, be wounded by an arrow, but the wound would not be fatal. This was revealed to her by her Voices, but, for all that, she feared not, but went forward.

5. Then was prepared for her a standard of white silk, sewn with fleur-de-lys on one side, while on the other they painted the Lord seated on the clouds, while two angels knelt before Him. And the inscription on the standard was "Jhesus-Maria."

6. It was on April 25th that the Maid came to Blois, where the whole country-side had gathered to meet her, for the fame of her had spread everywhere through the land.

7. The castle and the town were choked with carts and horsemen and supplies for Orleans, and there were gathered together all the priests and monks who had been despoiled by the English, and all the country people who crowded to see the Angelic Maid.

8. There also were the Archbishop of Rheims, the Marshal du Boussac, and many other captains, of whom the greatest was La Hire.

9. Now La Hire was a man of war from his youth up, a plunderer and a profane person, whose blasphemies did exceedingly pain the Maid.

10. It was La Hire who used to say, on going into the fight, "I pray my God to do for La Hire what La Hire would do for Him if He were Captain and La Hire were God."

11. But the Lord spoke to La Hire through the Maid, and he became a new man, serving God. He abandoned his evil life, and was thereafter the most faithful follower of the Maid.

12. Only it was permitted to him, of grace, considering his former blasphemies, still to swear by his baton, but by nothing else. All of which La Hire humbly obeyed, counting it all joy to serve the Maid.

13. Then the Holy Spirit was poured out upon the multitude, and everywhere they sought unto the Lord, by prayer and hymns and processions, following the banner of Jeanne, on which was a picture of Christ upon the Cross.

14. And as beseeemed a maid with a heavenly mission, Jeanne purged the city of all women of ill-fame. None such, she said, must disgrace the army of the King of Heaven. So they drove them from the camp.

15. Then the Archbishop blessed the white standard of the Maid in the Church of the Holy Saviour, and confidence increased daily.

16. It was when she was at Blois that Jeanne caused to be sent a summons to the King of England, which she had caused to be written on March 22, for she loved peace, and would not willingly shed blood, and it behoved her to give the English full notice of the will of God.

17. Jeanne wrote summoning the English to surrender to the Maid sent by God, the King of Heaven, the keys of all the good cities they had taken in France. She was ready to make peace if they would abandon the country, and pay for what they had taken.

18. But if they refused, then, "I am *chef de guerre*, and I shall drive you out, willy nilly. All those who will not obey I will put to death, but I will show mercy upon those who submit. If you do not believe this news brought from God by the Maid, we shall smite you where we find you, and we shall make so great a to-do as has never been in France these thousand years."

19. The Maid ended by praying Bedford the Regent not to destroy himself, but to join his forces to hers and fight together for Christendom.

20. Having dispatched this letter, the Maid prepared to set out for the relief of the City of Orleans. The provisions were now in plenty, and there were three or four thousands of men-at-arms who had duly confessed and received absolution.

21. And so it came to pass that on April 28th Jeanne fared forth from Blois, marching by the bank of the river Sologne, bringing with her 400 head of cattle, 3,000 men-at-arms, and sixty carts with victuals. And with them came the archbishop and the priests, and much artillery.

22. In the morning they heard mass, and in the evening the camp was pitched round the altar, where they sang vespers. And the Maid rode at their head, riding upon a black charger, arrayed in white armour, while over her head streamed the white standard, with the *fleur-de-lys*, and the inscription, "Jhesus-Maria."

23. And so, in the pleasant spring-time, with banners waving and the hope of victory in their hearts, the Maid led the French to raise the siege of Orleans as the Voices had foretold, that the will of the Lord might be done.

CHAPTER X.—THE BESIEGED CITY OF ORLEANS.

1. The City of Orleans had been already shut up for six months, and was ready to perish.

2. Dunois, Bastard of Orleans, bravest of the warriors of France, despaired of the relief of the city. After the battle of the Herrings, when the English discomfited the French hosts, and the Comte de Clermont had departed in dudgeon, the citizens dared hope only for a favourable capitulation.

3. Salisbury, lord of the English, had been smitten by a cannon ball fired by a boy at a venture. Lancelot de Lisle had fallen. And good Master Jehan of the artillery had slain many notable Englishmen, but success seemed impossible.

4. The English had the prestige of a hundred years of

almost unbroken victory. Suffolk succeeded Salisbury, and Glacidas (Lord Scales) was not less valiant. But bravest of all was Talbot, the English Achilles, who pressed forward the siege.

5. Around the devoted city the English reared great forts, with fosse, and rampart, and trenches. They had seized the bridge, and their cannoniers bombarded the city while their miners dug under their walls.

6. All the strong places on the river were theirs, and all hope of relief to the Orleanais seemed impossible, when the report of the coming of the Maid suddenly came to them as the shining of light in the darkness of despair.

7. Already on March 15th the rumour that Heaven had had compassion was to the garrison as an increase of one half its strength.

8. Until the news of her coming cheered their hearts, Dunois said it was accepted that 500 Frenchmen were no match for 200 English. Four thousand English besieged the town, doubting nothing that it would soon be given to them as a prey. For it had only a garrison of 700 men and 3,000 armed citizens, with reinforcements of 1,000 more.

9. There were thirty thousand souls inside the walls of the city, and they had sore hunger and much hardship. The city was wretched with rumours of mines and treasons, and at last would surrender to the Burgundians to escape the English.

10. But the English laughed them to scorn, and the Burgundians, 1,500 strong, departed from their camp. But the siege ceased not. Alarmed by day and night by skirmishes and excursions, the smoke of the powder surrounded the city, and ever and anon the shot of cannon slew men and women in the streets.

11. Now the city was governed by twelve procureurs, elected by the citizens, who had charge of all its concerns.

12. And all, procureurs and citizens alike, believed that their end had come, when the glad news of the Maid came to give them fresh hope in their hearts.

13. And now, at the end of the month of April, the glad news came that the Maid had started from Blois, and the city rejoiced, for they believed that the Lord, the King of Heaven, had heard their prayers, and was sending them relief.

14. Nor were they without ground for their faith. For Jeanne the Maid, with 3,000 men-at-arms and plentiful victuals, was already on her way to Orleans.

CHAPTER XI.—THE ENTRY INTO ORLEANS.

1. With psalms and hymns and cries of victory, the army of deliverance marched towards Orleans.

2. Jeanne was in command; a peasant girl inspired by St. Michael, whose orders were prompted by fore-knowledge of the event.

3. But to the captains who rode with her and received her orders, Jeanne was only a woman, even if sent of God, and they did not hesitate to overrule her commands by their short-sighted fears.

4. Jeanne desired them to march directly upon the city from the northern plain of Beauce; as she knew the English would not budge from their bastilles to prevent her entry.

5. But Dunois and other captains, not seeing what she saw, decided otherwise; and without telling Jeanne, led the army by the southern bank of the river south of the Tourelles.

6. When Jeanne saw that they had deceived her she was wroth, and upbraided hotly Dunois, the Bastard of Orleans, who excused himself saying they would do better if they acted more cautiously.

7. "In God's name," she said, "the counsel of God our Lord is wiser than yours. You have thought to deceive me, and you are yourselves deceived."

8. Then seeing that they were on the wrong side of the river, and could not enter directly, Jeanne said, "Let us at least clear the English out of the most western bastille, St. Jean le Blanc."

9. But that also was refused her, although the English, expecting attack, had evacuated the place. Neither did they attempt to attack the Maid and the convoy as they marched to the river bank.

10. Now the River Loire was much swollen with rain and the wind was contrary, and when the Maid reached the bank there were no boats.

11. As the hearts of the people began to fail them, and the captains began to regret the deceit they had practised upon the Maid, Jeanne spoke boldly and said, "Fear not, for the wind is about to change, and the boats will arrive."

12. And lo, it was even as she had said, and soon the shipping from the city sailed up stream towards the Maid.

13. As their tall sails swung up the river the English gunners in St. Loup discharged their culverins, but the shot harmed none, nor did they make any other attempt against the Maid.

14. But the ships were too few to convey the army, which had to return to Blois, having brought safely the supplies for the city.

15. And when Jeanne would have returned with them, saying she came not to victual the city, but to deliver it, the captains and the procureurs prayed her to enter Orleans, pledging their word that the troops should return with reinforcements.

16. Then the Maid gave her consent unwillingly, being loth to leave her noble army, so well disposed, absolved, and devoted to the cause of God.

17. Then Jeanne, bearing her standard in her hand, went on board a ship with 200 lancers, and soon landed at the port of Checy, and took up her quarters for the day at Reilly.

18. When the night had come, and they deemed the crowd would be diminished, Jeanne mounted a white horse, and rode, accompanied by her captains, towards the city.

19. As they passed near the English bastille of St. Loup they prepared for an attack, but, as the Maid had foretold, the English never budged. So they came riding to the city.

20. And when they reached the Burgundy Gate of Orleans they found the whole population of the city assembled waiting for the messenger of God.

21. Men-at-arms and citizens carrying torches lined the streets, but none could withstand the press of the multitude, which crushed upon the Maid, if so be they might touch her or even her charger.

22. The Maid, in full armour, save her head, from which she had taken the helmet, rode in front, accompanied by her squire bearing her standard, and her page; on her left rode Dunois; behind were her brothers, the Archbishop, the Marshal, and all the captains; but no one had eyes for any but the Maid.

23. And it was said that, as they looked, they saw her face, as it were the face of an Angel of God. And a great awe fell upon them.

24. Then Jeanne spoke unto them and said, "My Lord has sent me to succour His good city of Orleans."

25. As they rode slowly—for the press—through the narrow street a torch set fire to the pennon of her standard. But Jeanne seeing it, turned her horse and extinguished the fire as no knight could have done it more skilfully. And they marvelled at her yet the more.

26. And so they fared to the great Church of the Holy Cross, where they crowded to give thanks unto God for their great deliverance; for all felt now the Maid had come that the victory was already achieved.

27. Then Dunois and the procureurs took their leave of the Maid, who took up her quarters at the house of Jean Boucher, in the Rue Tabourg, where she shared the bed of the daughter of the house.

28. And all that night the city was full of rejoicing and praise, and there was no one, from the highest to the lowest, who did not feel that the siege was already raised, so strong was their faith in the Maid whom God had sent to deliver the city.

CHAPTER XII.—THE SUMMONS TO THE ENGLISH.

1. When the sun rose next day, the Maid sought out Dunois and demanded that they should at once attack the English bastilles.

2. But Dunois refused, saying the Council thought it wiser and more prudent to wait till the troops arrived from Blois.

3. Then Jeanne went up on the bridge to the fort of the Belle Croix, which was before the Tourelles, and summoned the English to withdraw in the name of God.

4. But they laughed her to scorn. And Glacidas (Scales) asked if it was to be expected they would surrender to a woman.

5. And they called out to her that she was a ribald woman who should go and mind her cows in the country, with many other brutal words, threatening to make it hot for her if they caught her.

6. Jeanne heard their insults patiently. Then she lifted up her voice and said that they would soon be gone, but that their chief would not see it, for it was revealed to her that day that he would perish.

7. In the evening of that day, having received no answer to her summons from Blois, the Maid sent two heralds to seek a reply, bearing with them a renewed demand for their surrender.

8. But the English Lord Talbot, despising the laws of nations, detained one herald and sent back the other, saying that his companion should be burnt alive.

9. Then Dunois sent back the herald, saying, "Tell Talbot if he keeps his word the English prisoners in Orleans shall be burned in reprisal."

10. And when the herald feared to return, the Maid said unto him, "Fear not; thou shalt not only go and return safely, but thou shalt bring back thy companion safe and sound." And behold it happened even as she had spoken.

11. The next day being Sunday, the Maid went to and fro among the people, encouraging all, comforting the sorrowing, and pointing all to God, who had sent her to save the city.

12. Everywhere a great multitude accompanied her, for it seemed as if they could not see their fill of the Maid.

13. So great was the press at her house that the doors were nearly broken in by the violence of the gazers. So it was arranged that the Maid should ride through the city, so that all could see the Sent of God.

14. Again Jeanne rode up to the English besiegers, this time on the right bank, and summoned them to save their lives by surrender. But they also laughed her to scorn.

15. All next day the Maid spent in riding round the city, inspecting as a general the English siege works, but although close to these outworks they made no attack upon her.

16. Some said they despised the Maid, being a woman, but others reported that the English had been remembering an old prophecy, that said that a virgin would ride over the backs of their archers.

17. When the Maid returned from her inspection, she went to vespers in the Church of the Holy Cross. There Jehan Mascon, a wise and learned doctor, met her, and said unto her, "My daughter, they are strong and well fortified; it will be a great task to turn them out."

18. But Jeanne replied, "There is nothing impossible to the power of God."

CHAPTER XIII.—THE FIRST FIGHT OF THE MAID.

1. Now, the next day being the fête of the cathedral, the day of the Discovery of the Cross, the Maid took part in the procession.

2. On the morrow, when Dunois was to arrive with the army from Blois, the Maid with five hundred men rode out to meet him a league's distance from the city.

3. This time they obeyed the counsel of the Maid and marched on the right bank, past the English bastilles, into the city by the Renart Gate.

4. It was great marvel that the English, as the Maid had foretold, did not stir hand or foot while the long convoy, with the troops, defiled past their outworks, singing as in pious procession, and so into the open gate of the city.

5. Now was it the turn of the English to be besieged and to cry out for succour, and Falstaff made haste to bring them help. Now Falstaff was at Janville, fifteen miles to the north.

6. And while some feared, the Maid said with mirth and joy to Dunois, "Bastard, Bastard, in God's name tell me the moment thou hearest of the arrival of this said Falstaff, for if

he passes without my knowing, I promise thee I will take off thy head."

7. And when Dunois gave her his word, the Maid, being a little weary after the labours of the day, lay down to rest.

8. But hardly had she closed her eyes when she was wakened by her Voices, which spoke unto her, saying, "Up, and go forth against the English!"

9. And the Maid, obedient as ever to the voice of her Heavenly Guide, rose at once and wakened her squire who slept near.

10. "In God's name," said she, "my Guide" (*mon conseil*) "has told me to go forth against the English; but I know not whether I ought to go against their bastilles or against Falstaff, who is to revictual them."

11. All was still near the Renart Gate, where they lodged, nor was there any sound in the streets.

12. But as they armed themselves in haste, they heard a great noise in the streets, and, listening, they could hear voices saying confusedly that the enemy were doing great damage to the French.

13. Jeanne heard, and, rushing from her chamber, said to her page, "Ha! you rascal boy, you never told me that the blood of France was being shed. Go, seek my horse!"

14. The women of the house helped her to complete her armour, and the horse being brought by the page, the Maid mounted, and, grasping her standard which the page lowered to her from the window, she rode off at full speed, the sparks flying from the stones, down the narrow streets to the Burgundy Gate.

15. After her, but out of sight, so sudden and swift was the Maid, came her squire and her page, nor did they come up to her until outside the Gate, where they found the Maid standing before a wounded Frenchman, who was being carried into the city.

16. "Never," said she, sorrowing, "have I seen French blood flow without feeling the hair rise on my head." Then she rode on to the fight.

17. Now it came about in this wise. The Bretons and some other troops newly arrived from Blois had gone out without orders or commanders to attack the English bastille of St. Loup.

18. The English fought bravely, many French were wounded, and the attack was failing, when the Maid arrived and took command. Dunois came up, and the attack re-commenced.

19. "Take care," said the Maid, "to watch the enemy lest he brings up succour from the other forts!" and then advancing to the fosse, standard in hand, gave the signal for the assault.

20. As the battle raged, Talbot, hurrying up from the other side of the city, was blocked at the Paris Gate by 600 Orleanais.

21. And when he made ready to fight, he saw in the east a great column of smoke and flame rising to the sky, and he knew that St. Loup was taken, and he returned in wrath to St. Laurent.

22. The Maid had stormed the strongest of the English bastilles on this side the city, and had burnt it and all its provisions and artillery.

23. But its garrison escaped to the church tower, and there, after three hours' desperate fighting, they were taken. One hundred and twenty were killed, but the Maid saved eighty alive, making them her own prisoners to save their lives.

24. There were enough killed that day, Jeanne said, weeping, as she looked upon the dead, and remembered that they had died without being confessed.

25. Then the people led the Maid back in triumph to the city, with psalms and hymns and cries of victory.

26. But the Maid, in no wise lifted up by the praises of the multitude, but rather cast down by the sight of sin, threatened to leave her army if the soldiers did not draw near to God and repent of their evil ways.

27. "Render thanks to God," she said, "who giveth us the victory, and I say unto you, in God's name, that in five days the siege will be raised, and not one Englishman will be left before Orleans."

28. So with prayers and praise in all the churches, and the joyful ringing of bells in all the towers, the people of Orleans celebrated their victory, so that the sound of their rejoicing was heard of all the English in their bastilles round about.

CHAPTER XIV.—THE LAST SUMMONS.

1. The next day, being Ascension Day, the Maid demanded that they should at once attack Talbot in his stronghold at St. Laurent.

2. But Dunois and the captains objected, saying that it was too holy a day on which to make the assault.

3. Then the Maid, chafing inwardly at their slackness, went about among the people, preaching to them to be themselves holy if they wished for the help of God.

4. Jeanne spoke everywhere, and said that no soldier should go out to battle with her next day who had not made his confession.

5. And with many earnest words she warned them that disorder and vice were their most dangerous enemies, and forbade dissolute women to follow the troops, otherwise God might cause them to be defeated for their sins.

6. When the Maid partook of the Sacrament in the cathedral, she wept much, for she had abundance of tears.

7. Then she decided to give the English one last chance of avoiding a bloody defeat, and Pasquerel, her chaplain, wrote as she directed in these words:—

8. "You men of England, who have no right in this kingdom of France, the King of Heaven orders and commands to leave your bastilles and go to your own country, or if not, I will make such a to-do as will be remembered for ever. Behold what I have written for the third and last time, and I will write no more. Jhesus-Maria.—JEANNE LA PUCELLE."

9. Then adding words proposing an exchange of prisoners, she attached the letter to an arrow and shot it into the English lines, crying, "Read, these are news."

10. But the English, wrathful in defeat, when they had read it only shouted, "Behold the news of the whore of the Armagnacs."

11. Then Jeanne understood that there was no saving them, and that they must be left to their doom. So sighing heavily and with many tears she returned to seek consolation from God. And the Voices comforted her.

12. Meanwhile the captains took counsel together as to what should be done, thinking in the folly of their hearts that it was they who were to decide and not the Maid and her Guide.

13. After much discussion they decided that it was vain to hope to raise the siege, and that all their efforts should be limited to opening the bridge so as to revictual the city.

14. So they proposed to make a feint upon the bastille of St. Laurent, and then when the English had sent succour across the river, to attack the bastilles on the other side.

15. Then, sending for Jeanne, they told her that in the morning they would attack St. Laurent even as she desired, but they said no word of the real object of their operations.

16. But Jeanne was not deceived. Rising in anger, she paced to and fro in the hall with great strides, and said unto them, "Tell me what you have decided and appointed! You are concealing from me some greater scheme than that."

17. Then were they confounded, looking one upon another in silence, saying to themselves, "How knoweth the Maid our counsels?"

18. But Dunois endeavoured to appease her, excusing himself and explaining what they really proposed.

19. And Jeanne, calming herself, said, "It is well, if it is carried out." But she distrusted them in her heart, and listened to the voice of her Guide.

CHAPTER XV.—THE CAPTURE OF THE AUGUSTINS.

1. Now, when the morning was come, the captains remained in the city, nor did they venture out to attack the English.

2. Then the Maid having confessed and having attended Mass, mounted her horse and rode out of the Burgundy Gate with La Hire and others.

3. At dread of her the English had retired from the fort of St. Jeanne le Blanc, and awaited attack at the bastille of the Augustins.

4. And when the first comers were roughly driven back, panic and fear fell upon the French, as upon sheep when the wolves are in the fold, and they fled back towards the river which they had crossed to attack the English.

5. Jeanne meeting her own flying before the English, "In the name of God advance boldly!" she cried; and at her word they turned and chased the English back into their fortress.

6. Then planting her banner upon the fosse the siege began. The captains, seeing the battle was gained, came out of the city, and fought against the bastille. All day the combat waged, nor did the English give way.

7. As the night was drawing on, D'Anton, Jeanne's squire, called to Jean of Lorraine and pointed out to him a famous Englishman, tall and stout and strong, who seemed to be everywhere on the ramparts, baffling all the stormers.

8. Then Jean of Lorraine levelled his culverin at that valiant man and fired, so that the shot struck him, and he fell dead before their eyes.

9. When he fell, a Spanish captain and his French rival stormed up the walls of the bastille, and making their way in, were followed by the rest of the French.

10. The English fought on as was their wont, but were driven back step by step until few were left alive. Then they fled to the Tourelles, and the Augustins was won.

11. The Maid, who was wounded in the foot, ordered the bastille with all its stores to be burnt, and then she pressed on to the investment of the Tourelles.

12. But it was now dark, and all were weary with the fighting, and they lay down to sleep before the Tourelles.

13. Jeanne wished to remain in the camp, for she feared to leave her own before the English, but she was sore, wearied, and lame, and the captains needed her in the city.

14. So she returned to Orleans, leaving before the Tourelles all the artillery and the men-at-arms, together with horses, squires, and pages.

15. All night the boats were crossing and re-crossing the river with food and drink and weapons and forage for the camp, preparing for the morrow.

16. And other boats were also busy, carrying the English from their stronghold at St. Pryvé to St. Laurent, for they feared the Maid, and ventured to hold nothing on the left bank, save the Tourelles only.

CHAPTER XVI.—THE MAID AND THE CAPTAINS.

1. Notwithstanding all that the Lord had done for France by the hand of the Maid, yet were her captains unwilling to recognise her superiority as a commander in war.

2. They were old, experienced men; she was a young ignorant girl; and they despised her counsel, forgetting that it was not hers, but her Heavenly Guide's.

3. So it came to pass that on the Council of War held in the city that night, they decided that all hope of raising the siege was vain; that the Tourelles was too strong to be reduced in less than a month, and that there should be no attack made next day.

4. And as they feared that the Maid might not heed their counsel, they gave strict orders that she must not be allowed to leave the city, and Governor Goncourt was told to keep closed the Burgundy Gate.

5. Thus, having taken precautions against her who was the only hope and deliverer of the city, they sent one of their number to advise her of their decision.

6. But Jeanne had scorn of them and of their counsels, saying, "You have been to your council, and I have been to mine. The counsel of God will be accomplished, and will hold firm, but this other counsel will perish."

7. Then came unto her, the Maid, the procureurs, the elect men who governed the city, and implored her to take no heed to the counsel of the captains.

8. They begged her to end the siege, which had cost the city so many and such dolorous sacrifices, and so to accomplish the task entrusted to her by God and the King.

9. The Maid replied that they need not fear. "In God's name I will take the Tourelles to-morrow, and will return to the city over the bridge."

10. And the procureurs departed, rejoicing greatly that God had sent the city so stout a deliverer as the Maid, and prepared for the morrow.

11. Then the Maid turned to her confessor, and said, "Rise early to-morrow, for there is more to do than to-day. Keep always close to me, for I have much to do, and more than I have ever done. To-morrow the blood will flow from my body above my breast."

12. Thus saying, the Maid retired to her prayers and her rest, and made ready for the combat, caring nothing either for the opposition of the captains or for the defences of the English.

13. Next morning early the Maid arose and confessed, and took leave of her hosts, saying to them that she would return by the bridge. Now the bridge had been closed for eight months.

14. At this moment a fisherman brought in an alose, which he had just caught in the river. "Keep it," she said, "till supper, and I shall bring back with me a Godon (an English soldier), 'who will eat his share.'"

15. Now when Jeanne was ready armed to ride forth, she ordered the trumpets to sound, and all the people came out.

16. Then came the captains in great wrath and forbade her to go forth, and accused her of putting in peril the folk of the King.

17. But the Maid paid no heed to their words, and fared her forth, followed by all the townspeople, until she came to the Burgundy Gate.

18. And behold the gate was closed by order of the captains, and the Governor of the city said that she should not go forth.

19. But she answered, and said, "You are a wicked man, and whether you like it or not, the troops will go out, and they will win again as they have won before."

20. Then there arose a great hubbub in the place, and the soldiers and the citizens put Goncourt in peril of his life, so that he opened the gate, and Jeanne and all the people that were with her went forth.

21. And when the captains saw that they were counted as nought by the Maid, and that all the city followed her, they were exceeding wroth.

22. But seeing that they could not hinder the battle, they went after her and fought under her standard.

23. Thus was the evil counsel of the captains brought to nought by the obedience of the Maid to her heavenly Guide.

CHAPTER XVII.—THE TAKING OF THE TOURELLES.

1. Now the Tourelles was strongly fortified with fosse and rampart and palisade and towers, and behind these towers, Glacidas, Lord Scates, with eight hundred English veterans.

2. But on the arrival of the Maid, the attack was begun between six and seven of the clock with such fire and fury, the English marvelled.

3. "These French," said they, as they hurled them back into the fosse, "fight as if they believed they were immortal."

4. All the morning the attacks were renewed and repelled; the besieged always cast back the stormers into the fosse.

5. At about one o'clock in the afternoon, the Maid, crying, "Never fear, the place is yours!" planted a ladder against the parapet.

6. When lo! that which she had foretold came to pass, for an arrow from a crossbow smote her between the shoulder and the neck, and the blood flowed from above her breast.

7. The arrow passed through her shoulder. She fell in pain, and was carried on one side, and as they took her away she wept and was afraid.

8. But the arrow being withdrawn and a compress of olive oil applied, it was only for a moment, for she heard the voice of St. Catherine and was comforted.

9. Many of the soldiers proposed to charm the wound, so that she should not suffer. But she answered them every one, "I would rather die than do anything that I feared might be sinful or against the will of God."

10. Meanwhile the siege went on, but the Maid being absent, there was less spirit in the French.

11. At last, as evening came, and there was no advantage gained, the captains ordered the attack to cease and the troops to return to the city.

12. Jeanne entreated them to make one more effort, but in vain. To-morrow it might be tried; to-night they could do no more.

13. As the troops were on the point of retiring, Jeanne, in despair, sought out Dunois, who, with La Hire, was ever her best friend, and implored him to renew the attack.

14. "Do not doubt," she said to him, "and the English will be powerless before you. You will very soon enter the place. Let the troops rest a little and eat and drink."

15. Dunois hearkened unto the Maid; and when the men had refreshed themselves, Jeanne said unto them, "Now, in God's name, up to the assault at once, the English will not have strength to defend themselves; they will be taken in the Tourelles or in their boulevards."

16. Then was the combat renewed more fiercely than ever. But the Maid, leaving her standard with her squire, rode away into the neighbouring vineyards.

17. There she sought the Lord in prayer, and after a few minutes she returned, radiant with joy.

18. Grasping her standard, and saying, "When you see the end of my standard touch the wall, advance, and the place is yours."

19. The white and gold standard floated in the wind as she held it on the fosse, then it lifted and flapped against the wall.

20. At that signal, the French, who had their ladders ready, swarmed up to the parapet, swift and numerous as a flight of young birds.

21. At the same time a forlorn hope, spanning the broken arches with ladders and planks, attacked the Tourelles from the rear.

22. A boat, filled with faggots drenched with oil and pitch, was rowed down the stream and fired the arch of the bridge separating the Tourelles from the boulevard.

23. But the English, seeing the Maid whom they believed they had killed directing the attack, became as dead men; and when Jeanne, still holding aloft her white banner, mounted upon the rampart, they broke and fled.

24. Glacidas, Lord Scales, foaming with rage, strove in vain to rally his men. "Yield ye, yield thee!" cried the Maid, "to the King of Heaven. I have great pity for thy soul."

25. But Glacidas, instead of yielding to her whom he had insulted, but who now would fain have saved him, turned and fled.

26. And as he and the rest of the men who remained alive tried to cross the drawbridge, which was on fire, it fell with them into the river, and Glacidas and all his men were drowned.

27. Thus, after a siege of thirteen hours, the Tourelles fell into the hands of the Maid, and the English in St. Laurent

saw in the light of the setting sun the banner of St. George disappear from the summit of the captured fortress.

28. Then was the bridge speedily repaired, and the Maid, as she had promised, returned into the city, bringing some Godons prisoners with her.

29. It was then dark. The streets were lit with torches, the houses were illuminated, and bonfires blazed in the streets; the bells were ringing in the towers, and the churches were filled with music and song, and there was a joy upon all faces for the deliverance that had been wrought.

30. And the Maid, though pale and wounded and weary with the fight, must sing the "Te Deum" in the Church of the Holy Cross before she rested, giving God the glory for the victory which had been achieved by her obedience to the Voices, which made known to her His Holy Will.

CHAPTER XVIII.—THE DEPARTURE OF THE ENGLISH.

1. In five days the Maid had promised, on the night of the 4th of May, not an English soldier would remain before the city.

2. On the morning of the eighth Talbot, most valiant of the English, with Suffolk and Falstaff, and five thousand valiant men, went out from St. Laurent and the three strongholds that hemmed in the western walls, and drew themselves up in battle array before the city.

3. The captains, flushed with yesterday's victory, wished to attack, but the Maid would not.

4. It was Sunday, and she prepared for an attack, which, if it was delivered, she said would be defeated; but she would not begin the fight.

5. The altar was set up in the field, and Mass was said at the head of the army.

6. When Mass was over, Jeanne said, "Look and see—have the English their faces or their backs toward us?"

7. And they answered, "Their backs, for they are retreating to Meun."

8. Then said she, "Let them go, in God's name, and let us offer thanks to God. But do not pursue them now, for it is Sunday, and you will meet them again."

9. And the English departed, burning their strongholds and carrying away with them their prisoners, but leaving behind much of their artillery and provisions.

10. Then the Maid led the people from church to church throughout all the city, to give thanks for this great and notable victory.

11. Thus was Orleans delivered, as the Maid had said, and not one Englishman remained in league before the town. In five days, her Voices had told her, it would be done, and in five days it was done, even as they had spoken to her.

12. After which the Maid returned to the King to report to him what the Lord had wrought by her hand.

VII.—MY EXPERIENCE IN AUTOMATIC WRITING.

THE STORY OF "JULIA," AND OTHERS.

IT is now barely twelve months since my hand began to write automatically. During that time a day has seldom passed without my receiving some communication by that method, but I have not hitherto published any narrative of how it came about, nor have I explained why I accept the messages thus written as communications from an intelligence distinct from my own. I have already published (in *The Review of Reviews* for April) some account of my experiences in receiving communications from persons who are living at a distance, but this is only a branch, an offshoot, as it were, from the main trunk.

I.—INTRODUCTORY.

A WRITER NOT MYSELF.

In publishing the following record of how it was I began to write automatically, with illustrations of the nature of the communications thus written, I do not venture to dogmatise as to the cause of this strange phenomena. The reader can form his own opinion as to how the messages were produced. He may decide that they were the product of my subconscious self. He will not, I am sure, accuse me of writing them consciously when I state, as I do, that all these communications were written by my pen, held in the ordinary way by my right hand, without any conscious direction by my mind, or without any knowledge on my part of the nature of the message which was written down. Whether my hand was directed by the intelligence of one deceased, or by a living person, or by my subjective self, I did not control it; I rested the point of the pen on the paper, and the mysterious force did all the rest.

HOW THE WRITING COMES.

These communications come to me at all times and places, but their arrival depends almost altogether upon my own volition. That is to say, unless I take a pen or pencil, make my mind passive, and wait for the message, I do not receive any communication any more than I should receive a telephonic message if I never went to the telephone. The analogy between the method of communication and the telephone is very close, but with this difference—in this system it is always the recipient who rings up, so to speak, the transmitter at the other end of the line. Possibly, others may have a different experience. But I am never rung up by the Invisibles. They do not seem to have any means of communicating with me when I am alone unless I first place my hand at their disposal. They often complain, when I have been too busy to let them write for some time, that I have never given them an opportunity of addressing me.

THE MODUS OPERANDI.

The *modus operandi* is of the simplest. As a rule, I write best automatically when I am alone, but I have had many messages when a friend has been with me. My hand

writes almost invariably when it is disconnected, so to speak, from my conscious brain. Not that it will always write what is sought. Often it will merely communicate a few words, with an intimation that no more writing will come just then. On one occasion, when I met a small circle in the West End, my hand refused to write anything the first two attempts, and when a third and final attempt was made later it only wrote, "It is time that this *séance* should cease," the alleged reason given by the Invisible being that it did not like the influence of another Invisible controlling an automatic writer who was present.

I hold my pen in the ordinary way, but when the writing is beginning I do not rest my wrist or arm upon the paper, so as to avoid the friction, and to give the influence, whatever it may be, more complete control of the pen. At first the pen is apt to wander into mere scrawling, but after a time it writes legibly. Unlike many automatic writers who write as well blindfolded as when they read what they write as they are writing it, I can never write so well as when I see the words as they come.

THE CHIEF DIFFICULTY.

There is danger in this, which is most clearly illustrated when my hand writes verse—especially rhymed verse—for the last word in each line suggests to my conscious mind a possible rhyme for the ending of the following line; this rouses up my mind, my own ideas get mixed with those of the communicating Intelligence, and confusion is the result. That is the chief defect in my mediumship. I find it difficult to keep my mind passive, and when my own train of thought mixes up with the message, it spoils everything. The caligraphy of my handwriting automatically differs from that which I write naturally. It is always written either perpendicularly or leaning from left to right, instead of from right to left. At the beginning of a message there is often an attempt to imitate the signature of the alleged transmitter. But as soon as that is done my hand relapses into my usual automatic caligraphy. I do not have to wait more than a few seconds for a message, although at first most beginners will find, as I did, that they need to wait for some time.

THE LANGUAGE OF THE WRITER.

When my hand begins to write, it always begins with the name of the person from whom the message purports to come, and the repetition of the same name at the close is a sign that the communication has ended. I have never received any communications in any language but my own. But communications in foreign, and especially in Asiatic languages, are not infrequent with some writers. Mr. Glendinning, for instance, had a long message written by his hand in ancient Japanese characters, which remained undecipherable until the Japanese Exhibition, when a Japanese scholar to whom it was shown recognised the

characters and translated it into English. A Congregational minister in Sheffield sent me the other day some sheets of automatic handwriting which the pundits in the British Museum decided were partly in a corrupt Sanskrit. Other automatic writers have similar experiences.

WHO IS THE INVISIBLE ?

As to the question of the nature of the communicating Intelligence, I think that even Mr. Podmore and Mr. Hudson would admit that their favourite hypothesis of telepathy would fail to explain how my subjective self could write of what was yet to happen. Whatever may be the *causa causans* of the automatic writings, my hand never for a single moment hesitates in affirming that it is being controlled by personal intelligence. That, of course, may be merely subjective. But none of all those who write with my pen ever vary their assertion on this point. They with one consent assert that they are the spirits of the dead or of the living, as the case may be. Each has his or her own personality, which is quite as distinct as that of the men and women whom we meet every day, and when these communications are frequent, as in the case of Julia, it is difficult to resist the conclusion that it is a clearly defined distinctive personality with which you have to do.

In printing the story of my experiences, I do not, for obvious reasons, give the real names of the persons concerned. They are given in full, with all corroborative particulars, in the statement which I have prepared for the Psychical Research Society. I need only say here that they are all persons of the highest character. The reputation of some of them is world-wide, and I have not published this narrative before submitting it to them and receiving their confirmation of its accuracy so far as it relates to matters within their knowledge. I worked part of these experiences into my Christmas story, "From the Old World to the New," from which I have transferred them to their proper place.

OF THE NATURE OF ANONYMOUS LETTERS.

In conclusion, I may say that I fully recognise that, as was remarked by a friend, my spook writes Steadese. I suppose it is almost impossible to prevent the colour in the stained-glass giving something of its hue to the ray of light which passes through it. But as my friend, when here on earth, was in almost perfect accord with me on most of the questions on which I have received communications professing to come from her, it is hardly to be expected that the character of her thought would be revolutionised by the mere putting off of the body. I claim no authority for her communications beyond what they deserve from their intrinsic truth. That my hand wrote them without my consciousness or volition—my own mind being quite passive—would seem to point to the fact that they reached me from some source outside myself, but that fact gives them no right to be regarded as authoritative or inspired. All automatic handwriting is of the nature of anonymous letters written in a feigned hand, and I have uniformly treated them as such, judging them each and all solely by the evidence which their contents afford of the authenticity and accuracy of their statements.

HOW I BEGAN TO WRITE.

It was not until the early summer of 1892 that I first was conscious of the capacity to write automatically. It came about in this way. A young lady, who was then in my office, the daughter of an Indian officer, had for some time possessed the faculty of automatic writing. She only half believed in her power herself, and was at first, very reluctant to try it in my presence.

"FREDERICK."

One day, in spring, when she was staying with a friend in Surrey, she tried the experiment as to whether or not her hand would write. To her surprise, it was immediately controlled by an intelligence calling himself "Frederick," who wrote a very neat hand, clear and distinct, very different from that of any of her other controls. He always began, "I am here.—Frederick." On this occasion, her hand, when under the alleged control of "Frederick," gave a detailed account of circumstances of interest to a friend who was present, and on whose account it was that Frederick alleged that he had come.

On returning to town, the lady communicated to me the experience which had befallen her, and, after some little pressing, agreed to try and see if "Frederick" would write in my presence. He did so, at once, and many communications—some of which were very sensible, others more doubtful—were made by the alleged "Frederick" through her hand.

MRS. D——.

On one occasion "Frederick" wrote that Mrs. D——, naming a deceased lady, whose son was known to me, was standing close to me, almost touching my shoulder, and wished to communicate with me. He then gave several messages, which he said he had received from her, relating to her son, all of which sounded sensible enough.

On another occasion he suddenly announced that this lady was there again, and wished to communicate something to me which she would not tell him. I said that it would be impossible for her to communicate with me directly, as I was blind, deaf, and dumb in all psychical matters. Whereupon "Frederick" wrote that Mrs. D—— said that she could write through my hand if I were to give her a chance. I at once took the pencil in my hand, and waited for the control. I waited for five minutes, and nothing having come, my hand remaining absolutely motionless, I laid the pencil down, and said it was no use. "Frederick" then wrote—always using the lady's hand—"I was not patient enough; that I ought to give Mrs. D—— more time." After some objection, I said I would give her another five minutes. That period passed with the same result. I laid down the pencil, saying it was no good. "I am absolutely devoid of any mediumistic power. If Mrs. D—— wishes to communicate anything with me, she must communicate through "Frederick" and his medium. I shall never be able to get any direct writing."

A week or two later, "Frederick" wrote saying that "Mrs. D—— was there again, this time weeping bitterly."

"What is the matter with the good lady?" I asked. "She says," "Frederick" wrote, "that she has something to communicate with Mr. Stead, but that he is so impatient he will not give her a chance of using his hand."

I said, somewhat roughly, that I had given her two chances, and that I could not go on fooling around for ever with a spook that would not write when it got the chance. "Frederick" then wrote that Mrs. D—— begged for another trial.

I said, "Well, I will give her one more trial, but I had

not the time to waste sitting with a pencil in my hand, waiting for it to move, when I knew all the time it never would write anything."

"Frederick" then wrote that Mrs. D—— would be willing if I would give her nine minutes in the morning before I began work.

MY FIRST COMMUNICATION.

I said I would, and the next morning I tried. Before I had sat three minutes my hand began to move, very tremulously at first, and making marks that were at first almost unintelligible. After a little these marks became more legible, and, at last, slowly, and apparently with infinite difficulty, a message was written out, imploring me to do what I could to save her son. When that one brief message was written the power seemed to be exhausted, and my hand would not write any more.

The next development was that my hand was controlled by something who called itself "Henry Lee," and professed to be a disembodied spirit who, in his lifetime, had been violently opposed to me in Manchester, but who now attended in order to help Mrs. D—— to control my hand, as he had more power than she had. I received a variety of messages from him, some of which were sensible enough, but finding that I could not verify any of the statements which he made as to his own identity, and as he repeatedly made egregiously absurd statements concerning my friends, I discarded him, and would not let him write again. Mrs. D—— wrote fitfully, but always with great difficulty.

JULIA.

Things were in this position when I went to stay for a short time in a country house where I was the guest of one whom I shall call Mr. Tracy. When there a Miss E——, who was staying in the same house, asked me if I knew a good clairvoyant, or medium. I said I did, and would introduce her to Mrs. Davies on her return to town. I asked her why she wished to see one. She said that her greatest friend on earth, Julia, had died the previous year. They had promised that whichever died first would return to the survivor, if it were possible.

"Now," said Miss E——, "Julia has twice appeared to me since she died. The first time was shortly after death, I saw her again the other night, in my room here. In both cases I saw her in the same way. I was sleeping. I was suddenly woke up, and saw her standing by my bedside. Then she faded away, and I only saw the light in the place where she had been standing. The first time I thought it might have been an hallucination, as her death was recent, and I was in such terrible distress about her, but the other night there was no mistake about it. I saw her quite distinctly. I know it was Julia, and she has come back to me as she promised. But I could not hear her speak, and I cannot bear to think that she may have come back with a message for me, and yet I could not hear what she had to say. So I thought that if you knew a clairvoyant she might be able to tell me what Julia wants to say to me."

MY PREVIOUS KNOWLEDGE OF JULIA.

Now, let me interrupt this narrative by saying a few words concerning Julia. I had met Julia for the first time in the year 1890. We had occasionally corresponded, and hence she called at my office on her way to Ober-Ammergau. On her return she came down to see my wife and family at Wimbledon, together with another friend.

After she had returned she wrote me occasionally. We had much sympathy on public questions, and she was good enough to write to me during her European trip as one who

had received her as a "Brother beloved." She was about thirty years of age, an ardent and enthusiastic Christian, and one of the most promising and gifted of the women journalists of my acquaintance.

HOW SHE CAME TO WRITE.

I was, of course, naturally interested that Julia had actually appeared to her friend within the last day or two, so I said I would be delighted to introduce Miss E—— to Mrs. Russell Davies, but I went on to say,

"My hand has recently begun to write, and if you do not object I will ask Julia if she will use my hand, for she knew me, although slightly, and it would, at any rate, do no harm to make the experiment."

Miss E—— said she would be very glad, and so the matter was left.

On the Sunday morning I was alone in my bedroom. I sat before the window, with the pencil in my hand, and said,

"Now, Miss, if you are about, and care to use my hand, it is at your disposal if you have anything to say to Miss E——."

Almost immediately my hand began to write, not in my accustomed handwriting, and not in the handwriting of either Mrs. D—— or Henry Legg. The handwriting was clear and distinct. It ran thus:—

"Julia.—Tell Miss E—— not to worry so much about Mr. Tracy. We will take care of Mr. Tracy.—Julia."

Then I said, "That is all very well, but how do I know that this is not merely the unconscious action of my own subliminal consciousness? How do I know it is you Julia? Can you give me a test?"

My hand wrote, "Yes."

"Go on then," said I.

THE MINERVA TEST.

My hand then wrote, "Tell Miss E—— to remember what I said to her when last we came to Minerva."

The "Minerva" was very slowly formed, but very indistinctly written. I could not, for the life of me, imagine what it was going to write. I asked it to be written again. When I saw that it was "Minerva," I felt sure there was some mistake.

I said, "But this is nonsense."

Then it occurred to me that "Minerva" might have been a place, for the Americans sometimes select classic names for their towns.

I asked, "Is Minerva a place?"

My hand wrote, "No."

"Is it a person? Do you mean Minerva, the heathen goddess?"

"Yes."

"But," I said, "this is nonsense. How could you and Miss E—— come to Minerva?"

Then my hand wrote, "Never mind; give that message to Miss E——. She will understand.—Julia."

I felt bothered. It is a serious message to deliver, and it is a serious thing to tell any one that you have received a message from a disembodied spirit of a friend. I was in two minds as to whether or not I would mention the matter to Miss E——. I went down to breakfast, thinking, perhaps, as a whole, I had better say nothing to her about it, as the test was so obviously absurd.

After breakfast, however, I thought I might as well mention the matter, with due provisos and apologies, and as soon as I had Miss E—— in the study I said that I had received a communication purporting to come from Julia, but that I really did not like to deliver it, as I thought the test given was so ridiculous I was ashamed to repeat it to her.

She pressed me to give her the message delivered; I then read it to her, and said that the message might be all right, but that anybody could have written that, and that the thing that troubled me was the extreme absurdity of the test. She pressed me to tell it to her. I hesitated, telling her quite truly that I thought it was such utter nonsense that it made the whole thing ridiculous. At last, however, still apologising, I read her the message:—

"Tell Miss E—— to remember what I said to her the last time we came to Minerva."

To my surprise, Miss E—— looked very grave, and said, "I remember it quite distinctly."

"Remember what?" I said. "There is no sense in that."

"Yes," said Miss E——. "She then said just the same about Mr. Tracy as your hand has written this morning."

"But," I said, "how could you come to Minerva? That is nonsense."

Then Miss E—— smiled. "Of course, I forgot; you do not know anything about Minerva; but Minerva, you see, was the name which Julia, on her deathbed, gave to Miss A——," naming a mutual friend.

"Really?" said I.

"Yes," said Miss E——. "And the last time that we saw Minerva together was the day before Julia died. Miss E—— came to the hospital to bid her good-bye, and it was then that she spoke to me about not worrying about Mr. Tracy."

I felt utterly taken aback. The very thing that seemed to me the most utterly absurd thus seemed to prove the identity of the communicating intelligence.

"How came she to call Miss F—— 'Minerva'?" I asked.

"Partly because of her character, I think," said Miss E——, "but also because of a brooch she wore on which there was a cameo of the head of Minerva."

A SECOND TEST.

"Well, then," said I, "it would really seem as if Julia had written with my hand. That being so, I had better sit down again at once, and you can ask any question that you like."

No sooner said than done. Miss E—— asked several questions, which were answered at once by my hand, but they were not of an evidential character. After going on for some time, I said,

"Excuse me, Miss E——; this may be very interesting to you, but it is nothing to me. Would you mind if I were to ask Julia a question?"

Then addressing my hand, or Julia, if she were present, I said,

"What you have written for Miss E—— may be very good for Miss E——, but it is no good for me. The 'Minerva' was very good, I admit, but I want another test. Could you give me one?"

My hand wrote, "Yes."

"Very well," said I. "I want you to refer to some incident in your life; any trivial incident will do, which could not possibly be known to me, but which Miss E—— could remember. Can you do that?"

Again my hand wrote, "Yes."

"Go on, then," said I.

My hand then wrote, "Ask Miss E—— to remember, when we were together, how she fell down, and hurt her spine."

"Well," said I, as I spelt out the words which my pen had just traced, "that certainly is a good test so far as I am concerned. I never knew you did hurt your spine."

But, on looking across to Miss E——, I saw that her face was blank and bewildered.

"Now," said I, "what do you say to that?"

"But," said Miss E——, "I do not remember ever having hurt my spine."

"Then," I said, addressing my hand, "there, you see, your test has broken down. I asked you to give me a test, and you have given one, and Miss E—— knows nothing at all about it. So your test has failed."

"No," wrote my hand. "I am quite right. She has forgotten."

"Anybody could say that," said I. "That is no proof. But can you bring it to her mind?"

"Yes, I can."

"Go on, then," said I. "How long was it ago?"

"Seven years ago."

"Where was it?"

"At Johnstown. We were going home together when she slipped her foot on a kerbstone, and fell down, and hurt the small of her back."

I read the message to Miss E——, who was sitting the other side of the table. No sooner had I finished than she exclaimed,

"I remember now quite well. We were walking home from the office together, and I slipped my foot and fell. I did hurt the small of my back. I remember it perfectly."

AN EXTRAORDINARY CORRESPONDENCE.

I shortly afterwards returned to London. After I had been in London, I think, about a week, I got a letter from Miss E——, about the 23rd of July, asking, "What is the use of Julia saying that she is near me, and she does not advise me in my present difficulties?"

The next day, July 24th, at Wimbledon, Sunday, I said to Julia,

"You see Miss E——'s letter. I will lend you my hand for half an hour. Could you not write to her a letter just as if you were still on this earth?" I dated the sheet of paper that was lying before me, and then left my hand free. Immediately it began:—

"My darling E——: How can you say that I give you no guidance in your perplexities? I am always with you, impressing you with my loving thought. Now I can use Mr. Stead's hand, I shall be even more with you. You must first try and understand how it is that I can communicate with you."

She then wrote an account of her experience after dying, which I printed in the Christmas number of *The Review of Reviews*. I repeat further on

A THIRD TEST.

After describing how she found herself outside her body, she went on:—

"I waited about a little, then the door opened; then Mrs. —— came in. She was very sad."

Then, again, she said that she was taken to a place where she had to meet friends who had passed on before. She said:—

"When we got there I met several of my friends. There was, among others. . . ." She then described how she came back to see Miss E—— and Miss A——, and then she broke off with the following sentence:—

"After leaving Minerva I went to see Mrs. B——."

The half-hour was up, and I had to leave for church. I did not like sending the letter. I knew nothing of the names that had been mentioned. The narrative was so extraordinary that I wished it so much to be true, and yet I feared so much that the names might be all wrong, that I did not send it to Miss E——.

My hand wrote the next day:—"I want you to send my letter to E——"

I said, "But you have not finished it." It wrote: "I will finish it another day."

My real reason for not sending it was a dread lest the names might be all wrong. But my hand continuing to write, pressing me to send it, I posted it, and waited with some fear and trembling for the result. On the 29th of July Miss E—— came to the office. She began almost immediately;

"Oh, Mr. Stead, there seems to be no doubt. It must be Julia that is writing. You do not know any of these people."

"What," said I, with a feeling of intense relief, "then were the names right?"

"Yes," said Miss E——, "all the names were right. I know all of them, excepting one."

"Who are they?" said I.

"There was that Mrs. H——. Mrs. H—— was the nurse who attended Julia when dying."

"Then the others. Who was Amy?"

"Amy," said Miss E——, "was Julia's baby sister, who died when she was three years old."

"And Mrs. W.——?"

"Mrs. W.—— was her married sister, who died some time ago. Mrs. M—— I do not know who she was. The name is indistinct. Mr. W—— was her brother-in-law. He also is dead."

I then felt I was upon firm ground, and from that time for several months Julia wrote every Sunday with my hand to Miss E——. In these letters Julia's object seems to have been similar to that of any person living at a distance, who, having now established her identity, wished to communicate as a friend with a friend, without troubling herself any further about evidential tests.

A PREDICTION FULFILLED.

Julia, in her very earliest communications, proved that she possessed a knowledge of coming events not known to the persons most intimately concerned. I have postponed referring to this until now, in order that I may deal with the subject by itself.

On the first day on which Julia wrote with my hand she startled us by declaring that Mr. Tracy would have to go to India in the autumn. As Mr. Tracy had just returned from India, and as he was busily engaged in making arrangements for spending an active autumn and winter in London, this statement appeared very extraordinary, and was at once ridiculed by both Miss E—— and Mr. Tracy as utterly incredible. Julia, however, persisted that Mr. Tracy would return to India. She wrote to Miss E——, explaining why it was necessary for him to return to India.

This statement was written at the first part of July, and it was communicated immediately to Miss E——, and very shortly afterwards to others at the house. Every one ridiculed the very idea of Mr. Tracy's return to India. Julia, however, persisted.

On the 14th of August she wrote:—

"Since last I wrote you I have met A——'s mother. She bids me to tell you that Mr. Tracy must go to India for A——, as you will soon see. A—— will not be able to do without her. But I have already told you this, and the time is rapidly approaching when you will no longer be unbelieving, for you will have proof of the truth of which I wrote to you."

The next day she wrote:—"A—— will come to England, but she will take Mr. Tracy back with her to India."

I asked her on the 14th of August how it was she could foresee things.

She said:—"We can only foresee what is given to us to see; we cannot see all that we want to see. For instance, I cannot foresee all that you are going to do. I can foresee some things that are to happen to you, and some of those things I am allowed to tell you. There are other things I am not allowed to tell you. I am not likely to mistake what I actually see."

Of her ability to see things that I did not see I had, about this time, a most startling illustration.

Mr. Tracy, notwithstanding these messages and the repeated warnings from Julia, persisted that he could not return to India, and he must make appointments to be fulfilled in the autumn in this country.

One morning Julia wrote as follows:—

"Tell Miss E—— that it is no use making any appointments for Mr. Tracy to attend that Manchester conference. He cannot be in Manchester and India at the same time, and as he will be in India he cannot be in Manchester. The appointment will have to be cancelled."

I knew nothing about any conference or meeting having been arranged at Manchester, and I asked Miss E—— whether any such meeting had been proposed.

"Yes," said she, "that is the great meeting at the Free Trade Hall in the autumn. We have just fixed up for Mr. Tracy to attend."

"Well," said I, "Julia declares that it is no use, because Mr. Tracy will not be able to attend the Manchester meeting, for he will be in India."

"Julia is wrong there," said Miss E——. "That is all nonsense."

Shortly afterwards I had another message to the effect that Mr. Tracy should not accept an invitation to address a meeting at Abergavenny. It was not a meeting-place to which he ought to go.

I wrote to Mr. Tracy, and asked him if he had been invited to speak at Abergavenny.

He said, "Yes, but that he had declined the invitation."

So it went on, Julia always insisting that Mr. Tracy must go to India, and Mr. Tracy and Miss E—— treating this as an absurdity. All Mr. Tracy's plans were made for spending the autumn and winter in this country, a series of important engagements were made, and the whole of the rest of the year was mapped out.

On the 11th of September Julia wrote:—

"I need not say anything more about Mr. Tracy's visit to India; that is settled now, and you will no longer doubt that I am making a jest when I tell you beforehand what is coming in order that you may prepare for it."

Notwithstanding this, Miss E—— persisted that it was absolutely impossible for Mr. Tracy to return to India, and Mr. Tracy refused to contemplate it as possible.

But within less than a month everything came about exactly as Julia had foretold. The ill-health of A—— necessitated Mr. Tracy's sudden return to India, and all engagements were cancelled exactly as she foretold.

I do not believe that it would be possible to find, in any of the annals of prophecy, a prediction which seemed more improbable, which was repeated so persistently and verified so completely, as this of Julia's concerning Mr. Tracy's visit to India, which is the most remarkable of any, but, although the most remarkable, it is only one of many similar intimations which I have received from her.

NEWCASTLE BYE-ELECTION.

Among these I may mention one, which is very curious, though, on account of its accuracy and its inaccuracy.

On the 18th of August Mr. John Morley called at my office before going down to the second contest at Newcastle. He spoke of the prospect before him, and said very gloomily

that he was afraid he was sure to be beaten. The majority against him at the General Election was too large for anyone to have any hope of pulling it down. He was going, he said, to fight as hard as he could, "but do not make any mistake about it," he said, "I am certain to be defeated."

I said that I knew Newcastle better than he did, and that, although Newcastle people might occasionally get drunk, they were not confirmed drunkards, and that I was quite certain he would be returned, but it would be a very hard fight, and he would get in by the skin of his teeth.

The moment he left the room I took up my pen, and asked Julia if she could see anything about the result at Newcastle. She wrote at once:—

"Yes, I can see what the result will be. Morley will be elected by a majority of about 140."

I said to her:—"140? You mean he will have a majority of 140?"

She wrote:—"No."

"How much, then?" said I.

Then she wrote:—"1,400."

I said, "You mean 1,400?"

"Yes," she wrote; "I think that will be about the proper figure."

Then I said, "May I tell Mr. Morley this?"

"Yes," she said, "you can tell Morley that he will have that majority. It will help to convince him that there is truth in the spirit world."

"But," said I, "will it do him any good?"

"No," she wrote; "he will not understand."

I at once wrote to Mr. Morley a letter, telling him that I had been told he would have a majority of 1,400, and that if the prophecy was fulfilled I would tell him who told me.

If I had had to guess myself what Morley's majority would be, I should have said about 200. At the National Liberal Club there was a sweepstake on the event, and in that home of sanguine Liberalism, the numbers chosen by the members varied from 500 majority against Morley to 750 for him.

On the night of the election, before the votes were counted up, one member, venturing greatly, plunged for a 1,000, but no person ventured to predict that there would be a majority above 1,000. Julia, however, insisted that it would be 1,400.

On the night of the poll, before the votes were counted, another control, not Julia, said that Mr. Morley was elected, and when I asked for the result, said, he could not see quite clearly the figures, but, as near as he could, they came out as follows:—

Morley	...	...	...	12,736
Ralli	...	...	...	11,299

Majority 1,437

When he gave the polls of the respective candidates, the difference did not quite correspond to the figure which he gave as Mr. Morley's majority. I pointed this out, and he corrected one of the figures.

The result was declared about nine the following day, the 26th, when the figures were as follows:—

John Morley, L.	...	...	12,983
P. Ralli, L.U.	...	...	11,244

Majority 1,739

In the evening at six o'clock, Julia wrote:—

"I am so glad about the Newcastle election. I told you that Morley would have a majority of 1,400, and you see he has 1,700 majority. He has 300 more than I said. This was due to the fact that more voted than I expected. Now

that you have proof that I am able to foresee some things, perhaps you will be less unbelieving. I will often be able to tell you things in time for you to make great use of them, but you must believe."

THE EVIDENCE.

I need not multiply instances. The evidence as to the foregoing statements is on record in the original writings, and in letter-books, most of which have already been submitted to Prof. Sedgwick and Mr. Myers, and all of which, together with the confirmatory statements of Mr. Tracy, Minerva, Miss E—, and my secretary, can be inspected by the Psychical Research Society.

WHAT JULIA SAYS ABOUT THE OTHER WORLD.

The communications which I received from Julia related for the most part to the other side. Whether they have any value or not, they can hardly be said to relate to subjects of trivial importance. Sometimes she writes what she wishes to say without waiting for my questions. For the most part she simply answers questions which I put in my own mind.

THE NATURE OF HER COMMUNICATIONS.

The great bulk of the private communications which I receive from her relate to questions of conduct, of the due discharge of duty, or to relations with other people. Julia praises, censures, directs, cautions, or encourages with the utmost frankness. On the whole, her communications are cheering and encouraging. Sometimes, however, she has been much grieved and disappointed with me, and on those occasions she expresses herself with a vehemence and an energy which is more faithful than agreeable. Julia occasionally uses the hand of another friend to convey messages, and the check supplied by the double communications is very curious and interesting. They are practically identical in spirit, and in statements of fact unknown to both the writers the agreement is notable and significant.

Julia sometimes makes mistakes, confounding thoughts with things and confidently expecting that certain events will happen which do not follow. As to time, she is often too previous. Julia's statements may or may not carry conviction to the reader as to their authenticity, but even the most intolerant will hardly deny their beauty and their spiritual truth. I quote some of them, not because of their evidential value, but as an illustration of the spirit of the communications which some ignorant polemicists declare are satanic and anti-Christian. Whatever may be the case with other controls, Julia seems to be as orthodox on your side as she used to be on this.

The following passages are extracts from letters written by her to Miss E—.

When I left you, darling, you thought I was gone from you for ever, or at least till you also passed over. But I was never so near to you as after I had, what you called, died.

A STRANGE NEW FEELING.

I found myself free from my body. It was such a strange new feeling. I was standing close to the bedside on which my body was lying; I saw everything in the room just as before I closed my eyes. I did not feel any pain 'dying'; I felt only a great calm and peace. Then I awoke, and I was standing outside my old body in the room. There was no one there at first, just myself and my old

body. At first I wondered I was so strangely well. Then I saw that I had passed over.

I waited about a little; then the door opened and Mrs. H. came in. She was very sad; she addressed my poor body as if it was myself. I was standing looking at her, but all her thoughts were upon the poor old body I had left behind. I did not try to speak at first; I waited to see what would happen.

Then I felt as though a great warm flood of light had come into the room, and I saw an angel. She, for she seemed to be a female, came to me and said,—

"I am sent to teach you the laws of the new life."

And as I looked, she gently touched me and said,—

"We must go."

Then I left the room and my poor old body, and passed over. It was so strange; the streets were full of spirits. I could see them as we passed; they seemed to be just like ourselves. My angel had wings; they were very beautiful. She was all robed in white.

We went at first through the streets, then we went through the air, till we came to the place where we met friends who had passed on before.

REUNION AND SEPARATION.

There were Mr. M—, and Mr. M—, and Ethel A—, and many others. They told me much about the spirit world. They said I must learn its laws, and endeavour to be as useful as I could. The angel who remained with me all the time helped me to explain.

The spirit friends had their life much as it was here; they lived and loved, and if they had not to work for their daily bread, they had still plenty to do.

Then I began to be sad about you, and I wanted to go back; the angel took me swiftly through the air to where I came from. When I entered the death chamber there lay my body. It was no longer of interest to me, but I was so grieved to see how you were all weeping over my worn-out clothes. I wished to speak to you. I saw you, darling, all wet with tears, and I was so sad I could not cheer you. I very much wanted to speak and tell you how near I was to you, but I could not make you hear. I tried, but you took no notice. I said to the angel,—

"Will it be always thus?"

She said,—"Wait; the time will come when you will speak with her. But at present she cannot hear, neither can she understand."

I was then called away. I found myself in a great expanse of landscape where I had never been before. I was alone; that is, I saw no one. But you are never really alone. We are always living in the presence of God. But I saw no one. Then, I heard a voice. I did not see from whence it came, or who spoke. I only heard the words, "*Julia, He who saved thee would fain speak with thee.*" I listened, but no words other than these were spoken.

Then I said, "Who is it that speaks?" And, behold, a flaming fire—really like fire though in human shape. I was afraid. Then He spoke and said, "Be not afraid. It is I, who am appointed to teach thee the secret things of God." Then I saw that the brightness as of fire was only the brightness that comes from the radiant love of the Immortals.

"BEHOLD YOUR SAVIOUR."

Then the flame-bright One said to me, "*Julia, behold your Saviour!*" and when I looked, I saw Him. He was sitting on a seat close to me, and He said, "Beloved, in my Father's House are many mansions; here am I whom you have loved so long. I have prepared a place for you."

And I said, "Where, oh, my Lord?" He smiled, and in the brightness of that smile I saw the whole landscape change as the Alps change in the sunset, which I saw so often from the windows of my hotel at Lucerne. Then I saw that I was not alone, but all around and above were fair and loving forms, some of those whom I had known, others of whom I had heard, while some were strange. But all were friends, and the air was full of love. And in the midst of all was He, my Lord and Saviour. He was as a Man among men. He was full of the wonderful sweet mildness which you are acquainted with in some of the pictures that have been painted by the Italian Fra Angelica. He had an admirable look of warm affection, which was as the very breath of life to my soul. He is with us always. This is Heaven—to be with Him. You cannot understand how the consciousness of His presence makes the atmosphere of this world so different from that with you. There are many things I wish I could write to you, but I cannot, nor could you understand them. I can only tell you that He is more than we ever have imagined. He is the Source and Giver of all good gifts. All that we know of what is good, and sweet, and pure, and noble, and lovable are but faint reflections of the immensity of the glory that is His. And He loves us with such tender love! Oh, E—, E—, you and I used to love each other with what seemed to us sometimes too deep and intense a love, but that at its very best was but the pale reflection of the love with which He loves us, which is marvellously and wonderfully great beyond all power of mind to describe. His name is Love; it is what He is—Love, Love, Love!

I cannot tell you everything; you could not understand it. But I am in a state of bliss such as we never imagined when on earth. I am with my friends who went before.

THE NEW RAIMENT OF YOUTH.

No one seems to be old. We are young, with what seems to be immortal youth. We can, when we please, assume the old bodies or their spiritual counterparts as we can assume our old clothes for purposes of identification, but our spiritual bodies here are young and beautiful. There is a semblance between what we are and what we were. We might recognise the new by its likeness to the old, but it is very different. The disembodied soul soon assumes the new raiment of youth, from which all decay has been removed.

THE LIFE BEYOND.

I find it so difficult to explain how we live, and how we spend our time. We never weary, and do not need to sleep as we did on earth; neither do we need to eat or drink; these things were necessary for the material body; here we do not need them. I think we can best teach you what we experience by asking you to remember those moments of exaltation when, in the light of the setting or rising sun, you look out, happy and content, upon the landscape upon which the sun's rays have shed their magical beauty. There is peace; there is life; there is beauty; above all, there is love. Beauty everywhere, joy and love. Love, love is the secret of Heaven. God is love, and when you are lost in love you are found in God.

You ask me what we feel about the sin and sorrow of the world. We reply that we see it, and seek to remove it. But it does not oppress us as it used to do, for we see the other side. We cannot doubt the love of God. We live in it. It is the greatest, the only real thing. The sins and sorrows of the earth-life are but as shadows that will flee away. But they are not merely on the earth plane; there is sin and there is sorrow on this side. Hell is on this

side as well as Heaven. But it is the joy of Heaven to be always emptying Hell.

We are learning always to save by love; how to redeem by sacrifice. We must make sacrifices, otherwise there is no salvation. What else is the secret of Christ?

THE SOUL THE SAME.

I asked her whether the new life surprised her. She replied, Yes, I was not prepared for such oneness in the life on both sides.

When the soul leaves the body it remains exactly the same as when it was in the body; the soul which is the only real self, and which uses the mind and the body as its instruments, no longer has the use or the need of the body. But it retains the mind, the knowledge, the experience, the habits of thought, the inclinations; they remain exactly as they were. Only it often happens that the gradual decay of the fleshly envelope to some extent obscures and impairs the real self which is liberated by death. The most extraordinary thing which came to my knowledge when I passed over was the difference between the apparent man and the real self.

HOW WE ARE JUDGED.

It gave quite a new meaning to the warning, "Judge not," for the real self is built up even more by the use it makes of the mind than by the use it makes of the body. There are here men who seemed to be vile and filthy to their fellows, who are far, far, far superior, even in purity and holiness, to men who in life kept an outward veneer of apparent goodness while the mind rioted in all wantonness. It is the mind that makes character. It is the mind that is far more active, more potent than the body, which is but a poor instrument at best. Hence the thoughts and intents of the heart, the imaginations of the mind, these are the things by which we are judged; for it is they which make up and create as it were the real character of the inner self, which becomes visible after the leaving of the body.

THE POWER OF THOUGHT.

Thought has much greater reality than you imagine. The day-dreamer is not so idle as you imagine. The influence of his idealising speculation may not make him work, but it may be felt imperceptibly by more practical minds. And so, in like manner, the man who in his innermost heart gives himself up to evil and unclean thoughts may be generating forces, the evil influences of which stir the passions and ruin the lives it may be of his own children, who possibly never knew that their father had ever had a thought of sin.

THE THOUGHTS AND INTENTS OF THE HEART.

Hence on this side things seem so topsy-turvy. The first are last, the last first. I see convicts and murderers and adulterers, who worked their wickedness out in the material sphere, standing far higher in the scale of purity and of holiness than some who never committed a crime, but whose minds, as it were, were the factory and breeding-ground of thoughts which are the seed of crimes in others. I do not mean by this that it is better to do crimes than to think them. Only that the doing is not always to be taken as proof of wicked-heartedness. The sins of impulse, the crimes perpetrated in a gust of passion—these harm the soul less and do less harm than the long-indulged thoughts of evil which come at last to poison the whole soul.

When the body is cast off the real state of the case is visible. Then it is for the first time that we are seen as we

really are or rather have been thinking. The revelation is startling, and even now I am but dimly beginning to be accustomed to it.

THE NOTHINGNESS OF THINGS.

Then there is another thing that surprised me not a little, and that was or is the discovery of the nothingness of things. I mean by that the entire nothingness of most things which seemed to one on earth the most important of things. For instance, money, rank, worth, merit, station, and all the things we most prize when on earth, are simply nothing. They don't exist any more than the mist of yesterday or the weather of last year. They were no doubt influential for a time, but they do not last; they pass as the cloud passes, and are not visible any more.

AN APPEAL FOR HELP.

I want to ask you if you can help me at all in a matter in which I am much interested. I have long wanted to establish a place where those who have passed over could communicate with the loved ones behind. At present the world is full of spirits longing to speak to those from whom they have been parted, just as I longed to speak to you, but without finding a hand to enable them to write. It is a strange spectacle. On your side, souls full of anguish for bereavement; on this side, souls full of sadness because they cannot communicate with those whom they love. What can be done to bring these sombre, sorrow-laden persons together? To do so requires something which we cannot supply. You must help. But how? It is not impossible. And when it is done death will have lost its sting and the grave its victory. The apostle thought this was done. But the grave has not been so easily defeated, and death keeps his sting. Who can console us for the loss of our beloved? Only those who can show us they are not lost, but are with us more than ever. Do you not think I have been much more with E— since I put off my flesh than I used to be? Why, I dwell with her in a way that before was quite impossible. I was never more with her than I have been since I came to this side. But she would not have known it, nor would you have heard from me at all but for the accident of your meeting.

WANTED, A BUREAU OF COMMUNICATION.

What is wanted is a bureau of communication between the two sides. Could you not establish some such sort of office with a trustworthy medium or mediums? If only it were to enable the sorrowing on the earth to know, if only for once, that their so-called dead live nearer them than ever before, it would help to dry many a tear and soothe many a sorrow. I think you could count upon the eager co-operation of all on this side.

We on this side are full of joy at the hope of this coming to pass. Imagine how grieved we must be to see so many whom we love, sorrowing without hope, when those for whom they sorrow are trying every means in vain to make them conscious of their presence. And many also are racked with agony, imagining that their loved ones are lost in hell, when in reality they have been found in the all-embracing arms of the love of God. E— dear, do talk of this with Minerva, and see what can be done. It is the most important thing there is to do. For it brings with it the trump of the Archangel, when those that were in their graves shall awake and walk forth once more among men.

A SPIRITUAL REVIVAL.

I was at first astonished to learn how much importance the spirits attach to the communications which they are

allowed to have with those on earth. I can, of course, easily understand, because I feel it myself—the craving there is to speak to those whom you loved and whom you love; but it is much more than this. What they tell me on all sides, and especially my dear guides, is that the time is come when there is to be a great spiritual awakening among the nations, and that the agency which is to bring this about is the sudden and conclusive demonstration, in every individual case which seeks for it, of the reality of the spirit, of the permanence of the soul, and the immanence of the Divine.

I said: "But how can I help?"

My hand wrote: "You are a good writing medium. If you would allow your hand to be used by the spirit of any on this side whose relatives or friends wished to hear from them, you could depend almost confidently upon the spirit using your hand. At any rate, I could always explain why they could not use your hand."

WHAT IS THE BLISS OF HEAVEN?

On another occasion I asked her, "What is it, for instance, which makes heaven so much better than earth?"

My hand wrote: "There are degrees in heaven. And the lowest heaven is higher than the most wonderful vision of its bliss that you ever had. There is nothing to which you can compare our constantly loving state in this world except the supreme beatitude of the lover who is perfectly satisfied with and perfectly enraptured with the one whom he loves. For the whole difference between this side and your side consists in this—without entering now into the question of body and matter—that we live in love, which is God, and you too often live in the misery which is the natural, necessary result of the absence of God, who is love.

THE SECRET OF WORLD-SAVING.

There is much love on earth. Were it not so it would be hell. There is the love of the mother for her children, of brother and sister, of young man and maiden, of husband and wife, of friends, whether men or women, or whether the friendship is between those of the same sex. All these forms of love are the rays of heaven in earth. They are none of them complete. They are the sparkling light from the diamond facets, the totality of which is God. The meanest man or woman who loves is, so far as they love, inspired by the Divine. The whole secret of the saving of the world lies in that—you must have more love—more love—more love.

LOVE IS SELF-SACRIFICE.

You may say that there is a love which is selfish and a love which is evil. It is true, but that is because the love is imperfect. It is not love when it leads to selfishness. The love which leads a mother to engross herself with her own children and neglect all her duties to other people is not wrong itself. It is only because she has not enough love for others that her love for her children makes her selfish. The great need wherever love seems to make people selfish is not less love to those whom they do love, but more love for the others who are neglected. You never love anyone too much. It is only that we don't love others enough also. Perfect love all round is the Divine ideal, and when love fails at any point, then evil is in danger of coming in. But even a guilty love, so far as it takes you out of yourself, and makes you toil, and pray, and live, and perhaps die for the man or woman whom you should never have loved, brings you nearer heaven than selfish, loveless marriage. I do not say this as against marriage. I know you think that this is dangerous doctrine.

All true doctrine is dangerous. But is not less true for its danger. There is no doubt that much so-called love is very selfish, and is not love at all. The love, for instance, which leads a man to ruin a woman, and desert her when he has gratified a temporary passion, is not love. It is not easy to distinguish it from the deadliest hate. It is self-indulgence in its worst shape. Now, all love is of the nature of self-sacrifice. There are many things also to be borne in mind. We have all not merely to think what is the result to ourselves, but also to other persons, some of whom may not yet be born. To love, therefore, anyone really, truly, means that we are putting ourselves in his place, loving him as ourselves, that we desire for him the best, and give up ourselves and our own pleasure in order to secure it for him. This is true love, and wherever you find it you find a spark of God. That is why mothers are so much nearer God than anyone else. They love more—that is, they are more like God; it is they who keep the earth from becoming a vast hell.

GOD IS LOVE.

Now, my darling, hold fast to this central doctrine: Love is God, God is love. The more you love, the more you are like God. It is only when we deeply, truly love, we find our true selves, or that we see the Divine in the person loved. O E—, E—! if I could come back and speak in the ears of the children of men, I think I should wish to say nothing but this—love; love is the fulfilling of the law, love is the seeing of the face of God. Love is God, God is love. If you wish to be with God—love. If you wish to be in heaven—love. For heaven differs chiefly from earth and from hell in that in heaven all love up to the full measure of their being, and all growth in grace is growth in love. Love! love! love! That is the first word and the last word. There is none beside that, for God, who is love, is all in all, the Alpha and the Omega, the first and the last, world without end. Oh, my darling E—, this is indeed a true word. It is the word which the world needs, it is the word which became flesh and dwelt amongst men—Love, love, love!

JULIA'S REPLY TO MRS. BESANT.

One of the latest communications written by my hand came to me on the 18th June. As it was written, according to the writer expressly in order that it might appear in *BORDERLAND*, I cannot better bring this fragmentary account of my experiences to a close than by reproducing it just as it was written. Julia began as follows:—

What I want to do is to write what I want you to say in your article in *BORDERLAND* about automatic writing. I shall write what I think is most important. I am over the border, but I am in constant communication with you on the earth side. To me this has been a means of great blessing. I cannot conceive how Mrs. Besant can consider that such communications can possibly retard growth. Growth depends upon love and service; and you maim the area of both when you put a wall of iron between the spheres. The conception of earth as a geographical place is very material. You think too much in matter. You cannot realise that to me and to all on this side you are spirit-fogged in a little body limited and conditioned by that fog, but the real self is spirit, not flesh-fog, and life is ministry and sacrifice and service and love. As, therefore, this means of communication enables me to minister to and serve, those whom I loved, who are often sorely pressed and troubled—you can see how absurd is the doctrine that it is a hindrance to development.

THE LESSON OF THE INCARNATION.

The question arises at once, Was Jesus wrong? Did His incarnation impair or harm His Divine Nature. If not, then remember His own example. As He saved us, we also must save others, walking so far as we can in our Lord's steps. You are able to bear witness to the fact whether or not for the eleven months during which I have communicated with you I have ever sought anything but your welfare and the welfare of your friends. Would it have been good for you to have been without my friendship? I have been ever near to you, and have more than once been able to tell you of what was to come, to explain what seemed mysterious, and generally to help and encourage you in all your work. What is there in this to harm one? I am surprised that Mrs. Besant should be so matter-mannered as to imagine the earth sphere is a geographical and not a spiritual limitation. No one is on the earth sphere who lives in the spirit of the Lord. The place is immaterial; the spirit is everything.

THE WAIL OF THE BEREAVED.

Now, there are millions of good souls here whose love for those whom they left on earth is vast and consuming. There are mothers who have been taken from their children, there are women who have lost their lovers and their husbands; there are numberless men who love and have lost their only joy in life when a gulf was made between them and those whom they loved. Oh, my dear friend, don't talk such nonsense! What is the use of saying they ought to find all consolation in the love of God? How is God revealed to men? He is revealed to them only when they love; there is no God where there is no love. Do you think that we on this side, because we live more visibly in the presence of God, and are more consciously in the light of the love of our Lord, therefore love less those whom we loved on earth? I tell you, nay. It is quite the opposite. We love them more and more and more continually as we grow in grace and in the knowledge of the Lord. But how is it that we find ourselves thus cut off by a barrier from those whom we love? Partly, no doubt, by our own fault. But, also, largely by yours.

THE BARRIER TO BE BROKEN DOWN.

You have had teaching as to the communion of saints; you say and sing all manner of things as to the saints above and below being one army of the living God, but when any one of us on the other side tries to make any practical effort to enable you to realise the oneness, and to make you feel that you are encompassed about by so great a cloud of witnesses, then there is an outcry. It is against the will of God. It is tampering with demons. It is conjuring up evil spirits. Oh, my friend, my friend, be not deceived by these specious outcries! Am I a demon? Am I a familiar spirit? Am I doing what is contrary to the will of God when I constantly, constantly try to inspire you with more faith in Him, more love for Him and all His creatures, and, in short, try to bring you nearer and closer to God? You know I do all this. It is my joy and the law of my being. I should go on doing it even if you were to refuse to let me use your hand. I am more privileged than most, because I can consciously interpret my action to you. But I am only doing consciously to you what is being done to others who are more or less unconscious of the influences they are subject to.

A BLESSING FROM ON HIGH.

Take my darling E—, for instance. I never write to her now with your hand, because I can, and do, con-

stantly communicate with her direct. I do not visualise myself before her eyes; but she knows I am with her constantly, and almost most with her when she is most troubled. But if you had not happened to be at F—, as you would say, E— would only have had a vague semi-consciousness, hardly daring to call itself a hope, that I was with her. Now she knows. And you can ask her whether the knowledge is not to her as a great blessing from on high.

Oh, my friend, my friend, you do not know the volume of refreshing water that will rush forth if you strike this rock, and save this people from perishing in the arid wilderness of unbelief. I am not now speaking about religion. I am speaking about love. There is love in this world like the water in the sea. Its waves are welling and sobbing on the shore of human life; but you cannot hear, you do not understand. Why not try to flood your world with this heavenly love? Is it not worth while doing? If not, what is worth doing?

I am not going to say much more at present about the Bureau of Communication. You must get that established. It will come out of BORDERLAND. I will enter into details another time.

THE DANGERS.

I want to say one word now about the danger of the communication about which you hear so much. I have not much to say. That there is love on this side is true. The Devil and his angels are no mere metaphysical abstractions. There are evil ones, false ones, frivolous ones on this side, as there are on yours. You can never enlarge the scope and range of existence without at the same time enlarging the area of possible temptation and probable loss and peril. But the whole question is one of balance. And what I want to ask is this, Do you or anyone else in this world ever cut off your communications with your children when they have gone into the larger life of a city, because they may bring you into the vortex of a city's temptations and the risk of evil and danger? You laugh at the suggestion. Why not laugh equally when those whom you love have passed on, not to New York, or Chicago, or London, but into the presence of God?

I do not ask that you should open a door into your souls through which all who feel disposed on this side should enter in to possess it. You can, if you like, either on this side or on that, enter into companionship with the good or the bad. And I daresay that it is as true, on this side as on that, there is a possibility of making acquaintances who may be difficult to shake off. But so it is in London. You did not shrink from coming up to London from the country because in London there are many thousands of thieves, drunkards, swindlers, and men of evil and vicious life.

THE RISK: NOTHING TO LOVE.

You say you came up to London to do your work and that it was therefore necessary to run the risk. Yes, and so it is necessary to run the risks of communicating with the wider field of spiritual existence. You say why? Oh, my friend, why? Is it necessary to ask that question? If so, then you have never loved, or known the craving passion to help the loved ones. I rest the case on love. I will not argue it now upon what you believe and know, of the importance of realising the segmentary nature of earth life. I base it on the wide and universal want of the human heart not to have its consciousness of the presence and existence of the beloved suddenly severed by death—what you call death—which is really the entrance into life. It is necessary to risk

the danger of evil spirits for the sake of keeping in conscious touch with the loved who have gone before.

And, believe me, the danger is monstrously exaggerated. It springs almost entirely from the false and foolish notions which have prevailed. If only you grasp the idea of the continuity of existence; if only you remember that, though the conditions of existence are altered, the life itself remains the same, you will no more have to face so many evils as those which come from believing that when we speak to you you are confronted by a kind of spiritual earthquake—a rushing into your life of something altogether supernatural. There is no such thing as supernatural. All is natural, and our Lord is the Lord of all.

PRACTICAL COUNSELS.

Do not seek to communicate rashly with all and sundry. Seek your loved ones, and, having found them, do not communicate with any others except after consultation with them. Never abandon your own personal responsibility, and always keep your will and judgment unimpaired. It is quite as bad for you to be as a corpse in the hands of a controlling spirit on this side as it is to surrender your will and judgment and individuality absolutely to the control of any spirit still embodied on your side. Consult us and we can help you. But keep always the helm in your own control.

HOW SHE USES MY HAND.

Now about the mode of communicating. I think that there are very many who will not be able to communicate by automatic writing. The agency by which automatic writing is done is very simple. I do not put my hand on your fingers, and guide your pen. That is not the way in which things are done. I simply use your brain as a telephonic receiver. My thought impresses itself upon your brain—the unconscious brain; you hitch your hand on, and it writes what I transmit or what others transmit. I told you living people still on earth can also use your brain in that fashion, and you have found it true. The thought of another mind can graft itself upon your brain directly without the use of the ordinary sense organs. And when once the idea is in the brain, the hand is set in motion in the ordinary way.

MY DEFECTS AS A PEN.

If you were passive enough you could get writing in any language the spirit communicating cared to use. But you are not passive enough. Your receptivity is very great, but your own consciousness is so strong that it is always in danger of obtruding itself, and interfering with our message. It will finish sometimes what we began, and in a different sense. This eager sympathetic interpretativeness, if I may say so, is a help often, and a hindrance sometimes.

The practice of automatic writing, so far as I have seen or heard, does no harm. It neither wearies nor enfeebles. It is a natural exercise of a natural faculty, and if you do sometimes suffer, so your eyes sometimes ache from seeing. But that is no reason for keeping the eyelids closed.

When you find it wearies you, stop. When, if ever, you find you are less fit for doing your duty in the world by practising it, stop. We want to help, and not to hinder. We may be too zealous, and injure when we really only seek to help. You must do your part, watch the danger-signals, and act resolutely. Always put duty first, and you will not go far wrong.—JULIA.

TESTIMONY OF EDINA.

I have given space and prominence to the story of how I began automatic writing, not because of the superior

value of the communications made to me, but because I can absolutely guarantee that the facts occurred exactly as I have set them down, with the exception, of course, of the alterations purposely made to conceal identity. But a far more remarkable series of communications from the evidential point of view are those which have been made through the deaf and dumb daughter of a legal gentleman in Edinburgh, whose communications headed "Spirit Identity" have for some months past been familiar to readers of *Light* and the *Two Worlds*. They were written anonymously under the *nom de plume* of "Edina." In the *Two Worlds*, of June 30th, 1893, "Edina" brings to a close an account of a series of communications from officers, many of whom were killed in Afghanistan, which constitute evidence which, for its cumulative evidence and the unimpeachable character of the medium through whom was obtained, holds a high if not the highest place in the annals of the attempt to establish the continued existence of personality after death.

EVIDENCE OF SPIRIT IDENTITY.

"Edina's" daughter, who is also an extremely gifted natural clairvoyant, wrote out descriptions of officer after officer, naming them correctly, and giving particulars of their career and their death, which neither she nor anyone present knew anything about. The accuracy of the information so imparted was subsequently verified by much painstaking research, and new portraits were picked out from among many others by the medium who had seen them clairvoyantly at the moment of writing their messages.

I cannot conclude this military series without saying that of the hundreds of messages we have received from the "other side" none can compare with them for coherency, variety of handwriting, and scrupulous accuracy in statement of facts, dates, and details. True, these messages all relate to past events, and many of us would like to know the present vocation or state of the communicators. This, however, for some inscrutable reason is "not given," and we must therefore be content with this modicum of knowledge, that they are very "much alive," with the same natures, proclivities, and characteristics they possessed when in earth life.

THE CONTROL.

The same article of June 30, gives the following information as to the intelligence which is alleged to control Edina's daughter.

My daughter's spirit guardian, who designates himself to us as Professor Sandringham, has been associated with her mediumship since it began in the spring of 1890. This person when in earth life was a physician, and according to his statements to us was born in Kendal, Westmoreland. He informs us he practised medicine both here and in Germany, and from what I can gather, must have been about forty-five years of age when he passed on. In a lengthy communication made by him about two years ago to a medical gentleman in this city on the subject of the use and abuse of hypnotics, he stated that "Sandringham" was not his real name when in earth life. His reasons for not disclosing this are unknown to us, but I conceive one of them to be his having only within a comparatively recent period passed over. Whatever these reasons may be, I can only say he has proved himself to be a very "real person" indeed—a veritable guide, counsellor, and friend to us all. His intercourse with the medium is frequent; his messages written automatically by her hand extend to many hundreds of pages, and in all these the script is invariably the same. During the past three years the medium has seen and conversed with him almost daily, and her powers are entirely under his direction and supervision. We have obtained a spirit photograph of him through the agency of Mr. Duguid, of Glasgow; and in short, "my professor," as our daughter calls him, is to us a very familiar personage, albeit he is now "behind the veil."

VIII.—AUTO-TELEPATHIC WRITING.

SOME SUGGESTED SCIENTIFIC SOLUTIONS.

IN *The Review of Reviews* for April I published an article entitled, "On the Eve of the Fourth Dimension," in which I described at some length the success with which I had been able to receive communications from friends at distances of many miles by the means of automatic handwriting. In the introduction to that article I say I can prove that a friend in Edinburgh can use my hand when I am in London to write particulars and details of events occurring in Edinburgh, or of states of mind or feeling, without the intervention of any kind of mechanical intermediary; then we get a glimpse of that light of which we can give no explanation, nor can form any theory, unless we seek it outside the laws governing three-dimensional space.

HOW IT BEGAN.

This report of automatic telepathy is the substance of a paper which I have submitted to the Psychical Research Society for their investigation, and upon which they will no doubt report in due time. I do not claim for the human telephone—if I may so describe my automatic handwriting—anything approaching to the mechanical accuracy of the telephone as we have it now in operation; but the subject is so new, the laws governing the operations of the human telephone are so little investigated, that it would be unreasonable to expect greater progress than has already been made.

The fact that this method of communication is possible was one of the many useful hints which came true in the course of communications automatically written by Julia.

One day in August, Julia suddenly wrote, "Why do you think that it is strange that I can write with your hand? Any one can write with your hand." I asked what she meant, and she answered, "Any of your friends." "On this earth?" I asked incredulously. She wrote, "Try it." "Need they know about it?" "No." "Then," I said, "there will be an end of all secrets in the world." She wrote, "No; mind is in contact with mind all over the world. Any one to whom you can speak if you were within range of the physical senses you could speak to mentally wherever he is, because the mind is not trammelled by the limitations of matter." She explained that the real self, the Ego, had both mind and body as its instruments, by which it could communicate with the outside world. Both were instruments, either could be used, but each was not always informed of the use which had been made of the other. That is to say, it was perfectly possible for the Ego to use your mind to direct my hand without finding it necessary to inform your physical consciousness that any such communication had taken place. But the mind would no more communicate a secret which the Ego did not wish to be known, than the tongue would be guilty of such an indiscretion, for tongue and mind are alike the servants of the real self.

This seems to be the case, but many times the real Ego communicates information which the bodily self objects to convey. Of this, however, the student will find a good deal in the article on "Thought." The power is not confined to myself. I know at least ten other automatic writers who receive messages from living friends in this fashion.

PROFESSOR GRAHAM BELL'S EXPLANATION.

My account of automatic communication from the living appeared in *The Review of Reviews* of April, 1893. In

June of the same year *McClure's Magazine* published an interesting interview with Professor Graham Bell of telephone fame, in which he gave a scientific explanation of the way in which such mental telephony without wires was accomplished. The article is entitled, "On the Edge of the Future." Professor Bell, according to the writer of the article, asked what is to prevent some one from discovering a way of thinking from a distance by electricity.

"After all," he says, "what would there be in such a system more mysterious than in the processes of the mind reader? You substitute a wire and batteries for a strange-eyed man in a dress suit, that is all."

Everyone knows, who knows anything about the subject, that an electric current passing inside of a coil of wire induces an electric current in that wire. Now, if the human brain be taken as a battery, then currents are constantly passing from it to various parts of the body, and the head may be considered in a state of constant electrical excitement, the intensity varying with the character of the thought-processes. Now, suppose a coil of wire properly prepared in the shape of a helmet, and fitted about the head of one person, with wires attached and connected with a helmet similarly fitted upon the head of another person at any convenient distance. Every electric current in the one human battery must induce a current in the coil around the head, which current must be transmitted to the other coil. This other coil must then, by the reversed process, induce a current in the brain within helmet No. 2, and that person must receive some cerebral sensation. This cerebral sensation might be a thought, and probably would be, if it turns out to be true that brain force is identical with electricity. In that case, the thought of the one person would have produced a thought in the other person, and there is, if we go as far as this, every reason to believe that it would be the same thought. Thus the problem of thinking at a distance by electricity would be solved.

Professor Bell has actually had two helmets, such as those described, constructed, and has begun a series of experiments in his laboratory. Thus far, the results have been for the most part negative, but not so much so as to prevent him hoping that more perfect appliances may lead to something more conclusive. The thought in one brain has produced a sensation in the other, through the two helmets, but what the relation was between the thought and the sensation could not be determined.

Professor Bell has conceived of a method of making the deaf hear, which is certainly startling. He proposes to do away with ears entirely, and produce the sensations of hearing by direct communication with the brain, through the bones of the head. As a matter of fact, the brains of deaf people are usually in a perfectly healthy condition, and the only thing which prevents them from hearing is some defect in communication with the vibrating air. If their brains could be excited artificially in the same way that the brains of ordinary persons are excited by vibrations communicated through the various chambers and passages of the ear, then the deaf would hear in the same way that other persons do.

It is, of course, a fact, that hearing in every instance is merely an illusion of the senses, a sort of tickling of the brain. This tickling of the brain is ordinarily accomplished by the nerve force passing from the third chamber of the ear to the brain itself. If this nerve force is nothing more

or less than ordinary electricity, and if science can train electricity to tickle the brain artificially in the same way and at the same points that the nerves from the ear usually do, then the ordinary sensations of hearing must result, whether the person has ears or not. The problem here is to discover the proper way of tickling the brain.

Suppose the current from a long-distance telephone to be turned through the head of the deaf mute, a sponge connected with either pole being placed in each ear. Then let some one talk into the telephone in the ordinary way, the infinite variations in the current produced by the voice vibrations being passed into the brain directly. Is it not conceivable that such a variety of brain sensations or tones might then be caused in the head of the deaf mute as to make it possible to establish a system of sound signals, so to speak, which would be the equivalent of ordinary language? Indeed, is it not possible that the deaf mute might actually hear spoken words? Finally I said to Professor Bell:—

"But on this principle of brain tickling, what is to prevent a blind man from seeing by electricity?"

"I do not know that there is anything to prevent it."

TESLA'S EVIDENCE.

As if this were not enough, we have Tesla, the well-known electrician, lecturing at St. Louis on the possible utilisation of etheric waves for the transmission of thought. A correspondent of *Light*, June 24th, signing himself "Titus," writes as follows:—

M. Tesla said: "My experiments have been almost entirely confined to alternating currents of high potential. An alternating current is a current changed periodically in direction, and the word potential expresses the force and energy with which these currents are made to pass. In this particular case the force is very great. The fact that a current vibrates back and forth rapidly in this way tends to set up or create waves in the ether."

This setting up of etheric waves is, I think, not unknown to occultists. He continues: "There is a familiar phenomenon of sound termed resonance, by which a vibrating tuning fork will set into vibration another of the same pitch placed anywhere within reasonable distance. Now, if I set up these etheric vibrations that I speak of to a certain pitch, and my wire is within reach of these vibrations (not necessarily metallically connected), it will respond, provided its pitch corresponds with that of the etheric vibration. In this way I obtain energy in another conductor without any metallic connection whatever."

Who knows? Just in the same way the brain itself may be capable of setting up vibrations in the ether and consequently able to affect another brain of corresponding "pitch," so to speak, a considerable distance intervening.

Then Tesla made the startling announcement "that it can be quite safely concluded from present experimental evidence that an attempt to transmit intelligible sounds through the earth from here (St. Louis) to the European continent without any cable would succeed beyond a doubt."

But Tesla goes even further than this. "It now does not seem improbable that when by the power of thought an image is evoked, a distinct reflex action, no matter how weak, is exerted upon certain ends of the visual nerves and, therefore, upon the retina. Will it ever be within human power to analyse the condition of the retina when disturbed by thought (or reflex action), by the help of some optical or other means of sensitiveness, that a clear idea of its state may be gained at any time? If this were possible then the problem of reading one's thoughts with precision, like the characters in an open book, might be much easier than many scientific problems."

SIGNIFICANCE OF AUTO-TELEPATHY.

The significance of the discovery that thought can be thus transmitted without wires, apparently by the direct

action of the mind of man, is incalculable; for, if true, it implies the existence within man of a marvellous spiritual self, of whose presence he is for the most part unconscious, but which possesses all the powers hitherto attributed by Biblical spiritualists to angels, and by latter-day spiritualists to the spirits of the dead. The conscious ego is but a child compared with its sleeping partner. It will be interesting, but not without precedent, if this attempt to discover the spiritual and divine outside of man and matter were to result by a kind of reaction in establishing the divine and spiritual as an essential part of the human soul. It gives quite a new significance to the familiar saying: "The Kingdom of God is within you."

Tennyson often speculated deeply upon these great problems. Miss Agnes Weld, his niece, in the *Contemporary Review*, reported the poet's observation on the question of the divinity of life. It will be seen that he also believed in the existence of the double.

Tennyson said:—

I firmly believe that if God were to withdraw Himself from the world around us, and from within us, but for one instant, every atom of creation, both animate and inanimate, would come utterly to naught, for in Him alone do all beings and things exist. He can and does answer every earnest prayer, as I know from my own experience. E— says there is something higher than God. If there be, then it must be God. Whatever is the highest of all must be the Deity, call it by what name you will. Wherever life is, there God is, specially in the life of man. We are all sons of God, but One alone is worthy to be called the Son of Man, the representative of the whole of humanity. That, to my mind, is the diviner title of the two, for none dare apply to himself this title save Christ, who is the representative of the whole human race.

I believe that beside our material body we possess an immaterial body, something like what the ancient Egyptians called the *Ka*. I do not care to make distinctions between the soul and the spirit, as men did in days of old, though perhaps the spirit is the best word to use of our higher nature, that nature which I believe in Christ to have been truly divine, the very presence of the Father, the one only God, dwelling in the perfect man.

We shall have much to learn in a future world, and I think we shall all be children to begin with when we get to heaven, whatever our age when we die, and shall grow on there from childhood to the prime of life, at which we shall remain for ever. My idea of heaven is to be engaged in perpetual ministry to souls in this and other worlds.

Then again he says:—

Matter, time, and space are all illusions, but above and beyond them all is God, who is no illusion. Time has no absolute existence, and we can as little conceive of space being finite as of its being infinite. We can really understand the existence of spirit much better than that of matter, which is to me far more incomprehensible than space. We see nothing as it really is, not even our fellow-creatures.

In drawing up this brief statement of some of my experiences in automatic writing, I have been obliged to suppress anything that might give annoyance to the living. If anonymity is to be preserved—and it is difficult enough to get permission, in most cases, to publish cases even when names are suppressed—it is necessary to remove any clue to identity. Therefore, while I have intimated my readiness to communicate privately the names of persons and of places to the Psychical Research Society, I have, in narrating my experiences in automatic writing, altered names, places, sexes, but have preserved in other things historical exactitude.

IX.—THE PHENOMENA OF SPIRITUALISM.

HOW THEY SHOULD BE INVESTIGATED.

PROFESSOR HUXLEY'S EXPERIENCES.

PROFESSOR HUXLEY is one of the most eminent of modern men of science, and he has taken the lead among those who actively oppose, expose, and denounce the supernatural claims of all religions, orthodox or heterodox. Those who are familiar with his controversial writings do not need to be told that no man in our time has wielded a more brilliant pen, or wielded it more incisively against what is commonly called the miraculous, whether it is in the Gospel or elsewhere. But Professor Huxley, although he has never found anything to convince him in spiritualism, was too much a man of science to pass it by without inquiry. That his inquiries were fruitless is of less importance than that he deemed it his duty to make them. He did so in obedience to the rule of life which he had deliberately adopted, and which, as I have explained in my introductory chapter, is accepted as the principle on which BORDEHLAND is conducted.

Professor Huxley, however, has not only furnished all inquirers with the justification of his example, he has also been so good as to lay down the conditions upon which in testing spiritualism he deems it indispensable to insist. He did so in an article which he contributed to the *Pall Mall Gazette* in the last year of my editorship. His paper appeared January 1st, 1889, and it was prompted by a statement in a Chicago newspaper that he was disposed to judge spiritualism more or less favourably. This he denied. He said the mediums whom he had met were utter impostors, and, with one exception, not even clever in their shameful trade. His first spiritualistic experiences began in 1854, and they do not seem to have been fortunate, to say the least. The only result seems to be that Professor Huxley learned how to produce raps by cracking the second toe on each foot.

HOW TO CHECK FRAUDULENT SPIRIT-RAPPING.

Professor Huxley, in explaining how he "called spirits from the vasty deep" by the simple process of rapping his toe-joints, points out that the only way in which this fraud can be detected is to hold the medium's feet. I quote the passage in full.

"My delicate Ariels reside in the second toe of each foot. The method of evocation is simplicity itself. I have merely to bend the toe and then suddenly straighten it; the result is a sharp rap on the sole of my shoe, which by practice may be repeated very rapidly, and rendered forte or piano at pleasure. To produce the best effect, it is advisable to have thin socks and a roomy, hard-soled boot; moreover, it is well to pick out a thin place in the carpet, so as to profit by the resonance of the floor. The upper leather of the boot should be kid rather than patent, as a bright surface may betray a slight movement. By skilful modification of the force of the blows and conversational misdirection of people's attention (by the methods familiar to conjurors and ventriloquists) the ordinary intelligent and well educated member of society—who is about as competent to deal with these matters as a London street-boy with a dairy farm—may be made to believe anything as to the direction of the sounds. So long as no one is allowed to touch the foot of the operator detection is impossible. When I was in good practice I could stand talking on a well-lighted floor, while the bystanders, who knew that I caused the raps, could not divine how they were produced. And, at one time, I got so much into the habit of rapping that I used to catch myself doing it involuntarily, as a man in a brown study may rap with his fingers."

CONDITIONS FOR TESTING SPIRITUALISM.

Professor Huxley, after stating his general conclusion as to the impostorship of mediums, gives the following conditions which he considers indispensable for the detection of fraud. As they are the conditions upon which I have always insisted in the *séances* held in Mowbray House, I cordially commend them to the investigator.

"I have always refused to have anything to do with spiritualistic experiments, unless they were to be carried out in a house belonging to some one whom I could trust; and unless I knew enough of the persons who were to be present to be sure that they would not play the part of confederates of the medium, at any rate consciously. If I ever undertook such an inquiry again, I should, further, insist on the presence of a shorthand writer with a watch, whose business it should be to note down everything that was said and done, verbatim and in exact order. Any one who has had experience of spiritualistic proceedings and of the extraordinary discrepancies of testimony between the cool heads and the hot heads, as to the simplest matter of fact, will, I think, see the importance of this stipulation.

THE ARGUMENT FROM AUTHORITY.

Professor Huxley says that the belief in possession and in witchcraft, "the older form of the same fundamental delusion," "gave rise, in the fifteenth, sixteenth, and seventeenth centuries, to persecution by Christians of innocent men, women, and children, more extensive, more cruel, and more murderous than any to which the Christians of the first three centuries were subjected by the authorities of pagan Rome. Yet these centuries cover the period of the Renaissance and the Reformation."

From this he proceeds to argue that the argument for authority is of no value.

"And when I am told that certain of my contemporaries, justly esteemed in science or in literature, believe in spiritualism, I can but reflect that certain other persons of that day, most unquestionably not in any respect less worthy of consideration, believed in witchcraft and demoniacal possession. Kepler had faith in astrology; Descartes made a pilgrimage to Loretto; all the learning and acuteness of Henry More did not prevent him from enthusiastically backing another very acute and accomplished person, Glanvil, in his battle for the truth of the silly story about the 'Daemon of Tedworth'—as silly a story as any to be found in the records of 'spiritualism.' If I decline not only to believe in astrology on the authority of Kepler; in the genuineness of the Palestinian house which flew to Loretto, on that of Descartes; in the Daemon of Tedworth, on that of Glanvil and More; but even to allow that the favourable opinion of these eminent men makes out a *prima facie* case for these beliefs—it does not seem to me that I am wanting in due respect to Messrs. A. B. and C., who are surely not the superiors of Kepler, Descartes, and More, if, for the same reasons, I attach no greater weight to their authority, *in pari materia*."

THE FAULT OF THE BIBLE AND OF BAD EDUCATION.

The following characteristic passage closes Professor Huxley's exposition of his views on spiritualism:—

"No one deserves much blame for being deceived in these matters. We are all intellectually handicapped in youth by the incessant repetition of the stories about possession and witchcraft in both the Old and the New Testaments. The majority of us are taught nothing which will help us to observe accurately and to interpret observations with due

caution. Very few of us have the least conception how much more difficult it is to make such observations and interpretations in a room full of people, stirred by the expectation of the marvellous, than in the calm seclusion of a laboratory or the solitude of a tropical forest. And one who has not tried it cannot imagine the strain of the mind involved in sitting for an hour or two in a dark room, on the watch for the dodges of a wary 'medium.' A man may be an excellent naturalist or chemist; and yet make a very poor detective. But, in these investigations, those who know are aware that the qualities of the detective are far more useful than those of the philosopher.

"I had no intention when I sat down to write so long a letter. But I have for many years watched, not without anxiety, the recrudescence in our times, and under respectable sanction, of that belief in man's power of evoking spirits from which the basest and cruellest superstitions of bygone ages logically enough took their origin; and perhaps the expression of my views may be of use, at least to those who have not yet toppled over the edge of common-sense into the spiritualistic puddle. Those who have seem to be past praying for."

Believing that the expression of his views may be very useful, I have exhumed it from the *Pall Mall*, and preserve it for future reference in the first number of *BORDERLAND*.

HOW TO HOLD SEANCES.

By "M. A. OXON."

THE object of *BORDERLAND* is not to urge any of its readers to undertake experiments to which they are disinclined. Its chief aim is to secure the intelligent observation and scientific study of all phenomena that occur which are spontaneous or otherwise. I have no wish to urge anyone to sit in a circle or to undertake the study of the spiritualistic phenomena, unless they are driven thereto by a sense of duty, or in an intelligent and rational spirit of inquiry. Those who simply wish to seek for sensation, or for an excitement or new experience, had much better keep away from all *séances*; if however, any of our readers wish personally to investigate spiritualistic phenomena, it is well they should do it in the best way, and one that is likely to minimise the possible risks attending such studies. The chief risk is that of finding yourself in a circle with persons of evil lives whose influence may be distinctly detrimental to the peace and happiness of the sitters. Promiscuous sittings are much to be deprecated. Sit if you can with your own friends, members of your own family by preference, and don't go into the subject without serious thought and determination to use, rather than to suspend, your faculties in the observation and study of the phenomena which may occur. The following advice to inquirers for the conduct of circles was drawn up by Mr. Stanton Moses, formerly editor of *Light*, whose *nom de plume*, "M. A. Oxon," is well known to all the students of this subject. They are published every week in *Light*, from whose columns I transfer them for the benefit of those who may wish to look out upon the unseen from the somewhat primitive method of sitting round a table and receiving communications by raps and taps. In subsequent numbers of *BORDERLAND* every information will be given as to the methods by which communication can be established between students and the unknown forces which produce phenomena at the *séance*.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct *séances*, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful *séance*.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded discontinue the sitting. The process of developing a trance medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe

everything you are told, for, though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

FROM WHENCE THE COMMUNICATIONS?

MRS. BESANT'S THEORY.

THE first thing a beginner has to guard himself against is the assumption that the communications which he receives at *séances* must necessarily come from those whose names are used by the medium or are spelt out by the table. Most sceptical inquirers are so utterly upset when they discover, as they very speedily do, that communications are received which do not emanate consciously from any person present that they often accept credulously any and every explanation which the "spirits" give them. Some are sure the messages come from God and His angels or, at the least, from the sainted dead. They do not come from themselves—that they are convinced; and so they rush to the absurd extreme of concluding that because it is not themselves it must be divine or diabolic as the case may be.

Not because there is any evidence to justify what Mrs. Besant prints in her booklet, "Death—and After?" but in order to set forth what many experienced inquirers regard as among the possibilities of intercourse with the disembodied. I reproduce here her theory of the numerous and diverse intelligences which may communicate from the other side with the investigating inquirer.

Mrs. Besant in *Lucifer* for March 15th lays great stress upon the mischief that is done to the soul upon the other side by spiritualistic experiments by the living.

THE SPOOKS OF THE SÉANCE.

The lower part of the individual, consisting of his spiritual intelligence clothed with the body of desire, which possesses considerable vigour and vitality, lingers in what she calls *Kāma Loka*. From this state communications between the disembodied spirit and the living are quite possible. The disembodied spirits delight in such communications, but it is really an unkindness to them, as it prevents them from leaving the earth-plane and ascending higher. The evolution of the soul is delayed, and the immortal swallow is still held down by the quicklime of earth.

Persons who have led an evil life, who have gratified and stimulated their animal passions, and have full fed the body of desires while they have starved even the lower mind—these remain for long denizens of *Kāma Loka*, and are filled with yearnings for the earth-life they have left, and for the animal delights that they can no longer—in the absence of the physical body—directly taste. These gather round the medium and the sensitive, endeavouring to utilise them for their own gratification, and these are among the more dangerous of the forces so rashly affronted in their ignorance by the thoughtless and the curious.

A THEORY OF GHOSTS.

Another class of disembodied entities includes those whose lives on earth have been prematurely cut short, by their own act, the act of others, or by accident. A person who dies a natural death will live for a few hours, or at most a few short years, on the earth-plane. But those who die a violent death will have to remain within the sphere of

the earth's influence until the time when they would naturally have passed away. That is to say, if a young man who would naturally have lived to be eighty is killed when he is twenty, he remains on the earth-plane for sixty years, during which he haunts *séances* :—

Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into a *Upādāna*, which will be productive of untold evils for the new Ego that will be reborn under its nefarious shadow, and that with every *séance*, especially for materialization, they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth, or be reborn into a far worse existence than ever—they would, perhaps, be less lavish in their hospitality.

Premature death brought on by vicious courses, by overstudy, or by voluntary sacrifice for some great cause, will bring about delay in *Kāma Loka*, but the state of the disembodied entity will depend on the motive that cut short the life.

Mrs. Besant says :—

We are now in a position to discriminate between the various kinds of communication possible between those whom we foolishly divide into "dead" and "living," as though the body were the man, or the man could die. "Communications between the embodied and the disembodied" would be a more satisfactory phrase.

Taking the stages through which the living man passes after "Death," or the shaking off of the body, we can readily classify the communications that may be received, or the appearances that may be seen :

FROM DISEMBODIED HUMANS.

I. While the Soul has shaken off only the physical body, and remains still clothed in the ethereal Double, or *Linga Sharira*. This is a brief period only, but during it the disembodied Soul may show itself, clad in this ethereal garment.

"For a very short period after death, while the incorporeal principles remain within the sphere of our earth's attraction, it is possible for the spirit, under peculiar and favourable conditions, to appear."

It makes no communications during this brief interval, nor while dwelling in this form. Such "ghosts" are silent, dreamy, like sleep-walkers, and indeed they are nothing more than astral sleep-walkers. Equally irresponsive, but capable of expressing a single thought; as of sorrow, anxiety, accident, murder, &c., are apparitions which are merely a thought of the dying, taking shape in the astral world, and carried by the dying person's will to some particular person with whom the dying intensely longs to communicate. Such a thought, sometimes called a *Mayavi Rūpa*, or illusory form,

May be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with the knowledge of (whether latent or potential), or owing to the intensity of the desire to see or appear to some one sweeping through the dying brain, the apparition will be simply automatic; it will not be due to any sympathetic attraction, or to any act of volition, any more than the reflection of a person passing unconsciously near a mirror is due to the desire of the latter.

When the Soul has left the Astral Double, shaking it off as it shook off the physical Body, the Double thus left as a mere empty corpse may be galvanised into an "artificial life"; but fortunately the method of such astral galvanisation is known to few.

II. While the Soul is in *Kāma Loka*. This period is of very variable duration. The Soul is clad in an ethereal Body, the last of its perishable garments, and while thus clad it can utilize the astral and physical bodies of a medium, thus consciously procuring for itself an instrument whereby it can act on the world it has left, and communicate with those living in the body. In this way it may give information as to facts known to itself only, or to itself and another person, in the earth-life just closed, and for as long as it remains within the terrestrial atmosphere such communication is possible.

III. While the Soul is in Devachan, if an embodied Soul is capable of rising to its sphere, or of coming into *rapport* with it. On this point exceedingly little information has been given.

FROM NON-HUMANS.

IV. Communications other than those from disembodied Souls, passing through normal *post-mortem* states.

(a) *From Shells.* These, while but the last cast-off garment of the liberated Soul, retain for some time the impress of their late inhabitant, and reproduce automatically his habits of thought and expression, just as a physical body will automatically repeat habitual gestures. Reflex action is as possible to the Desire Body as to the physical, but all reflex action is marked by its character of repetition, and absence of all power to initiate movement. It answers to a stimulus with an appearance of purposive action, but it initiates nothing. When people "sit for development," or when at a *séance* they anxiously hope and wait for messages from departed friends, they supply just the stimulus needed, and obtain the signs of recognition for which they expectantly watch.

(b) *From Elementaries.* These, possessing the lower capacities of the mind, i.e. all the intellectual faculties that found their expression through the physical brain during life, may produce communications of a highly intellectual character. These, however, are rare, as may be seen from a survey of the messages published as received from "departed spirits."

(c) *From Elementals.* These semi-conscious centres of force play a great part at *séances*, and are mostly the agents who are active in producing physical phenomena. They throw about or carry objects, make noises, ring bells, &c., &c. Sometimes they play pranks with Shells, animating them and representing them to be the spirits of great personalities who have lived on earth, but who have sadly degenerated in the "spirit-world," judging by their effusions. Sometimes, in materialising *séances*, they busy themselves in throwing pictures from the Astral Light on the fluidic forms produced, so causing them to assume likenesses of various persons. There are also Elementals of a very high type who occasionally communicate with very gifted mediums, "Shining Ones" from other spheres.

(d) *From Nirmānakāyas.* For these communications, as for the two classes next mentioned, the medium must be of a very pure and lofty nature. The Nirmānakāya is a perfected man, who has cast aside his physical body but retains his other lower principles, and remains in the earth-sphere for the sake of helping forward the evolution of mankind. Nirmānakāyas "Have, out of pity for mankind and those they left on earth, renounced the Nirvānic state. Such an Adept, or Saint, or whatever you may call him, believing it a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance, renounces Nirvāna and determines to remain invisible in *spirit* on this earth. They have no material body, as they have left it behind; but otherwise they remain with all their principles even in *astral life* in our sphere. And such can and do communicate with a few elect ones, only surely not with ordinary mediums."

(e) *From Adepts now living on earth.* These often communicate with their disciples, without using the ordinary methods of communication, and when any tie exists, perchance from some past incarnation, between an Adept and a medium, constituting that medium a disciple, a message from the Adept might readily be mistaken for a message from a "spirit." The receipt of such messages by precipitated writing or spoken words is within the knowledge of some.

(f) *From the medium's Higher Ego.* Where a pure and earnest man or woman is striving after the light, this upward striving is met by a downward reaching of the higher nature, and light from the higher streams downward, illuminating the lower consciousness. Then the lower mind is, for the time, united with its parent, and transmits as much of its knowledge as it is able to retain.

From this brief sketch it will be seen how varied may be the sources from which communications apparently from "the other side of Death" may be received.

AN OFFER OF HELP TO INQUIRERS.

BY THE SPIRITUALISTS' CORRESPONDENTS.

THE Hon. Secretary of the Spiritualists' International Corresponding Society writes to state that he will be happy to advise inquirers. He insists on the great importance of a systematic study of spiritualistic literature; also of the selection in the first place of an experienced conductor to take charge of each circle of investigation, and a reporter to take notes during the experiments.

He adds that he has been able to assist many to develop their spiritual gifts, and has had many years of experiment in the formation of private circles for investigation, and has found that where it was possible to have an experienced conductor or medium present so as to see the phase most likely to be developed in that circle, much time was saved and better results obtained. To those who cannot join a circle or have one in their home because of prejudice, he would say, Do not despair, for a psychometrical medium, as a rule, can tell them if they have any spiritual gift, and how best to develop the same by sitting alone. It is one of the chief objects of his society to help such persons, and any letters from those so situated will receive the prompt attention of one having this gift.

The following members of the Corresponding Society pledge themselves to assist inquirers in the first instance by correspondence. Explanatory literature will be sent, and letters promptly answered on receipt of stamped envelope.

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 DUNDEE.—Mr. James, 29, Union Place, Perth Road.
 EASTBOURNE.—Mrs. A. Knight, 25, Tideswell Road.
 HALIFAX.—Mr. Downsbrough, 55, Wheatley Lane, Dee Mount.
 HUDDERSFIELD.—Mr. Bentley, Cowins, Lepton Near.
 HULL.—Mr. J. Nottingham, 22, Paragon Street.
 Miss E. Hargreaves, 9, South View, Queen's Road.
 LLANELLY.—Mr. W. A. Jones, Llangennech, Near.
 MANCHESTER.—Mrs. E. H. Britten, "The Lindens," Humphrey Street, Cheetham Hill.
 Mr. J. Gibson, 51, Strawberry Hill, Pendleton.
 " H. Major, 7, Blossom Street, Ancoats.
 " W. Wallis, 73A, Corporation Street.
 " W. A. Jones, Royal Coffee Tavern, Haslingden, Near.
 NEWCASTLE-ON-TYNE.—Mr. Bevan Harris, 5, Ravensworth Terrace.
 Mr. W. C. Robson, 166, Rye Hill.
 " W. H. Robinson, 4, Albion Street.
 SOUTH SHIELDS.—Mr. J. Graham, Dock House, Tyne Dock.
 WOLVERHAMPTON.—Mr. G. E. Aldridge, 52, Waterloo Road, South.
 WORTHING.—Mrs. Showers, "St. John's," Madeira Avenue.

FOREIGN MEMBERS.

- AMERICA.—Mrs. A. E. Newton, Arlington, Mass.
 Mrs. M. R. Palmer, 3101, North Broad Street, Philadelphia.
 Mr. V. E. Rillieux, 266½, Roman and Kerleric Streets, New Orleans.
 Mr. Atkinson Box, 854, Greely, Col.
 " Figners, 346, Public Square, Nashville, Tennessee.
 " H. Schraffetter, 104, North Collington Avenue, Baltimore, Mo.
 Mr. G. W. James, Colorado Springs, Colorado.
 " J. W. Darling, Summerland, California.
 " Percy Woodcock, "The Bedford," 2, 331, 7th Avenue, New York City.
 AUSTRALIA.—Mr. H. Junor Brown, Rosenberg, Wellington Parade, East Melbourne.
 Mr. J. Webster, 5, Peckville Street, Canning Street North, Melbourne.
 FRANCE.—Mons. P. G. Leymarie, 1, Rue Chabanais, Paris.
 Mons. H. Sausse, 6, Court Lafayette, Lyons.
 " Thiband, 60, Rue Marigau, Girande, Bordeaux.
 GERMANY.—E. Schloschaur, 65, Koniggratzer Street, Berlin.
 HOLLAND.—F. W. H. Van Stratten, Apeldoorn, 632, Middellaan.
 G. S. Van Enst, A, 69, Middleborough.
 D. T. Buysman, Oast, Singel, Delft.
 A. Bergman, 5, Hoveniersdwars Street, Rotterdam.
 Joh M. Dudrich, S.S. Herloghabosch.
 T. Tgadm, Wyhl.
 A. O. Frohwim, Delft.
 P. J. Van Arkel, Koudsyn, Bergenop, Zoom.
 INDIA.—Mr. J. Hatton, Ahmedabad.
 Mr. Thomas Hatton, Stats Cotton Mills, Baroda, India.
 NEW ZEALAND.—Mr. J. H. Graham, Huntley, Waikato.
 H. Soobe, Opunake, West Coast, North Island.
 RUSSIA.—Mr. James Frswann, 11, Ponschkine St., Nevyky Prospect, St. Petersburg.
 SWEDEN.—Bernt Torstenson, Ade, Kristiania, Norway.

THE MIRACLE WORKERS OF PARIS.

OR, EASTERN OCCULTISM IN THE WEST.

NAPOLEON NEY in his paper in the *Arena* for December upon Occultism in Paris gives a very extraordinary account as to the immense spread of what would be called magic in modern Paris. He says:—

THE ADEPTS.

Paris is the focus of an occult agitation participated in by thousands of adepts, belonging principally to the intellectual classes. They are in relation with the occult sympathisers scattered over the whole earth, whose numbers pass beyond the millions, without distinction of religion or race, and all pursuing the same end, that of a high philosophy. The adherents, the adepts, the initiated, the "magi," as they are called according to their degree of instruction, form in Paris numerous sections, bearing different names, but having the same doctrines and tending to the same end.

These societies have special places of reunion. They have oral and written means of propaganda; journals, reviews, and lectures where the doctrines are taught, where is conferred the initiation to the different degrees. In their secret meetings, the adepts, cabalists, spiritualists, theosophists, produce phenomena which the ancients would have called prodigies or miracles.

THEIR SIGNS AND WONDERS.

Direct communications between adepts separated by great distances, the transportation of heavy objects through space, letters passing in a few moments from Moscow to Paris, flowers, covered with dew, produced in a closed room, the rapid germination of roots placed in earth in the presence of spectators, and which in less than an hour attain, under the influence of magnetic passes, their entire growth, producing fragrant flowers; levitation (suspension in the air without support); double personality; apparition and materialisation of the astral body . . . these are the experiments which have been made many times in Paris, and which have, within a few months, been repeated in part by Monsieur Pelletier.

THEIR SOCIETIES.

The occultists seem to rejoice in organising themselves into small groups, almost as much as if they were Welsh Dissenters. Napoleon Ney says:—

The Independent Group for Esoteric Study, formed by adherent societies, either affiliated or represented, is the centre of the most important occult movement in Paris.

The following are the names of some societies which are inscribed at headquarters: The Spiritualists' Society of Paris, the Magnetic Society of France, the Psychic-magnetic Society, the Sphinx, the Occult Fraternity, the True Cross, the Martinist Initiation Groups, the Masonic Groups for Initiatory Studies, &c. All these societies have their headquarters in Paris. We do not mention here the societies of the provinces and in foreign countries, which may be counted by the hundreds.

The Independent Group for Esoteric Study has a fourfold object. It makes known the principal data of occult science in all its branches. It instructs members, who are then ready to become martinists, masons, theosophs, &c. It establishes lectures upon all branches of occultism, and finally it investigates the phenomena of spiritism, of magnetism, and of magic, lighted only by the torch of pure science.

The meetings of the groups were first held in the Soumée Passage. Since the beginning of the present year they have been held in the Rue de Trévis, in private quarters. Here are both open and closed meetings. The latter are reserved for the initiated alone, and are accompanied by psychic and spiritistic experiments, with ecstatic and mediumistic phenomena.

The schools of spiritists and magnetists are outside the occult schools. He asserts that Jewish Rabbis, Protestant pastors, and Catholic monks and priests are becoming propagandists of occult instruction.

THE MILAN EXPERIMENTS.

A RECORD OF A SCIENTIFIC INVESTIGATION.

The series of experiments which are spoken of by this title do not in themselves belong to the events of this year, as they took place during September and October last, but the discussion of the phenomena induced is more recent, and some account of the results arrived at should therefore be presented to our readers.

The experiments and investigations in the phenomena of spiritism are important in two ways.

1. Because of the results achieved; and, 2, because of the importance of those who took part in the inquiry.

THE COMMITTEE OF INVESTIGATION.

The pioneer in the inquiry, by whom all arrangements were made and invitations issued, was Dr. Aksakow, a Russian savant of the highest distinction. The list of those who accepted his invitation is so important that we give it entire:—

ALEXANDER AKSAKOFF, Editor of the *Psychische Studien*, and Privy Councillor of His Majesty the Emperor of Russia.

GIOVANNI SCHIAPARELLI, Director of the Astronomical Observatory, Milan.

KARL DU PREL, Doctor of Philosophy, Munich, Bavaria.

ANGELO BROFFERIO, Professor of Philosophy.

GIUSEPPE GEROSA, Professor of Physics in the Royal School of Agriculture, Portici.

G. B. ERMACORA, Doctor of Physics.

GIORGIO FIORZI, Doctor of Physics.

At five of the sittings, Charles Richet, Professor in the Faculty of Medicine, Paris, was present, and at two Cesare Lombroso, Professor in the Faculty of Medicine, Turin. Such a list as this requires no comment.

THE CONDITIONS OF THE EXPERIMENT.

The first account was published in the *Italia del Popolo*, Oct. 30, 31, but that which may be taken as authoritative is published in the *Annales des Sciences Psychiques* (Jan. Feb.), edited by Professor Richet, the report being corrected by M. Aksakoff himself.

The report is preceded by an introduction, from which we extract the following important utterance:—

We think that we here have to do with phenomena of an unknown nature, and we confess that we do not know the conditions necessary for their production. To insist on conditions of our own would therefore be as absurd as to try and experiment with Torricelli's barometer when the tube is closed at the bottom, or to attempt electrostatic experiments in an atmosphere saturated with moisture, or again to insist on photographing by exposing the sensitive plate to full light before placing it in the dark chamber. But, whilst admitting all this (and no reasonable man can be doubtful about it), it is none the less true that the very marked impossibility of varying the experiments in our own way, singularly diminished the value and the interest of the results obtained, by depriving them in many cases of that rigorous demonstration which one has a right to demand, or rather to aim at, when inquiring into facts of this character.

In so large a number of experiments it is not always easy to perceive their precise drift, for which reason I preface them with a synopsis of the whole.

SYNOPSIS OF EXPERIMENTS.

I.—In the light.

A. Mechanical movements not explained by simple contact of the hands.

1. The partial raising of an oblong deal table, the medium being seated at one end.
2. Measurement of the force used for raising the table.
3. Entire levitation of the table. [Inconclusive].
4. Variation in apparent weight of the medium. [Inconclusive].
- B. Mechanical movements where the contact of the hands of the medium was such as to render their mechanical action impossible.
 1. Movements of the table, (a) horizontal; (b) lateral.
 2. Movements of objects at a distance without any contact whatever with those present.
 - a. Movements of objects, spontaneous.
 - b. Movements of table without contact.
 - c. Movements of the beam of the balance.

II.—In the dark.

Miscellaneous in kind, but including—knocks, pushes, transport of objects, appearance of points of light, sounds, touches by hands and various operations performed—contact of the hands of witnesses with a mysterious figure (certainly not that of the medium). Inconclusive as a whole, but satisfactory in relation to

- a. The *apport* of different objects, whilst the hands of the medium were fastened to those of her neighbours.
- b. Finger impressions on smoked paper.

III.—Phenomena obtained in the dark afterwards repeated in the light.

Movement of curtain—pushes—contact of hands—appearance of lights—a hand becomes visible.

1. Partial levitation of table.
2. Measurement of the force used for raising the table.
3. Complete raising of the table.

As the table remained in the air during several seconds, we were able to get several photographs of the phenomenon, which had never previously been done. Three cameras were used at the same time in different parts of the room, the light being got from a magnesium lamp at a convenient moment. In this way we got twenty-one photographs, some of which are very good.

Nothing could sound more satisfactory than this account.

4. "Variation of the pressure exercised by the body of a medium when seated in the scale-pan of a balance."

It was found that the weight of the medium varied at command by 10 kilogrammes.

This experiment was repeated many times, and at five different *séances*, once without result, but the last time we were able to get a curve-tracing of the phenomenon.

We come next to the movements of the table without affecting light articles placed upon it. Some billiard-balls placed upon a plate remained quite still as if forming part of the table, while the table itself was made to move both horizontally and laterally, the hands of the medium being placed upon the plate.

Pieces of furniture at a distance were moved without contact with any person.

One remarkable experience took place at the second *séance*, in full light; a chair weighing about 10 kilogrammes, and which was at one metre distance from the table and behind the medium, approached M. Schiaparelli, who was seated near the medium; he rose to put it back into its place, but he had scarcely sat down again when the chair came towards him a second time.

Next the table was placed on castors; the feet of the medium were watched as before and all present made the circle by joining hands, the medium as well as the others. When the table began to move we raised all our hands without breaking the circle, and the table made several movements, as in the second experiment. This was done many times.

On September 21st experiment showed that the medium could affect the balance, while seated at a distance from it of 10 centimetres, thus affording further proof of the reality of experiment I.A.4.

We now come to class II. The phenomena produced in the dark, which the report classifies as follows:—

1. Knocks on the table sensibly louder than those heard in full light either under or on the table. A great noise, as of a heavy blow with the fist, or a hard slap on the table.
2. Pushes and blows upon the chairs of those near the medium, sometimes strong enough to knock the chair and its occupant over. Sometimes, when the sitter got up, his chair had been taken away.
3. Transport of various objects on to the table—objects such as chairs, clothing, and other things, sometimes from some metres' distance, and weighing many kilogrammes.
4. Transport through the air of different objects, musical instruments, for example; percussions and sounds produced by these instruments.
5. Lifting the person of the medium on to the table, together with the chair on which she was seated.
6. Appearance of phosphorescent points, some millimetres in diameter, of very short duration (a fraction of a second); notably small luminous discs, which sometimes divided into two, but of equally short duration.
7. Sound of two hands clapping in the air.
8. Sensible puffs of air, as of a light wind in a small space.
9. Touchings by mysterious hands, either on our clothes or on our faces and hands; in this latter case the feeling of contact and warmth was just the same as that of a human hand. Sometimes these touchings were actual blows, producing a corresponding noise.
10. Appearance of two hands on a sheet of phosphorescent paper, or on a feebly illumined window.
11. Various operations performed by these hands, knots tied and untied, crayon marks made (according to all appearance by these hands) left on a sheet of paper or elsewhere.
12. Contact of our hands with a mysterious figure (certainly not that of the medium).

It is very disappointing that so remarkable a list of successes should end with a "but." Had there been no doubt of the absolute genuineness of these phenomena, what an immense number of problems would have been settled for ever! But once more we are obliged to account these phenomena as a whole as "inconclusive."

The remaining phenomena belong to Group III., and were under somewhat peculiar conditions.

CONCLUSION.

The conclusions at which the Committee of Investigation arrived are thus summarised:—

1. Under any given conditions not one of the phenomena produced in light more or less intense could have been obtained by the help of any artifice whatever.
2. The same must be said as to a great part of the phenomena produced in complete darkness. As to a certain number of these latter, we recognise—so as to be extremely rigorous—the possibility of their being imitated by some adroit artifice of the medium; nevertheless, after what we have said, it is evident that this hypothesis would be not only improbable, but, more than that, useless, in the present case, since, even admitting it, the total of the clearly proved facts would be in no way affected by it. We recognise,

moreover, from the point of view of exact science, that our experiments leave much to be desired—they were undertaken without our knowing what we wanted, and the various apparatus that we employed had to be prepared and improvised by MM. Fiorzi, Gerosa, and Ermacora. Yet what we have seen and observed is sufficient in our eyes to prove that these phenomena are well worthy of the attention of scientific people.

The seven signatures of the Committee follow.

PROFESSOR RICHEL'S OPINION.

Some capital—among the enemies of such inquiry—has been made of the fact that M. Richet's name is not among those appended. I therefore add the following passages from letters (of Nov. 25 and Dec. 5) which he has addressed to Dr. Du Prel:—

DEAR DR. CARL DU PREL.—You may be sure I had no suspicion of my name having been misused. I have written to Dr. von Schrenk merely to say that I did not sign the report, although it was very well drawn up and perfectly accurate.

I think, indeed, that *au fond* all the phenomena which we saw in Milan are genuine, but I am not certain of it to that degree which is necessary before vouching for such extraordinary things. . . .

What I saw is quite extraordinary, and either a mechanical, normal explanation, or the hypothesis of fraud by which we were one and all deceived, appears to me absurd. But the alternative, that is, the existence either of spirits or of a force which has escaped the observation of the students of physical science through all time, is also absurd. What can one do in the face of these two absurdities, but reserve one's opinion, wait, and experiment further! My conclusion is, therefore, *I do not know*. . . .

Under all circumstances you can state briefly and decisively that I do not claim to have given the lie to the Milan Commission, either directly or indirectly.

You are quite at liberty to publish this letter and the other, &c. . . .

Professor Richet further testifies to the satisfactory nature of his impressions of Eusapia herself. She does not appear to be familiar with the tricks of many trans-Atlantic mediums. She is an untaught woman of the lower working class, scarcely knowing how to read, and of very average intelligence. Moreover, she has been under observation for eight years, and has not as yet, so far as we can learn, been "exposed."

The report of the investigation is its best comment. The facts related are so striking and so well attested that what we want now is not speculation as to their significance but further proofs in the same direction. Readers of the *Psychical Research Society's Proceedings* will remember the investigations of the phenomena produced by Mrs. Piper, at Cambridge and Liverpool, about three years ago at which M. Richet also assisted. But in her case there were no physical phenomena and many of the witnesses refused to believe that anything beyond thought-transference was established. Here, however, we have advanced a step farther, and though no theory should rest on one set of proofs, or on the testimony of one individual, phenomena of this nature are so rarely met with, the material for experiment is so difficult to come by, that they ought surely to carry more weight than in cases where the conditions of inquiry are at our command. The fact that we do not meet with the phenomena is no proof that they do not exist. One is reminded of the story of Turner, the artist, when some critic objected that a picture which he had just finished was "impossible" because he, the objector, "had never seen a sunset like that." "No," said Turner, "very likely; don't you wish you had?"

WANTED—A SCHOOL OF THE PROPHETS.

Mr. John Chapman, writing in the *Two Worlds* for June 30th, 1893, quotes the following passage from a book entitled "Art Magic," as embodying the best plan he has seen suggested for the cultivation of spiritual gifts:—

WHO SHOULD BE THE SCHOLARS?

It may be difficult, perhaps impossible, to repair the errors committed by ignorance of this age, but it is for us to lay the foundation of improved condition by dealing with the rising generation, and for this purpose the wisest course we could now pursue would be to found a new "School of the Prophets."

In these, young fresh susceptible organisms should be selected as neophytes to fill a future order of mediums, physicians and teachers.

Their food should be plain and simple, their habits pure and orderly, their lives spotless, their morals regulated by the most exalted and dignified standards of truth, justice, piety, and goodness.

WHO SHOULD BE TEACHERS?

They should be under the regulation of a company of holy women and scientific men. Good, pure-minded, healthful magnetisers should be received into fellowship with them, and one and all should be magnetised to determine who were operators and who subjects. The first should be set apart as physicians to the sick, and operators for mediumistic and clairvoyant development; the second as media and prophets, or teachers.

As soon as the aforesaid powers were discovered, they should be classified and the magnetisation continued until the subjects felt impressed to discontinue them and stand alone. Periodical *séances* should strictly prevail.

The air should often be purified with streams of ozone; the walls surrounded with graceful forms of art and well-selected colours. Tender susceptible media should never commence their sittings without first holding the poles of a good electro-magnetic battery in their hands, closing their exercises in the same way.

WHAT THE MODE OF EDUCATION?

No drugs, narcotics, or stimulants should be used under any circumstances, but all other legitimate appeals to the senses should be put into requisition, the most potential of which should be healthful exercises, bathing, the performance of exquisite music, and the sight of beautiful forms of art. Those sensitives manifesting tendencies towards clairvoyance should practise gazing steadily into the crystal or mirror. Those susceptible of psychometrical delineations should practise their power, remembering that all spiritual gifts are as much the result of culture and exercise as are the developments of muscular strength or intellectual achievement.

PRAYERS.

No *séances* should ever be attempted without a solemn preparatory invocation to Deity, good and wise spirits, or any angelic guardian, in which the invocant places faith, and this is not only for the purpose of stimulating the mind to aspiration and soliciting the presence and influence of the good and wise, but also for the purpose of stimulating the mind to aspiration and banishing evil and mischievous spirits from interfering.

"The same ceremonial of discharge or dismissal should be used on breaking up a *séance*; in fact, we would recommend at least as much courtesy in the treatment of angelic essences as the usages of society demand for ordinary acquaintances.

WHAT IT WOULD GIVE US.

"A 'School of the Prophets' conducted on some such principles as we have thus briefly outlined would certainly do as much for this generation as the mysteries and temple services of antiquity effected for the nations in which they were practised—in a word, it would provide a class of duly qualified magnetic physicians, prophets, mediums, clear seers, and Spiritualistic persons, whose morals, characters, and gifts being cultured and superinduced into religious and scientific methods, would fill the earth with blessing and usefulness."

SOME RECORDS OF PRIVATE SEANCES.

MEDIUM "M.A.," OXON.

MRS. SPEER continues in *Light* her contemporary notes (begun January 16th, 1892) of the long series of *séances* held by herself and husband, Dr. Stanhope T. Speer, with Mr. Stainton-Moses as medium. This year she describes seventy-one meetings held in London and Shanklin, from June 29th, 1874, to October 24th, 1875. On fifty-one occasions the circle consisted only of the three above named. On sixteen another person, usually Mr. F. W. Percival, was present; and two or three persons at four other times, but without making any noticeable difference in the manifestations. The great value of these records lies in the undoubted honesty of all concerned, so that whatever error exists must be of a wholly unconscious order, and inherent in the phenomena themselves.

Against particular errors of observation may be set off the continued recurrence of the same phenomena. In relation to them it is that Mr. F. W. H. Myers said recently of Mr. Stainton-Moses, "We now met a man of university education, of manifest sanity and probity, who vouched to us for a series of phenomena occurring to himself, and with no doubtful or venal aid. He spoke frankly and fully; he showed us his note-books; he referred us to his friends; he inspired a belief which was at once sufficient, and which is still sufficient to prompt to action." In noticing these and similar phenomena we shall use the language of appearances, since to continually obtrude one's personal opinion of their import would be but pedantic and useless.

They purported to be produced by a band of spirits, each having a characteristic manifestation, and "all assumed names, avowedly pseudonymous, though we were informed of the identity so disguised." The controlling spirit was "Imperator," who spoke frequently through Mr. Stainton-Moses entranced, and partook largely of his style of mind. Whatever view may be taken of their relations, they surpass in permanent interest those of "Hyde and Jekyll." Among the very varied physical phenomena we note the following:—

LIGHTS.—Masses of floating light; columns and pillars of light; a flashing light; bright cake of light; foggy light; a cloudy light; like foggy moonlight; like moonlight tinged with rose colour; a cloud of blue light; much red light; green light (of bad spirits); sparks of light darting round medium.

SOUNDS like raps of many qualities in all parts of the room, *e.g.*:—

Dr. S. then said, "Are any others of our friends here?" He mentioned several names, and thought of Dr. Dee, but would not name him for fear his loud manifestations would alarm us and the medium, still in deep trance. While asking for the "dropping sounds" Dr. Dee took advantage of the thought, and came down with a crashing blow on the centre of the table. It was as if a thunderbolt had fallen in our midst, so awful and loud was the crash; had it been a material blow the table must have been shattered. We were several minutes recovering from the shock of the explosion. Mr. S. M. was too deeply entranced to know what was taking place.

Music as if played on unseen instruments, *e.g.*:—

We then told G. how grateful we felt for all the trouble he had taken for so many months in giving us such wonderful manifestations of spirit-power. By raps he said "Thank you." He now played again, louder and better, if possible, than he had ever done before. It seemed as if a giant were playing on a monster violoncello, so loud, deep, and strong were the sounds

he drew from his invisible instrument; they were appalling, and would have startled anyone who had not been accustomed (as we had been for many months) to the gradual development of this most wonderful manifestation. All the time this was going on Mr. S. M. was in deep trance."

The other musical sounds resembled:—double bass, tambourine, harp, a three-, a four-, and a seven-stringed instrument, drum, plate sound, trumpet, harmonium, violin, a little bell, a musical clock, and the following:—

Shanklin, September 10th.— . . . I then heard a sweet tinkling sound like a clear bell close to my ear; it moved and played in front of the medium, who was still deeply entranced, and afterwards it played over the middle of the table, when Dr. S. heard it for the first time. It was a striking manifestation, the notes were so clear, sweet, and low—we named it "fairy bells."

The sympathetic author of *The Tempest* and *A Midsummer Night's Dream* understood more of a certain element of spiritism than our solemn post-Puritan critics.

PERFUMES, wet and dry, sprinkled over the company formed a usual feature of the *séances*, their agreeableness or otherwise indicating the quality of the conditions. They comprised rose, peppermint, verbena, musk, lavender, sandalwood, violet, lilies of the valley, and others not identified, *e.g.*:—

Exquisite scent was then sprinkled on our fingers. We were wondering what perfume it could be, so delicious was it, when I heard a low voice saying it was spirit-scent, and had been brought for us, and the voice added, "You will know of it, friend, when you come to us."

At times it was poured into glasses, and once some was bottled. On another day it oozed at intervals from the crown of the medium's head—suggesting a basis for the "odour of sanctity."

APPORTS (things brought invisibly):—Showers of large pearl beads—once forty fell seemingly from the ceiling in full gaslight; a string of threaded beads; gemstones, brown and blue; a deep blue sapphire (for the medium), a pale greenstone, a bright green greenstone, a moonstone, a diamond, an emerald, a ruby; black and white pearls, coral, an ivory cross, a wooden cross, a cameo, an intaglio.

DIRECT WRITING was done occasionally. A specimen is given, February 27th, 1892.

DIRECT CARVING.—Two shells picked up on Shanklin beach in morning were cut into cameos during dinner.

The phenomena appear to have respected the principle of the conservation of mechanical energy by taking it from Mr. Stainton Moses. According to "Imperator"—"every new control uses up the vitality of the medium."

The following cases of post-mortem identity are given:—Alexander Florentine, given at Shanklin, on September 1st and 2nd, 1874; verification in Stainton-Moses's "Spirit Identity," appendix III., No. 2. Euphemia, Matilda, death, given in London, December 20th, 1874; verification in *Light* of November 5th, 1892, p. 535. The following names are also given, but apparently without corroboration:—Dr. Dee, Benjamin Franklin, Judge Edmonds, Theodore Parker.

On this theme "Imperator" discourses at length, occupying about half the narrative. We have only space for the following:—

We dread apathy more than opposition to our work—dead, cold, lifeless indifference, which cares not to question and has not sufficient interest to doubt.

ARE SPIRITUALISTS NECROMANCERS?

SHOULD HYPNOTISTS BE STONED AS WITCHES?

In the present number I do not propose to deal with the familiar objection brought against all researches in Borderland that is based upon certain texts in Exodus, Leviticus, and Deuteronomy, beyond protesting somewhat indignantly against the impudent assumption that I am a necromancer because my hands write communications which purport to come from beyond the grave. If Julia exists, she is Julia still, the disembodied spirit of a friend whom I knew in the body, and with whom, if she is spirit and able to communicate, I am only too glad to be able to keep up communication as if, indeed, Death had lost its sting and the grave its victory. But it is as ridiculous to call her a "familiar spirit" as it is to describe me as a wizard.

Pending a more careful examination of the subject from this point of view, I quote an article in which "The Two Worlds" for June 30th, essays to deal with the latest exponent of the old orthodox theory of the persecutor and witchfinder.

THE TEXTS RELIED ON.

Rev. E. White commenced his indictment of Spiritualism, says the editor of *The Two Worlds*, thus—

This law is delivered in the following terms: "THERE SHALL NOT BE FOUND WITH THEE A CONSULTER WITH A FAMILIAR SPIRIT, OR A NECROMANCER; FOR WHOSOEVER DOETH THESE THINGS IS AN ABOMINATION TO THE LORD thy GOD. And because of these abominations the Lord thy God doth drive out the nations from before thee (words which show that necromancy is a sin, in all nations, and in all ages)." "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto Me; unto Him shall ye hearken. And it shall come to pass that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him."—Deut. xviii., 15-19. The death penalty against this offence of *necromancy* is delivered in Lev. xx., 27: "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Again, Lev. xix., 31: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. I am the Lord thy God." Again, Exodus xxii., 18: "Thou shalt not suffer a witch to live."

WHAT IS A NECROMANCER?

The editor says—

Mr. White defines *necromancer* to signify "a seeker to the dead," and characterises Modern Spiritualism as "voluntary attempts to 'intrude into the unseen world,' or to communicate with departed souls by the arts of the necromantic medium." The command quoted by Mr. White was given under exceptional circumstances, had reference to those to whom it was given, and to practices which were obnoxious to the individual who uttered it with the professed authority of the Lord their God. We are not informed of the nature of necromancy, and definitions differ. One authority declares it is derived from two Greek words, *nekros* (the dead) and *manthano* (to learn)—learning from the dead. Another explanation is that necromancy consisted of literally "learning from the dead" bodies of birds and animals, that it was the practice of divination by tearing the steaming vital organs from these "dead" creatures and professing to discover in their conditions auguries of future weal or woe. Spiritualists have no dealings with dead bodies, and decline to admit that the text quoted by Mr. White is in any way applicable to them.

THE INFLUENCE OF JAMES I.

On pages 375 and 376 of Chas. W. Upham's work on "Salem Witchcraft," we find the following significant statements:—

James published a work on the "Doctrine of Devils and Witchcraft" not long after he became king. It was under his direction that our present translation of the Scriptures was made. To please his Royal Majesty, and to strengthen the arguments in his work on demonology, the word "witch" was used to represent expressions in the original Hebrew that conveyed an entirely different idea, and it was freely inserted in the headings of the chapters. A person having "a familiar spirit" was a favourite description of a witch in the king's book. The translators, forgetful of their high and solemn function, endeavoured to establish this definition by inserting it into their version. Accordingly, they introduced it in several places; in the 11th verse 18th ch. Deut., for instance, "A consulter with familiar spirits." There is no word in the Hebrew which corresponds with "familiar," and this is the important, the essential word in the definition. It conveys the idea of alliance, stated connection, confederacy, or compact, which is characteristic and distinctive of a witch. It was a shocking perversion of the Word of God for the purpose of flattering a frail and mortal sovereign! King James lived to see and acknowledge the error of his early opinions, and he would gladly have counteracted their bad effect, but it is easier to make laws and translations than it is to alter and amend them.

SHOULD HYPNOTISTS BE STONED?

Professor Upham says:—

Several terms and expressions were employed to characterise persons supposed to be conversant with supernatural and magic art—such as diviner, enchanter, charmer, conjurer, necromancer, fortune-teller, soothsayer, augur, and sorcerer. These words are sometimes used as more or less synonymous, although, strictly speaking, they have meanings quite distinct. But none of them convey the idea attached to the name of witch. It was sometimes especially used to signify a female, while wizard was exclusively applied to a male. The distinction was not, however, often attempted to be made, the former title being prevalently applied to either sex. A witch was regarded as a person who had made an actual, deliberate, formal compact with Satan, by which it was agreed that she should become his faithful subject, and do all in her power to aid him in his rebellion against God and his warfare against the gospel and church of Christ, and in consideration of such allegiance and service, Satan, on his part, agreed to exercise his supernatural powers in her favour, and communicate to her those powers, in a greater or less degree, as she proved herself an efficient and devoted supporter of his cause. Thus a witch was considered as a person who had transferred allegiance and worship from God to the Devil.

A witch was believed to have the power, through her compact with the Devil, of afflicting, distressing, and rending whomsoever she would. She could cause them to pine away, throw them into the most frightful convulsions, choke, bruise, pierce, and craze them, subjecting them to every description of pain, disease, and torture, and even to death itself.

A witch was believed to have the power of operating upon her victims, at any distance, by the instrumentality of puppets. A pin stuck into the puppet would pierce the flesh of the person whom she wished to afflict, and produce the appropriate sensations of pain. So would a pinch, or a blow, or any kind of violence.

Witchcraft, in all ages and countries, was recognised as a reality just as much as any of the facts of nature, or incidents to which mankind is liable.

From the foregoing extracts, which we contend truthfully represent the practices of the ancients denominated "necromancy" and "witchcraft," it will be seen that mesmerism, or as it is now called, hypnotism, comes much nearer as the modern equivalent than Spiritualism, and that it is a perversion of the meaning of the original by Mr. White to seek to make it apply to Spiritualism.

TYPEWRITING EXTRAORDINARY.

The story which I preface by these observations, may or may not be true. I have seen a typewriter worked automatically for the productions professing to come from the spooks, but this is very different from the working of a typewriter with no visible hands on the keys.

THE WITNESS.

The narrative in the present instance reaches us on the authority of Mr. George Lieberknecht, of Geneseo, Illinois, who contributes it to the *Light of Truth* of June 17th, 1893. The *Light of Truth* is a spiritualist journal published in Cincinnati. Mr. Lieberknecht's report is confirmed by a friend and townsman who obtained a typewritten letter from the machine purporting to be a message from a deceased universalist preacher, which is given and contains nothing remarkable. Mr. Lieberknecht's story is as follows:—

On Wednesday night, May 10th, I was one of a small circle for witnessing manifestations at the residence of Miss Lizzie Bangs, 10, South Elizabeth Street, Chicago. The Bangs sisters are well known as remarkable mediums for independent slate-writing and other phenomena. The circle consisted of six men and one lady besides the medium. The sitters were mostly, if not entirely, strangers to one another. We were seated closely and compactly around a small table, with hands joined. On the small table in the centre was placed a typewriter. Before the lights were put out the doors were locked. The medium occupied a seat in the circle, just like the rest of us, but facing the back, not the front of the type-writer. Although her hands were left free, she used them (to draw the forces) in such a way that the first and second sitters both on the right and left of her, whose hands were given a position quite near her, could feel the medium's hands gliding or passing over theirs constantly and regularly, and these have the assurance that she was not using her hands in any other way whatsoever.

HER EVIDENCE.

I feel confident in saying the medium does not touch the typewriter at all; it is used independent of or without contact from the medium's hands or fingers. I observed that again and again she would call the special attention of the sitters next to her to the circumstance of her hands' touching theirs without a second's intermission, and I know that at least one of these witnesses was a stranger to the medium and a sceptic. There is no holding or hesitating in the action of the machine; on the contrary, you hear that it is operated with an astonishing degree of swiftness and dexterity. When one letter or message is finished, the sheet is removed, folded up, addressed on the machine, and then the next one printed, until each one of the company has one. The one addressed to the writer from his son contains one hundred and eighty-six words. In mechanical execution this independent type-writing, of which I examined several specimens at the close of the *séances*, is done in a neat, clean, business-like manner, and although a punctilious critic could point out some errors in punctuation, &c., the performance is as good as the letters one receives from first-class business houses.

Let any expert type-writer try to write under the same conditions, and compare the results.

TESTS SUGGESTED.

The experiment if repeated should be tried with test conditions. The medium's hands should be put in mittens so thick as to render it impossible for even an expert typewriter to manipulate the keys if she had to wear them; her wrists should be held by the sitters on either side, and she should, if possible, be seated out of reach of the machine. The test should be made with a new machine in a room never previously entered by the medium or her friends. If under those conditions a typewritten message from the Invisible were to get itself typewritten, even in the dark, the fact would be worth noting.

X.—THOUGHT HEALING.

SUGGESTED EXPERIMENTS IN PSYCHOPATHY.

THE phenomena of Borderland which relate to the healing of disease may more conveniently be grouped together under the above head. Whether by faith, by suggestion, by miracle, by mesmerism, or by "Christian science," the cures are all effected by the operation of mental or spiritual forces as distinguished from the material methods of the regular faculty who rely upon the *materia medica*. I shall, therefore, notice them under the general heading of Psychic Healing.

As an introduction to the subject I cannot do better than to quote, at some length, from Mr. Thomas J. Hudson's chapters on Psycho-Therapeutics which are to be found in his book, "The Law of Psychic Phenomena," reviewed elsewhere. I do so, not because I agree with him, but because Mr. Hudson's survey of the subject is the most recent and, at the same time, one of the most sympathetic and impartial that is available for our purpose. I also select it because Mr. Hudson invites experiments to test the accuracy of the discovery which he has made; and, as these experiments are exactly similar to those which members of our circles are enrolled to make, I hope that before long our Psychic Healing sub-circle may obtain some valuable results by working provisionally upon Mr. Hudson's suggestions.

THE SIX SCHOOLS OF PSYCHIC HEALING.

Mr. Hudson says:

The most prominent and important methods of healing the sick now in vogue may be briefly summarized as follows:—

1. *Prayer and religious faith*, as exemplified in the cures performed at Lourdes and at other holy shrines. To this class also belong the cures effected by prayer alone, the system being properly known in this country as the Faith Cure and the Prayer Cure.

2. *The Mind Cure*,—"a professed method of healing which rests upon the suppositions that all diseased states of the body are due to abnormal conditions of the mind, and that the latter (and thus the former) can be cured by the direct action of the mind of the healer upon the mind of the patient."

3. *Christian Science*.—This method of healing rests upon the assumption of the unreality of matter. This assumed as a major premise, it follows that our bodies are unreal, and, consequently, there is no such thing as disease, the latter existing only in the mind, which is the only real thing in existence.

4. *Spiritism*, which is a system of healing based on the supposed interposition of spirits of the dead, operating directly, or indirectly through a medium, upon the patient.

5. *Mesmerism*.—This includes all the systems of healing founded on the supposition that there exists in man a fluid which can be projected upon another, at the will of the operator, with the effect of healing disease by the therapeutic action of the fluid upon the diseased organism.

6. *Suggestive Hypnotism*.—This method of healing rests upon the law that persons in the hypnotic condition are constantly controllable by the power of suggestion, and that by this means pain is suppressed, function modified, fever calmed, secretion and excretion encouraged, etc., and thus nature, the healer, is permitted to do the work of restoration.

Each of these schools is subdivided into sects, entertaining modified theories of causation, and employing modified processes of applying the force at their command. There is but one thing common to them all, and that is that they all cure diseases.

We have, then, six different systems of psycho-therapeutics, based upon as many different theories, differing as widely as the poles, and each presenting indubitable evidence of being able to perform cures which in any age but the present would have been called miraculous.

The most obvious conclusion which strikes the scientific mind is that there must be some underlying principle which is common to them all. It is the task of science to discover that principle.

THE ONE ESSENTIAL—FAITH.

Of these methods the most popular in America is that known as Christian Science, which is based upon the theory of the non-existence of matter. Notwithstanding this apparent absurdity, it numbers its followers by the hundred thousand; and the cures effected by its practitioners are of daily occurrence and of the most marvellous character.

Mr. Hudson says:—One fact stands out prominent and significant, namely, that the theories advanced to account for the phenomena seem to have no effect upon the power invoked.

Paracelsus stated what is now an obvious scientific fact when he uttered these words:—

"Whether the object of your faith be real or false, you will nevertheless obtain the same effects. Thus, if I believe in Saint Peter's statue as I should have believed in Saint Peter himself, I shall obtain the same effects that I should have obtained from Saint Peter. But that is superstition. Faith, however, produces miracles; and whether it is a true or a false faith, it will always produce the same wonders."

But the faith that heals is not necessarily the faith of the objective conscious mind.

The faith required for therapeutic purposes is a purely subjective faith, and is attainable upon the cessation of active opposition on the part of the objective mind.*

The subjective mind has absolute control of the functions, conditions, and sensations of the body.

THE TWO METHODS.

The science of mental therapeutics may be classed in two general divisions, which are distinguished by the different methods of operation. The same general principle underlies both, but the results are attained by different modes of procedure.

The first method is by passivity on the part of the patient, and mental suggestion by the healer.

The second is by passivity on the part of the patient, and oral suggestion by the healer.

In ordinary practice both methods are used; that is to say, the oral suggestionist often unconsciously telepaths a mental suggestion to the subjective mind of the patient. Mesmerism is the most powerful, in its immediate effects, of any of the known methods of mental healing. It combines oral suggestion with mental suggestion, and employs

* For an explanation of Mr. Hudson's theory of the difference between the subjective and the objective mind see "Books about Borderland."

in addition that mysterious psycho-physical force, or effluence popularly known as animal magnetism.

PSYCHIC INFLUENCE IN SLEEP.

Mr. Hudson, however, thinks that he has discovered a more potent method of getting at the subjective mind by setting the objective mind at it just before the latter goes to sleep. He reasons in this wise :—

1. There is, inherent in man, a power which enables him to communicate his thoughts to others, independently of objective means of communication.
2. A state of perfect passivity on the part of the percipient is the most favourable condition for the reception of telepathic impressions or communications.
3. There is nothing to differentiate natural sleep from induced sleep.
4. The subjective mind is amenable to control by suggestion during natural sleep just the same as it is during induced sleep.
5. The condition of natural sleep, being the most perfect passive condition attainable, is the best condition for the reception of telepathic impressions by the subjective mind.
6. The most perfect condition for the conveyance of telepathic impressions is that of natural sleep.
7. The subjective mind of the agent can be compelled to communicate telepathic impressions to a sleeping percipient by strongly willing it to do so just previous to going to sleep.

The conclusion is irresistible that the best possible condition for the conveyance of therapeutic suggestions from the healer to the patient is attained when both are in a state of natural sleep ; and that such suggestions can be so communicated by an effort of will on the part of the healer just before going to sleep.

HOW TO HEAL YOURSELF PSYCHICALLY.

Mr. Hudson lays down the following directions for healing yourself psychically, and, as they are very simple, I hope that members of the BORDERLAND Circle will test them by experiment and report results. He says :—

The process by which it can be done is as simple as are the laws which govern the subject-matter.

The patient should bear in mind the fundamental principles which lie at the foundation of mental therapeutics :

1. The subjective mind exercises complete control over the functions and sensations of the body.
2. The subjective mind is constantly amenable to control by the suggestions of the objective mind.
3. These two propositions being true, the conclusion is obvious, that the functions and sensations of the body can be controlled by suggestions of the objective mind.

The whole science of psycho-therapeutics is embraced in the foregoing propositions.

Take, for illustration, a simple case of nervous headache, and suppose that the patient resolves to cure himself. He must, first of all, remember that the subjective mind is to be treated precisely as though it were a separate and distinct entity. The suggestion must first be made that the headache is about to cease ; then, that it is already ceasing ; and, finally, that it has ceased. These suggestions should be made in the form of spoken words, and they should be steadily persisted in until the desired effect is produced. A constant reiteration of the declaration that the head is better will inevitably produce the desired result ; and, when the effect is distinctly felt, the declaration should be boldly made that the pain has entirely ceased. If any remnants of

the pain are felt, the fact should be ignored, and the suggestion persisted in that it has ceased. This should be followed by the declaration that there will be no return of the symptoms ; and this should be made with an air, tone, and feeling of perfect confidence.

The only difficulty is the auto-suggestion of the operator's objective mind that he cannot do what he says he can. That paralyzes cases.

When the patient recognises the first symptoms of approaching illness, he should at once commence a vigorous course of therapeutic auto-suggestion. He will find prevention much easier than cure ; and by persistently following such a course he will soon discover that he possesses a perfect mastery over his own health. In this connection it must not be forgotten that the method of healing during sleep is as applicable to self-healing as to healing others.

HOW TO HEAL OTHERS PSYCHICALLY.

When this system is used for the healing of others, says Mr. Hudson, the method is as simple as it is effective. All that is required on the part of the operator is that he shall be possessed of an earnest desire to cure the patient ; that he shall concentrate his mind, just before going to sleep, upon the work in hand, and direct his subjective mind to occupy itself during the night in conveying therapeutic suggestions to the patient. To that end the operator must accustom himself to the assumption that his subjective mind is a distinct entity ; that it must be treated as such, and guided and directed in the work to be done.

No harm accrues to the operator. On the contrary, it does him good. Perfect rest and recuperative slumber can be obtained under almost any circumstances at the word of command. Dreams can be controlled in this way. If one is troubled by distressing or harassing dreams, from whatever cause, he can change their current, or prevent them altogether, by energetically commanding his subjective mind to do so. It is especially efficacious for this purpose to direct his subjective mind to employ itself in healing some sick friend. If one habitually does this at the time of going to sleep, he will not only be certain to obtain recuperative sleep for himself, but he will procure that contentment and peace of mind which always result from a consciousness of doing good to his fellow-creatures.

WHAT HAS ACTUALLY BEEN DONE.

Mr. Hudson says :—It is not proposed to detail the many experiments which have been made with a view of testing the correctness of this theory, my present object being to advance the hypothesis tentatively, in order to induce others to experiment as I have done. It must suffice for the present to state that over one hundred experiments have been made by the writer and one or two others without a single failure when the proper conditions have been observed.

The diseases thus far successfully treated by this process have been rheumatism, neuralgia, dyspepsia, bowel complaints, sick headache, torpidity of the liver, chronic bronchitis, partial paralysis, pen paralysis, and strabismus.

Mr. Hudson's first case was that of a relative who had for many years been afflicted with nervous trouble, accompanied by rheumatism of the most terrible character. He was subject to the most excruciating spasms during his nervous attacks of rheumatic trouble, and was frequently brought to the verge of the grave. He had been under the care of many of the ablest physicians of this country and of Europe, finding only occasional temporary relief. An idea of the suffering which he endured may be imagined from the fact that one of his hips had been drawn out of joint,

by which the leg had been shortened about two inches. This, however, had been partially restored by physical appliances before the psychic treatment began. In short, he was a hopeless invalid, with nothing to look to for relief from his sufferings but death.

The treatment began on the 15th of May, 1890. Two persons were informed of the proposed experiment, and were requested to note the time when the treatment began. They were pledged to profound secrecy, and to this day the patient is not aware that he was made the subject of an experiment in psycho-therapeutics. After the lapse of a few months, one of the persons entrusted with the secret met the invalid, and learned, to her surprise and delight, that he was comparatively well. When asked when he began to improve, his reply was, "About the middle of May." Since then he has been able at all times to attend to the duties of his profession,—that of journalist and magazine-writer,—and has had no recurrence of his old trouble.

Another case not less remarkable is that of strabismus.

A lady, whom I had instructed in the process, asked me if I thought there was any use in her trying to cure a bad case of strabismus, her little niece, about ten years of age, having been thus afflicted from her birth. I unhesitatingly assured her that there was no doubt of her ability to effect a cure. Full of confidence, she commenced the treatment, and kept it up for about three months, at the end of which time the cure was complete. In this case the best conditions were rigidly adhered to, no one but myself having been informed of the intended experiment. A volume could be filled with the details of the experiments which have been made.

Distance makes no difference to the effect of the telepathic suggestion. Nor does the patient need to know that he is being operated on. If these things be so, no one will dissent from Mr. Hudson's assertion that it is easy to foresee that when the world once understands and appreciates the wonderful therapeutic powers inherent in the human soul, a great change will be the result. When it is once understood that the power exists in every human organism to alleviate physical suffering by a method at once so simple, so effective, and so mutually beneficial, it cannot be doubted that a large proportion of the ills to which flesh is heir will exist only in history.

But are these things so or are they not? That is the question, which can only be solved by experiment. Mr. Hudson has had a hundred cures without a break. The Christian scientists claim hundreds of thousands of cures. The psychic remedy costs nothing. It does no harm. Why not try it? I shall be glad to enrol as many experimental students of psychical healing as possible, and to note and register the results they obtain.

A PSYCHIC HOSPITAL.

Dr. Charles Williams has opened a psychic hospital at Liverpool, where he practises a new method of treating the insane. In explaining his system he says :

Clairvoyance and clairaudience are now admitted facts. To enlarge would take up too much space. Super-normal phenomena are of daily and unceasing occurrence, and the sooner medical men familiarise themselves with them so much the better for themselves and the public.

May it not be, nay, I am sure, that in some cases it is the fact, that many of our unfortunate fellow-creatures deno-

minated "mad" are really only clairvoyants and clairaudients.

Another class of so-called lunatics who are entitled to our consideration are those committed to insane impulses, or the victims of delusions in other ways. For instance : a man impelled to destroy himself or to do injury to others. Or again, a man under the idea that someone is constantly following him, or watching him, or intent upon doing him some injury. Now if my theory is correct many of these cases should be cured. What then is my theory? Well, my theory is this : that such cases are not necessarily cases of insanity, but that these poor people are "possessed" by some evil soul or "demon" who inspires their poor victim with these malevolent impulses and insane ideas.

From this it will be seen that this method of treatment is not really new but only an old method revived. And I claim for it nothing more. This, however, is beside the question. My motive in writing is to bespeak for it a full and fair trial. In any case, seeing the want of success attending the methods in vogue, it surely should be given a trial, for, even if not successful, no harm will have been done, the method being, of course, perfectly innocuous.

Will not the medical men of this country, and the people of this country, unite to give this new, but really old, treatment a full, fair, and immediate trial?

IDEAL SUGGESTION THROUGH MENTAL PHILOSOPHY.

"Ideal Suggestion through Mental Philosophy." By Henry Wood. A restorative system for home and private use. Cloth ; pp. 164 ; price, 1 dol. 25c. Boston : Lee & Shepard. This is another book dealing with this subject.

Writing of this work, Mr. Flower, the editor of the *Arena*, says :

"Ideal Suggestion" is divided into three parts. The first treats of the Laws of Mental Healing. In this section are five chapters, which for clearness, conciseness, fluency of expression, have rarely been equalled. The subjects discussed are The Obstacles to Progress, The Body, The Power of Thought, Planes of Consciousness, Inferences and Conclusions. In his chapter on "The Power of Thought," Mr. Wood observes :—

This stored-up mental reservoir is a submerged *personality* which thinks, reasons, loves, fears, believes, accepts, and draws conclusions beneath and independent of consciousness. It is this, and not the matter of the body, that takes disease or contagion when the conscious Ego is unaware of exposure. It is through *this* mind that medicines, and even poisons, produce their effect, instead of through chemical action, as is usually supposed. The absence of any such "chemical action," when these things are put into a "dead body" (body with mind removed), shows this conclusively. The usual sequential effects cannot come to the body *directly*, but must come through the pathway of the mind. The hidden or great Ego recognises the quality or potency which general belief, and past subjective assent and consent to such belief, has linked to the so-called chemical agents or remedies, and it therefore responds.

This deeper or trans-conscious mind can only be gradually changed, and that by means of a stream of changed conscious thinking, which must be poured in for a considerable time. When this has been thoroughly accomplished, the deeper Ego will not accept or fear disease and contagion, but will go among them unscathed.

Part second deals with Ideal Suggestion, and contains practical suggestions for those who wish to treat themselves along the line of mental healing. The third division contains Meditation and Suggestion, in which are given twenty short lessons, and an equal number of thought-phrases to be held mentally.

XI.—THEOSOPHY AND ITS STUDENTS.

BY MRS. BESANT.

THEOSOPHY is mainly represented before the public of the nineteenth century by the Theosophical Society, founded at New York in 1875, by H. P. Blavatsky and Colonel Henry Steele Olcott. The chief object of the Society is to form the nucleus of a Universal Brotherhood of Humanity, on the basis of a knowledge at once religious, philosophical, and scientific. To the spreading of that knowledge the main efforts of the members are directed. Its second object is to promote the study of Aryan literature, and to press the importance of that study on the world. The third object, which brings it into relation with BORDERLAND, is the investigation of unexplained laws in nature, and the psychic powers latent in man. This object is pursued ardently by some members of the Society, who devote to occult science much time and study, and it is possible to sometimes lay before the thoughtful public results that may be useful. It must, however, be frankly stated that, from the standpoint taken from time immemorial by the Exoteric Philosophy, it is only the results that are on the "borderland" that are permitted to become public property; and this because the pursuit of true Occultism is only possible with reasonable safety if the student brings to it purity of life and unselfish desire to serve others and not himself by the use of any powers he may obtain. These powers belong to the soul and develop with its development. They may be used either for evil or for good, and when deliberately forced into rapid expansion, the process is carried on in quietness and silence; the kingdom of Occultism cometh not with observation. But the daily opening regions of the lower astral plane are full of phenomena most interesting and instructive, and very little understood; the higher astral is also attainable by good clairvoyants, and offers much food for thought; indeed it seems likely that the workings of the mind on the astral plane, by the utilisation of astral matter and the vital forces that act in that matter, will be one of the chief objects pursued by the students who gather under the banner of BORDERLAND; and to that study and to the elucidation of such phenomena Theosophists might bring considerable help.

To understand the powers of the soul we need to study consciousness in its numerous states, of which the daily waking consciousness is only one. We must study it acting in dream, in trance, in ultra-sensuous vision, in its action on other minds in ways other than those of the physical senses and organs. A number of members of the Society just now are experimenting in thought-transference, a useful practice in concentrating and training the will, where it is carried on on a definite system. Others could give you information on the curative use of mesmerism. Others could contribute information on the successful exercise of clairvoyant perception, psychometry, the movement of visible matter by exercise of the will, etc. In India, from long generations of psychical and physical training, and in America and Australia, for other reasons, psychic evolution is more advanced than in Europe among the people at large, and there is a store of experience to draw from these countries. In India there is a whole literature dealing with the production of phenomena by sound (the use of mantras), with the subtle forces in nature and the methods of their control, with the centres of force in the human body. But it is literature which needs to be read with plentiful caution and discrimination, as many of the directions given produce phenomena at the great risk of the half-instructed practitioner. Another

interesting matter is the bearing of diet on the development of the psychic faculties, and many of our members can furnish evidence on that. The annexed list of publications will show how wide is the field from which we can draw, and how useful a comparison of race experiences may here be made.

- The Theosophist**, monthly, conducted by Col. H. S. Olcott; published at Adyar, Madras, India. Subscription £1 per annum.
- Lucifer**, monthly, founded by H. P. Blavatsky, and edited by Annie Besant and G. R. S. Mead; published at 7, Duke Street, London, W.C. Subscription 17s. 6d. per annum.
- The Path**, monthly, edited by William Q. Judge; published at 144, Madison Avenue, New York City, U.S.A. Subscription 2 dollars per annum.
- Le Lotus Bleu** (French), monthly, edited by Jean Mathéus; published at 30, Bd. St. Michel, Paris. Subscription 10 francs per annum.
- Theosophical Siftings**, bi-monthly, edited by the Countess Wachtmeister; published at 7, Duke Street, London, W.C. Subscription 5s. per annum.
- Sophia** (Spanish), monthly; published at Redacción "Sophia," Revista Teosófica, Cervantes, 6 pral. Subscription 6 pesetas per annum.
- The Buddhist**, weekly, edited by A. E. Buultjens, B.A.; published at 61, Maliban Street, Colombo, Ceylon. Subscription 10s. per annum.
- Theosophisk Tidskrift** (Swedish), monthly, edited by Baron Victor Pfeiff; published by Looström & Co., Stockholm. Subscription 3 kr. per annum.
- Theosophia** (Dutch), monthly; published at Amsteldijk, 34, Amsterdam. Subscription f2. 50 fr. p. p. per annum.
- Sphinx** (German), monthly, edited by Dr. Häbbe Schleiden; published by Schwetschke und Sohn, Brunswick. Subscription 7s. 3d. per annum.
- Lotusblüthen** (German), monthly, edited by Dr. Franz Hartmann; published by Wilhelm Friedrich, Leipzig. Subscription 10 mk. per annum.
- The Pacific Theosophist**, monthly; published at Seattle, Washington, U.S.A., by the Theosophical Publishing Co. Subscription 50 c., or 2s. per annum.
- The New Californian**, monthly, edited by Louisa A. Off; published at Cor. Union Ave. and First St., Los Angeles, Calif., U.S.A. Subscription 1.50 dol. per annum.
- The Irish Theosophist**, monthly; published at 71 Lr. Drumecondra Road, Dublin. Subscription 1s. 6d. per annum.
- Book-Notes**, monthly, edited by John M. Watkins; published at 7, Duke Street, London, W.C. Subscription 1s. 6d. per annum.
- The Theosophical Ray**, monthly, edited by W. W. Harmon; published by the Boston Theosophical Publishing Co., Boston, Mass., U.S.A. Subscription 50 c. per annum.
- Pauses**, monthly; published by the Blavatsky Lodge, T. S., Church Gate Street, Fort, Bombay. Subscription Rs. 1 2 0 per annum.
- Journal of the Mahabodhi Society**, monthly, edited by H. Dharmapala; published at 2, Creek Row, Wellington Square, Calcutta. Subscription Rs. 2 per annum.
- The Sanmarga Bodhini** (Anglo-Telugu), weekly; published by T. A. Swaminatha Aiyar, F.T.S., Bellary, Madras Pres. Subscription Rs. 3 12 0 per annum.
- The Gul Afshân** (Anglo-Gujerati), monthly, edited by A. P. Parmar, Bombay.
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WHO WROTE "ISIS UNVEILED"?

MADAME BLAVATSKY AS A HUMAN TYPEWRITER.

In the fifteenth chapter of "Old Diary Leaves," Colonel Olcott gives, in *The Theosophist* for June, a very interesting account of the way in which "Isis Unveiled" was written by Madame Blavatsky. His story, wildly incredible as it may appear to those who have never been used as the human typewriter or amanuensis of intelligences, living or incarnate, presents no difficulty to any one who has seen, day after day, his hand used to write communications about which he knew nothing by friends at a distance, or by those who alleged they were the disembodied spirits of the dead.

Did Madame Blavatsky write "Isis" in the capacity of an ordinary spiritual medium, *i.e.*, under the control of spirits of the dead? I answer, assuredly not. I had ocular proof that at least some of those who worked with us were living men, from having seen them in the flesh in India, after having seen them in the astral body in America and Europe; from having touched and talked with them. Instead of telling me that they were spirits, they told me they were as much alive as myself, and that each of them had his own peculiarities and capabilities, in short, his complete individuality. They told me that what they had attained to, I should one day myself acquire.

I was made to believe that we worked in collaboration with at least one disincarnate entity—the pure soul of one of the wisest philosophers of modern times, one who was an ornament to our race, a glory to his country. He was a great Platonist, and I was told that, so absorbed was he in his life-study, he had become earthbound, *i.e.*, he could not snap the ties which held him to earth, but sat in an astral library of his own mental creation, plunged in his philosophical reflections, oblivious to the lapse of time, and anxious to promote the turning of men's minds towards the solid philosophical basis of true religion. He did not materialise and sit with us, nor obsess H. P. B., medium-fashion; he would simply talk with her psychically, by the hour together, dictating copy, telling her what references to hunt up, answering my questions about details, instructing me as to principles and, in fact, playing the part of a third person in our literary symposium. He gave me his portrait once—a rough sketch in coloured crayons on flimsy paper—and sometimes would drop me a brief note about some personal matter, but from first to last his relation to us both was that of a mild, kind, extremely learned teacher and elder friend. He never dropped a word to indicate that he thought himself aught but a living man, and, in fact, I was told that he did not realise that he had died out of the body.

Except in the case of this old Platonist, I never had, with or without H. P. B.'s help, consciously to do with another disincarnate entity during the progress of our work; unless Paracelsus may be called one, about which, in common with the Alsations, I have grave doubts.

Then arises the question whether the Platonist was really a spirit disincarnate, or an Adept who had lived in that philosopher's body and seemed to, but really did not, die out of it on September 1, 1687. It is certainly a difficult problem to solve. Considering that the ordinary concomitants of spirit-possession and spirit-intercourse were wanting, and that H. P. B. served the Platonist in the most matter-of-fact way as amanuensis, their relation differing in nothing from that of any Private Secretary with his employer, save that the latter was invisible to me but visible to her, it does look more as if we were dealing with a living than with a disincarnate person.

The H. P. B. manuscript varied at times, and there were several variants of the one prevailing script; also that each change in the writing was accompanied by a marked alteration in the manner, motions, expression and literary capacity of H. P. B. When she was left to her own devices, it was often not difficult to know it, for then the untrained literary apprentice became manifest, and the cutting and pasting began; then the copy that was turned over to me for revision was terribly faulty, and after having been converted into

a great smudge of interlineations, erasures, orthographic corrections and substitutions, would end in being dictated by me to her to rewrite. Now often things were, after a while, said to me that would be more than hints that other intelligences than H. P. B.'s were at times using her body as a writing machine: it was never expressly said, for example, "I am so and so," or "Now this is A or B." It did not need that after we "twins" had been working together long enough for me to become familiar with her every peculiarity of speech, moods and impulses. The change was as plain as day, and by and by, after she had been out of the room and returned, a brief study of her features and actions enabled me to say to myself, "This is —, or —, or —," and presently my suspicion would be confirmed by what happened. One of these *Alter Egos* of hers, one whom I have since personally met, wears a full beard and long moustaches that are twisted, Rajput fashion, into his side whiskers. He has the habit of constantly pulling at his mou-tache when deeply pondering: he does it mechanically and unconsciously. Well, there were times when H. P. B.'s personality had melted away and she was "*Somebody else*," when I would sit and watch her hand as if pulling at and twisting a moustache that certainly was not growing visibly on H. P. B.'s upper lip, and the far-away look would be in the eyes, until presently resuming attention of passing things, the moustached Somebody would look up, catch me watching him, hastily remove the hand from the face, and go on with the work of writing. Then there was another Somebody that disliked English so much that he never willingly talked with me anything but French: he had a fine artistic talent and a passionate fondness for mechanical invention. Another one would now and then sit there, scrawling something with a pencil and reel off for me dozens of poetical stanzas which embodied, now sublime, now humorous, ideas. So each of the several Somebodies had his peculiarities distinctly marked and as recognisable as those of any of our ordinary acquaintances or friends. One was jovial, fond of good stories, and witty to a degree; another, all dignity, reserve and erudition. One would be calm, patient, and benevolently helpful, another testy and sometimes exasperating. One Somebody would always be willing to emphasise his philosophical or scientific explanations of the subjects I was to write upon, by doing phenomena for my edification, while with another Somebody I dared not even mention them. I got an awful rebuke one evening. I had brought home a while before two nice soft pencils, just the thing for our desk work, and had given one to H. P. B. and kept one myself. She had the very bad habit of borrowing penknives, pencils, rubbers, and other articles of stationery and forgetting to return them; once put into her drawer or writing-desk, there they would stay, no matter how much of a protest you might make over it. On this particular evening, the artistic Somebody was sketching a navy's face on a sheet of common paper and chatting with me about something, when he asked me to lend him another pencil. The thought flashed into my mind, "If I once lend this nice pencil it will go into her drawer and I shall have none for my own use." I did not say this, I only thought it, but the Somebody gave me a mildly sarcastic look, reached out to the pen-tray between us, laid his pencil in it, handled it with his fingers of that hand for a moment, and lo! a dozen pencils of the identical make and quality! He said not a word, did not even give me a look, but the blood rushed to my temples and I felt cheaper than I ever did in my life. All the same, I scarcely think I deserved the rebuke, considering what a stationery annexer H. P. B. was.

Now, when either of these Somebodies was "on guard," as I used to term it, the H. P. B. manuscript would present the identical peculiarities that it had on the last occasion when he had taken his turn at the literary work. He would, by preference, write about the class of subjects that were to his taste, and instead of H. P. B. playing the part of an amanuensis, she would then have become for the time being that other person. If you had given me in those days any page of "Isis" manuscript, I could almost certainly have told you by which Somebody it had been written. Where, then, was H. P. B.'s self at those times of replacement? Ah, that is the

question; and that is one of the mysteries which are not given to the first comer. As I understood it, she herself had loaned her body as one might one's typewriter, and had gone off on other occult business that she could transact in her astral body; a certain group of Adepts occupying and manœuvring the body by turns. When they knew that I could distinguish between them, so as to even have invented a name for each by which H. P. B. and I might designate them in our conversation in their absence, they would frequently give me a grave bow or a friendly farewell nod when about to leave the room and give place to the next relief-guard. And they would sometimes talk to me of each other as friends do about absent third parties, by which means I came to know bits of their several personal histories; and would also speak about the absent H. P. B., distinguishing her from the physical body they had borrowed from her.

She often wrote from dictation things quite outside her personal knowledge. She never studied Hindi nor, normally, could she speak or write it; yet I have a Hindi note in Devanāgarī characters that I saw her write and hand to Swami Dayānand Saraswati at the Vizianagram garden-house at Benares, where we were guests in 1880. The Swami read it, wrote and signed his answer on the same sheet, and H. P. B. left it on the table, from which I took it.

But I wish to say, again as distinctly as possible, that, not even from the wisest and noblest of these H. P. B. Somebodies did I ever get the least encouragement to either regard them as infallible, omniscient, or omnipotent. There was never the least show of a wish on their part that I should worship them, mention them with bated breath, or regard as inspired what they either wrote with H. P. B.'s body, or dictated to her as their amanuensis. I was made simply to look upon them as men, my fellow-mortals; wiser, truly, infinitely more advanced than I, but only because of their having preceded me in the normal path of human evolution.

The dictation and literary collaboration between the old Platonist and H. P. B. was identical with that between her and the actual Adepts; and that, as he delighted in one branch of work, so each of the others had their individual preferences. But there was the difference that, while they at times would dictate to her and at others occupy her body and write through it as if it were their own, the Platonist never obsessed her; he only used her as his amanuensis. Then, again, I have spoken of the part of the "Isis" writing that was done by H. P. B. *in propria persona*, which was inferior to that done for her by the Somebodies. This is perfectly comprehensible, for how could H. P. B., who had no previous knowledge of this sort, write correctly about the multifarious subjects treated in her book?

MRS. BESANT'S THEORY OF REINCARNATION.

THE SOUL AFTER DEATH.

MRS. BESANT, in *Lucifer*, continues her interesting series of papers, entitled "Death—and After?" She says:—

THE SOUL AS PILGRIM.

Let us try and take a general view of the life of the Eternal Pilgrim, the inner Man, the human Soul, during a cycle of incarnation. Before he commences his new pilgrimage—for many pilgrimages lie behind him in the past, during which he gained the powers which enable him to tread the present one—he is a God, a spiritual Being, but one who has already passed out of the passive condition of pure Spirit, and who by previous experience of matter in past ages has evolved intellect, the self-conscious mind. But this evolution by experience is far from being complete, even so far as to make him master of matter; his ignorance leaves him a prey to all the illusions of gross matter, so soon as he comes into contact with it.

THE OBJECT OF INCARNATION.

The object of a cycle of incarnation is to free him from these illusions, so that when he is surrounded by and working in

gross matter he may retain clear vision and not be blinded by illusion. Now the cycle of incarnation is made up of two alternating states: a short one, called life on earth, during which the Pilgrim-God is plunged into gross matter; and a comparatively long one, called life in Devachan, during which he is encircled by ethereal matter, illusive still but far less illusive than that of earth. The second state may fairly be called his normal one, as it is of enormous extent as compared with the breaks in it that he spends upon earth; it is comparatively normal also, as being less removed from his essential Divine life, he is less encased in matter, less deluded by its swiftly-changing appearances. Slowly and gradually, by reiterated experiences, gross matter loses its power over him and becomes his servant instead of his tyrant.

THE AFTER LIFE.

In the partial freedom of Devachan he assimilates his experiences on earth, still partly dominated by them—at first indeed, almost completely dominated by them, so that the Devachanic life is merely a sublimated continuation of the earth-life—but gradually freeing himself more and more as he recognises them as transitory and external, until he can move through any region of our universe with unbroken self-consciousness, a true Lord of Mind, the free and triumphant God. Such is the triumph of the Divine Nature manifested in the flesh, the subduing of every form of matter to be the obedient instrument of Spirit.

WHAT A MAN SOWS THAT SHALL HE ALSO REAP.

It is very significant, in this connection, that every Devachanic stage is conditioned by the earth-stage that precedes it, and the man can only assimilate in Devachan the kinds of experience he has been gathering on earth.

But if the sower has sowed but little seed, the Devachanic harvest will be meagre, and the growth of the Soul will be delayed by the paucity of the nutriment on which it has to feed. Hence the enormous importance of the earth-life, *the field of sowing, the place where experience is to be gathered*. In Devachan the Soul, as it were, sifts and sorts out its experiences; it lives a comparatively free life, and gradually gains the power to estimate the earthly experiences at their real value; it works out thoroughly and completely as objective realities all the ideas of which it only conceived the germ on earth. Thus, noble aspiration is a germ which the Soul would work out into a splendid realisation in Devachan, and it would bring back with it to earth for its next incarnation that mental image, to be materialized on earth when opportunity offers and suitable environment presents itself. For the mind-sphere is the sphere of creation, and earth only the place for materializing the pre-existent thought. And the Soul is as an Architect that works out his plans in silence and deep meditation, and then brings them forth into the outer world where his edifice is to be builded; out of the knowledge gained in his past life, the Soul draws his plans for the next, and he returns to earth to put into objective material form the edifices he has planned. The objective manifestation follows the mental meditation; first idea, then form. Hence it will be seen that the notion current among many theosophists that Devachan is waste time, is but one of the illusions due to the gross matter that blinds them, and that their impatience of the idea of Devachan arises from the delusion that fussing about in gross matter is the only real activity. Whereas, in truth, all effective action has its source in deep meditation, and out of the Silence comes ever the creative Word.

DEVACHAN.

The soul after the death of the body enters into a state of existence which she calls Devachan, and the disembodied spirit becomes what she calls a Devachani. His condition is enviable:—

According to the teachings of the Esoteric Philosophy, the Devachani is surrounded by all he loved on earth with pure affection, and the union being on the plane of the Ego, not on

the physical plane, it is free from all the sufferings which would be inevitable were the Devachani present in consciousness on the physical plane with all its illusory and transitory joys and sorrows. It is surrounded by its beloved in the higher consciousness, but is not agonised by the knowledge of what they are suffering in the lower consciousness, held in the bonds of the flesh.

Notwithstanding this, after a time Devachan palls upon the soul of man. Mrs. Besant says :—

At length the causes that carried the Ego into Devachan are exhausted, the experiences gathered have been wholly assimilated, and the Soul begins to feel again the thirst for sentient material life that can be gratified only on the physical plane.

AFTER 1,500 YEARS.

How long, the reader will naturally ask, may we expect to have to live in this Theosophic Hades before we yearn to return to the flesh-pots of Egypt? The answer is somewhat startling :—

The "average time [in Devachan] is from ten to fifteen centuries," H. P. Blavatsky tells us, and the fifteen centuries cycle is the one most plainly marked in history. The Ego is then ready to return, and he brings back with him his now increased experience, and any further gains he may have made in Devachan along the lines of abstract thought; for while in Devachan,

"In one sense we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc."

But the Ego meets, as he crosses the threshold of Devachan on his way outwards, dying out of Devachan to be reborn on earth—he meets in the "atmosphere of the terrestrial plane," the seeds of evil sown in his preceding life on earth. During the Devachanic rest he has been free from all pain, all sorrow, but the evil he did in his past has been in a state of suspended animation, not of death. As seeds sown in the autumn for the spring-time lie dormant beneath the surface of the soil, but touched by the soft rain and penetrating warmth of sun begin to swell and the embryo expands and grows, so do the seeds of evil we have sown lie dormant while the Soul takes its rest in Devachan, but shoot out their roots into the new personality which begins to form itself for the incarnation of the returning man. The Ego has to take up the burden of his past, and these germs or seeds, coming over as the harvest of the past life, are the Skandhas.

WHY COME BACK?

Under these circumstances it is somewhat surprising that the soul wishes to come back, seeing the kind of reception that awaits him as he returns to his earth-life, for, says Mrs. Besant :—

All that was gross, base, and evil remained in the state of suspended animation. These are taken up by the Ego as he passes outwards towards terrestrial life, and are built into the new "man of flesh" which the true man is to inhabit. And so the round of births and deaths goes on, the turning of the Wheel of Life, the treading of the Cycle of Necessity, until the work is done and the building of the Perfect Man is completed.

From this it would appear that the present generation will be the re-incarnation of men who lived about the time when Constantine was founding New Rome upon the Bosphorus.

A COLOUR ALPHABET.

MISS BARBARA WORDSWORTH writes to me from 99, Linden Gardens, W., as follows :—

I recently observed, in *The Review of Reviews* for February, the notice of an article in *Chautauquan* for January upon "Colour-hearing," by Alfred Binet, "in which he describes a curious faculty, which a minority of the human race possesses, of always associating certain colours with certain sounds." From a child I have always seen the colours of Christian names when written, spoken, or thought of. No other words associate themselves with colours in my mind, except after a mental effort of imagining them to be names, when they immediately assume their proper hues. Apparently the initial letters of Christian names govern the shade of colour conveyed to me by each.

Names beginning with

A (Albert, Ada, etc.) are mostly flame-coloured.	M, dark crimson.
B (Beatrice, Barnabas, etc.) red.	N, black.
C, light yellow.	O, white.
D, black or very dark brown.	P, purple.
E, blue-grey.	Q, orange.
F, fawn colour.	R, brown.
G, green.	S, lavender.
H, either black or very dark blue.	T, grey-blue.
I, black.	U, mouse-colour.
J, dull yellow.	V, claret.
K, orange.	W, dark blue.
L, pearl-grey or pepper-and-salt.	X, ginger.
	Y, stone colour.
	Z, a dull orange.

The letters of the alphabet, thought of as capitals, suggest to me the colours of the names beginning with each, as given above. A capital B is red, C yellow, and so on. But to this there are exceptions; for instance, M conveys the idea of dull crimson-lake, and to this Marian, Matthew, and other names correspond, while Mary is pea-green. W conveys the idea of crimson, while William and Wilfred are dark-blue, though Walter corresponds with the crimson shade of W. The fact of your drawing attention to a newly awakened interest in researches made in this question has led me to bring to your notice the results of my personal experience in the matter.

In reply to an inquiry whether there were any other exceptions besides those mentioned above, Miss Wordsworth writes :—

I only know of the *two* which I think I mentioned in my previous letter, "Mary" and "William," the latter appearing to me bright blue, while the letter "W" is crimson, and to this colour "Wilfred," "Winifred," etc., correspond. I cannot give any explanations of these exceptions; the only one I can offer (and that merely as a suggestion) is that I have a sister named "Mary" and a brother "William," and there *may* have been some youthful association, now forgotten, connecting their names with the exceptional colours. At the same time, my three other brothers, one now living and two who died in their infancy, were named respectively "Henry," "Ralph," and "Arthur," and their names do not vary from the general rules for "H," "R," and "A." In all cases the shades of the different colours vary occasionally from pale to dark. I nearly forgot to mention one other exception besides "William" and "Mary"; it is that John appears to me black instead of dull yellow, like James. Can this be because the letter "I" so often stands for John? I should be glad to give you any further information, but the whole matter is to me a mystery—the only greater one having always been that others did not see name-colours in the same way that I did.

It may be interesting if any other readers who have colour alphabets would communicate them to me for comparison with Miss Wordsworth's.

XII.—THE CLASSIFICATION OF PSYCHICAL PHENOMENA.

MR. E. WESTLAKE sends the following contribution to the solution of the vexed question of classification.

PSYCHICS.—(Relations of human mind with itself or other minds.—Affections of mind.)

An abnormal impression comes from a certain *source*, by a certain *way*, and originated at a certain *time*, hence THREE classifications of impressions.

- | | | |
|-------------------------------------------|---------------|--|
| (1) <i>Where</i> they come from. | I. SOURCES. | |
| (2) The <i>way</i> in which they come. | II. CHANNELS. | |
| (3) The <i>time</i> to which they belong. | III. TIMES. | |

I. SOURCES.—

A. INCARNATE

- | | |
|----------------------------------------------------------------------|------------------------|
| a. automatist's own mind | unconscious actions. |
| b. automatist's own mind with exalted powers of sense perception | hyperæsthesia. |
| c. automatist's own mind with extra-sensible powers of perception | { clairvoyance. |
| | { clairaudience. |
| | { clair "smellance." |
| d. automatist's own mind with perception of extra-sensible records | { psychometry. |
| | { prevision. |
| | { premonition. |
| | { anima-mundi. |
| e. somebody else's mind in relation with automatist's | { telepathy. |
| | { witchcraft. |
| f. exanimate (formerly incarnate) mind in relation with automatist's | { post-mortem. |
| | { spirits of departed. |
| | { extra-human. |
| | { elementary. |
| | { angelic. |
| | { divine. |

B. EXTRA-CARNATE

- g. discarnate (not incarnate) mind in relation with automatist's

II. CHANNELS.—

A. CENTRAL (from within outwards)

- | | | |
|------------------------------------------------|---------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| mental
(hypogene)
interior | { dreams
{ impressions
{ (psychometry) | |
| | nervous
(affecting the
nerves in general) | |
| | organic
(affecting organs
or particular parts
of the body) | (hysteria, hypnotism, witchcraft). |
| externalized
reaching surface
(volcanic) | motor
(affecting muscles) | face—(transfiguration).
hands—(automatic writing, drawing, painting, playing on
musical instruments, modelling, sculpturing, etc., etc.).
arms—(table tilting).
legs—automatic walking (somnambulism), dancing (of
Shakers, dervishes, &c.).
eye—visual hallucinations in general space (spectropia,
doubles, wraiths, ghosts).
visual hallucinations localized (crystal vision).
ear—auditory hallucinations (hearing of voices).
auditory hallucinations localized (shell hearing).
nose—smell hallucinations.
mouth—taste hallucinations.
skin—touch hallucinations. |
| | sensory
(affecting the
sense organs) | |

- B. PERIPHERAL . . . see Psycho-physics.
(from without inwards).

III. TIMES.—

- A. PAST.—(Telepathic latency—retrovision, retrocognition, "reflections.")
 B. PRESENT.—(Thought-reading, willing, etc., etc.)
 C. FUTURE.—(Prevision, premonition, precognition)

PSYCHO-PHYSICS.—(Mental affections of the ponderable material world. Relations of minds with material things.)

An abnormal psycho-material occurrence originates from a certain neutral *source*, and the effect is of a certain *kind*, hence two classifications of phenomena.

I. SOURCES OR CAUSES.—

A. INCARNATE

- | | |
|-----------------------------------------------------------------------------------|-----------------------------------------------|
| a. automatist's mind. | |
| b. automatist's mind in conjunction with minds of spectators. | |
| c. automatist's mind in conjunction with minds of persons at a distance. | |
| d. automatist's mind in conjunction with minds of spectators and distant persons. | |
| e. spectators' minds. | |
| f. distant person's mind (witchcraft). | |
| B. EXTRA-CARNATE | { g. exanimate mind.
{ h. discarnate mind. |

II. EFFECTS.—

A. MECHANICAL .

{ in solids (movements of objects without contact, psychography, levitation, stone-throwing, bell-ringing, apports).

{ in liquids (transference of water, etc., see Morell Theobald's narratives).

{ in gases (breezes, winds, direct voice).

B. MOLECULAR .

{ (compression of solids, passing matter through matter, compression and elongation of human body).

C. CHEMICAL .

{ Changes in molecular constitution of fluids, spirit-photography.

D. PHYSICAL .

{ heat (cold breezes, fire-tests, incombustibility of fabrics and of the human body), fire-lighting.

{ light (spirit sparks, flames, and lamps).

{ electricity.

E. META-MATERIAL

{ magnetism (affection of magnetic needle?).

(etheric?)

{ (materialization, table-rapping?).

CORRESPONDENCES between human affairs and the material world.

A. COSMICAL

{ between place of planets and human events. (Astrology.)

{ between features and personal character. (Physiognomy.)

B. ORGANIC

{ between cranium and personal character. (Phrenology.)

{ between hand and personal character. (Palmistry.)

{ between handwriting and personal character. (Caligraphy.)

GENIUS AND INSANITY.

By DR. A. MACDONALD.

"THE insane temperament," says Dr. MacDonald in his article on 'Genius and Insanity' in the *Arena* for June, "is sometimes illustrated in spiritualism, thought reading, clairvoyancy, and hypnotism." Whereupon the Philistine exults and hails the brilliant penologist as a Daniel come to judgment. His exultation will, however, be shattered when he learns that genius equally with occult gift is almost undistinguishable from insanity.

THE SECRET OF GENIUS AND OF INSANITY.

When Dr. MacDonald says that Genius manifests the symptoms of a neurosis or psychosis, he means an excessive nervous or cerebral action.

Many forms of insanity are also manifestations of similar excessive action. Such action in one individual can give rise to most wonderful, original, and brilliant ideas, and we call it genius; in another individual it produces also wonderful and original thoughts, but highly absurd, and we call it insanity. But it appears that the fundamental cause in both genius and insanity is the same: it is the excessive psychological or nervous energy.

Some characteristics of genius are originality, egotism, vanity, indiscretion, and lack of common sense; precocity, sterility, irritability, impetuosity, melancholia, and susceptibility to visions and dreams. These characteristics belong also to the insane.

THE HALLUCINATIONS OF GENIUS.

Dr. MacDonald brings together many familiar instances in which men of undoubted genius were subject to hallucinations. Socrates had hallucinations from his familiar genius or demon. Panramus, the Lacedemonian, after killing a young slave, was tormented till his death by a spirit which pursued him in all places, and which resembled his victim.

Richelieu had attacks of insanity; he would figure himself as a horse, but afterwards would have no recollection of it. Descartes, after a long retirement, was followed by an invisible person, who urged him to pursue his investigations after the truth. Goethe was sure of having perceived the image of himself coming to meet him. Goethe's mother died of an apoplectic attack. Cromwell, when at school, had an hallucination in his room; suddenly the curtains opened, and a woman of gigantic stature appeared to him, announcing his future greatness. In the days of his power he liked to recount this vision.

THE INSPIRATION OF GENIUS.

Mozart avowed that his musical inventions came involuntarily, like dreams, showing an unconsciousness and spontaneity which are also frequent in insanity. Klopstock declared that in dreams he had found many inspirations for his poems. Thus as the great thoughts of genius often come spontaneously, so it is with the ideas of the insane.

Aristotle says that under the influence of a congestion of the head there are persons who become poets, prophets, and silyle.

Plato affirms that delirium is not an evil but a great benefaction when it emanates from the divinity. Democritus makes insanity an essential condition of poetry. Diderot says, "Ah, how close the insane and the genius touch; they are imprisoned and enchained, or statues are raised to them." Voltaire says: "Heaven in forming us mixed our life with reason and insanity, the elements of our imperfect being; they compose every man, they form his essence." Pascal says: "Extreme mind is close to extreme insanity." Mirabeau affirms that common sense is the absence of too vivid passion; it marches by beaten paths, but genius never. Only men with great passions can be great.

AND ITS INSANITY.

Cicero speaks of the *furor poeticus*. Horace of the *amabilis insan'ia*, Lamartine of "the mental disease called genius." Newton, in a letter to Locke, says that he passed some months without having a "consistency of mind."

Chateaubriand says that his chief fault is weariness, disgust of everything, and perpetual doubt. Dryden says, "Great wit to madness nearly is allied." Lord Beaconsfield says: "I have sometimes half believed, although the suspicion is mortifying, that there is only a step between his state who deeply indulges imaginative meditations and insanity. I was not always sure of my identity or even existence, for I have found it necessary to shout aloud to be sure that I lived."

Schopenhauer confessed that when he composed his great work, he carried himself strangely, and was taken for insane. He said that men of genius are often like the insane, given to continual agitation. Tolstoi acknowledged that philosophical scepticism had led him to a condition bordering on insanity. George Sand says of herself, that at about seventeen she became deeply melancholic; that later she was tempted to suicide; that this temptation was so vivid, sudden, and bizarre that she considered it a species of insanity.

SOME MADMEN OF GENIUS.

As space forbids giving further details, we will mention some persons of great talent or genius who have shown symptoms of insanity:—Saint Simon, Swedenborg, Haller, Comte, Loyola, Luther, Jeanne d'Arc, Mohammed, Molière, Lotze, Mozart, Condillac, Bossuet, Madame de Staël, Swift, Johnson, Cowper, Southey, Shelley, Byron, Goldsmith, Lamb, Poe, Carlyle, Keats, Coleridge, Burns, George Eliot, Alfred de Musset, George Sand, Wellington, Warren Hastings, Bach, Handel, Newton, Chateaubriand, Beethoven, Alexander the Great, and Napoleon.

Coulston says that there are a number of examples of insane temperaments ranging from inspired idiots to inspired geniuses; that De Quincey, Cowper, Turner, Shelley, Tasso, Lamb, and Goldsmith, may be reckoned as having had in some degree the insane temperament.

Dr. Hammond mentions as showing symptoms of insanity or at the close of life passing into fatuity, Tasso, Burns, Swift, Mozart, Haydn, Walter Scott, Blake and Poe.

Probably most of our readers would prefer to be mad with these men than sane with the great commonplace crowd which sees no visions, has no hallucinations, and is the victim of no spontaneous inspirations.

XIII.—A GLOSSARY OF PSYCHICAL PHENOMENA.

BY F. W. HAYES.

SHOULD BORDERLAND meet with the success it deserves in bringing both old and new students of occult phenomena into communication with each other (whether for the purpose of making contributions to the general stock of observed facts, or of attempting to co-ordinate and explain those facts, or of comparing notes and experiences generally), it may be predicted with tolerable certainty that most of them will find a considerable difficulty facing them at the outset.

This will be the absence of suitable and recognised technical terms for describing or discussing supernormal experiences or occurrences, and the consequent necessity for employing a number of words in common use which (in the absence of constant special explanation) may mean to the ordinary reader something quite different from what the writer may intend to convey.

Opportunities for misconception of this character are of frequent occurrence in ordinary spiritualistic literature; but this has not hitherto been recognised by inquirers as specially inconvenient, for two reasons. One is, that there are a few terms which, while having an ordinary dictionary meaning, are pretty generally understood amongst "sitters" in a non-dictionary but uniform sense. Of these the words, "medium," "circle," "spirit," "control," "guide," "power," "aura," "magnetism," "trance," "materialisation," "sphere," "double," &c., are examples. All these mean to spiritualists something quite definite and explicit, which something would be found entirely absent from most, if not all, of the dictionaries in ordinary use. Hence, to an outsider, quite misleading ideas would be conveyed by the use of these terms.

Another reason is that the habit of accurate description and record of phenomena, and of philosophical speculation on their nature and origin, has unfortunately been very rare amongst those whose opportunities have been greatest, with the result that no general need seems to have been felt of a set of terms having exactly appropriate meanings and no others.

During the forty years and more that occult manifestations have been under observation, it does not appear that experts in investigation have contributed more than about half a dozen new technical terms to the nomenclature of the subject. "ECSTASY" to describe the unknown means, force, or power employed to produce the "physical phenomena" of the *séance*-room, well deserves a revival of the popularity it enjoyed twenty years back. "APPORT," the French term for an object introduced into the *séance*-room from outside by supernormal means, is invaluable. "TELEPATHY," the Psychical Research Society term to describe thought transference, or the operation of mind on mind by some channel other than that of sense, is now well established; and its two associated terms, "AGENT," and "PERCIPIENT" (indicating the source and the destination of the telepathic message or impression), are quite explicit in this connection, although not new words. "TELEERGIC" or "TELEKINETIC" referring to action on physical matter at a distance effected by supernormal means, are likely to be of considerable future utility. "HYPNOSIS," as a term for the state of complete or partial trance induced by hypnotism, is already classic.

It is obvious that these few new words do little or nothing towards covering a whole field of facts and phenomena which call for record and examination; and unless investigators are to go on making use of equivocal terms from the language of every-day life, in connection with subjects to which they were never intended to apply, it

seems necessary that a special technology for occultism should sooner or later be devised.

In considering the nature or source of any new terms which may be sought for, one thing appears pretty clear, and that is that existing single words in the English language are worse than useless on account of their already bearing meanings different to those desired to be conveyed, while compound English words will probably be found much too cumbersome; Mr. Stead's "Thought-body" being only an exception which proves the rule.

The half-dozen new words given above are illustrations of the fact that every modern science has had to resort to the Latin and Greek languages for its technical terms; and it seems likely that the science of the occult will be compelled to do the same. As the smallest part of any scientific study is the terminology of the subject, it does not seem too much to expect from students of supernormal phenomena that they should take the trouble to recognise and use a comparatively limited number of special words devised with the object of enabling them to express themselves precisely and fully when they may have occasion to deal with any aspect of the subject under discussion. It may perhaps help towards a solution of the difficulty if the readers of BORDERLAND are made acquainted with what has already been done privately and tentatively in the required direction by amateur investigators.

Some years ago a small circle of inquirers, of whom the writer was one, were led by considerations of personal convenience to arrange a small glossary of terms for their private use. These were found in practice to be of much utility, besides economy of ink and paper, as it happened that the circle had few opportunities of meeting personally, and were obliged to rely on correspondence for the exchange of views and records of observation. Most of the circle were scientific or medical men, to whom lengthy technical terms from the dead languages were a matter of ordinary routine, and on this account the new words adopted took the usual form. It may be mentioned that the special wording of some of their definitions owed their origin to the fact that certain members of the circle, whose experiences led them to concede the widest possible range to possible phenomena, were at the same time the most sceptical as to the soundness of the spiritualistic or "departed spirit" theory as an explanation thereof. A few examples of the terms adopted under these special circumstances will serve to illustrate the method made use of, and may help the readers of this magazine in devising other and better contributions towards a convenient glossary of the whole subject.

Phenomena of the kind under consideration were regarded as belonging to three main classes, viz.—

1. SPONTANEOUS, or those occurring without notice or preparation, and beyond the power of the observer to influence apparitions, hauntings, &c.
2. EVOKED, or those of the *séance*-room, which can be assisted but not controlled or compelled.
3. EXPERIMENTAL, including hypnotic and mesmeric phenomena, together with occultism proper ("white and black magic"), all being induced by the direct will of the experimenter.

The phenomena of the two first classes were termed—

SUPERNORMAL PERCEPTS: *psychical experiences having an external basis of stimulus or agency.**

* This is possibly what the Council of the Society for Psychical Research may intend to imply by their term "hallucination."

These were classified as follows:—

1. *Normal percepts of supernormal phenomena*; such as (a) seeing a materialised form with ordinary vision; (b) using the camera to photograph an invisible visitor, &c.
2. *Supernormal percepts of normal phenomena*; such as clairvoyance of ordinary physical facts beyond the ken of the clairvoyant.
3. *Supernormal percepts of supernormal phenomena*; such as clairvoyance of invisible forms, retrovision, prevision, telepathic impressions received from a living or post-mortem agent, &c.

The intelligent authors of the phenomena giving rise to supernormal percepts (whoever or whatever they might be) were classified in regard to their mode of action as—

1. *OPERANTS, the unknown agents in séance and allied phenomena.*
2. *MANIFESTANTS, the visible, tangible, or audible operants.*

These were divided as to their actual or hypothetical nature into three classes.

1. *DISCARNATES, operants assumed or purporting to be deceased human beings.*
2. *EXCARNATES, the "doubles" of living persons, acting at a distance from and independently of the physical organism.*
3. *NONCARNATES, intelligent entities which have never been human beings on the physical plane.*

This latter section covers the "elementals," "nature spirits," "angels," and other non-human intelligences whose existence has been affirmed by supernormal communications or conjectured by occultists.

The number of senses in which the word "body" is used made it a matter of urgency to settle on some terms to avoid this confusion. The following were amongst those adopted (the first of course from ordinary medical practice):

- SOMA, the human body of flesh and blood or physical organism.*
PSEUDOSOMA, a temporarily materialised form, partial or complete, not distinguishable by physical tests from a permanent organism.

This refers of course to the familiar visible and tangible materialised "spirit form" of the *séance*-room of the "Katie King" type.

ACTISOMA, a form, apparently organic, which can be photographed, but is not cognisable by the normal senses.

We have had examples of this during the last few weeks, as most of the readers of BORDERLAND know, through the experiments of Messrs. Trail, Taylor, and Glendinning.

PHANTASM, any objective apparition in bodily form seen by ordinary vision (i.e., not clairvoyantly), but which eludes physical tests.

This last is of course fairly near the ordinary meaning of the word, and, therefore, can be conveniently utilised in the present connection. The inclusion of "phantasms" amongst "bodies" was suggested by the frequent assertion of manifestants that certain apparitions were distinctly phases of materialisation ("pseudosomatism"), while not carried to the point of being tangible, and hence temporary physical bodies, although on the very verge (so to speak) of the physical plane.

One very necessary term and definition was—

PSYCHOSPHERE, the plane of manifestation of the unknown operants.

This was to cover the "Astral Sight" of the old occultists, the "actual plane," the "spirit world," the "spheres," and a host of similar terms, and was intended to express tran-

scendental matter, force, and base of operations in contradistinction to the physical plane of ordinary matter and known forces.

Names for some of the various agencies for inducing or facilitating abnormal or super-normal (not morbid) states in the human subject were adopted as follows:—

OD, the effluence from magnets, metals, crystals, &c., and organisms, discovered and so named by Reichenbach.

ODYLE, the allied effluence from human beings, productive of mesmeric phenomena (ANIMAL MAGNETISM, ZOO-MAGNETISM).

PSYCHODYLE, the effluence from the sitters or medium at séances, utilised by the operants for the production of phenomena.

These terms led to a very much needed group of words descriptive of the several kinds of trance coming under notice in psychic investigation and not (as in catalepsy, somnambulism, &c.) of morbid origin. The word "suggestion," occurring in the definitions, is of course used in the modern technical sense familiar to all students of hypnotism. It is hardly necessary to remark that the fact of certain views (e.g., that as to the reality of the mesmeric effluence) being by no means universally accepted, does not render the need of definite terms respecting them any less urgent.

HYPNOSIS, trance in any stage induced by external suggestion or presentation of mechanical stimuli (e.g., light, sound, &c.).

AUTOHYPNOSIS, trance, induced by self-suggestion or self-presentation of mechanical stimuli (STATUVOLISM of Dr. Fähnstock).

ODOSIS, trance induced in hyperæsthetic subjects by the effluence from magnets, metals, crystals, or other unconscious agents.

ODYLOSIS, trance induced by a human operator by means of odyle (MESMERIC SLEEP).

PSYCHOSIS, trance seemingly induced by unknown operants (MEDIUMISTIC TRANCE).

EXTRASIS, an aspect of odylisis and psychosis in which the perception of the entranced "subject" appears to extend to the psychosphere.

In explanation of the last it may be mentioned that many entranced subjects and mediums (like Dr. Haddock's Emma—see his "Psycheism and Somnolism") claim to be transported in their trance to the region of spirits and to hold converse with them, in addition to displaying a proved ability to take cognisance of what is passing at the moment in terrestrial localities at a distance.

A special phenomenon of the *séance*-room was conveniently indicated by the word

PERTRANSITION, the passage of matter through matter.

This covers the tying of knots in endless cords, the conveyance of "apports" into closed rooms, the passing of rings, chair-backs, &c., on to the arms of sitters who have their hands clasped, and similar manifestations.

Another phenomenon was designated, for brevity's sake, as the

LYCHNOS (Greek, "hand-lamp") the illuminant used by manifestants at dark séances.

This was to refer to the brilliantly phosphorescent oval or spherical object, usually called "John King's lamp," which the materialised forms ("pseudosomata") hold in the hand to light up their faces; and did not include the small floating stars frequently seen at dark *séances*.

The above will serve as examples of the kind of glossary which, as above stated, was found to have its conveniences under certain conditions.

XIV.—THE CELESTIAL SCIENCE.

THERE is no science more ancient, more stupendous, more exact; nor is there any science of which the general public knows less, for which it cares less, or holds in lesser esteem than astrology. Without making any effort to comprehend, the present generation has been satisfied to condemn the celestial philosophy, the study of which has occupied in the past some of the greatest minds that have illumined the world. That misconception should arise from ignorance can readily be understood; but that ignorance should assume the right of judgment concerning a subject of such importance, seems intolerable. And yet we are daily presented with the sorrowful spectacle of some creature with uplifted hands and screaming voice—an atom, a spec, on this one of the lesser planets in a solar system which occupies but a corner in limitless space—authoritatively defining what can and what cannot happen in the vast universe around us; the ridiculousness of the spectacle being intensified by the gravity with which he is harkened to by his fellows.

The science of the stars is but a particular branch of natural philosophy, and holds nothing in itself of magic or of mystery, but is largely dependent upon arithmetical calculations and mathematical deductions for the statments it makes.

Capable of being historically traced to some fifteen hundred years before the birth of Christ, its practice has been continued in every country, and through every century down to the present time. Its principles may be said to be based on, and directed by, the sympathy and order that underlie and govern all nature; that marvellous order, that intelligent sympathy which caused Pythagoras to assert that the world is actuated by a divine soul. Newton has said that, "every particle of matter in the universe is endued with a sympathetic energy or influence, by which it is capable of communicating imperceptibly with every other particle throughout the system of nature." And the same influence which, in its communication with nature, causes the seasons to change, the tides to ebb and flow, the winds to rise and fall, likewise moulds mankind.

The constellations, clusters of stars or signs of the zodiac, in their movements, the course and positions of the planets in the heavens, and the aspects they bear to, or the number of degrees by which they are parted from each other, all disturb and influence the universal æther which is diffused over and pervades all space; this æther in turn sympathetically and electrically impressing the infant at the moment of its birth with certain characteristics and talents by which he shall shape his future life, his ultimate fate.

It is therefore possible to see from the beginning to the end the path by which a man is destined to travel through the world; whether he will meet with success or failure, with sorrow or joy, with honour or disgrace. The means by which this is done is by the examination of an astronomical almanack wherein may be found the exact position of the planets at the time required; from which may be drawn a horoscope, or chart, or map of the heavens at the moment of birth and within the latitude of the spot where the birth took place.

The laws by which judgment may be deduced have been framed and confirmed from close observation and constant study devoted to the science through centuries by sages; certain causes having been found uniformly to produce certain corresponding effects. The question which naturally arises in the minds of those unacquainted with the subject is, how it happens that children born all over the world on the same day do not more closely resemble each other in their persons and their fate. The cause of dissimilarity is not far

to seek. The differences in the situations of sites where births occur, and hence in latitude and longitude; the movements of the planets—the moon, for instance, whose influence upon the mind is great, swiftly passing through about fourteen degrees every day, and going round the earth in twenty-eight days—above all, the rising of the signs of the zodiac, the degree of right ascension altering every four minutes—cause diversities, half an hour sometimes being sufficient to vary the face of the heavens in a manner that would alter the characteristics of two children born in the same place, and with that time between their births.

But the fact remains that two children entering this world at about the same time and in the same locality would undoubtedly resemble each other. The most prominent example of this fact is found in the parallel cases of George III. and Samuel Hemmings. The latter was born at nearly the same moment, and in the same parish of St. Martin's-in-the-Fields, as his Majesty. In October, 1760, when George ascended the throne, Samuel entered into business as an ironmonger; both were married on the 8th of September, 1761; periodical madness, arising from the position of Mercury to the Moon, at certain times overtook them, and they died nearly at the same hour on the 29th of January, 1820.

A broad and simple test regarding the influence of the stars may be obtained by glancing at a man's horoscope. An evil aspect of the baneful planet Saturn in the ascendant, or in the mid-heaven, will blast his life; whilst Jupiter, the benevolent planet, in the ascendant or mid-heaven, will bring him fame, power, and prosperity. So much will readily meet the eye even of those whose knowledge of the logic of the stars is rudimentary; but the method by which certain events, and the dates on which they will occur, can be predicted, is one beset by difficulties.

Knowledge of astronomy and mathematics is essential; likewise is experience; above all, patient and unrelenting labour is necessary. For not only must the quality of the planets, their position in the horoscope, the degrees by which they are parted from each other, the houses in which they are located, and the signs of the zodiac by which these houses are governed all be considered, but the student must master the theories of primary directions, celestial periods, zodiacal directions, mundane parallels, revolutions, lunations, transits, &c., before he is competent to pronounce judgment. The fact that men who substitute ignorance and pretence for knowledge and labour make gross blunders, does not invalidate the science. We do not hold medicine in contempt because of the errors of quacks; nor do we discredit meteorology on finding the predictions of its students frequently falsified.

There are amongst us scholars of repute and men of leisure who, unknown to all save their intimates, have devoted themselves to the study, and attained proficiency in the science of the stars; but the public cannot profit by their lore. Those whom the public may consult live by the exercise of astrology; and, as they can but devote to their consultants a time whose brevity is proportionate to the pittance proffered them, errors frequently arise. For the judgment given to a horoscope after an hour's examination might readily have occupied a month's consideration.

Did the State, instead of regarding and punishing as rogues and vagabonds those who receive payment for their labour in this direction—labour which would be more adequately compensated if spent upon some trade, calling, or profession—extend its protection and patronage to them, and frame examinations which all should pass before practising this science, the populace might thus obtain that

counsel whose clear and certain radiance could guide in the present and through the future. Did man and maid, entering into marriage, consult a competent astrologer, the unhappiness in married life, which to-day is the rule, would then become the exception. Did parents seek advice from the same source regarding the calling or profession best suited to their children, we should not then find so many around us unfitted for their occupations or hear their murmurs of dissatisfaction. And did people likewise ascertain in what country or town they would best succeed, and at what period they might take advantage of the current of their luck to lead them on to fortune, at what time they should guard themselves against evil aspects, by what means they could know those who deceive and betray, and those in whom they might trust and confide, they could then "guide themselves by the lights in the firmament of the heaven," placed there for signs.

FITZGERALD MOLLOY.

ASTROLOGY: AN EXPERIMENTAL TEST.

MR. BALFOUR objects to the inclusion of astrology in the subjects dealt with in *BORDERLAND* on the ground that there has not been a *prima facie* case made out in its favour. But we are to prove all things, and although we may agree with Mr. Balfour, that is no reason why we should not subject the claims of the astrologers to an experimental test. I made a beginning in *The Review of Reviews* in this direction when I published the following article:—

AN EXPERIMENT IN HOROSCOPES.

So much has been written of late as to the ability of astrologers to delineate character and predict the probable course of life that I have consented to a suggestion which was made me by a Yorkshire astrologer to submit the claims of the professors of this science to a somewhat crucial test. He suggests that five other students of astrology shall consent to take part in this experiment. I will make a selection of half-a-dozen persons who are able to state the exact time of their birth within fifteen minutes. I will send the birth moment of each of these six persons to each of these six astrologers, mentioning the latitude and longitude of the place where they were born and the sex. No other particulars will be given them. They will then be required to work out according to their own method all that they can tell of the character, past history, and future prospects of each of the half-a-dozen subjects.

WHAT THE ASTROLOGERS MUST DO.

Each person whose birth moment is submitted to the astrologers will be requested to draw up a statement and forward it to me in a sealed envelope, filling in briefly a return under the following heads:

1. The qualities of the mind, disposition.
2. Health, susceptibility to disease, liability to accidents, &c.
3. Pecuniary prospects.
4. Ability or aptitude for business, and success or otherwise.
5. Happy or otherwise if married.
6. Children.
7. Travels through life.
8. Probable benefit by friends or persecution from foes.
9. The good and ill periods of life; the time when sickness, accidents, bereavement, loss or acquisition of a fortune, the loss of credit or business and new enterprises.

These envelopes will be kept in my possession until I receive the horoscopes from the astrologers; they will then be opened and their contents compared with the conclusions which have been arrived at by the astrologers.

WANTED—BIRTH MOMENTS.

A month later I announced that progress was being made.

I have got six enrolled astrologers, and as many more amateurs, to whom I have submitted the birth moment of one person whose name is sufficiently well known to the public to

make his horoscope interesting, and they are working it out. He is not, however, so well known that the date of his birth gives any clue to his personality. I have received several birth-moments from my readers, but as none of them relate to persons sufficiently well known to be of general interest I have not troubled to send them to my astrologers.

ONE TEST CASE.

There the matter rests for the present. I got some birth-moments, excellent for tests, but the subjects were identified and had to be abandoned. Others who knew the day and the hour of the birth could not say whether it occurred A.M. or P.M., so that we were no further forward. At present I have only got one subject, and as only one of the astrologers has done that, there is no hurry about the other five. For the convenience of my astrological readers, I may state that the birth-moment of the test case is—a man born near Wells, Somerset, at eleven A.M. on February 24th, 1866.

I am open to receive horoscopes of this natus from any astrological student. A comparison of results and of the system used in each case might be useful and suggestive.

I may also call attention to the fact that any one who wishes to obtain a horoscope for himself can do so by joining our experimental circle.

ASTROLOGY IN LONDON.

SOME LUCKY HITS BY ASTROLOGERS.

MR. EDGAR LEE, writing in the *Arena* for January, gives some remarkable instances, of the truth of which he says he is prepared to vouch, of accurate predictions made by London astrologers.

ON THE EVE OF JUBILEE DAY.

There is an astrologer, a hoary-headed wizard, who dwells in the Caledonian Road, close to King's Cross, and yet another, whose address is not given, who is said to have predicted not only the safety of Her Majesty on Jubilee Day, but that there would be an accident happen to someone who, though not royal, was connected with the royal family. It would also appear that it would be a horse accident. It will be remembered that the Marquis of Lorne was thrown from his horse before the ceremony began in the Abbey. The same night that he made that prediction, two young foreigners asked for a forecast of their careers. To one of them he replied, "Your end will be sudden, and by lead; and so far as I can see, the end is so near that it is not worth while casting your nativity." The young man laughed; but some time afterwards, when the Crown Prince Rudolf of Austria shot himself, it was recalled that the London wizard had predicted his doom.

BEFORE THE FRANCO-GERMAN WAR.

A still more remarkable story is that of yet another astrologer, who has since passed away. This gentleman, who also lived in London, received a mysterious visit from a stranger in 1869, and was asked what was the most advantageous date for Prussia to quarrel with France. The astrologer demanded, before giving an answer, the actual birth-moments of the king of Prussia, the Emperor of the French, Bismarck, Moltke, the Empress Eugenie, and the Marquis Leboeuf, as well as the coronation dates of the first Hohenzollern and the first Napoleon. The materials were supplied, and a week or two were employed in drawing up his conclusions. The astrologer then declared that the best time for Prussia to quarrel with France would be in the afternoon, as near as possible, midway between the 4th and the 19th of July, 1870. The stranger received this information and departed. The famous quarrel with Benedetti at Ems took place on the 11th and 12th of July, 1870. In the following February, when Paris was on the eve of capitulation, the astrologer received a letter containing Berlin bank notes to the amount of £200 sterling, with the simple words written on a plain sheet of paper, "With the thanks of Germany."

XV.—THE STUDY OF PALMISTRY.

THE votaries of palmistry claim for their science the respect due to antiquity. Some go so far as to maintain that it has the sanction of Holy Writ, and in support of their assertion, quote a passage from the Book of Job: "God has placed a sign in the hand of every man, that all men may know his work." To be sure it does not so stand in the authorized version, but that is a mere detail. It is further alleged that the science was studied and practised by the ancient Egyptians ages before Moses made his first voyage among the bulrushes of the Nile, and that the study having penetrated into Greece, a no less illustrious person than Homer himself wrote a treatise thereon. That such a work is not extant, and that we have no means of ascertaining if it ever existed, is again a matter of too small importance to cause uneasiness in the minds of enthusiastic chirologists.

We must, however, admit that distinct references to palmistry are made in the writings of many Latin authors who testify to the high estimation in which it was held.

During the Middle Ages it seems to have fallen into oblivion, until Albertus Magnus and Paracelsus turned their attention to it, as a species of divination, and incorporated with it fables and traditions which only helped to bring the study into disrepute.

During the seventeenth century we find it temporarily reviving, for the learned Dr. Rothman thought it not beneath him to write a Latin dissertation on it, which was afterwards translated into English by Wharton. About the same time Dr. Saunders wrote a small but careful work on the same subject, and at the commencement of the present century an astrologer named Partridge issued a well-condensed epitome of the works of former writers. It is evident, however, that the study as such attracted but little attention, and that the practice of it was left entirely to gipsies and others who were deservedly classed as rogues and vagabonds.

The revival of Chiromancy in modern times is due to two Frenchmen, Captain D'Arpentigny, and M. Desbarrolles. It is said that the former, while on active service in Spain, was one day accosted by a handsome young Gitana, who offered to tell his fortune by his hand. Not unwilling to enter into conversation with the girl, he allowed her to scrutinise his palm. It is probable, though history does not exactly say so, that some references of hers to his past, or some predictions of his future, made an impression on his mind. At any rate, the incident turned the current of his thoughts in this direction, and he began to meditate upon the possible grain of truth which might be extracted from the bushels of superstition and empty jargon which had been handed down by the ancestors of this gipsy maiden. As soon as opportunity offered D'Arpentigny consulted every book he could find, bearing in the least upon the subject, and not being able to reconcile the conflicting statements of the various authors, he began to think that possibly he might better arrive at the truth by means of his own observation and judgment. To him must belong the credit of establishing the primary part of Chiromancy, to which the name Chiromancy has been given, and which deals with the shape of the hand as indicative of character and intelligence, rather than of events.

If man be really master of his fate, it must follow that his fortunes are affected by his disposition and, therefore, if we admit that the shape of his hand is an index to his

character, it may be indirectly that of his future also. In support of his theories D'Arpentigny calls our attention to the superior intelligence of animals possessing digitated extremities, compared to those who have rounded feet or hoofs. It would be interesting to work out this idea in the light of modern science and evolution, but unless a willingness to become subservient to the will of man be an indication of stupidity it is difficult to understand how or why a tiger or a bat can be said to be more intelligent than a horse or an elephant. However this may be explained, D'Arpentigny claims to have discovered that men with clumsy, ill-formed hands are less intelligent than those to whom nature has given elegant, well-modelled extremities.

D'Arpentigny having planted his young sapling of modernised Chiromancy, it was reserved for Desbarrolles to graft upon it his elaborate system of Palmistry. Desbarrolles admits the postulates of his predecessor, but he goes farther by asserting that events are indicated by the lines and markings on the palm, while at the same time he goes back to the lore of the ancient Egyptians, whom he declares to have been the fathers of the science.

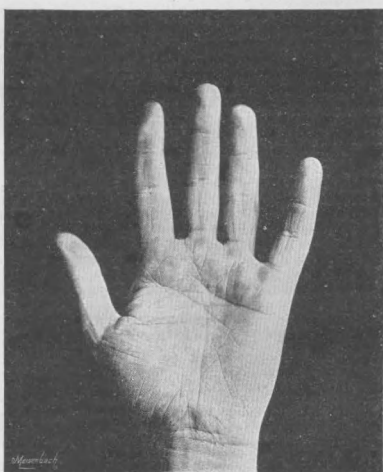
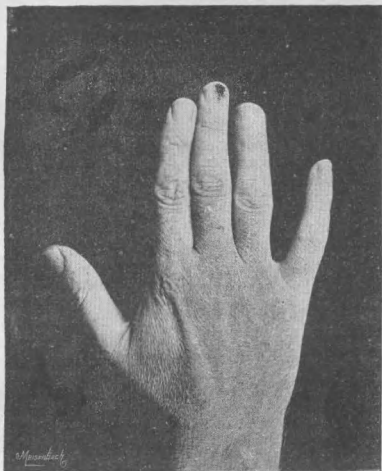
The precise origin of Palmistry is wrapped in the mysteries of the past, but in regard to its relationship to astrology, white magic and other kindred sciences, much division of opinion exists among its votaries.

Some maintain that Palmistry owes its existence to the older science of astrology, and that the two are so wedded that it is impossible to divorce them, while others indignantly disclaim any connection between Palmistry and "astrology or any such charlatanism." Others again adopt a middle course, and while not wishing to cast any discredit upon astrology, yet maintain that Palmistry is quite strong enough to stand on its own feet as an inductive science based upon carefully collected and attested facts. As an instance of this, it is alleged that evidence can be brought to show that ten or more sufferers from broken legs, lying side by side in the ward of a certain hospital, all exhibited a certain peculiar mark in the hand, the exact position of the mark varying slightly in accordance with the age of the patient. If this be really so, and the evidence can be corroborated and duly attested, it must be admitted that palmists have some ground for their assertions, and have done something towards silencing the voice of the unbeliever.

The adoption by palmists of the astrological nomenclature as devised by Partridge seems to give some colour to the alleged connection between the two sciences, but as a matter of fact the names Jupiter, Venus, etc., are used with more reference to the reputed characteristics of the old Hellenic gods than from any fancied connection between the planets and the parts of the hand which bear their name. The terms Mercurian or Venusian are merely convenient methods of denoting certain temperaments.

It is interesting to learn that Palmistry has been known and practised by the Japanese for generations past, but it is curious to find that among them the lines are differently named and studied than among western chirologists.

If, as its votaries declare, Palmistry is indeed an index to character, it is plain that a man who is proficient in this science has an enormous advantage over his fellows, seeing that he can at almost a glance "reckon up" his interlocutor, and adapt his own conversation and tactics accordingly.



In his "Révélations" Desbarrolles gives minute directions upon the art of becoming all things to all men, which, if true, would offer incalculable assistance in the battle of life. For this reason, if for no other, the science seems worthy of serious investigation.

In this study as in all others it is necessary to bid all uninitiated persons beware of the amateurs, for truly "a little knowledge is a dangerous thing." Nothing is easier than for an inexperienced person to make mistakes. Certain rules are laid down for the guidance of the student, but the tyro is apt to forget that he cannot take one sign alone, but must allow for counteracting influences; in short, it takes no little study and experience to balance one attribute against another, so as to arrive at a correct estimate of that most complex machine the human character.

Persons who take up this study in a merely superficial, dilettante manner, have no conception of its intricacies, since it professes to reveal not only the character, tastes, and intelligence of the subject, but also events past, present, and future, influences from the family circle and outside world, and even the health of the individual. The watchful eye of the palmist allows nothing to escape him. The size of the hand, the proportion of the palm to the fingers, the smoothness of the joints or the reverse, the shape of the finger-tips, and of the nails, the texture of the skin, the consistency of the hands, the "setting" of the fingers, and their inclination towards each other, the placing of the "mounts" are all considered besides the actual tracing of the lines, so that it is evident that to become proficient in the science necessitates much technical knowledge as well as practice.

The following are among the best and most recent works on this subject.

"Manual of Cheiroscopy." By E. Heron Allen. (The Record Press, 376, Strand.)

"Palmistry and its Practical Uses." By Louise Cotton. (Record Press.)

"Fingers and Fortune." By Eveline Farwell. (David Stott, Oxford Street.)

A bright and thoroughly readable little book, well adapted for attracting the attention of the uninitiated, and for leading them to make further inquiries into the subject.

"The Grammar of Palmistry." By Katharine St. Hill. (Record Press, 376, Strand.)

This little work, which has passed its twelfth thousand, stands unrivalled as a text-book for serious students of the science. Its arrangement is methodical, and its explanations clear and succinct. A new edition has just been issued embodying much useful information, the result of careful observations made during recent years, by Mrs. St. Hill, among all classes of society.

As regards current literature bearing upon this subject *The Palmist*, a monthly magazine issued by the members of the Chirological Society, and published by the Record

Press, is, we believe, the only periodical devoted to this science. It was started about fifteen months ago for the express purpose of giving students an opportunity of comparing notes, and discussing new theories and alleged discoveries. The June number contains an interesting article upon "Growing Lines." Most persons who have not paid attention to the science of Palmistry will be surprised to learn that the marks on the hand are continually growing or fading, or forming new combinations. The truth of this statement can be easily tested by any one who will consent to have a photograph or cast taken of his hands now, and again at the end of a year or so. In most cases a startling alteration in the number and direction of the lines will be discernible. This continual change is declared by palmists to be indicative of the progress of the subject's life, the ever-new combinations of circumstances and influences which surround him, and the permanency or otherwise of the markings depends upon the impression the corresponding events make upon his fortunes or his feelings.

The most recent exponents of the science lay claim to no occult powers, and the postulates once granted, there is so much that seems to accord with logic and common-sense that it is open to every one to investigate for himself and ascertain if the study is anything beyond a merely fashionable craze.

N. SMYTHE.

NOTICE TO PALMISTS.

The best way of finding out whether there is anything in palmistry, and which of the various systems is the best, is to submit one clearly marked pair of hands to a variety of palmists. I have accordingly had the accompanying illustration prepared specially as a test for those of our readers who are expert in the art of reading the hand. The owner of these hands is willing to adjudicate upon all papers that may be sent in before August 15th, and to supply a critical report upon the delineations. There are three things which palmists profess to be able to see in the hand:—

1. The record of the past life of the subject, and his present condition.
2. An indication of his general character and disposition.
3. A forecast of his future, with some information as to the probable date of his death, and impending good or ill fortune.

In sending in the delineations, palmists are requested to deal with the subject in the foregoing order, and whenever they make a definite statement to explain clearly and precisely what line or lines or the feature of the hand it is which leads them to make such an assertion. We do not want any flapdoodle or generalities, but a succinct statement of what is to be seen in this pair of hands, and where they see it.

CRYSTAL GAZING.

In our next number the special subject that will be treated as Automatic Writing is dealt with in the current number will be CRYSTAL GAZING. Its preparation is entrusted to my colleague and assistant, Miss X. Any reader who has had any notable experience in Crystal Gazing is requested to send an account of it in betimes.

XVI.—BOOKS ABOUT BORDERLAND.

"THE LAW OF PSYCHIC PHENOMENA."*

MRS. HUDSON'S book is a good book, a very good book, one of the most useful books on the subjects which it treats, that I have read for many a long day. It is very comprehensive, painstakingly honest, extremely candid, and, in many respects, full of sound common sense. And yet, with all these excellences, it is, perhaps, one of the most absurdly ridiculous books that ever was penned. For Mr. Hudson is possessed by a fixed idea. He believes that he has found the key, not one of the keys, but absolutely the one universal key which will unlock all doors, solve all difficulties, and explain every description of psychic phenomena. When once a man is thus possessed by any such fantastic delusion as this, he necessarily has to execute from time to time the most extraordinary antics in order to maintain even a semblance of equilibrium. There is no one key which will unlock all the mysteries of the occult world, and Mr. Hudson has made a mess of what would otherwise have been an extremely interesting and useful work by attempting to persuade himself that everything is explicable the moment you accept his formula that everyone has two minds, which for the most part are not on speaking terms with each other, although one of them is subjected by the law of its being to the absolute domination of the other whose commands it must obey. There is a great deal in his theory, a very great deal. Mr. Hudson has written out in plain English what Mr. Podmore, that most Brahminical of the Brahmins of the Psychical Research Society, has for some years past been industriously elaborating under cover of a cloud of unintelligible pseudo-scientific jargon. But when Mr. Hudson tells us that he can explain all phenomena by the working hypothesis of the dual mind, without admitting the existence of any intelligences other than our own, with faculties greater than our own, he allows his theory to run away with him. Some day when he is a wiser man, he will recast his book, eliminate all the absolutely's, and obviously's, and of courses, and irresistibly's by which he endeavours to palm off strained conclusions drawn from false premisses upon the ingenuous reader, and he will definitely recant the root error which disfigures his treatise, the idea that his one little key can open every ward in the mighty lock of the unknown universe.

Mr. Hudson, in describing the condition of the subjective mind as observed in cases of hypnotism, remarks that it is quite incapable of inductive reasoning, but argues with almost mathematical precision from whatever premisses are suggested to it by the hypnotist. Tell a subject anything and he believes it, and not only believes it, but is capable of absolutely ignoring the existence of every fact that tells against it. You say, for instance, that Mr. So-and-So has died and been buried, and that the subject when he comes out of his sleep will see his vacant chair. When the subject comes out and the Mr. So-and-So is sitting in the chair alive and well, the victim of suggestion does not see him, nay, actually sees the back of the chair through the apparently solid body of the man just as if it did not exist. Mr. Hudson is just such a subject. His book is a marvellous illustration of the working of a subjective mind; under

the power of suggestion Mr. Hudson seems to have been hypnotised by Mr. Podmore, and he has become quite incapable of seeing the facts which are fatal to the suggestion under the influence of which he is working. They are there, but he either ignores them or denies them in a fashion only reconcilable with honesty and candour by postulating the charitable theory that we have here the work not of Mr. Hudson's objective mind, but of his subjective mind, which as he constantly tells us is quite incapable of inductive reasoning and is entirely controlled by suggestion.

This may seem a very strong thing to say, but before proceeding further to notice Mr. Hudson's book in detail, I will justify my conclusion by calling attention to the most palpable instance of Mr. Hudson's omission to see what conflicts with his theory. In all the phenomena of the Borderland, Mr. Hudson sees only telepathy, or the communication of information by mind to mind without the employment of the five senses. To make his theory fit with what even he admits to be authentic facts, it is necessary to strain telepathy to such an extent as to suppose it possible for Adam or Noah telepathically to communicate a fact concerning the Garden of Eden or the Ark through a series of unconscious subjective transmitters to Mr. Hudson, or any other living person who may have the gift of understanding it. To most people such a theory is a thousand times more incredible than the supposition which it seeks to displace—but let that pass. But after we make Mr. Hudson a present of all that even he can claim for telepathy as an explanation of events occurring to-day or which have occurred since the foundation of the world, it is obvious that telepathy cannot possibly account for the communication of information about events which have not yet occurred, and which, therefore, could not possibly be within the knowledge of any human mind. How does Mr. Hudson account for all the phenomena of Borderland which relate to the future? Premonitions, prophesies, predictions of all kinds, prevision in all its forms, how does he account for that immense series of authentic phenomena? Will it be believed that Mr. Hudson simply ignores the whole question? Beyond a cursory and passing incidental reference, he makes no allusion to facts of which it is not too much to say that they simply knock the bottom out of the theory which he wishes us to accept as the sole and sufficient solution of all psychic phenomena. Mr. Hudson is, in short, pretty much in the position of an engineer that, after promising to throw a bridge from Hamburg to New York, by way of fulfilling his promise, spanned the North Sea and the Irish Channel, and then left his travellers on the coast of the Atlantic without even making a suggestion how they are to cross that watery expanse. That is Mr. Hudson's method exactly. He ignores the Atlantic.

Without further introduction I will now give Mr. Hudson's own account of the great discovery—the doctrine of the dual mind, one of which is the bondsman of the other, a kind of wonderful Spenslow and Torkins arrangement, which Mr. Hudson must be allowed to describe in his own words.

MAN AND HIS TWO MINDS.

My first proposition is that man has two minds; and the assumption is so stated, in its broadest terms, as the first pro-

*"The Law of Psychic Phenomena: a Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, &c." By Thomson Jay Hudson. London: Putnam Sons. Chicago: McClure & Co.

position of my hypothesis. For convenience I shall designate the one as the *objective* mind, and the other as the *subjective* mind. These terms will be more fully explained at the proper time.

The second proposition is, that the subjective mind is constantly amenable to control by suggestion.

The third, or subsidiary, proposition is, that the subjective mind is incapable of inductive reasoning.

THE DIFFERENCE BETWEEN THE TWO MINDS.

In general terms the difference between man's two minds may be stated as follows:—

The objective mind takes cognisance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

The subjective mind takes cognisance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

In this state many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision: and in this, as in many other grades, or degrees, of the hypnotic state, it can be made, apparently, to leave the body, and travel to distant lands and bring back intelligence, oftentimes of the most exact and truthful character. It also has the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and of closed books.

THE SOUL.

The real distinctive difference between the two minds seems to consist in the fact that the "objective mind" is merely the function of the physical brain, while the "subjective mind" is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul.

The subjective mind never sleeps. No matter how profound the lethargy, it is ever alert, and comprehends instantly, with preternatural acuteness, everything that occurs.

Distance, or space, as it is cognised by our objective senses, does not appear to exist for the subjective mind. There is, therefore, nothing in distance, *per se*, to prevent the full effects of mesmeric power from being felt at the antipodes just as plainly and effectively as it is in the same room.

ITS POWERS.

The subjective mind, or entity, possesses physical power; that is, the power to make itself heard and felt, and to move ponderable objects. It has also absolute control of all the parts and functions of the body; as may be seen in every hypnotic experiment, certain powers are inherent in subjective intelligence. These powers appear to pertain to the comprehension of the laws of Nature. We have seen that, under certain conditions, the subjective mind comprehends by intuition the laws of mathematics. It comprehends the laws of harmony of sounds, independently of objective education. By true artists the laws of the harmony of colours are also perceived intuitively. These facts have been again and again demonstrated. It would seem, therefore, to be a just conclusion that the subjective mind, untrammelled by its objective environment, will be enabled to comprehend all the laws of Nature, to perceive, to know all truth, independent of the slow, laborious process of induction.

It has also an absolutely perfect memory. Everything it ever heard or saw is imperishably stored up in the subjective mind.

ITS LIMITATIONS.

The subjective mind never classifies a series of known facts, and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively from

that down to all legitimate inferences, with a marvellous cogency and power. A hypnotic subject will accept a suggestion as his major premiss; and whatever there is within the range of his own knowledge or experience, whatever he has seen, heard, or read, which confirms, or illustrates that idea, he has at his command and effectually uses it, but is apparently totally oblivious to all facts or ideas which do not confirm, and are not in accord with, the one central idea. In order not to be misunderstood it must be here stated that on all subjects of human knowledge not governed by fixed laws, the subjective mind is dependent for its information upon objective education. In other words, it knows only what has been imparted to it by and through the objective senses or the operations of the objective mind.

But to this there is a great exception, for it knows whatever is telepathically communicated to it by other subjective minds. Mr. Hudson himself hardly sees how great is this exception, and how inconsistent it is with the foregoing assertion.

THE CREATURE OF SUGGESTION.

The subjective mind, like the hypnotised subject, implicitly believes whatever the objective mind, its own or another's, tells it, and acts accordingly. Mr. Hudson says:—

All hypnotic phenomena subsequent to the induction of the condition are the result of suggestion in some form. This is the grand discovery of the Nancy school; and when it is once appreciated and understood, it will be found to constitute the master-key which will unlock the secrets of every psychological mystery. That it is unqualifiedly true no longer admits of serious doubt.

As if to illustrate Mr. Hudson's thesis of the infallible memory of the soul, and to the omnipotent power over it of the objective mind, Reuter sends the following telegram from Vienna, dated June 14th.

Great interest has been aroused here by some remarkable experiments in hypnotism and suggestion which Professor Baron Krafft Ebing, the eminent specialist in mental diseases, yesterday carried out before a meeting of psychological experts, with the object of showing that it is possible by hypnotic suggestion to transfer persons into a former period of their lives, their mental condition at the same time undergoing a corresponding change, and that while in this state nothing is lost to their memories which cannot by suitable influence be recalled. The subject of the experiments was a woman of thirty-three years of age. Baron Krafft Ebing hypnotised her, and transferred her successively back to the ages of seven, fifteen, and nineteen, restoring her after each experiment to her normal condition. In each case she behaved, spoke, and wrote in a way corresponding to the age which she imagined herself to be.

THE ALL BUT OMNIPOTENCE OF THE SOUL.

Mr. Hudson says of the soul:—

It should be remembered always that the power of the subjective entity is the most potential force in nature, and, when intelligently directed, the most beneficent. But, like every other power in nature misdirected, its destructive force is equally potent. . . . The fate of the magician's slave was no worse than that which may befall any man who irregularly summons his own spirit, without understanding the laws which enable him to control it and make it useful instead of destructive. He is conjuring with the most potential force of nature below that of Omnipotence.

WHY, THEN, IS IT THE BOND-SLAVE OF THE MIND?

Mr. Hudson asks:—

"Why is it that God has given to man a soul possessing such transcendent powers in certain directions, and yet under the absolute control, in all its ideas and intellectual functions, of a finite, perishable intelligence?" The broad and comprehensive answer is, *To constitute man a free moral agent.* It needs no argument to show that if the soul were not so limited in its

initiative power of reasoning, the finite, mortal man could not be held responsible for the moral status of his soul. God gave to objective man the powers of reason, inductive as well as deductive, for the purpose of enabling him successfully to struggle with his physical environment. He gave him the power to know the right from the wrong. He gave him supreme control of the initial processes of reasoning, and thus made him responsible for the moral status of his soul.

TO LIMIT ITS RESPONSIBILITIES.

The soul, in the meantime, so long as it inhabits the body, is charged with limited responsibilities. It is the life-principle of the body, and its normal functions pertain solely to the preservation of human life and the perpetuation of the human race. It possesses wonderful powers in other directions, under certain abnormal conditions of the body, it is true. But their exercise outside of those limits is always abnormal, and productive of untoward results. Those powers of which we catch occasional glimpses, and which so excite our admiration, are powers which pertain to its existence in a future world. They are powers which proclaim it as a part of God, as partaking of the nature and attributes of the Divine Mind. Its powers of perception of the fixed laws of nature demonstrate its kinship to Omniscience. It is independent of the feeble powers of inductive reasoning when it is freed from its earthly trammels; and there is not one power or attribute peculiar to the finite, objective mind that could be of any service to the soul in its eternal home.

THE WEAKNESS OF THE THEORY.

I have made these copious quotations in order to show exactly what Mr. Hudson relies upon to explain away all the phenomena of spiritism, and to unlock every psychological mystery. The subjective soul is a part of God, a limited omnipotence, with absolute control over the body, and a capacity to do almost everything except free itself from the domination of its own objective mind. Given such a key, you can of course explain much. With the aid of telepathy, and the subjective soul capable of thought-reading every mind without regard to distance or time, you can explain almost anything. But you cannot explain everything. Mr. Hudson does not venture to assert that the subjective soul can see what has not yet happened.

WHAT ABOUT FORESEEING?

Such cases of premonition are almost innumerable. I have many in my own personal experience. Julia, on the very first day she communicated with me, foretold the journey of a mutual friend which every living being believed to be absurd, and indeed impossible. But it came to pass three or four months later. No telepathy will account for that. When I was reading Mr. Hudson's book a correspondent sent me the following account of a very clear and well-recorded dream, which I quote here as a comment upon Mr. Hudson's confident assurance that telepathy, suggestion, and the subjective soul will explain every mystery.

A PROPHECIC DREAM.

On the morning of January 21st, 1880, I was sitting at the breakfast-table with my wife, sister, and three children.

They were chatting as usual, but I was taking no notice of the conversation, which called forth the question from my wife, "What is the matter? You seem deep in thought."

I replied that I had, in the night, had a dream which I could not shake off, which seemed to impress me more than usual.

"What is it?" she asked; "let us hear it."

I said "It is difficult to tell it, but I dreamt that I was in a place like a bacon-warehouse or shed, and that the floor was partly strewn with straw, and that on the straw, on my left hand and on my right, as I walked along, there lay on the floor wrapped in white sheets a number of what on first entering appeared to be like flitches of bacon wrapped up in the sheets; but as I walked up the shed between the rows of them, I

observed on every sheet a ticket with writing on it, and oh, horror, out of the end of each sheet, a sort of mangled, dark-looking human head. They looked like Zulus' heads and faces. It was a sickening sight and I cannot pass it from my mind."

At this point there came a knock at the door by Mr. S. Holding, who asked if I had heard that an explosion had taken place that morning at the "Fair Lady" (a pit at the Leycett Colliery).

I replied, "No," and immediately put on my hat and overcoat and went to Leycett. My dream vanished from my mind at the knock of the door, and, strange enough, the announcement of the explosion in no way reminded me of it. I went to the colliery, saw the first men drawn up, and saw many dead bodies brought to bank. I was there again the next and following day. Sixty-two bodies were brought up, and a number of persons were busy laying them out in different buildings about the colliery. When this sad work was completed, people were admitted to view the bodies. The first place I entered I was no sooner inside than I saw exactly what I saw in my dream. Some twenty or more white sheets, laid on straw, each containing human remains, the only part visible being the dark, scorched or mangled head with swollen lips like Zulus, and on each sheet was a ticket with the name of the deceased written on it.

JOHN CORBETT, Gas Manager,
Audley, nr. Newcastle,
Staffordshire.

The fact is, Mr. Hudson has ridden his hobby to death. There is no doubt a great deal in telepathy, and a great deal in the unconscious self. But not everything, and it is in affirming that there is everything in it that Mr. Hudson makes his mistake.

TELEPATHY RUN MAD.

Mr. Hudson asserts that no information was ever given by a medium, except such knowledge is already in the mind of some one who is present or with whom some one present is telepathically *en rapport*. Any one who has had any experience worth having in spiritualistic researches knows that this is absurdly untrue. And as Mr. Hudson knows this, he excuses himself by the following immense extension of his original thesis.

It is not necessary that any member of a circle should be in possession of objective knowledge of a fact in order to be able to communicate it telepathically to the medium.

The reason will be obvious, after a moment's reflection, to any one who admits the existence of the power of telepathy. If the power is possessed by A to communicate a telepathic message to B, it follows that B can communicate the same message to C, and C can convey it to D, and so on, *ad infinitum*. This proposition will not be gainsaid by any one who admits that A can convey a telepathic message to B. D may have no objective knowledge of A or of B, but is *en rapport* with C. Now, we will suppose that a disaster happens to A. He is missing; he is drowned; but no one possesses any objective knowledge of the fact, and his friends institute a vain search, no one having the remotest idea of what has happened to him. B, his mother, receives a telepathic message, conveyed by A at the moment of his death to her subjective mind, informing her of the sad accident. But not being sensitive to subjective impressions, it is impossible for her subjective mind to convey the message above the threshold of her consciousness. She is, therefore, objectively ignorant of the fact, although her subjective mind is fully cognisant of all its sad details. In the meantime, C, a sympathetic neighbour, *en rapport* with B, subjectively perceives that which is so strongly impressed upon the subjective mind of the mother. C is also unable to elevate the knowledge above the threshold of her consciousness; but she is a believer in spiritism, and volunteers to visit a neighbouring city and consult a medium. She does so; and the moment she becomes *en rapport* with the medium, the telepathic message is delivered, and the medium perceives, objectively as well as subjectively, the details of the disaster which befell A.

He describes the whole transaction, and locates the exact spot where the body may be found. Subsequent investigation demonstrates the exact knowledge possessed by the medium, for the whole environment is found to be exactly as described, and the body is found in the very spot indicated.

Now, the spiritists say that this occurrence cannot be explained by reference to telepathy, for the reason that D was not *en rapport* with A, nor with B. Nor was C *en rapport* with A, for the latter was dead before C could have become cognisant of the facts. The obvious answer to this is, as before indicated, that if the power exists in man to convey a telepathic message to his fellow-man, it presupposes the existence of the power in the percipient to repeat the message to a third person, and so on indefinitely, until some one receives it who has the power to elevate the information above the threshold of his consciousness, and thus convey it to the objective intelligence of the world. Nor is the element of time necessarily an adverse factor in the case; for there is no reason to suppose that such messages may not be transmitted from one to another for generations. Thus, the particulars of a tragedy might be revealed many years after the event, and in such a way as to render it difficult, if not impossible, to trace the line through which the intelligence was transmitted.

By this showing, the subjective mind of the medium may be in telepathic communication with Melchisedec or Julius Caesar! To such straits are men driven when they are determined at any cost to refuse to admit the possibility of the continued existence and occasional manifestation of the disembodied spirit.

SPIRITIST PHENOMENA.

Mr. Hudson is candid enough to admit the genuine character of the phenomena obtained in many spiritualistic seances. I commend to the Bishop of London the following remark:—

The facts are too well known to the civilised world to require proofs at this time. The man who denies the phenomena of spiritism to-day is not entitled to be called a sceptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him. . . . Such men would plug their own ears and deny the phenomenon of thunder if they could not account for it by reference to laws with which they are familiar. And such a proceeding would be no more senseless than, at this day, to deny the phenomena of spiritism.

Mr. Hudson does not deny them. He attempts to explain them away, with the result of producing an explanation much more incredible than that for which he wishes to substitute it.

SPIRIT PHOTOGRAPHY.

Mr. Hudson is certainly the boldest of controversialists, and in order to account for spirit photographs, he assumes without a particle of evidence that it is possible to photograph a thought image:—

The phenomena of so-called spirit photography amply demonstrate the fact that visions can be created of such tangible character that they can be caught and fixed upon the photographic plate. The sitter, consciously or unconsciously, thinks of one or more of his dead friends. The medium perceiving telepathically the image created by the mind of the sitter, re-creates it in such tangible shape that it is caught by the camera. In point of fact there is little doubt that the power resides, to a greater or less extent, in all human beings to create such images, their strength and clearness depending, of course, upon the power of the individual to recall vividly the remembrance of the person to be photographed, together with the power to concentrate his mind for a certain length of time upon the mental picture.

But nothing is more notorious in spirit photography than the fact that the portraits are as often as not those of total strangers. How then can their appearance be accounted for by concentration of the mind, even of the subjective mind, upon their images?

CONCLUSION.

I have said enough to indicate the nature of Mr. Hudson's interesting work and to enable the reader to understand its strength and its limitations. There are many chapters to which I have not made any allusion. Mr. Hudson is very lucid and accurate in his description of mesmerism and hypnotism, but most unwisely sanguine in his belief that hypnotism cannot be abused. His account of spiritist phenomena is very imperfect, and his assertions are often absurdly dogmatic. His chapters upon the way in which his law of psychic phenomena explains the story of the Gospel might have been left out with advantage.

But when all that has been said, Mr. Hudson deserves thanks for the painstaking way in which he has set forth many phases of a subject of fascinating interest. He has written so good and useful a book that it is a matter for deep regret that he should have spoiled it by persisting in the impossible attempt to prove that his working hypothesis is a master-key to all manner of occult phenomena. There is no one master-key; and this Mr. Hudson will come to see himself before he is many years older.

THE IDEAL OF A PSYCHICAL QUARTERLY.

THE editor of the *Psychical Review* for May, writing editorially upon the future work of the review, expresses his conception of the duty of editors in our position in terms which I am glad to be able to reproduce in the first number of *BORDERLAND*. He begins by saying that he "should like to see his magazine a *Review of Reviews* of psychical science." That is what *BORDERLAND* is to be. Speaking of the work of such a magazine he says:—

WANTED A STANDARD OF JUDGMENT.

Above all things the work of this quarterly should be *constructive* and *critical*. The great need at present is to formulate practical rules for determining the evidential value of psychical testimony. These rules must be based upon a careful psychological analysis. Upon the one hand there is a great mass of alleged psychical facts; upon the other, a community which to a considerable extent is sceptical and indifferent, and which will remain so until it is clearly shown that it is possible to distinguish between the true and the false in this department of thought. There can be no sure progress until we are equipped with standards of judgment which, being applied, leave us with a percentage of facts which are as incontestable as the facts of astronomy and chemistry. Of course, this end having been attained, it is not to be expected that every one will recognise and acknowledge, at the first glance, that there are unquestionable facts in psychical science. All that can reasonably be asked is that the psychological foundations shall be so carefully laid, and all of the implications so explicitly stated, that an intelligent person who is willing to devote a little time to study, can assure himself that it really is true that psychical facts have been so assimilated to other kinds of knowledge that to deny them is to overthrow the possibility of our knowing anything.

In editing the *Review* the editor's dilemma is somewhat difficult to obtain contributions which fall in with my own conception as to what our journal ought to be. The trouble lies quite deep. The critical standards which are needed to facilitate valuable work by both writers and editor are at best incomplete, and even so far as they do exist, they have been but partially utilised.

It was President Gilman, I think, who said, at the opening of John Hopkins' University, "We cannot have a great university without great teachers, and we cannot have great teachers without a great university." The psychical student finds himself in a similar dilemma; for he cannot be sure of his facts without the aid of a reliable standard of judgment, and he cannot obtain this, in turn, without an extended observation of alleged psychical facts. Progress must be made, then, as it has been in other sciences, *pari passu*

A NATURALIST AND SPIRITUALIST.

Lights and Shadows in the Life of an Artisan. An Autobiography. By JOSEPH GUTTERIDGE, a Ribbon Weaver of Coventry.

This is a book important to us because among the lights of a most interesting career may be counted the teachings of spiritualism.

Gutteridge's life is that of a man of strong character and great ability, a self-taught botanist, geologist, antiquarian, and musician, but neither nature nor art brought to him any revelation of the love of God, the harmony of creation, nor the hope of future life. This was at least honest doubt; he struggled hard for light and teaching. This life was an active commentary on the pathos of Newman's prayer, "Oh, God, if there be a God, save my soul, if I have a soul." "God reveals Himself in many ways," and the revelation to Gutteridge came through spiritism.

A new order of thought was slowly but surely impinging upon the domains of the materialistic notions which for eighteen years of the best part of life had enveloped me in the mists of its cold, plodding, austere morality. About this time the phenomena of modern spiritualism began to attract attention [about 1850].

These phenomena he examined with great care and frequent experiment, with the following conclusion, which seems of special interest:—

Physical manifestations do not produce conviction of the reality of a spiritual world. They merely arrest the attention. The reason is led to accept a belief in the spiritual by its own operations, aided by the subtle influence of unseen causes after the mind has been directed into this channel by occurrences which cannot be explained by so-called "natural laws."

That surprising phenomena did really occur he certainly does not deny. Nothing could be more startling than the following, which he relates among many of great apparent significance which came under his own observation:—

On one occasion, at Bedworth, a meeting was held in an open field, and a shower of rain came on. As a "sign" of the genuineness of the manifestations, it was proposed by the spirits themselves, through the medium, that while all the persons standing round should get wet, the medium in the centre of the circle should be kept dry. The sign was literally fulfilled, for while the people around were wet through, not a spot of rain had fallen upon the medium.

He also offers a curious instance of what may be called telegraphy.

Another experience in connection with Bedworth was this:—

Feeling uneasy at the loom one afternoon I went out for a walk, believing that I should be more inclined for work afterwards. While out I met a friend named William Bedder, who said he was going to Bedworth to a spiritualists' meeting, and asked me to go with him. We walked over, and on reaching the house of Job Riley in the Broadway, where sances were held, we were met at the door by the host, who, entranced, said we were expected. They had been holding a *sance*, we were informed, and a message was written asking them to wait until the arrival of Mr. Gutteridge and Mr. Bedder, from Coventry, who were on the road.

The experience, which seems to have been most conclusive to himself, however, is the following:—

Attending one of these meetings in a more than ordinarily sceptical mood, determined to ferret out fraud and humbug, I demanded some proof by which I could personally test the genuineness of the assumption that the messages given through the medium were from disembodied spirits. The request was acceded to by a written message being given through the medium—an illiterate boy—relating incidents connected with my father and mother which were known only to myself. This was no more remarkable than many other things witnessed, but the personal element in the message appealed to my mind and set me thinking. The tenderness of it dealt the first blow at my scepticism. I had no knowledge of thought-reading, but possessed some powers as a mesmerist. This, however, was beyond anything that could be attributed to mesmerism or thought-reading as an inducing cause. From this time onward I can trace the gradual acceptance of a belief in a spiritual—as distinct from a material—existence.

That this belief is real and experimental we may well believe when, at the end of seventy-seven years deeply tinged with sorrow and struggle, he can write in such terms as these:—

"This belief enables one to look forward without fear to that change which will usher in a new life."

The real interest of his experience lies, not in the details of special phenomena—such things have often but a momentary significance—but in the broad teaching of the whole, and is, in so far, full of suggestive thought. "The light that lighteth every man" was for Gutteridge revealed by spiritism:—

The materialistic philosophy of non-responsibility almost brought me to a state of unreason, so dark and gloomy was the prospect, but from this Slough of Despond—this quagmire of doubt and perplexity—I eventually began to emerge towards the sunlight of reason through the study of various physical sciences and the investigation of spiritual phenomena, guided by works that were within the means of a working man.

THREE BOOKS ABOUT THE OTHER SIDE.

The World of the Unseen. An Essay on the Relation of Higher Space to Things Eternal. By ARTHUR WILLINK. 16mo, cloth, pp. 184. (New York and London: McMillan & Co.)

The great interest of this book is that it deals with the topics of spiritualism, and is not only not by a spiritist, but by a man who entirely ignores the existence of spiritism.

He approaches the topic of *The World of the Unseen* without any *parti pris*:—

Though, from the Christian standpoint, the Mystery of the Hidden World must be regarded as having to do with the most sacred subjects, still the strongest recognition of this sacredness does not carry with it a prohibition to investigation, but only a warning as to the manner of the investigation.

He is of opinion that, as the unseen is not beyond the limits of legitimate investigation, so it may be hoped that it may be brought within the limits of a sound theory of understanding. Of course any such theory must be at the first very largely tentative; and the evidence by which it is supported must be very largely circumstantial.

The book consists so largely of theory—which, in the very nature of things, admits of no evidence and but little illustration—that it is not a book which adapts itself for review.

He starts with an explanation of the mathematical theory of the "fourth dimension" of space, in which he believes departed spirits exist, "unseen but not

invisible." In the light of a belief in a series of higher spaces he speaks briefly of the resurrection of Christ, the ministry of the angels and many like topics. The book is at least an earnest contribution to the study of the important question involved.

I Awoke: Conditions of Life on the Other Side. Communicated by Automatic Writing. (London: Simpkin, Marshall & Co., 1893.)

The information contained in this book concerning the life after death purports to have been communicated by automatic writing to three friends who met together for the purpose. The book consists of two parts—the Psyche and the Pneuma, which seems to point to the old-fashioned classification of Body, Soul, and Spirit. It is the Psyche, we are told, which is acted upon by the intelligence which controls the writing, although, as the intelligence observes, "the choice of words, the style, is greatly limited by your own powers, but not entirely, we can sometimes use words and phrases with which you are unacquainted." After death, we are told, the Psyche sleeps for a period varying in different cases, and on awaking enters upon the state which is the result of the earthly life, and a description of the different classes of spirits is given.

The transition from the Psyche to the Pneuma is analogous to physical death.

Our psychic form dissolves, fades away, is folded up, is dissipated into the sphere from which it was taken, leaving our spirit free to pass beyond into purer and rarer air more fitted for it. There is no pain or struggle in such a dissolution, nor any break in consciousness. Our friends bid us farewell for a time, but we need not say farewell to them, for we shall see and know them more intimately even than before. Their eyes may not perceive us, but our clearer vision will embrace the past as well as the present, the old as well as the new.

Man is now pneuma or spirit—not that pure, invisible, immortal essence of which we have spoken, but approaching more closely to it. The true, the real man yet remains hidden from comprehension; the final, the deepest mystery of all.

Do the Dead Return? A Record of Experience in Spiritualism. By A CLERGYMAN OF THE CHURCH OF ENGLAND. (Fisher Unwin, London.)

As I reviewed this book in the *Methodist Times*, I have no occasion to review it again. I will merely reprint some passages of that review.

This little book, by a clergyman of the Church of England, who, naturally enough, shrinks from appending his name, marks the beginning of the break-up of the long frost of silence. We shall have plenty of books like it from all sections of the Christian Church before long, and it is to be hoped that the subject will be discussed by all subsequent disputants with the fairness and common-sense which characterises the pages of "Do the Dead Return?" There is nothing in the book that is novel to those who have bestowed any attention upon the subject. . . . The messages, of which he gives samples, are of no intrinsic importance, and the value lies in the testimony which is given by an honest, although anonymous, clergyman of the fact that in a circle composed of himself and half a dozen friends, words were written on a piece of paper placed in the centre of the table without any human hands guiding the pencil. His third chapter deals with sittings in which voices of invisible speakers were heard in all parts of the room, voices which carried on an active conversation for two consecutive

hours. The clergyman does not mention the medium in whose presence he sat, but if, as seems probable, it was Mrs. Everitt, there can be no doubt as to the high character of the medium or the impossibility of any ventriloquial trick. His fourth chapter deals with the more debatable subject of spirit forms or of materialisations. . . . I do not for a moment doubt that such materialisations take place. I have never seen them, and, even if I had, I should not expect people to believe my testimony except I could bring proofs and evidence which were scientifically unassailable.

Perhaps the most important part of the book is the concluding chapter, in which he discusses whether or not it is wicked to have any dealings with friends on the other side. Of course, the ready answer to all such assertions by those who are weak in their faith is that it is wicked. The supreme act of unbelief is to face your facts. Those who refuse frankly to recognise existence of phenomena because they are afraid that they would be fatal to some belief of their own, prove at once that their faith is no faith, but a mere semblance of a faith. If they have really grasped the truth which is from God, how can they fear that any facts or phenomena permitted by God should be destructive to their faith? It is, of course, possible, after due consideration, deliberately to come to the conclusion, as apparently Father Clarke, of the Society of Jesus, has done, that the phenomena are genuine, but that they are the work of the Devil. Nothing is more astounding than the easy-going way in which many good people nowadays imitate the example of those who said of our Lord, He casteth out devils by Beelzebub, the Prince of the Devils. The Jews, too, resorted to that very easy explanation of the miracles of our Lord, and justified themselves much the same way as Father Clarke does to-day, and many others who do not reason the thing out as Father Clarke has done. Yet it has been held by a large portion of the Christian Church that the sin against the Holy Ghost, the sin which was never to be forgiven either in this world or the next, was none other than that of ascribing to the Devil phenomena which were in reality the work of the Holy Spirit. No one, I suppose, would seriously hold that view to-day; but the example and the warning might at least deter unscrupulous critics from asserting that any phenomena which seem to make a hole in any of their favourite dogmas are of necessity the work of the Devil.

What is the test of these things, apart from their scientific truth? There is only one test for Christians—that which is laid down in the Scriptures. By their fruits shall ye know them. You must test the spirits in order to discover whether they testify that which is in accordance with the inspired teaching of our Lord. At this point it is well to quote what our author gives as the result of his experience:—

I have personally never heard a statement from the spirit world which could be interpreted as hostile to the pure and simple truth taught by Christ. I have never received a communication respecting spiritual teaching which could, in any sense, be regarded as light or irreverent. The spirits seem to be unanimous in declaring that their aim is not to destroy or pull to pieces, but to construct, to give enlarged views respecting God and human duty, here and there to point out errors and misconceptions which a narrow and one-sided theology has introduced. They urge the necessity of a more spiritual and less mechanical interpretation of the Holy Scripture. They make far greater demands upon our life and conduct than very many of the appointed teachers of the people make in the present day. They grieve over the hypocrisy and worldly-mindedness of many of the self-constituted guides of souls and the exceedingly small interest which Christians in general display in their future welfare and in the life that is to be. They urge the absolute necessity for every man to walk

in the footsteps and to follow the example of Christ, and, not by noisy profession, but by a pure and elevated life, to lay a true and permanent foundation of future and abiding happiness. They commend greater earnestness and fervour in the spiritual life, in cultivating the heart and the character, in purifying the affections, and they point out the necessity of ever placing before the mind the true end and purpose of human life. The spirits frequently suggest prayer, and lead the mind to a fuller contemplation and a more vivid realisation of the awful certainty of retribution in the other world. If the power communicating these things be evil, it is, to say the very least, adopting strange methods for the attainment of its ends.

So far as my experience goes, it agrees with that of the writer. If we accept as conclusive answer that the Devil can disguise himself as an angel of light, how can anyone censure the Jews of the time of our Lord for not relying on the same fact as a reason for refusing to listen to his teachings?

THREE BOOKS ABOUT GHOSTS.

The Ghost World. By T. F. Thistelton Dyer. (Ward and Downey, 1893).

Death—and After? By Mrs. Besant. (Theosophical Press.)
Strange Survivals. By Baring Gould.

T. W. Thistelton Dyer's book is a most valuable contribution, not perhaps to the science—if such exists—but to the literature, of ghosts.

It is a compilation on historical lines of traditions of all times and many countries, it is full of suggestive references to other works, and it has an excellent index. It is a book to possess, not to read from end to end, but to consult as a dictionary of ghost lore.

Such chapters as "Phantom Lights," "Ghostly Death Warnings," "Compacts between the Living and the Dead," are illustrated by stories which are for the most part familiar, and may be found in the "Historical Ghosts Appendix" to *Real Ghost Stories*, but those on "Miners' Ghosts," "Spirit-haunted Trees," "Ghost Laying," and "Animal Ghosts" contain much that is new and of great interest. The last especially suggests more thoughts than space will permit us to hint at, and it is certain that an early number of this review must deal with the question at length, for there are many curious North-Country traditions which are missing from even so extensive a collection as this.

Mr. Baring Gould in "Strange Survivals," has a great deal to tell about the way in which such stories may have originated. The notion of sacrifice has lingered far into even the Christian centuries, horses, dogs, cocks, and even human beings being offered in the north of Europe at the foundation and at the completion of an edifice.

The decapitated head was often affixed to the gable of the house, and the head of a horse became later a recognised ornament. So, perhaps, originated the hell horse, often headless, which serves as a premonition of death. Modern luxury has added a death coach. In Norway a sheaf of corn is still set up as a feed for the pale horse of the death god Wodin, but is now interpreted as an offering to the birds.

Mr. Thistelton Dyer interprets the ghosts which haunt our old country-seats in the usual conventional way:—

It is owing (so it is asserted) to some unfortunate person having been secretly murdered in days past, and to his or her body having been allowed to remain without the rights of burial. So long as such a crime is unavenged, and the bones continue unburied, it is impossible, we are told, for the outraged spirit to keep quiet.

In another chapter he tells us of various spells exerted to lay such ghosts as these.

But Mr. Baring Gould is characteristically daring and original upon this point, and his explanation is too interesting to abbreviate:—

The proverb says that there is a skeleton in every man's house, and the proverb is a statement of what at one time was a fact. Every house has its skeleton, and every house was intended to have its skeleton; and, what was more, every house was designed to have not only its skeleton, but its ghost.

We are going back to heathen times when we say that at the foundation-stone laying of every house, castle, or bridge, provision was made to give each its presiding, haunting, protecting spirit. The idea, indeed, of providing every building with its spectre, as its spiritual guard, was not the primary idea; it grew later, out of the original one, the characteristically Pagan idea, of a sacrifice associated with the beginning of every work of importance.

Building in early ages was not so lightly taken in hand as at present, and the principles of architectural construction were ill understood. If the walls showed tokens of settlement the reason supposed was that the earth had not been sufficiently propitiated, and that she refused to bear the superimposed burden.

In 1885 Holsworthy parish church was restored, and in the course of restoration the south-west angle wall of the church was taken down. In it, embedded in the mortar and stone, was found a skeleton. The wall of this portion of the church was faulty, and had settled. According to the account given by the masons who found the ghastly remains there was no trace of a tomb, but every appearance of the person having been buried alive, and hurriedly. A mass of mortar was over the mouth, and the stones were huddled about the corpse as though hastily heaped about it; then the wall was leisurely proceeded with. The parish church of Kirkcudbright was partially taken down in 1838, when, in removing the lintel of the west doorhead, a skull of a man was found built into the wall above the doorway. This parish church was only erected in 1730, so that this seems to show a dim reminiscence, at a comparatively recent date, of the obligation to place some relic of a man in the wall to insure its stability.

Good weather is still thought in parts of Germany to be secured by building a live cock into a wall. The animal is, of course, a substitute for a human victim, just as the bottle and coins are the modern substitute for the live beast.

Mr. Thistelton Dyer tells us of yet another substitute:—

It became usual, in place of a living man, to wall in his shadow. This is done by measuring the shadow, and interring this measure, instead of the person himself, who, unconscious victim of the spell thrown upon him, will pine away and die in forty days.

In "The Ghost World" we read of a Swedish superstition which, curiously enough, may be held to bear out an item of Mrs. Besant's faith in regard to the condition of suicides:—

The spirits of little children that have been murdered are said (in Sweden) to wander about wailing, within an assigned time, so long as their lives would have lasted on earth had they been allowed to live.

Mrs. Besant (in "Death—and After?") tells us that—

Another class of disembodied entities includes those whose lives on earth have been prematurely cut short by their own act, the act of others, or by accident. . . . You may destroy the body but not the appointed period of sentient existence foredoomed to intervene before the dissolution of the personality; this must run on for its appointed period.

Mrs. Besant takes the question of ghosts very seriously. They are not visitors to encourage—in some cases for our

own sake, in others for theirs—as may be seen from reading the extract which I print on another page.

Certainly none of these possibilities sound attractive or worth the trouble so often expended upon them. It is satisfactory to know that the ghost-seer is not quite always a victim to his own innocence or cupidity. Adepts living on earth sometimes precipitate a "message" to a disciple. We think we have heard of Madame Blavatsky receiving such. Then, again, a perfected man sometimes out of charity to mankind returns to earth, and "communicates with a few elect ones, only surely not with ordinary mediums." Or the medium's higher ego may reach down to help and comfort the striving, or, like St. Paul, he may be received into the third heaven and hear unspeakable words. But this is, of course, only for the few. The tendency of this book is to make the average seer feel convinced of sin, or, at best, rather small.

MRS. BESANT'S DOCTRINE.

Death—and After? By MRS. BESANT. (Theosophical Publishing Society, London).

Mrs. Besant's little volume, "Death—and After?" deals with the same question—the future life of man. But here Theosophy has many advantages over science. Science, after years of patient experiment and comparison of results, offers but two slender conclusions, potential and provisional rather than effective and definite. Theosophy, on the other hand, speaks with no uncertain sound. You have lived, you have done your best—this is what happens to you.

In the first place you are, as in other schemes of existence, a trinity of body, soul and spirit—the first mortal, the last immortal, the soul "conditionally immortal."

But the body and spirit is each a trinity, and in both cases each person on presentation has to be considered separately.

To begin—you die, and as far as you are concerned, there is an end of the physical body. As a matter of fact, it does not die, but disintegrates, each molecule being in truth a separate life. Its ethereal counterpart, the astral double, follows next after lingering as an astral corpse so long as anything remains of the physical corpse. You are now reduced from a septenary to a quintile, and are in Kama Loka, "the Limbus of scholastic theology, the Hades of the ancients."

The next to follow is number five, the Prâna, the portion of life-energy which man borrowed during his earth-life, and which, having lost its vehicle, the astral body, slips back again into the universal life from which it was temporarily subtracted.

Now we come to the really interesting part, the soul, the Kâma Mânas, which with the immortal triad is now in Kâma Lokos, where it is still within the reach of the earth influences. But whereas certain among the spiritists appeal piteously to us to give the poor disembodied entity a chance of speaking to those whom it has left behind, the Theosophists point out the absolute cruelty and selfishness of interrupting the process to the performance of which it is now dedicated.

It is in a state of peaceful dreaminess and the passion elements are being gradually withdrawn, so that the immortal triad may escape, leaving behind but the empty "shell," which will further disintegrate and dissolve, this always supposing that your life has been one of average purity and utility. It is obvious that any inter-

ruption, any recall, must delay this process of harmonious evolution.

Now the immortal triad alone remains, and this now passes into Devachan, where it exists as a spiritual being, not mere spirit, but spirit plus experience, and perfect in proportion to the experience it has assimilated in the preceding earth-stage.

This seems to be the Theosophic substitute for the systems of reward and punishment to which other faiths have accustomed us. The harvest of Devachan is rich or meagre according to the seed sown in the earth-life.

The growth of the soul will be delayed by the paucity of the nutriment on which it has to feed. Hence the enormous importance of the earth-life, the field of sowing, the place where experience is to be gathered. It conditions, regulates, limits the growth of the soul. . . . A colourless, flavourless personality has a colourless, feeble Devachanic state.

Here, at least, the Theosophic teaching is scientific enough. It recognises the great Darwinian truth that struggle is the prime factor in our development. The fulness of life is the development of the whole nature, the perfect manhood—

Not left in God's contempt apart,
With ghastly smooth life, dead at heart.

So wrote Robert Browning in his persistent teaching of the great lesson that life is a continual becoming, never wholly rounded and perfected. The difference between the great man and the less is the difference not of achievement but of potentiality.

The Theosophist goes still further. He is in no hurry to work out man's salvation. It is an affair of infinite ages; centuries, cycles are devoted to the assimilation of experience, and, while that is incomplete, again and again the spirit will return to earth for more, dying out of Devachan to be re-born on earth, dying on earth to be re-born in Devachan.

And so the round of births and deaths goes on, the turning of the Wheel of Life, the treading of the Cycle of Necessity, until the work is done, and the building of the Perfect Man is completed.

And then Nirvâna; but of this we may know nothing save that it is not what some have represented. It is not annihilation—a poor reward, indeed, for so much effort; it is not destruction of consciousness; it is even, ultimately, a return to cosmic activity, but of what kind we may not seek to know.

And, indeed, we have learnt a surprising amount. In these days of uncertainty and Agnosticism it must be pleasant and restful to be a Theosophist. The Thirty-nine Articles have less of detail, the Athanasian Creed of definiteness. Mrs. Besant may well describe her change of attitude as "From Storm to Peace."

A HISTORY OF SPIRITUALISM.

The Rise and Progress of Modern Spiritualism in England. By JAMES ROBERTSON.

This little volume, reprinted from *The Two Worlds*, is just good enough to make one feel it ought to be very much better. It is written historically, and traces the subject from "The Egyptian Book of the Dead, in comparison with which the Hebrew Bible is quite a modern production," down to Florence Marryat's "There is No Death." In so wide a range as this a few dates would have served as useful landmarks, also one would have been glad of a reference now and then just to anchor one's thoughts for the moment.

WHAT HAS SCIENCE TO SAY TO MAN'S SURVIVAL AFTER DEATH?*

THE essay which gives the title to Mr. Myers' new volume, "Science and a Future Life," is perhaps of even greater interest now than at the time of its first publication. It deals with a question which becomes every day more and more prominent. We are living in an age which, as never before, demands on the one hand a reason for the faith that is in us, on the other liberty to express absolute negation of any faith at all.

The appeal to chapter and verse of our sacred books—to the experience of the past, to the faith of our fathers, has ceased to be regarded as conclusive. We are the heirs of all the ages, we must add the knowledge of to-day to the wisdom of yesterday. Facts we have been accustomed to regard as established must be evidenced afresh, and the light which time may shed upon eternity must be the light of this morning's newspaper and last week's magazine.

And so it is that Mr. Myers asks—not what has inspiration, history, experience, intuition, but, "What has science to say as to man's survival after death?" and to this question, he tells us, "the chief spokesmen of modern science are inclined to answer nothing at all. The affirmative answer she holds as unproved, and the negative answer as unprovable."

By her very silence science practically answers in the negative. An affirmation which cannot be substantiated soon ceases to have any influence, and dies a natural death. And so for many, for perhaps just that class of mind to whom the hope of "a consummation of all things" is most essential, the clouds and darkness which gather about our life here are clouds that will never break, clouds which are the twilight heralding the night, and not the dawn.

But such a silence as this, Mr. Myers argues, should not be permitted; so vital a question is not one to go by default, and he proposes to himself the important task of collecting such evidence as science herself has brought to light.

This evidence, we are told, lies mainly in directions which are now widely recognised in the world of science at home and abroad, the direction of automatism and of human personality.

Both of these will be found illustrated in the pages of this review. Among many undoubted forms of automatism, the unconscious action of our conscious selves, the phenomenon of writing is among the most familiar. We all know it in its simpler forms. We are engaged in conversation, and, having a pencil in hand, we find ourselves scribbling on any surface which presents itself, and are often surprised at the result. The task of exploring our own personalities is a very pardonable form of egoism, and there are many methods—crystal-gazing, automatic writing, planchette, &c., by which we may arrive at strata in our consciousness which we might never reach in the ordinary way.

Only those who are not at the trouble to read or inquire deny the existence of such facts as these, though opinions differ widely as to their interpretation, many resorting to the hypothesis of a separate intelligence to explain what to others is merely an unfamiliar presentation of their own.

But Mr. Myers holds that there should now be taken into account other discoveries not as yet so widely recognised, discoveries following, not from new methods of research, but from the application of well-recognised methods to hitherto neglected phenomena.

In this volume, it is to be observed, Mr. Myers is writ-

* "Science and the Future Life," by F. W. H. Myers. Macmillan & Co.

ing, not as the secretary for the Society for Psychical Research, but as a purely literary man for a public which but too often will have none of these things. It is for this reason that I have attempted to illustrate his arguments by examples hitherto unpublished.

"To every mental change some cerebral change corresponds. When the brain decays the mind is extinct as well."

This is the great argument of materialism. We remember that we want something from upstairs, and we decide to go and fetch it. This process of thought produces a cerebral activity just as the effort of going upstairs produces activity of the heart and lungs. The physical organ is necessary in the one case as in the other; therefore, when we die, and our brain decays, our thinking is at an end.

But this argument is after all negative only. If it could be shown that some form of mental energy might exist with no corresponding brain change, then its importance as disproving the possibility of life after death would be at an end. To this problem of the equation of mind and brain, much thought and experiment has been recently directed, and we may hold the converse question, "May brain change occur without conscious corresponding mental activity," to have been long ago answered in the affirmative.

Mesmer and De Puységur showed us years ago that it was possible that a sane and waking mind might be occupied for hours together with thought, reason, emotion, which should form no part of the ordinary waking consciousness, and recent experiment has carried us much further.

"We are now learning to conceive of our normal consciousness as representing only a fragment of the activity going on in our brains."

The automatic writer, the crystal-gazer, the so-called "inspirational speaker," will very often convey information of which, in their ordinary state, they know nothing, which has entered into their consciousness by some channel of which they were entirely unaware, and which it is by no means always necessary to attribute to "supernatural agency."

"We know of cases where a secondary current of consciousness—connected in various ways with the primary current—is always ready to take its place; so that the person lives alternately two different lives with different chains of memory and even different characters."

The allusion here is no doubt to the classical cases of Louis V. and Léonie, each of whom leads two or more alternate existences having separate memories, abilities, and characters, whose history, constantly discussed in the Proceedings of the Society for Psychical Research, is quoted in "Real Ghost Stories" (p. 148 *seq.*).

"Nay, we know of cases, both spontaneous and experimentally induced, where the secondary consciousness has definitely replaced the primary one, and the person now possesses what would have been called in old times a different self from that with which her earthly consciousness began."

The case of Félicité X. (also quoted from Proceedings of the Society for Psychical Research) may be studied in "Real Ghost Stories," p. 17. See also the story of Ansel Bourne, p. 14.

"Such cases," Mr. Myers continues, "have as yet been observed mainly by physicians, who have seldom realised their profound psychological meaning. That meaning, as I understand it, is that no known form of human consciousness manifests, or comes near to manifesting, the total self; and, consequently, that this empirical or superficial consciousness with which we habitually identify ourselves can

only discover indirectly and inferentially, by experiment and artifice, the extent of our intellectual being. We know not what fraction of ourselves it may be which till now we have taken for the whole."

But, so far we have proved only that the cerebral change may be independent of consciousness, not that consciousness may be independent of cerebral change. Our notion of personality is being deepened, we have yet to show that it is also widened, that mind may converse with mind on a basis which is independent of space and of the recognised channels of sense, and which is, therefore, "no logical necessity that death should interrupt or abolish."

This fact, for no student of the census of hallucinations can doubt that the fact exists, is known as telepathy. It is already so familiar that there is a danger of using it as a term to conjure with and of explaining everything as "telepathy," just as formerly everything was explained as "electricity," without considering that the so-called "explanation" merely introduces fresh complexity into the problem. The power of thought-reading is very widely diffused, but what lies at the root of that power, even in its simplest manifestation, is by no means easy to discover.

Suppose that my friend—at a distance—wishes to convey to me some impression concerning her dog—I am instancing facts—she may fix her mind upon his name which I may find written for me upon the crystal, or even upon any surface, as a wall or table. Or she may—which is perhaps more common—transmit to me a picture not of the name, but a visual image of the dog himself, which for the moment I may really mistake for the animal. There we have two kinds of thought transference, both following on the exertion of conscious will on the part of the agent or person anxious to transmit the impression.

Let us come a stage further—this story also is a fact. My friend and her dog are in danger. The occasion is not one for deliberate experiment, every energy of the mind is occupied with the sensation of the moment, yet there is flashed into my mind, a hundred miles away, a vivid picture of the scene with all its horror. This is a purely spontaneous image of the kind so often presented in moments still more supreme, at the hour of death.

What is the nature of the cerebral activity which corresponds with mental energy of such nature as this?

"Whatever the equation thus implied may be, it assuredly must contain some elements which are not allowed for in the formula by which the concomitance between 'psychosis and neurosis' is commonly expressed. We generally suppose, for instance, that a rapid flow of blood through the brain is necessary for vigorous psychical action. But in some of our published cases the dying man seems to produce a strong psychical effect at a distance while he is lying in a state of coma with bodily functions at their lowest ebb. In short, this kind of special telepathic energy seems to vary inversely, rather than directly, with the observable activity of the nervous system or of the conscious mind."

The consideration of apparitions as a symptom of disease is, of course, not a new one, and the very spontaneity of cases dependent upon some shock or vivid impression has made the study of such among persons in a normal state exceedingly difficult and rare. However, "of late years the induction of hallucination in sane and healthy persons during the hypnotic trance has begun to be recognised as an experimental method of great value in psychology"; of value, among other things, as serving for analogy and reference in considering the spontaneous cases which seem to throw some possible light on the question which is asked in this essay: "What has science to say to man's survival after death?"

If without, apparently, any cerebral activity on his part A. can send me an impression at the moment of his death, can I also receive impressions when that cerebral activity has ceased, not for the moment only, but when the physical brain has decayed?

Any illustration of such a point as this should, of course, be evidenced with the utmost care, as in such cases our subjective self is even less trustworthy than usual. If I know my friend to be ill or dying, and am in a state of expectation, his appearance to me is of little more value than the hallucination of the sound of wheels when you are expecting the doctor's carriage to stop at your door. But the two following cases, well authenticated, and hitherto unpublished, illustrate an aspect of the question which indicates something more than accident or mistake.

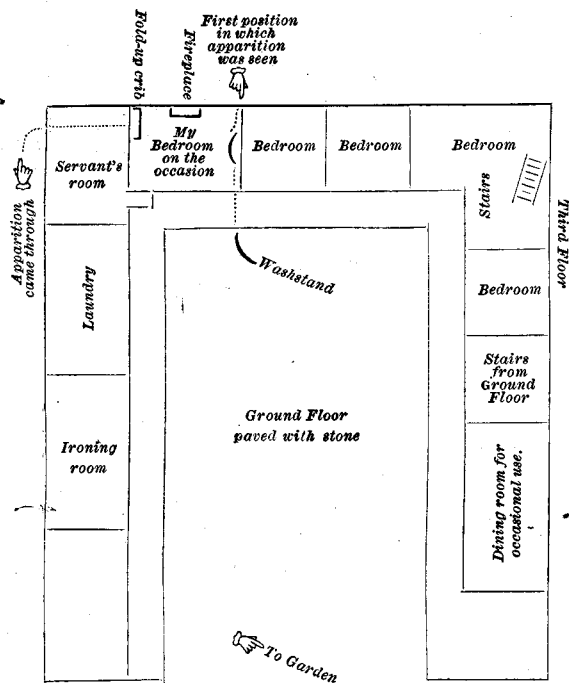
"If several persons simultaneously or successively (but independently of each other) see a phantasmal figure which they describe in similar terms, it seems probable that some cause is at work beyond the mere subjective state of the percipients in question."

A GHOST STORY.

The following story comes from a professional man who desires that his name may be suppressed, but it may be supplied with the necessary evidence to those seriously interested:—

We were visiting at D—, during the Christmas holidays, at the home of my wife's father, and in addition to our family there was a large house party, every bedroom in the house save one being occupied. Christmas-day had passed pleasantly, and after nearly all in the house had retired, I was sitting in the drawing-room with my wife and her two sisters and her father. I felt tired, took out my watch and found the time to be twenty minutes to midnight. I begged to be allowed to retire, being very tired from the effects of the afternoon skating. My wife remonstrated but laughed and gave me permission to do so. I had told her maid to make up a good fire in the bedroom, as it was very cold and the room large, and also to have the gas on and keep the door shut. All this had been attended to, and I opened the door, when to my surprise a lady about fifty or fifty-five with grey hair, with it done in the Alboni style (with side pads, about 1860 fashion), whose height was about 5 feet 6 inches, and whose dress was one of linsey woolsey material, grey with small purple tufts, made with plain bodice and plain skirts, with crinoline, stood near the wash-stand immediately under the gas lamp, which was alight and in full blaze. I retired and coughed, and again opened the door, when she walked from the position I found her in past the fire-place towards a child's fold-up bedstead and apparently disappeared through the wall. I was astonished and I confess agitated. I went out of the room, opened the door and tried if in any way it was produced by reflection, or could in any natural way be accounted for, but I could see no explanation for the figure's presence or disappearance. I said nothing to my wife lest she might be frightened, but kept the gas alight all night. At dinner the next day, my wife asked me why I was not taking part in the conversation going on. She thought her father was noticing it. I said I was thinking about a strange occurrence which happened last night, and told my story. Emma, one of the servants who was assisting another to change plates for next course, and who apparently had listened to my details, suddenly sank down on a chair with a shriek and was going to do a faint. I went to her at once and asked what was the matter. She replied excitedly, "Oh! Sir, Annie (the cook) and I saw her last year at Christmas in our room." I immediately left the dining-room and went to the kitchen to have the first word with the cook, and she related me the following account: She and Emma had retired to bed, and the latter after a short time aroused her, asking why she was trying to frighten her, and pointing to a lady, dressed exactly as I have described her, asked who

is she? Her reply in whispers was, "I do not know." Emma said, "Well she came through the wall adjoining the spare bedroom." So that I was satisfied of the identity of the apparition. I give you plan of the house below.



I have slept in the room several times since, but I've seen no repetition. Anne the cook is married and living in an adjoining village. Emma's whereabouts I do not just at present know. I have no explanation to offer to account for such an appearance. I may as well state that I am an abstainer and no strong drink of any kind can account for it, that is, it must not be put down to Christmas festivities.

"I am further strengthened in this belief by the study of the automatic phenomena briefly noticed above. I observe that in all the varieties of automatic action—of which automatic writing may be taken as a prominent type—the contents of the messages given seem to be derived from three sources. First of all comes the automatist's own mind. From that the vast bulk of the messages are undoubtedly drawn, even when they refer to matters which the automatist once knew, but has entirely forgotten. Whatever has gone into the mind may come out of the mind; although this automatism may be the only way of getting at it. Secondly, there is a small percentage of messages apparently telepathic, containing, that is to say, facts probably unknown to the automatist, but known to some living person in his company, or connected with him. But, thirdly, there is a still smaller residuum of messages which I cannot thus explain—messages which contain facts apparently not known to the automatist nor to any living friend of his, but known to some deceased person, perhaps a total stranger to the living man whose hand is writing. I cannot avoid the conviction that in some way—however dreamlike and indirect—it is the departed personality which originates such messages as these."

From a consideration of the evidence collected during the past few years, mainly by the Society for Psychical Research, Mr. Myers draws "a double line of argument in favour of human survival."

First, that experiment and observation have shown that there are depths in the human mind which the ordinary activities of life may never stir, and that these capacities may manifest themselves in powers of which the physical origin is at least not obvious.

Secondly that there is direct evidence for the manifestation of influence by the surviving personalities of the departed. This evidence is of two kinds: that derived from phantasmal sights and sounds, and that which is presented by such automatic messages, of whatever kind, which conveying knowledge of facts unknown to the agent or to other living persons, imply the existence of some intelligent and unknown source.

Such are some of the fragments of knowledge which should, Mr. Myers suggests, be at least taken into account in considering the silence of science as to the problem of the future.

"I do not say that these are such facts as might be selected from the whole universe of facts to edify or to console us. But I say that they are such facts as we should have been likely, on any scientific method, to get hold of amongst the first, and to assimilate the most easily."

The murmur in the silence of science is as yet faint and distant, but it is there for those who will listen. The value of research in any direction is not to be measured by its visible results. Only yesterday at the Royal Institution I was shown first a picture of the laboratory in the time of Faraday, and then, as an illustration of the advance of science, the countless tons of machinery which now occupy the basement. "And for what," I asked, pointing to huge engines, mysterious phials, cables and retorts, "for what do these exist?" "For this," answered my friend, pointing to a tiny glass bulb containing liquid oxygen.

It would be difficult to point the moral in words more suggestive than those of Mr. Myers.

"That same direct influence of mind on mind which we show in *minimis* would, if supposed operative in *maximis*, be a form of stating the efficacy of prayer, the communion of saints, or even the operation of a Divine Spirit."

THE MENTAL SCIENCE SERIES.—HYPNOTISM.

1.—Hypnotism. How to Mesmerise. By JAMES COATES, PH.D., F.A.S., Editor *Phrenological Annual*, and Lecturer on Mental Science and Hygiene, Glasgow. (Simpkin, Marshall & Co.).

I frankly acknowledge that I took up these little handbooks with the degree of prejudice which one is but too ready to bestow on the science-made-easy type of manual. I felt that the subject of the first title demanded too much science for so small a volume, and that of the remaining two too little to afford matter for any. It is due to the author to say that the first is more harmless, the remaining two more suggestive, and all three more interesting than I was prepared to expect.

To deal first with number one. It has a sub-title which to the serious student of hypnotism is decidedly discouraging—"A Manual of Instruction in the History, Mysteries, Modes of Procedure, and Arts of Mesmerism; or, Animal Magnetism, Hypnotism, Clairvoyance, Thought Reading, and Mesmeric Entertainments."

I thought we had heard the last of "animal magnetism"; hypnotism is not a very safe subject for the general public; clairvoyance is far too little understood

to be dealt with lightly; thought-reading, when it means simply muscle-reading, is not very interesting; and the less said of mesmeric entertainments the better.

But this is a book to disarm criticism. Its author evidently knows more about his subject than is usual among writers of the handbook variety, and his reserves are of the kind one respects.

We are well accustomed—and surely rightly enough—to receive cautions as to the careless and casual employment of hypnotism. The Society for Psychical Research has issued a circular on the subject, calling attention to such dangers as may follow from the practice of hypnotism by a person not freely conversant with the subject. I quote from Circular No. IV. :—

It is clear that no one should place himself in the power of another at all unless he can fully trust in the other's discretion and integrity. Nor should anyone suffer himself to be hypnotised except for therapeutic or scientific purposes. In the rare cases of persons who, through a long course of hypnotic treatment, have become unduly susceptible, it is no doubt desirable to take special precautions. In such cases a fresh hypnotisation by a doctor or other responsible person, and then a suggestion by the new operator that no one but himself can influence the subject, has been shown to be effectual in shutting out the undesirable influence for a considerable time. The high value of such counter-suggestions in relieving anyone who is inconvenienced by the dominance of any operator has only recently been acknowledged, and deserves special mention.

Apart from definite and recognised dangers, there are vague allegations of other disastrous consequences to be apprehended, such as the weakening of the subject's will, or the degeneration of his character. But in the opinion of those best qualified to speak with authority, these apprehensions are almost, if not entirely, without foundation. Where hypnotism is employed for curative purposes the treatment has proved often beneficial and always harmless. Professor Beaunis, for example, has thus hypnotised a patient daily for six months. And where it has been employed for experiment and demonstration only, the effects on the subject, in careful hands, have proved equally satisfactory. The young men and boys on whom the Society for Psychical Research has conducted numerous experiments, extending over a series of three (and in one case of six) years, have always been and remain to this day in full health, physically and morally.

Some medical men go further still, and say that hypnotism should never be practised by the laity at all, under any circumstances.

But our present author turns the tables entirely. He says :—

Medical men have a weakness for experiment. I should very much regret to see the latitude and abuses arising from the dual administration of mesmerism and hypnotism, which are now, and have been, besetting Continental hospital practice, extending to this country. Experimenting with hysterical and diseased patients is at once to be deprecated in the strongest possible language. No experiments should be indulged in which are not essentially curative and morally elevating in character (!)

(Why, then, does Mr. Coates introduce them as a drawing-room amusement ?)

I look to the honour and common-sense of the faculty as a whole to put down any such attempts here. I rejoice to note the fact that much of the Continental practice is impossible here, owing to the stamina or difference in the constitutions and mental calibre of the people at home, compared with those abroad.

On this point he is at one with the Society for Psychical Research. I quote again from their circular :—

Englishmen would appear to be less susceptible to the influence than the inhabitants of some Continental countries. Bernheim, Liébeault, Ochorowicz, and the Dutch observers place the proportion of hypnotisable persons as high as 70 or 80 per cent., including in these figures some cases where the effects are very trifling; but the results of English experiments would, thus far, indicate a considerably smaller proportion.

It is tolerably certain—whatever may be the case with Orientals—that a healthy Englishman or Englishwoman cannot in the first instance be hypnotised without his or her full knowledge and consent.

These facts are not difficult to believe. The average Englishman or Englishwoman is self-contained, and has a strong instinct of reserve.

Mr. Coates owns himself to belong to "the old school of mesmerists, and to have a weakness for animal magnetism as the primary operating agent in all mesmeric phenomena." It may here be explained, though the fact is now pretty generally known, that the main difference between the two schools of mesmerism and hypnotism is not a difference in the phenomena induced, but in the interpretation of the mode of induction. The passes, of whatever kind, were formerly supposed to convey some definite force, called *odîc force*, of the magnetic fluid from the person of the operator, and in the old books the illustrations show this force streaming from the finger-tips of the agent, and many subjects alleged that such streams were distinctly visible.

Now, however, the whole process is regarded as self-evolved, as one of repression rather than of reception. Certain powers are inhibited, rather than new ones induced. The subject loses consciousness of his relations with the outer world, except so far as the operator may suggest. It is the reduction of human activity to its simplest and most rudimentary forms. Mr. Coates always frank, and free from dogmatism, adds, however :—

At the same time, I have always known and recognised the influence of other agents or secondary causes, such as weariness of flesh and spirit, suggestion and imagination, made so much of nowadays by hypnotists.

The first chapter is occupied with the history of the phenomena to which are attributed many of the Bible miracles. The Greeks, we are told, "learnt from India and Egypt certain magic processes which can only be compared with the manipulations of the modern mesmerist. . . . It is known," says Hippocrates, "that health may be implanted in the sick by certain gestures."

I have not been able to verify this quotation, but one is quite prepared to receive it as the genuine utterance of a physician who, even more than two thousand years ago, was alive to many points—the dangers of contagion, the importance of air, place, and water, and the use of tonics and of the cautery, facts which even modern science can only emphasise. He was the first to establish that epilepsy is a disease and not a demon, though even as late as the last century the fact was, as any treatise on witchcraft will show, but imperfectly accepted.

The curative use of hypnotism is traced in the practices of Æsculapius and of Celsus, and is referred to by Varro and Tacitus. It was the basis of the exorcism of the early saints, just as (though our author does not mention it) the hypnotic condition may have been the cause of the ecstasies and stigmata, the prolonged fastings, and visions of the saints of the middle ages.

We have the history of the rise of mesmerism and its temporary eclipse in the French Revolution, the story of De Puységur and of the introduction of the practice into Eng-

land by Dupôtet, the history of Elliotson's Mesmeric Infirmary in London, and of the establishment of the same treatment with a new theory and the new name of hypnotism under Dr. Braid, and the publication of his important work on the "Rationale of the Nervous Sleep" in 1843.

The use of curative mesmerism by a person so well known as Miss Martineau helped to recommend it as reputable with the general public.

The second chapter describes the various stages of mesmerism, and separately, though it is difficult to see why, of hypnotism. As a matter of fact the hypnotic stages of catalepsy, lethargy, and somnambulism correspond to Mr. Coates's second, third, and fourth stages of mesmerism. This first stage reminds one of the first declension in German, as to which we used to learn, "The first declension doesn't decline. All feminine nouns decline in this declension." The first stage of mesmerism is that of not being mesmerised. The fifth he calls the "lucid" stage, that in which clairvoyance may be expected, and which in hypnotism is mainly a question of degree and of temperament. The sixth mesmeric stage is that in which the subject passes "beyond the control of the operator"—again, one would suggest, merely a question of degree.

In regard to the number and succession of the stages of hypnotism, medical opinion differs. Dr. Tuckey, for instance, admits three—light sleep, profound sleep, and somnambulism. Bernheim, on the other hand, counts nine, at the fifth of which suggestion becomes possible. Edmund Gurney, of the Society of Psychical Research, names two, the alert stage and the deep. No doubt patients vary as much in hypnosis as in other conditions, and mathematical exactitude is out of the question.

Mr. Coates has nothing to say of suggestion as such, though it is experimentally the most important phenomenon of hypnotism. It is even the most useful for the "moral elevation" which he is anxious to establish. To suggest temperance to the drunkard, virtue to the immoral, honesty to the kleptomaniac, surely tend to moral elevation, and such things *have been done*, not only in France but here among us in England, and are being done every day.

Mr. Coates next passes to "modes of procedure," not a very useful subject of discussion, as every operator has his own method of passes, and some even make no passes at all, so that dogmatism on such points is to be avoided.

On one point our author is thoroughly English, and we heartily endorse his opinion:—

It is generally believed that only weak-minded, *soft* and hysterical persons can be successfully mesmerised—that persons of robust health, will and character cannot be so affected. There never was a greater mistake.

It is a mistake which has been perpetuated by the Paris school under Charcot, who acknowledges that all his subjects have been hysterical women—deliberately chosen as such. Binet and Féré have shown that Charcot went even further than his own confession and selected his subjects among those suffering from *epileptic* hysteria. Siébeault (who represents the school of Nancy) takes his subjects almost without selection from men, women and children of all classes, and this on the theory that hypnotism is not a morbid condition at all, but a condition

analogous to that of drowsiness, ordinary sleep, or somnambulism. He also thinks that the majority of people are, in fact, susceptible, having failed to produce some degree of hypnotism in twenty-seven only, out of over a thousand patients. Dr. Tuckey goes so far as to suppose that even among the English about ninety per cent. may be hypnotised. Of course it is not to be supposed that success must follow the first attempt. Dr. Milne Bramwell, to whose hypnotic cures a large number of patients bear grateful testimony, is reported to have failed sixty-eight times with one lady and to have succeeded with good results on the sixty-ninth. Our author says emphatically, "There must be no hurry." It is doubted whether very many would illustrate this advice as practically as Dr. Bramwell.

The information contained in these five chapters is a very good allowance for a shilling manual. But Mr. Coates does not stop here. We wish he did. He goes on to tell us "How to give an entertainment." In the face of his own assertion, already quoted, that all experiments should be curative or morally elevating, Chapter VI. comes as a surprise. But, as before, his anxiety is only for those who fall under the treatment of the faculty, "the pauper and other humble patients in our hospitals, hypnotised by budding medicos." One would have thought that under the circumstances even a "budding" medico would be better than no medico at all. It may be necessary that, for his good, a patient should be dulled with chloroform, exalted by opium; or stupefied with hashish, but we don't put him on a platform for the amusement of the public. While acknowledging that hypnotism may be employed without *any* permanent effect, moral, intellectual, or physical, it is assuredly too powerful an agent to be employed for mere amusement.

For those whom this little book may have interested in the subject for the first time, I subjoin a list of useful works which may serve to carry their studies further.

"Hypnotism" (*Brain*, Part XIV.) By Lloyd Tuckey. (London, 1892.)

"Hypnotism." By Dr. Albert Moll. Translated from the German. (London, 1890.) Price 3s. 6d.

"Suggestive Therapeutics." By Prof. Bernheim. (New York, 1889.) 18s.

"Animal Magnetism." By Profs. Binet and Féré. (London, 1888.) 5s.

"Animal Magnetism" (article in *Encyclopædia Britannica*.) 9th Edition. By Prof. McKendrick, F.R.S., 7s. 6d.

"Psycho-Therapeutics or Treatment by Hypnotic Suggestion." By Dr. C. Lloyd Tuckey. (1890.) 5s.

"Hypnotism: Its History and Present Development." By Björnström. Translated from the Swedish. (New York, 1890.) 2s.

To readers of French works I would also suggest, "Thérapeutique Suggestive: son Mécanisme." By Dr. A. Liébeault.

"L'Automatisme Psychologique." By Pierre Janet. (1889.) And for those who wish for current information, "Zeitschrift für Hypnotismus." Edited by Dr. Grossmann. (Berlin.)

There are also many papers of extreme interest on this subject in the *Proceedings* of the Society for Psychical Research.

* BORDERLAND IN THE PERIODICALS. *

AN INDEX TO THE PSYCHICAL ARTICLES OF 1890-1-2.

I extract here the entries relating to Borderland in the Annual Index of the *Review of Reviews* of 1890, 1891, and 1892. This illustrates the immense field which we seek to cover and the great diversity of labourers who are at work in it already.

Abbreviations of Magazine Titles used in this Index.

A. C. Q.	American Catholic Quarterly.	F. R.	Fortnightly Review.	N. E. M.	New England Magazine.
Ant.	Antiquary.	F.	Forum.	New R.	New Review.
A.	Arena.	Fr. L.	Frank Leslie's Popular Monthly.	New W.	New World.
As.	Asclepiad.	G. W.	Good Words.	N. H.	Newbury House Magazine.
A. Q.	Asiatic Quarterly.	Harp.	Harper's Magazine (European Edition).	N. C.	Nineteenth Century.
A. M.	Atlantic Monthly.	Hom. R.	Homiletic Review.	N. A. R.	North American Review.
Au.	Author (London).	J. Micro.	Journal of Microscopy and Natural Science.	O. D.	Our Day.
Black.	Blackwood's Magazine.	Jur. R.	Judicial Review.	Phil. R.	Philosophical Review.
C. I. M.	Californian Illustrated Magazine.	Luc.	Lucifer.	P. L.	Poet Lore.
C. W.	Catholic World.	Lud. M.	Lucdgate Monthly.	P. M. Q.	Primitive Methodist Quarterly Review.
C. M.	Century Magazine.	Ly.	Lyceum.	Psy. R.	Proceedings of the Society for Psychical Research.
C. J.	Chamber's Journal.	Mac.	Macmillan's Magazine.	Q. R.	Quarterly Review.
Chant.	Chautauquan.	Mind.	Mind.	R. R.	Review of Reviews (London).
Ch. Mis. I.	Church Missionary Intelligencer.	Mis. R.	Missionary Review of the World.	Scrib.	Scribner's Magazine.
Ch. Q.	Church Quarterly Review.	Mod. R.	Modern Review.	Str.	Strand.
C. R.	Contemporary Review.	Mon.	Monist.	Sun. H.	Sunday at Home.
Com.	Commonwealth.	M.	Month.	Time.	Time.
Cos.	Cosmopolitan.	Mur.	Murray's Magazine.	U. R.	Universal Review.
Down.	Downside Review.	Nat. R.	National Review.	W. R.	Westminster Review.
D. R.	Dublin Review.	N. Sc.	Natural Science.		
E. W. R.	Eastern and Western Review.				
F. L.	Folk Lore.				

In addition to the abbreviations of the titles of magazines, note that the number of the volume, the month, and the page of the magazine in which each article will be found are given, while the figures in parentheses refer to the volume, month, and page of the *Review of Reviews* (London edition) where the article is summarised or otherwise noticed. In case of a series of articles on one subject in one magazine, the name of the magazine is not repeated with each reference, only the month and the page, and the number of the volume where necessary.

Thus N. C. XXXI. Mar., 391 (V. Mar., 283) would read *Nineteenth Century*, Vol. XXXI., March, page 391, with a notice in the *Review of Reviews* (London edition), Vol. V., March, page 283.

(III.) means that the article is illustrated.

The magazines are indexed from January to December, irrespective of volumes.

Alchemy :

- In 1891.
- Alchemy in England, by R. Steele, Ant, XXIV. Sept, 99
- In 1892.
- Alchemy, W. Main on, Luc, XI. Dec, 311

Animism :

- Queries as to Dr. Tylor's Views, by J. S. Stuart-Glennie, F L, III. Sept, 289.

Automatic Writing :

- In 1891.
- Recent Experiences in Automatic Writing, by T. Barkworth, Psy R, Part XVIII. Apr, 23
- In 1892.
- B. F. Underwood on, A, VI. June, 74 (VI. July, '44)

Buddhism :

- In 1890.
- Buddhism, Q R, CLXX. Apr, 318 (I. May, 419)
- Western Buddhism, Miss H. G. McKerlie on, A Q, IX. Jan. 193
- Philosophical Buddhism in Tibet, G. Sandberg on, O R, LVII. Feb, 256 (I. Feb, 184)
- Is Southern Buddhism Materialistic? (A Talk with Sumangala) by E. D. Fawcett, Luc, VI. Apr, 145
- Recent Works on Primitive Buddhism, Prof. P. Colinet on, D R, XXIII. April, 256 (I. May, 420)
- Buddhism in the Balance, by Rev. G. Ensor, Ch Mis I, XV. Apr, 217, July, 425
- The Neo-Buddhist Movement, Lieut. G. Lane-Fox on, T, J. June, 597
- Buddhist Propaganda in Christian Countries, Prof. C. de Hartz on, D R, XXIV. July, 54. (II. Aug, 166)
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ARTICLES OF THE HALF-YEAR.

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The following fragmentary attempt to draw up a list of the more notable articles relating to Borderland that have appeared in the last six months may be useful, but it is by no means complete. In our next number we hope to make the Quarterly Index so complete that every student may feel assured that no article of importance will be omitted from the list.

Astrology:

Astrology in London, Edgar Lee on, *Arena*, January.
 Death, Figures of,—
 Bradlaugh, Charles
 Browning, Robert
 Byron, Lord
 Coleridge, Samuel Taylor
 Keats, John
 Lowell, James Russell
 Macaulay, Lord
 Spurgeon, Rev. C. H.
 "Termini Vitæ," series of articles in *Astrologer's Magazine*.
 Average, 150 words each.
 Horary Astrology, *Astrologer's Magazine*, February. 900 words.
 Horoscope of—
 Bulwer-Lytton, Lord, *Future*, April. 730 words.
 Byron, Lord, *Future*, May. 1,000 words.
 Moses, Stainton, *Astrologer's Magazine*, February. 1,400 words.
 Editor of the *Future*, *Future*, March. 720 words.
 Lessons in, series of articles in *Astrologer's Magazine*. Average, 900 words each.
 Limitations of, series of articles in *Astrologer's Magazine*, April, May, June. Average, 6,000 words each.
 Mercury, Charles Hatfield on, *Astrologer's Magazine*, January. 1,125 words.
 On the Planisphere, two articles by B. C. Murray, *Future*, April, May. Average, 1,500 words each.
 Prognostications, *Astrologer's Magazine*, May. 900 words.
 Signs of the Zodiac, *Astrologer's Magazine*, April. 800 words.
 Some Fixed Stars, *Astrologer's Magazine*, January. 255 words.
 Total Eclipse of the Sun and the Earthquakes, *Future*, May. 4,000 words.
 Uranus, *Future*, April. 900 words.

Automatic Writing:

Hints on Automatic Writing, *Medium and Daybreak*, February 24. 360 words.
 Inspirational, *Medium and Daybreak*, May 28. 300 words.
 Spirit Writing, *Medium and Daybreak*, May 5. 2,000 words.
 W. T. Stead and Automatic Writing Extraordinary, *Christian Commonwealth*, February 2. 7,250 words.

Children:

Baby's Ghost, review of *Good Words in Review of Reviews*, May. 600 words.
 Clairvoyance in Children, *Medium and Daybreak*, January, 13. 800 words.
 Clairvoyant Baby, *Medium and Daybreak*, January 20. 130 words.

Ghost seen by Child, letter by J. Morgan-Smith, *Medium and Daybreak* May 5. 200 words.
 Spiritual Vision of Children, *Medium and Daybreak*, January 20. 380 words.
 Under Three Years of Age, *Medium and Daybreak*, January 13. 1,010 words.
 Rapid Development of a Child's Mediumity by Ouija, *Medium and Daybreak*, March 10. 420 words.

Clairaudience and Clairvoyance:

Mysterious Music revealed through Clairaudience, by Hester M. Poole, *Psychical Review*, February. 1725 words.
 Second Sight, review of *Good Words in Review of Reviews*, March. 420 words.

Crystal Vision:

Crystals, Key, April. 650 words.
 Subliminal Consciousness, series of letters, *Light*, March 18. Average 2,250 words each.

Divining Rod:

Divining Rod at Llandillo, *South Wales Echo*, June 16. 70 words.

Dreams and Visions:

Dreams going Astray, *South Wales Daily News*, March 12. 200 words.
 Verified Dream of a Shipwreck, *Moray and Nairn Express*, March 25. 137 words.
 Verified Dream of an Accident, *Religio-Philosophical Journal*, May 20. 160 words.
 Vision of my Mother, by Martha T. Hamilton, *Psychical Review*, May. 750 words.

Ghosts:

Ghost-Seeing, lecture by Dr. Andrew Wilson, *Two Worlds*, March 10. 1,800 words.
 Ghost-Seeing, lecture by Mrs. Hardinge Britten, *Two Worlds*, May 15. 300 words.
 Hospital Ward Ghost, review of *Month in Review of Reviews*, April. 320 words.
 Nocturnal Disappearance of a Lady, *Medium and Daybreak*, March 10. 700 words.
 True Welsh Ghost Stories, series of stories by J. M. Pryse, in *Theosophist*. Average, 2,700 words each.

Haunted Houses:

At Kilbun, the Wesleyan Ghost:
British Weekly, March 23. 680 words.

Spiritism—Physical Phenomena :

Magnificent Materialisations, *Morning Glimmer*, June. 1,575 words.
 Materialisation, series of articles by a Medium, *Medium and Daybreak*.
 Average, 1,700 words each.
 Materialisation, Two Letters, *Medium and Daybreak*. Average, 350 words each.
 Materialisation—Séances in Christiopia, *Morning Glimmer*, February. 1,470 words.
 Materialisation and Spirit Drawings, *Revue Spirite*, May. 2 pages.
 Mysterious Occurrences in Sweden, *Two Worlds*, March 10. 240 words.
 Strange Manifestations in Poland, *Religio-Philosophical Journal*, March 4. 1,160 words.

Superstitions :

Magic Numbers :
 Seven and Three, *National Review*, April.
 Mystic Numbers, *Light*, April 15.
 Correspondence, *Light*, June 10.

Telepathy :

Debate on, *Medium and Daybreak*, May 12. 1,200 words.
 Mind Reading, by M. J. Savage, *Religio-Philosophical Journal*. 650 words.
 Vision of an Accident, *Medium and Daybreak*, April 7. 270 words.

Theosophy :

Annie Besant and Theosophical Claims, two articles, *Religio-Philosophical Journal*, February 25. Average, 2,250 words each.

Annie Besant's Oration on Death, delivered at Los Angeles, *New Californian*, March. 1,615 words.

Astral Light, *New Californian*, February. 2,700 words.

La Clef de la Théosophie, series of articles by H. P. Blavatsky, *Lotus Bleu*. About 2 pages each.

New Religion, by E. D. Walker, *Arena*, January.

Diary of Col. Ocott, series of articles in *Theosophist*. Average, 4,500 words each.

Physical Phenomena, H. P. Blavatsky on Precipitation, *Path*, March. 2,600 words.

The Elixir of Life, Geo. C. Williams on, *New Californian*. 4,050 words.

Theosophy and the Occult, letter by Charlotte E. Woods, *Dundee Courier*, March 21. 950 words.

Theosophy and Theosophists, letter by Herbert Coryn, *Echo*, May 27. 380 words.

"An Exposition of Theosophy," pamphlet by Annie Besant. 6d.

"Death—and After?" book by Annie Besant (7, Duke Street, Adelphi. 1s.), reviewed in *Review of Reviews*, April, May, June. Average, 700 words each.

"The Evolution of Humanity," book by W. Scott Elliot. 1s.

"The Ocean of Theosophy," book by William Q. Judge. 4s. 6d.

"Theosophy or Psychological Religion," book by Prof. Max Müller. 10s. 6d.

Throughth :

Eve of the Fourth Dimension, *Review of Reviews*, April. 900 words.
 Review of *Monist* in *Review of Reviews*, May. 950 words.



Pall Mall Gazette, March 14. 1,000 words.
Referee, March 19. 1,500 words.
Two Worlds, April 7. 450 words.
 At Newcastle-on-Tyne, *Medium and Daybreak*, May 26. 280 words.

Hauntings :

Spectral Well of Virginia;
Psychical Review, February. 5 pages.
Banner of Light, April 8. 850 words.

Healing :

Gold Cure for Drunkenness, Matthews Fidler on, *Medium and Daybreak*, June 2. 1,010 words.
 Guérison par la foi, *Revue de l'Hypnotisme*, March. 2½ pages.
 Healing by Music, J. Jay Watson on, *Banner of Light*, March 4. 1,160 words.
Religio-Philosophical Journal, March 18. 700 words.
Universal Republic. 880 words.
 Illustration from Clairvoyant Experience, by Alex. Duguid, *Medium and Daybreak*, May 26. 560 words.
 Magic Cures, *Light*, February 25. 825 words.
 Magnetic Manipulation, *Medium and Daybreak*, March 3. 1,150 words.
 Mental Healing, Henry Wood on, *Banner of Light*, May 20. 650 words.
 Organic Magnetism, *Medium and Daybreak*, April 14. 420 words.
 Something New in the Science of Healing, *Morning Glimmer*, June. 1,350 words.
 "The Hand of the Lord," *Medium and Daybreak*, May 12. 1,050 words.
 Ulcerated Hand, *Medium and Daybreak*, February 24. 850 words.
 Walking Footpath, *Medium and Daybreak*, May 5. 250 words.

Hypnotism :

Critical History of, series of articles by Arthur Howton, *Religio-Philosophical Journal*. Average, 1,125 words each.
 Curative Hypnotism—Hysteria, *Revue de l'Hypnotisme*, March. 8 pages.
 The New Mesmerism, Hart and Luys's Controversy. Series of Letters. *Times*, January.
Star, January 11. 470 words.
Sunday Times, January 15. 2,550 words.
Western Morning News, January 11. 900 words.
 New View of Hypnotism, *Light*, March 18. 1,250 words.
 Suggestion—De quelques suggestibilités particulières; phénomènes moteurs suggérés, by M. le Dr. Bérillon, *Revue de l'Hypnotisme*, March. 3 pages.
 Quelques considérations sur la psychologie de l'hypnotisme, by M. Delboeuf, *Revue de l'Hypnotisme*, January. 10 pages.
 Suggestion, Dr. A. Cuillerme on, *Revue de l'Hypnotisme*. 7 pages.
 "Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, and Mental Therapeutics," Book by Thomson J. Hudson. 7s. 6d.

Instruments :

Ouija, *Medium and Daybreak*, March 31. 140 words.
 Spook Machine, *Weekly Times and Echo*, January 29. 100 words.

Interviews with :

Miss Florence Maryat, *Morning*, January 7. 1,600 words.
 Mr. M. H. Spielmann, *Morning*, January 7. 1,250 words.

Magic :

Ancient and Modern Magic, series of articles in *Astrologer's Magazine*. Average, 540 words each.
 Fortune-telling in Paris, *Medium and Daybreak*, May. 550 words.
 High-caste Indian Magic, Prof. H. Kellar on, *North American Review*, January.
 Indian Magic and Magicians, C. P. Hogan on, *Theosophist*, April. 2,930 words.
 Magic in Ceylon, letter by Caroline C. Ohlinus, *Medium and Daybreak*. 850 words.
 Miracle Workers of Paris, review of *Arena* in *Review of Reviews*, January. 650 words.
 Sorcery, Medieval and Modern, by W. R. Old, *Theosophist*, May. 2,700 words.
 Strange Story of Modern Witchcraft, *Religio-Philosophical Journal*, June 3. 1,800 words.

Milan Experiments :

Religio-Philosophical Journal, January 7.
Psychische Studien, No. 1, 1893, Carl du Prel.
Annales des Sciences Psychiques, January, February, Prof. Richet.
Light, April 29, May 6, 13, 20, 27.
Morning Glimmer, January, February, March.

Palmistry :

"Grammar of Palmistry," book by Katherine St. Hill, new edition, Sampson Low. 1s.

Photography :

Bogus Photos of Spirits, *Dublin Evening Telegraph*, January 11. 510 words.
 Ghosts and their Photographs, letter by the Rev. H. R. Haweis, *Daily Graphic*, June 23. 1,700 words.

Ghosts and their Photographs, Some Opinions on the Subject, *Daily Graphic*, July 13. 1,600 words.
 Photographs Ghosts, *Scottish Leader*, January 7. 1,280 words.
 Photographing an Astral Body, review of *L'Initiation in Esoteric Review*, March. 650 words.
 Photographing of Ghosts, review of *British Journal of Photography in Review of Reviews*, April. 630 words.
 Practical Photography, Experiments with Four Examples, *L'Initiation*, February.

Premonitions :

To Miners, *Medium and Daybreak*, February 3. 350 words.

Psychology :

Congress of Experimental Psychology, Arthur Maedonald on, *Psychical Review*, February. 2,000 words.
 Plea for Psychical Research, by Miles M. Dawson, *Psychical Review*, May. 2,675 words.
 Two Interesting Psychical Cases, by B. O. Flower, *Psychical Review*, May. 1,250 words.

Pulpit :

Rev. John Parker, of Glasgow, on Theosophy and Spiritualism, *Two Worlds*, January 27. 660 words.
 Rev. G. White on the Scripture Doctrine on Spiritualism, *City Press*, May 10. 1,550 words.
Two Worlds, June 9. 660 words.
 Reply to above, by Bevan Harris, *Two Worlds*, June 16. 640 words.
 Archdeacon Farrar on Conceptions of a Future Life, *Religio-Philosophical Journal*, March 11. 320 words.
 Rev. H. R. Haweis on Ghosts, *Christian Commonwealth*, January 5. 210 words.
Northampton Herald, May 20. 700 words.
Two Worlds, May 19. 220 words.
 Review of *Fortnightly Review* in *Review of Reviews*, January. 900 words.
 On Mesmerism, Hypnotism and Spiritism, *Morning Glimmer*, May, June. Average, 2,500 words each.
 Rev. S. E. Keeble on Spiritualism, *Two Worlds*, May 26. 1,450 words.
Two Worlds, June 9. 1,320 words.
 Bishop of Manchester on Religious Examinations of Pupil, Teachers, *Two Worlds*, April 14. 160 words.

Reviews :

"Do the Dead Return?" reviewed by W. T. Stead, *Two Worlds*, February 17. 1,350 words.
 "The Law of Psychic Phenomena," by Thomson Jay Hudson, *Light*, June 10. 1,400 words.

Sacred Books :

Analysis of the Bhagavad Gita, by A. Nilakanta Sastri, *Theosophist*, January, February. Average, 3,600 words each.

Spiritism :

Bible and Spiritualism, *Religio-Philosophical Journal*, March 18. 1,130 words.
 Debate on Spiritualism at the Finsbury Park Young Men's Christian Association, *Medium and Daybreak*, February 24. 1,600 words.
 Double Personality—Modern Spiritualism, A. N. Somers on, *Psychical Review*, May. 1,485 words.
 History of Spiritualism, series of articles in *Morning Glimmer*. Average 3,000 words each.
 Investigation of Spiritualism, *Religio-Philosophical Journal*, April 29. 2,100 words.
 J. Jay Watson's Occult Experience, series of letters in *Banner of Light*. Average, 1,400 words each.
 Mediums, *Two Worlds*, June 23. 2,250 words.
 Mediumistic Phenomena in Denmark, *Morning Glimmer*, March. 900 words.
 Morals of Spiritism, *Revue Spirite*, May. 2 pages.
 Natural Law in Relation to the Existence of a Spiritual Universe, by J. J. Morse, *Two Worlds*, May 19. 1,250 words.
 Phenomena of Spiritualism, *Medium and Daybreak*, February 24. 350 words.
 Phenomena connected with the Transition of a Lady, Prof. Wm. A. Baldwin on, *Psychical Review*, May. 1,500 words.
 Scientific Investigation, by E. A. Brackett, *Banner of Light*, April 1. 700 words.
 Spirits: Are They Hallucinations? *Religio-Philosophical Journal*, June 10. 2,250 words.
 Spiritual Gifts, F. J. A. Davies on, *Two Worlds*, February 10. 2,000 words.
 Spiritualism, Wm. G. Judge on, *Path*, April. 4,500 words.
 Spiritualism in Art, *Two Worlds*, April 14. 100 words.
 Spiritualistic Phenomena in Upsala, *Morning Glimmer*, April, May. Average, 1,125 words each.
 The Foreign Spiritualistic Press, *Religio-Philosophical Journal*, February 25.
 The New Spiritualism, *Two Worlds*, January 27. 840 words, 480 words.
 Trance Mediumship, *Two Worlds*, April 21. 2,460 words.