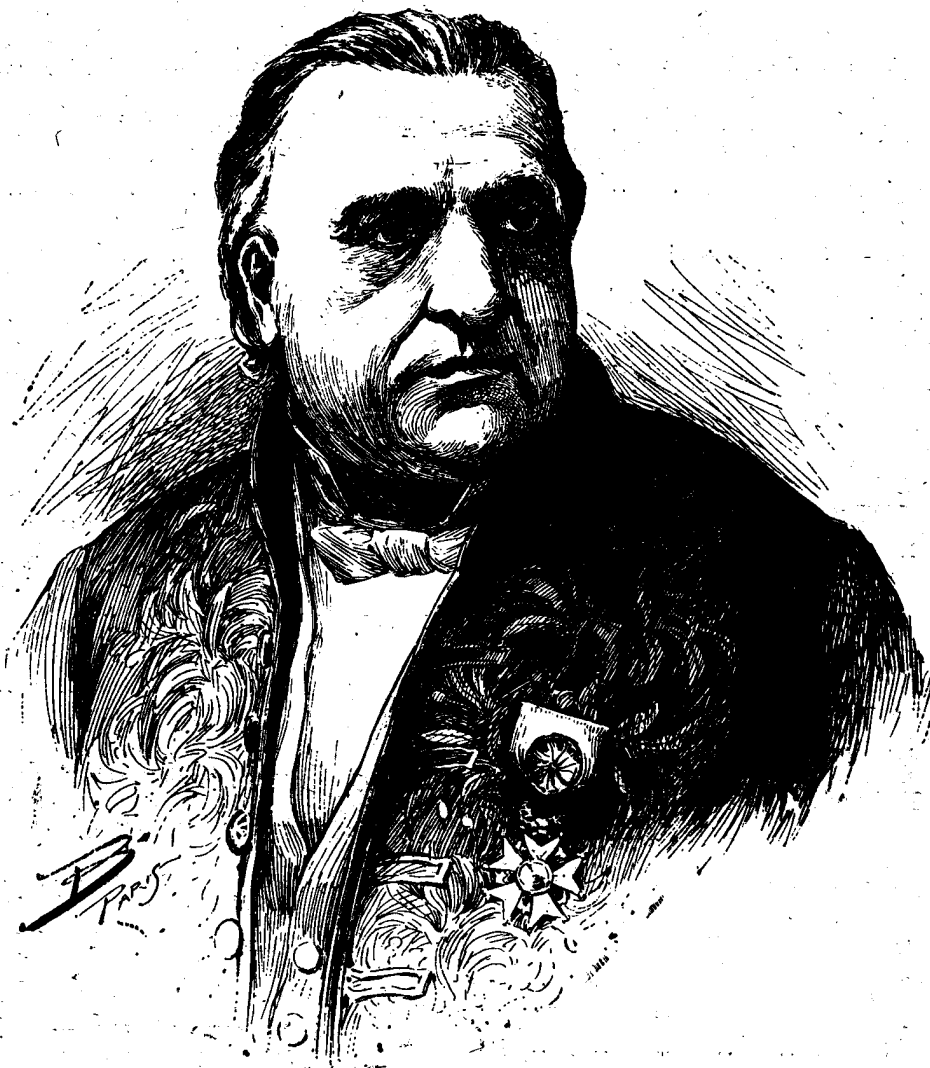


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DR. J. M. CHARCOT.
(From the "Westminster Budget.")

BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. I.

OCTOBER, 1893.

No. II.

I.—CHRONIQUE.

THE RECEPTION OF "BORDERLAND."

THE publication of BORDERLAND and the reception with which it was received by the public may be regarded as the most notable event of the last quarter from the psychical point of view. As will be seen from the comments of the press which are noticed elsewhere, as well as from the second batch of letters which appear in the present number, we have succeeded in gaining the ear of the public to an extent beyond our utmost expectation. The first number was sold out, and we had to print a second edition, which is also very nearly exhausted, and I am afraid that subscribers who wish to have a complete set of the quarterly from the beginning will have some difficulty in securing the first number if they have not already obtained it. Both in the Old World and in the New there is, if not an open mind, at any rate an itching ear. This in itself will not carry people very far, but to ask a question is the beginning of knowledge, and it is something at least to provoke inquiry.

DO JOURNALISTS EXIST?

The newspaper criticisms have been very various and very entertaining. One journalist declares that Julia's communications are commonplace twaddle; another recognises them as ranking with the visions of the greatest seers of past times; a third regards her communications as containing nothing whatever which has not been much better said in the Apocalypse; while a fourth waxes wroth at the rank heresy, not to say blasphemy, of the same communications which a preceding scribe had declared to be nothing but the conventional, orthodox views of all Christians. But for the pressure of other business, I had decided to write an ingenious article after the fashion of Mr. Podmore, to prove that while it

might be admitted that some journalists existed in London, and possibly in Edinburgh, it was a matter of the very gravest doubt as to whether any such beings existed outside the two capitals. There is hardly an argument used to throw doubt upon the existence of disembodied intelligences which could not equally well be used to prove the non-existence of a provincial editor.

THE DOUBTS OF MR. PODMORE.

In the first place, how many of us have ever seen a provincial editor? In the second, all the evidence as to his existence is vitiated by the monetary element. Money is necessary in order to procure the alleged communications which emanate from the so-called editors. It is true that the sum of money is but a small one—varying from a halfpenny to a penny—but the amount is immaterial; the essential fact is that, without the payment of money, no editorial communications are procurable—a circumstance which the Psychical Research Society will tell you is sufficient to throw the gravest doubt upon the existence of any such body of men. Then again, it is argued that no communications come from spirits because they are so often inane and commonplace; besides, they are often contradictory, and they not only leave you no wiser, but a great deal more bewildered than before you began to listen to them. Every word of this criticism without an alteration can be applied to the communications which are ascribed to these invisible editors. Anything more banal, and commonplace, and contradictory, and confusing, and generally unworthy of attention of the serious man than much of that which is described as editorial comment can hardly be imagined. Then again, Mr. Podmore would have no difficulty in triumphantly proving that the utterances of the so-called journalists have no evidential value because it is ex-

tremely rare that they ever express anything that is not already present to the mind of the person who receives their communications. Telepathy will account for a great many things, even for the existence of these so-called editors. All this would have made a very pretty article, but I was too busy to write it, and I will therefore leave it with my compliments, hoping that Mr. Podmore and the explain-away-at-any-price-school will accept the will for the deed.

CONTRADICTIONARY CRITICISMS.

From the newspaper comments, of which we give a considerable selection on another page, it will be seen that our critics are divided into two sections, one declaring that there is nothing in the least wonderful in BORDERLAND, while the others declare that the statements we have made are too absolutely incredible to be believed for a moment, and that if they were true they would involve a complete reconstruction of our philosophy. The triviality of some of the criticisms of some of our censors is almost inconceivable. Instead of grappling with any one question, as, for instance, whether or not my hand does write automatic communications either from living friends at a distance, or from other intelligences which represent themselves to be spirits of deceased friends, they cavil and quibble about the mere fringe of the subject. The *Spectator* in this, true to the high position which it has long maintained for thoughtfulness, is almost the only journal which has dealt with the subject seriously. As for the others, they indulge, for the most part, in senilities concerning sixpenny telegrams and the like.

THE THEORY OF DEMONS.

The attitude of the orthodox Christian to the phenomena of Borderland is naturally one of considerable interest. Some of the evangelical Christians are quite sure that Julia is nothing less than an emissary of the devil, and in this they find a bond of agreement with the Roman Catholic Bishop of Nottingham. Others say that there is nothing interesting or valuable in Julia's account of what takes place after death. Of course, the value of the communication depends upon its authenticity. If it is not true, it is of no value, but if it is authentic it is simply nonsense to say that it is of no importance. If some of our most supercilious critics had found such a description as Julia has given in one of our canonical books they would have published volumes upon volumes of sermons extolling to the sky the beauty of the communication and the joy which comes from such a revelation of the next world. I treally tempt us to play a trick upon these gentry, and to serve them up with passages from the Bible with which they may not be well acquainted and see whether they will not discover that these also are trivial, commonplace, and unimportant, and unworthy of the attention of rational men.

THE ATTITUDE OF THE ROMAN CHURCH.

The Roman Church is in a difficult position in dealing with Borderland—somewhat in the same position, indeed, that it was in the sixteenth century in relation to the Bible.

The Roman Church believes in Borderland; its annals are one great compost of the records of Borderland. All its greatest saints were Borderlanders. There is hardly a church, from St. Peter's to the humblest chapel built in an Irish village, which does not bear testimony of the belief of the Church in clairvoyance, clairaudience, communication with the dead, and spirit-return, and all the phenomena which BORDERLAND was founded to discuss. But just as it objected to the Bible passing into the hands of the common people, so it wishes to keep Borderland as a preserve for the expert. There are signs, however, that the Church is wavering over this, as it wavered long ago about the Bible. I publish elsewhere a very interesting account of the way in which the Roman Church dealt with these phenomena in the sixteenth century, which shows how seriously the Church regarded them, and how far it is from treating them with the indifference of the conceited ignoramus. But what is much more significant is the story which was published in the *Month*, a respectable and scholarly magazine which is published by the Catholics of Dublin. There we have an account of a conversion of an agnostic to the Roman Catholic faith which was brought about entirely by communications received through a spiritualistic agency. The Roman Church would forgive much to Spiritualists if converts were obtained by spirit-rapping.

THE SCIENTIFIC BASIS FOR REVERING RELICS.

There is no doubt, however, that the Roman Church has reason to regard with favour psychical research. It seems by no means improbable that modern science, by investigating the phenomena of clairvoyance and clair-audience, psychometry, and the manifestations of the *séance*, may be able to give a scientific explanation and justification of many of the doctrines of the Catholic Church which have been most scouted by the rationalists. Take, for instance, the doctrine of the sanctity of relics and of holy places. The extreme respect which the Catholic Church has paid to the thigh-bones of saints and fragments of the dress of martyrs and the Apostles lends itself, no doubt, to cheap ridicule. But if it be true, as anyone can prove for himself with the greatest ease, that a small tuft of his own hair will enable a total stranger to be impressed with a sense of his individuality so as to be able to describe and write down the salient features of his character, the reverence paid to relics will cease to afford material for that laughter of fools which is as the crackling of thorns under the pot.

PROSECUTIONS FOR PALMISTRY.

Side by side with the quickening interest in the study of these subjects there has come an indication that the know-nothings—for it is a mistake to call them either agnostics or materialists—are preparing to defend their strongholds, and that by the usual weapons of fine and imprisonment. The first indication of the attempt to discredit and fight back the rising tide of public interest is shown by prosecution of palmists which have taken place in various parts of the country. There have been three or four such cases, one of them being a lady, an old friend of mine

whose character is above reproach. These prosecutions were got up by the police, and in some cases were due to personal spite. The *agent provocateur* has reappeared in various towns in the shape of the wives of constables and detectives, who have been told off by their husbands to go and lie to a professor of palmistry in order to get material for a prosecution. I have no objection to rogues being prosecuted, whether they are palmists, bank directors, clergymen, or members of Parliament, but I dislike these police-made offences. I have no confidence in the administration of justice when a professor of the occult sciences stands before the judgment seat.

A PLEA FOR LIBERTY.

Besides, the Act under which these prosecutions take place is an Act prejudicial to independent research and the progress of science. It also has been strained so as to sanction something which is almost indistinguishable from religious persecution. It is also a limitation of the liberty of the subject which is entirely unjustifiable. If I choose to spend 5s. in buying a bottle of brandy and drinking myself drunk at home, it is held to be an intolerable tyranny to interfere with my freedom if I spend my 5s. upon distilled damnation. But if I am a student of Desbarrolles, and other eminent professors of Palmistry, and wish to know from a spirit of curiosity how any student may interpret the lines upon my hand, it is infamous that I should not be allowed to pay that man 5s. for doing that task without exposing him to pains and penalties. No doubt many palmists make mistakes, so do many clergymen, and many doctors, and many, many magistrates, but that is not a reason for treating the whole fraternity as rogues and vagabonds. I hope that any of our readers who may note a prosecution of this kind in their districts will at once send the best newspaper report up to BORDERLAND Office. It will be necessary before long to organise a Society for the Defence of the Liberty of Research. The matter is not sufficiently pressing for immediate action, but I submit it to my readers, and when the time comes I shall not hesitate to ask them for substantial support.

TRADITIONS OF THE WITCH-BURNERS.

In the United States of America some of the State legislatures have gone perilously far in the direction of legislation which is religious persecution pure and undisguised. In Ohio, for instance, spiritualist mediums are fined £60 a year, under the title of an annual licence, while clairvoyants and seers are fined £40 per annum. It is a good thing that this sort of legislation was not in vogue in Old Testament times, for it is to be feared that many of the Hebrew clairvoyants and seers would not have been able to find the requisite £40 per annum. If they had ventured to exercise their sacred gifts without a licence they would have been liable to pay a fine—not exceeding £200. The States of New York, Illinois, and Connecticut have also passed laws which infringe religious liberty. It is curious to find the spirit of Cotton Mather

and the witch-finders of New England still surviving in the Great Republic of the West.

SPIRITUALISM IN THE UNITED STATES.

Nothing is more curious and interesting to English readers of American psychical papers than to notice the important parts played by the camps of spiritualists which are held during the summer months. It is estimated that there are 10,000,000 spiritualists in America, and 12,000 mediums. During the last five years only eight or ten of the latter have been ostracised for fraudulent practices. The proportion is therefore extremely small.

MR. MYERS AT CHICAGO.

The Spiritualist National Convention met at Chicago at the beginning of October. It was attended largely by those who considered the Psychical Congress as not sufficiently advanced. It is curious to note how much more definitely Mr. Myers seems to have pronounced himself at the Psychical Congress at Chicago than as secretary of the Psychical Research Society over here. Mr. Abbey Judson, who summarises Mr. Myers' paper in the *Light of Truth*, says:—

In his closing essay on "The Evidences for Man's Survival of Death," Mr. Myers struck the deepest note of anything that was presented to the Congress. In spite of caution, scientific doubt, and learned hypothesis, he found enough in statements made by spirits regarding occurrences after their death not known to the recipient; in true statements made by spirits long after demise, all unknown to those living and yet verified by existing documents; in communications through automatic writing, and through trance mediums scientifically tested; that the so-called dead can and do come back to us, and that they will learn to do it better by and by. It was thrilling to feel that many in the audience hung breathlessly on his words, to know whether they would survive the death of the body, and whether their departed ones are still within call. He advised caution, ardour, sobriety, and enthusiasm on the part of all investigators. He declared this the most important problem ever to be solved by human science. He declared that we live now in a spiritual world, shall live, have lived in it. As Franklin snatched the thunderbolt from tyrants, so this new science will snatch our loved ones from the sepulchre. He warned us, that advance is by pain, that we strenuously force our progress through a slowly opening way, and declared that after a million years of immortal existence, we shall be still struggling for something yet higher.

With the exception of Mr. Myers' and one or two other papers, the Psychical Congress seems to have been rather dull. There were several papers of considerable value, but they were hardly up to the level of the occasion. Dr. Wallace's paper I quote in full, as it is of historical value. No report of Mr. Myers' paper has yet reached this country. I quote from Mrs. Sarah Underwood's paper on Automatic Writing at some length. The rest of the papers read at the Congress will be found summarised elsewhere.

AUTOMATIC TELEPATHY AND JOURNALISM.

I continue to make progress in automatic telepathy. During my stay at Lucerne I received a very long communication from a friend, detailing minutely an occurrence which had taken place by the seaside in England, which was only known to himself. The curious thing was that his conscious self was very anxious to keep the inci-

dent from my knowledge, and his letters not only did not refer to the incident, but he wrote as if it had never happened. It was only when I read the whole detailed statement to him that he owned up and said that everything had occurred as it was written. I should say that the message occupied more than a thousand words and there was not a mistake in a single detail. I had not any knowledge as to the probability of the event recorded. That communication unfortunately, however, was of too private and personal a nature to be published. On returning from Lucerne, I was not less successful in an experiment in automatic telepathy, full particulars of which will be published in the supplement to my Christmas number. When I was in the train at Dover I succeeded in securing an automatic telepathic interview with Lady Brooke, who was at that time at Dunrobin Castle, in the extreme north of Scotland; the distance between us must have been about 600 miles. I had not heard from Lady Brooke for weeks, nor had I heard from her since I published my article on "The Wasted Wealth of King Demos." My hand wrote her criticisms of the article, and—in short, I interviewed her without her conscious knowledge at a distance of 600 miles. When I arrived at Victoria Station, I received from my manager a letter from Lady Brooke which embodied in brief the substance of the communication written with my hand on the line between Dover and Canterbury. I publish the whole facts, with the interview, in the supplement to the Christmas Number. It is the first time I have ever interviewed anyone by automatic telepathy for publication in the Press; I hope it will not be the last.

LADY BURTON'S BOOK.

Among the books of the quarter which might well have been reviewed in BORDERLAND is Lady Burton's fascinating biography of Sir Richard Burton. I have however reviewed it in the *Review of Reviews*, calling special attention to the BORDERLAND items, so that it is unnecessary to repeat the reference here. I suppose I am not far wrong in believing that most of the subscribers to the quarterly are also subscribers to the monthly. For the same reason I do not repeat here the article summarizing Mr. Myers' last paper on the Subliminal Consciousness which I published in the September *Review*.

MRS. BESANT.

Mrs. Besant has returned from Chicago, and before this number appears will be off again for India. I reprint

this quarter the interesting account which Mrs. Besant has given the readers of the *Weekly Sun* of her conversion to Theosophy. The picture of the coming together of these two women is very interesting and very vividly painted. Dr. Richard Hodgson will probably heave an unavailing sigh as he reads Mrs. Besant's account of the impression the Psychical Society's reports on H. P. B. made upon her mind.

THE HAMPTON COURT GHOSTS.

The Hampton Court ghosts are an old institution. There are five of them, and they all belong to the early Tudor period, and have been part of the history of the place for the last three centuries and a half. It is only now and then that they come under the notice of the public. The last time was at the publication of Mr. Law's "History of Hampton Court." Now we are told that one of them has been visiting the servants' quarters and removing their pillows during the night.

The ghost in question is said to be that of Jane Seymour. Had Jane Penn, the nurse of Edward VI., and much addicted to locomotion about galleries and lumber-rooms, taken to visiting the servants one would have felt her choice of a scene of action less surprising; but how the cook and housemaid, who find it necessary, report says, to give up their place, differentiate Jane Seymour's ghost from that of Anne Boleyn and Catherine Howard, all active at Hampton Court, it would be difficult to say.

THE BRITISH MEDICAL ASSOCIATION.

The one subject of Borderland interest in connection with the Newcastle gathering was that of Hypnotism, and for hypnotism the British Medical Association has done next to nothing. Last year it did nothing at all. A report was presented by the committee appointed to enquire into the subject, and was referred back for further evidence; this year the same report, together with the evidence of a number of important physicians and surgeons, who have personally experimented in hypnotism, has been "received"—with thanks—this last, at the suggestion of one member who in default of sympathy, suggested courtesy. The evidence is not offered to the public, and we know no more of the views of the profession at large upon hypnotism as a therapeutic agent than we did four years ago, when the subject was first presented before the Association.

II.—SOME MORE OPINIONS ON THE STUDY OF BORDERLAND

A FURTHER SAMPLING OF PUBLIC OPINION.

SINCE the publication of the last number of BORDERLAND I have received several letters from distinguished correspondents in various parts of the world. Some of these were written before the first number appeared; others were written after their writers had had the advantage of seeing what it was we proposed to publish. These letters form a useful supplement and complement to those which have already appeared, and, taken together with the extracts from the Press which we publish elsewhere, they constitute a very fair sample of the state of public opinion on this subject.

MRS. JOSEPHINE BUTLER.

Far the most interesting of all the letters we have received is Mrs. Butler's. Mrs. Butler has long been recognised, by all those who have had the honour of her acquaintance and the privilege of her friendship, as one of those who reproduce in the latter end of the nineteenth century many of the distinguished characteristics of the great mediæval saints. If the doctrine of re-incarnation were true, she might be the re-incarnation of St. Catherine of Siena, or of St. Theresa. She is a child of the Northumbrian border, that wonderland of legend and romance, and there is in her, as all her writings show, a rich vein of mysticism. Since the death of her husband Mrs. Butler has more than ever dwelt on the Borderland; hence the value of anything she says upon the subject is now materially enhanced. Her letter is very touching, and the picture which it gives of the inner life of the foremost woman of our time is wonderfully beautiful.

29, Tooting Bee Road, Balham,
July 12th, 1893.

DEAR FRIEND,

I would have answered much sooner your letter and printed notice, but I have been "fitting" into my new little home, a very little one, as above, where I must now live alone. I have been living "in my boxes" for a year past, and find that very unrestful and unfavourable to anything like study or literary work, of which I have some on hand at present. I can be very quiet here, but shall often go forth to visit my children and sisters.

I find it difficult to send you any reply or opinion on your typed circular which would be suitable to publish. For I recollect that I am writing to an old and valued friend, and the same note would not quite be struck for his ear as for that of the public. I will, therefore, as well as I can, say to you out of my heart what I have been thinking for a long time past.

First, let me say that (as you know) I am no materialist, no unbeliever, and that my deepest convictions are not of recent date, but of long and gradual growth, not accepted on human authority alone, but formed in solitude and in active, conscious intercourse with the "Father of Spirits."

I believe as much as you do in the world of spirits. I know that we are surrounded by spirits, good, bad, and indifferent, just as we are surrounded by living men and women in the flesh, good, bad, and indifferent. The Scriptures of God—on which, under the direction and enlightenment of His Holy Spirit, I base my beliefs and my hope, taught me long ago (and expe-

rience confirms the teaching) this—that we are daily surrounded by invisible presences. Those who are honestly living in God's presence, and obedient to His will, have the joy of knowing, without the help of Theosophy or Borderland researches, that there are blessed spirits near and with us, who are "sent forth to minister to them who shall be heirs of salvation." They are all the "ministers of His pleasure," who "do His bidding." This is excellent and beautiful to realise.

Just in proportion as we come nearer to God, and become "partakers of the Divine nature," we are permitted and enabled to hold conscious communion with the spirits of the departed, the "spirits of just men and women made perfect," and to realise the presence and sweet and powerful ministry of the unseen angels of God who surround us. There is nothing uncertain or fanciful in all this. It is a solid truth, revealed to us by and from the Source of all truth.

How, then, would it benefit me and others, who hold and hourly profit by this truth, to enter upon the study of "occult phenomena" in the Borderland? It could not tend to confirm for us what is already sure. It might lead us into confusion. We are accustomed to derive all spiritual knowledge, all light from the "Father of Lights," who "giveth wisdom," and giveth it liberally, wisdom to judge, and light to discern.

Feeling no need of such confirmation of my belief in this direction, you can understand, perhaps, that I feel less drawn to "psychical research" than some do.

Besides the blessed spirit world around us and *with us*, I believe and know that there is an *unblest* spirit host as well.

Those who have forsaken the living God, or have never drawn near to Him, have reason to be careful in their researches among *this* company. There is ground for fear, reasonable fear, in dealing with them, unless we are providentially drawn into contact with them, and hold fast at every moment the hand of Christ Jesus, in all our enquiries about or encounters with them, even as He Himself held fast to God when he encountered the Leader of them all in the wilderness, whither he was "led" by the Holy Spirit of God, His Father, in order that He might meet and overcome the world of evil spirits.

Besides the blest and unblest, I fancy there are many spirits about who are neither very bad nor very good, but who are not useful in any good sense—inquisitive, meddlesome, frivolous spirits, who "peep and mutter," and mix themselves up in matters which they had better let alone; restless spirits, who beguile unstable souls, and lead them away from the only true rest. I have seen of late persons completely *possessed* by the spirits of *unrest*, not led to any positive evil, but rendered unhappy, and unable to fix the mind on the central good, our Father and our Guide. I know one such person at this moment (*once* anchored in Christ) whose condition of unrest is to me one of the pitifulest sights on earth.

Well, I have imperfectly expressed to you my belief of the world of spirits in which I dwell. Every morning and every evening I place myself consciously in the midst of this vast company, and, raising my hand to Heaven, I declare and pronounce in the presence of this great "cloud of witnesses," holy, unholy, and indifferent, that God is my God, and that Him alone I serve and adore and follow, and that Jesus is my Saviour, my Divine-Human Friend, my one Hope. I delight in this daily solitary confession of faith in presence of the spirit world, the cloud of witnesses. I have no shadow of fear of the evil spirits and their arch-Leader; I have no fear, for my God is the "Father of Spirits" (I delight in His title), and is able to manage and subdue them *all*. He sends forth His good obedient spirits on countless errands of love and mercy, and silences and controls at will the evil and malicious, as well as the restless and unhappy spirits. Of Christ it is written in the Gospel record that He cast out the evil spirits by His word, and "suffered them *not to speak*." But these same evil

or foolish spirits speak and babble enough to those who prefer their guidance to the sole guidance of the Father of Spirits.

You speak in your circular of the "possibility of scientifically verifying the existence of invisible intelligences with whom we may profitably enter into communication." I should never wish to discourage any really scientific enquiry, provided it were undertaken under the direct guidance of the Spirit of Truth. I would venture to say, however, that in this region, above all others, a steadfast faith in God and His truth is indispensable. Kepler averred that without faith in God he could not have arrived at the truth even of the great astronomical laws which are called "Kepler's Laws." He waited on God, and worked in great humility and dependence on Him, and it was Kepler to whom Sir Isaac Newton referred when he said (he also a man of prayer), "I could have done nothing if I had not stood on the shoulders of giants."

I beseech you, therefore, dear Mr. Stead, choose well those in the spiritual world whom you approach, for in that world, as in the world of human beings, "Evil communications corrupt good manners."

Yours ever in truest friendship,
JOSEPHINE G. BUTLER.

This is a letter to publish and not to criticise, nor is there one word that I would wish to say against the warnings and the caution with which her letter concludes. All that I would venture to remark upon the letter is that, to the immense majority of her cultivated contemporaries, Mrs. Butler's simple confession of faith as to the reality of the spiritual presences with whom she holds daily and hourly communion would be regarded as wild and whirling words of folly. It is natural that anyone living in the exalted region which Mrs. Butler occupies should feel little interest in psychical research. But Mrs. Butler, if I may be pardoned for saying it, seems, for once in her life, to forget "those who are without," and to fail to realise the change it would make in the standpoint of civilised man if the facts in which she exults were accepted as indubitably true. As to what Mrs. Butler says about the dangers from the unblest spirit hosts, and the one way of safety in all these researches, I am quite disposed to agree, it is but stating in other terms what has been repeatedly written by my hand by the intelligence called "Julia." On the whole, I should say that, if we may judge the unseen intelligences by their communications, there is more of Mrs. Butler's spirit in "Julia" than that of any other woman whom I have the pleasure of knowing.

REV. JOSEPH COOK.

The Rev. Joseph Cook, of Boston, whose Monday Lectures have obtained so widespread a reputation throughout the world, is one of those theologians who have deemed it necessary to take some trouble to ascertain the facts about spiritualism before denouncing it. Dr. Cook writes as follows:—

Boston, July 1st, 1893.

DEAR SIR,

BORDERLAND is a highly felicitous title for a periodical devoted to the discussion of psychical and occult phenomena. I am not a Spiritualist, nor a Theosophist, but I have always been eager to promote really competent research in the field of the vast unexplored remainders in man's spiritual constitution and environment. Scientific thought in America, as I judge, is less credulous as to so-called spiritualistic phenomena than even your obstinately sceptical Society for Psychical Research. Professor Zollner, of Leipsic, and Professor Wallace, of England, have only a few outspoken followers here. Not many of us believe that ghosts can be photographed, as Wallace contends that they have been. But we should all be glad to have it proved that they can be, if such proof is within reach of any of the vaunted new processes of modern psychological science. We believe here that all that anybody knows on this

or any other strategic topic everybody should know. Your new venture is, therefore, sure of cordial welcome from the best readers among our seventy millions of the English-speaking race, provided that it shall be strictly scientific in its matter, as well as popular in manner. And that it will be both is guaranteed, as we hope, by the financial and literary necessities of the magazine, and by your editorship.

With high respect, yours very truly,
JOSEPH COOK.

THE REV. DR. CLIFFORD.

In the letters which we published last month from representatives of English Nonconformity we had no letter from a Baptist. I am glad now to be able to publish the following communication from Dr. Clifford, who, since Mr. Spurgeon has passed away, is much the most eminent representative of that denomination in this country. Dr. Clifford writes:—

21, Castellain Road, Maida Vale, W.
6th July, 1893.

MY DEAR FRIEND,

Forgive my delay in writing: I have been obliged to neglect my correspondence through work in different parts of the country.

In regard to your questions I must repeat to you that I am still largely, if not wholly, sceptical as to the practical or philosophical value of any investigations we are able to conduct into the character of what are currently described as "spiritualistic phenomena." In my college days I made a series of attempts of the sort known as "table-turning," "spirit-rapping," "thought-reading," &c., with results that did not feed faith, and although the recital of your own experiences has filled me with wonder, yet I remain unconvinced. So far, the only additions made by "spiritualists" to the stock of my information are to the already long list of "inexplicables." Not the smallest crumb of comfort, not the faintest gleam of light has reached me. Besides, I have seen a few cases in which character has been damaged by an engrossing interest in these questions; and I have an unconquerable scepticism as to any thing or process that fritters moral strength, lowers the ethical ideal, and diminishes personal usefulness. Still, I cannot discover any reason that ought to be invincible, against sustained and organised efforts to apply the methods and tests of physical science to the examination of whatever purports to come to us from the unseen order; and if you can acquire any increase to the stock of truth or any aids to a nobler manhood for men, I shall rejoice.

I am, sincerely yours,
J. CLIFFORD.

Dr. Clifford seems to have been rather unfortunate in his investigations. Of course, if a man shuts his lips and shuts his eyes, it is not very difficult for him to say that not a crumb of comfort, not the faintest gleam of light has reached him. But if—and, of course I admit all the reserves involved in this word if—if the communications which have come through my hand, are really an authentic record of the actual experiences of an immortal spirit but two years released from the body, could Dr. Clifford find no crumb of comfort or ray of light in her communications? If so, I should like to have his definition of what is a crumb and what is a ray. At the same time all will agree with Dr. Clifford that if these investigations frittered away moral strength, lowered the ideal, or diminished the powers of usefulness, they should be condemned. By their fruits ye shall know them, is the true test of this as everything else. But there is no more reason why these things should follow the scientific study of the phenomena of psychology than that they should result from the study of theology.

REV. HUGH PRICE HUGHES.

The Rev. Hugh Price Hughes, much the most articulate Wesleyan of our time, brings against the study of this

region the reproach that has been invariably cast against Christians by unbelievers. As for the assertion that excursionists into Borderland have never brought back anything of the least value to mankind; it is rather difficult to accept a dictum which would rule out as useless all the visions of all the saints, and three parts of the revelations of the sacred books of all religions.

8, Taviton Street, Gordon Square, W.C.
July 15th, 1893.

DEAR MR. STEAD,

I do not feel able to express any emphatic opinion with respect to the programme of BORDERLAND. Past attempts in that direction scarcely seem to justify your large and sanguine hopes. So far as my observation and reading go, those who devote themselves to such occult studies have been guilty of an "other-worldliness" beside which the "other-worldliness" of Christians has been a trivial offence.

Those who take excursions in Borderland are very prone to neglect the urgent, practical duties of this present life. Morbid intellectual curiosity is more frequently the motive than any self-sacrificing desire to elevate the character or relieve the suffering of the human race. I cannot recall the name of any Spiritualist of this type who has rendered real and permanent service to mankind. The excursionists into Borderland have never yet brought back anything of the least value to mankind. Of course you may be more fortunate and successful than your predecessors. I sincerely hope you may.

I cannot, however, anticipate that you will be able to render any service to Christianity. The words of our Lord are decisive: "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead." Nothing that you can unearth will be worth mentioning as a proof of future existence in comparison with the evidence already furnished by Jesus Christ. Those who shut their eyes to "the Light of the world" will not see in any other light.

Yours very sincerely,
H. PRICE HUGHES.

The question as to the utility of the communications and the importance of the subject, is one upon which, of course, men will differ till the end of time, but communications which have brought peace and joy and content to innumerable sorrowing souls, can hardly be said to be utterly worthless. As for Mr. Hughes's argument that because it was said of certain persons nineteen hundred years ago, that "neither would they believe though one rose from the dead," that the scientific verification of the fact of the persistence of the individual after death would fail to convince those who at present do not accept the Christian teaching on the subject, it simply affords an apposite illustration as to the mischief that may be done by the misapplication of texts.

I prefer to quote the following passage from the paper which the Rev. Minot A. Savage read before the Psychical Congress at Chicago last month.

In a personal letter, dated February 25th, 1893, Prof. J. H. Hyslop, of Columbia College, writes me thus: "I am convinced that science and philosophy, even when telepathy alone is proved, are on the threshold of the largest discoveries ever made by man. Copernican astronomy, Newtonian gravitation, spectrum analysis and evolution are nothing compared with it. And I am confident that the next twenty-five years will be intellectually more active in this direction than the race has been for thirty centuries."

If what are claimed to be common psychic phenomena are scientifically established as true, the result must be one of two things. We shall have made the discovery of another world, compared with which the achievement of Columbus pales into utter insignificance, or we shall have so widened the range of mental faculty and power as to make man seem to us to belong to another and a higher order of being. And either of these, I submit, instead of being a trifling matter would be a discovery unspeakably grander and more important than anything that

has heretofore marked the triumph of the human race. It is not then for any who are engaged in these studies to apologize to those who have made illustrious the history of the planet and the development of the physical structure of man.

HON. AUBERON HERBERT.

As might have been anticipated from all who have known with what immense painstaking Mr. Auberon Herbert has investigated the subject for many years past, he cordially welcomes our enterprise.

I am heartily glad you are undertaking BORDERLAND. We owe a great debt to those who have gone before you and laboured in the field, but the time has come—as it comes in all undertakings—when new workers are wanted. Your courage, quick perception, and wide knowledge—forgive a very genuine compliment—specially fit you for the task, and if only you tread warily—forgive the slight qualification to the compliment—you will, as I believe, place this great question as it never yet has been placed before the English people.

I am also specially glad that the work has fallen into your hands for another reason. You will, I trust, insist upon full liberty of research being preserved. In all great researches there are dangers; in all journeyings through unknown lands, mistakes will be made, sufferings encountered, and lives lost; but the English race will have fallen far away from its old spirit of enterprise and its old manliness, if it consents to have a gate closed upon its right to run these risks by any of its self-appointed protectors. Prudence, good judgment, we all want in this great matter; but not an ignoble safety thrust upon us by those who do not themselves understand what they are touching. As for our good friends, the incredulous, incredulity may be just as much a bit of intellectual idleness as credulity. Both the credulous and the incredulous become equally attached to their own peculiar rule, and it requires special energy—like that which you will bring to the work—to force upon them the conviction that even the ablest man may be called upon at any moment in this marvellous life of ours, to enlarge the horizon with which he has lived intellectually contented during many years. My best hopes and wishes go with your enterprise.

I thank Mr. Herbert for his kind words, and assure him that I shall not fail to maintain to the uttermost, the liberty of prophesying, which he rightly holds so dear.

PROFESSOR HUXLEY.

Let me hasten to correct any tendency to be unduly puffed up by Mr. Herbert's kind words by quoting a letter in another sense from Professor Huxley. I had commended Professor Huxley's attitude to Prof. Ray Lankester, whose method of approaching the subject seemed to me to savour of the intellectual arrogance of the Brahmin.

For this I am duly admonished in the accompanying letter.

July 16th, 1893.

DEAR MR. STEAD,

I am just leaving England under medical advice, and I am unable to give much attention to the number of BORDERLAND which you have been so good as to send me or to reply at length to your letter. I observe, however, that you quote my opinion respecting the principle of scientific investigation, as if it were in some way inconsistent with the views expressed by Prof. Lankester in his letter of the 28th June. If that is your conviction, it is proper I should tell you that it is erroneous. I fully agree with the substance of the letter, and, I must add, the circumstance that you can see nothing but "intellectual arrogance" in a simple statement which prejudices nothing, but merely sets forth in clear language the indispensable conditions of sound investigation, justifies, to my mind, Professor Lankester's very plain speaking as to your own qualifications for dealing with the question.

I am, faithfully yours,
T. H. HUXLEY.

It would be undignified on my part to enter into an argument which turns upon my qualifications or disqualifications for dealing with the subject. *Solvitur ambulando.*

LADY COWPER.

Lady Cowper writes me the following note, which shows that she at least appreciates the importance of the question :—

Your new publication will be most interesting to me, as I am sure that any investigation as to the various phenomena mentioned in your circular, and conducted always in a serious and reverential spirit, can only result in good, by leading men to a surer belief in a future state.

MR. BEN TILLET.

Mr. Ben Tillett has an open mind. He writes :—

July 12th, 1893.

DEAR MR. STRAD,

I read the very interesting interview *re* your views on "Occult" things. That there is some power I feel assured, and that there are laws of mental affinities, only as yet vaguely conceived but in a thousand ways borne out by everyday experiences.

I could enumerate many, but not of a character that would warrant any "basis" of a theory, to prove as indubitable the existence of these phenomena.

I shall await with interest the development.

BEN TILLET.

Mr. Tom Mann has not written me on the subject; but it is an open secret that he at least does not scoff at the phenomena of Borderland or the study of psychical studies as unworthy the attention of a serious and practical man.

MR. ANDREW LANG.

Mr. Andrew Lang, whose book on "Some Old-Time Spooks" is noticed in another page, writes me as follows :—

Many thanks for BORDERLAND, which comes to a home haunted by a *planchette*: a peaceful creature. My interest in the "Research" is mainly historical and mythological: can you not get some qualified person to make an accurate study of the Cook Lane Ghost? The Psychical Research Society people "don't even know their own silly old business," as far as its history is concerned. I have written an article on the seventeenth-century Psychical Research Society for the *Contemporary Review*.

Those who follow Mr. Lang's writings in the *Daily News* and *Longman's Magazine*, need not be told how much attention he is paying to the subject, and what a fascination he finds in investigating the historical side of psychical phenomena.

DR. WELDON.

Dr. Weldon writes me from Harrow as follows :—

You have been good enough to ask my opinion upon your enterprise in starting the new quarterly review called BORDERLAND. It would be wrong for me to pretend that I have made a special study of those phenomena which seem to belong partly to the material and partly to the spiritual world. But I have studied them enough to reach the conclusion that they deserve the careful regard of such people as have imbibed the true spirit of science, which is as broad as all human experience, and that the only observers of them who can do any good are persons who conduct their observations according to the strict laws of scientific inquiry.

SIR CHARLES NICHOLSON.

Sir Charles Nicholson writes to us as follows from the Grange, Totteridge, Herts :—

I have much pleasure in joining in the movement inaugurated by you in the contemplated issue of BORDERLAND, my subscription to which I enclose herewith. The tendencies of the age are becoming every hour more and more emphasised between the two great divergent classes of materialists, on the one hand, and those who take refuge in assured infallible religious dogma on the other. It is therefore of the greatest importance that every thoughtful person who is unwilling to enlist himself under the banner of either party, that the vast amount of evidence of the phenomena of what is termed spiritualism, should be systematically collected and verified. I would let the facts thus accumulated present their own irresistible inferences, spite of all the scoffing and incredulity with which they are at present regarded in the meantime.

SIR HENRY BLAKE.

Sir Henry Blake, Governor of Jamaica, in reply to my question writes as follows :—

I have had but little time to devote to the subject, but I fully appreciate its great interest for every thinking mind. In years gone by phenomena have come under my own notice not to be explained by any process of physical science. They went no farther than the probable action of our intelligence beyond the accepted sphere of our physical senses; but the mass of authenticated facts of a similar nature are well worthy of systematic investigation. It may be that, as the utilisation of electricity and magnetism has grown from the observation of effects produced, while the knowledge of what those forces are is still shrouded in mystery, so the outcome of psychological research and experiment may be the utilisation of the human mind or soul in a manner now undreamt of.

The tremendous question, "If a man die shall he live again?" I hold to be sufficiently answered and proven. To those who do not, the importance of such investigation as may possibly satisfy their minds can hardly be exaggerated. I think that your idea of BORDERLAND is a good one, and I wish the venture success. Let us hope that to the serious students of psychological phenomena the manifestations may be less puerile than many of those hitherto recorded. Pray add my name to the subscribers to BORDERLAND.

SIR E. BRADDON.

Sir E. Braddon writes from Briarwood, Worcester Park :—

All the counsel I can give in respect of the Borderland, and all the occult phenomena thereto relating, is to leave them strictly alone.

I fully admit that there are psychical phenomena which, to my mind, defy explanation. There is that power of the human intelligence to think out two distinct subjects at the same time, a power that, in a small way, I share with many, and which is in a certain degree suggestive of a multiple personality. There is that occasional sense which occurs to me and others, that some scene of the present is familiar to us as if we had lived through it before, this sense being in some instances accentuated by the knowledge of what will immediately follow. And there is that extraordinary force of animal magnetism or electro-biology, whereby one human being, possessing sufficient will power, can direct the actions of a medium. All these are curious enough, but I cannot see what enlightenment in regard to them would come of any amount of research.

As concerns influences from the Borderland, or experiences otherwise than prosaically mundane, I have no authority to speak as a believer. It is true that an ancestor of mine, what time he was riding home after dinner, was credited with having seen an apparition in the form of a white animal not known to zoology. But without disrespect to that ancestor (who lived in the good, old, three-bottle days), I have always held that that spectre was an emanation of heady port, and that is the best evidence that has presented itself to shake my materialism.

Briefly, then, I may dispose of this question by saying that I can see no possible use in trying to comprehend the unintelligible, or to realise the non-existent. As vain would be the

attempt to capture shadows. It is with more than enough difficulty that I maintain the belief in which I have been brought up, and I do not desire to see my belief, such as it is, degenerate into credulity. I have neglected many opportunities of studying things demonstrable, and I do not desire to aggravate my neglect in that direction by research in the field of myth and superstition.

The only way to reply to such a letter as this is to hope that the writer will live long enough to see reason to change his opinion. From Galvani and Faraday downwards the pioneers in electrical science have had to face the accusation that they were trying to comprehend the unintelligible while engaged in a wild-goose chase which is as absurd as an attempt to capture shadows. But even those pundits who sneered at Galvani as the frog's dancing master, and the self-complacent wise men who sneered at the researches of Faraday, found cause to change their opinion even in the lifetime of these men. So let us hope it will be with our correspondent.

SIR EDWIN ARNOLD.

I have a batch of letters from journalists. The best of these is from the editor of the *Daily Telegraph*, who writes to me as follows:—

I delayed replying to the letter which you have addressed to me on the subject of your new quarterly review, *BORDERLAND*, with the hope of finding time to answer in a manner becoming the importance of your questions, and your own evident earnestness of purpose.

I must relinquish that hope, partly because I am too busy, partly because I have too much to say upon the matter. Forgive me, therefore, if I content myself with observing that I regard your enterprise as reasonable, interesting, and likely to be useful and fruitful, and that I honour your courage and public spirit in commencing it. You will discover nothing "super-natural," but you will sensibly advance the barrier-line of many extremely real and natural facts which are now "extra-natural." You will indirectly diminish that foolish and fatal dread of death which mankind owes to Theology, and will help to teach Science not to be too bigoted. I wish you most success.

MR. HENRY CUST.

Equally cordial is the greeting which I have received from my latest successor in the editorial chair at the *Pall Mall Gazette*. Mr. Henry Cust writes as follows:—

I take a very deep and vital interest in the study of those phenomena to which you are now devoting your attention; and I quite believe that if a serious and sustained effort were made by men like yourself, and by the Psychological Society to separate once for all such researches from the taint of quackery and jugglery, results might gradually be attained of the utmost conceivable value—results which might alter the colour of the whole of human life. No discoveries in this direction would seem more wholly inconceivable than the present taming and harnessing of electricity would have seemed to our great grandfathers; no medium or agency of thought that we can dream of would appear more elusive and intangible than electricity did to them. While I fear I can be of little direct use to you in your investigations, I pray you to accept every assurance of my cordial sympathy and support.

MR. T. P. O'CONNOR.

Very different is the response which I have received from Mr. T. P. O'Connor. The editor of the *Sun* is an intensely mundane personage, and it is not surprising that he should see nothing to be gained by the investigation of Borderland. The way in which he phrases his opinion, however, is rather odd.

I have not seen a copy of your new paper, but there is no use asking my opinions on this matter as you know very well

what they are. I deeply regret you allow your fine beautiful mind to be swept away by such nonsense.

MR. PEARSON.

Mr. Pearson, of *Pearson's Weekly*, writes in much the same strain, but Mr. Pearson is young, he has a mind open to conviction, and he will change his opinion before many years are over. He writes as follows:—

Many thanks for your copy of *BORDERLAND*. I am sorry to say that I am not at all with you in your ideas on spooks. I do not believe in them a bit. I have never seen one, and have never met any sensible person but yourself who advanced anything like satisfactory proof of having done so. I think the whole question is simply one of nerves. People with highly strung organisations like yourself are by these organisations carried away to attribute spiritual causes to manifestations that are explainable on perfectly natural grounds.

As to Mr. Pearson's concluding remark, I have only to say that I should heartily welcome his assistance in explaining on "perfectly natural grounds" some of the phenomena which we notice in *BORDERLAND*.

MR. CLEMENT SHORTER AND MR. LOWE.

The editor of the *Illustrated London News* seems to be as much immersed in matter as Mr. T. P. O'Connor. I thank him for his compliment, but if there is anything in my career which younger journalists would do well to approve, it is, I should think, the happy constitutional gift I possess of being absolutely impervious to the ridicule and denunciation of those who imagine that anyone who sees what they do not must necessarily be a fool.

You are so kind as to ask my opinion as to *BORDERLAND* and "Spooks." The pity of it that so brilliant a journalist—to whom we younger journalists owe so much—should waste his time with such arrant nonsense. But, of course, no individual opinion is of the slightest importance. People prone to superstition—which some of them call religion and others psychical research—are far too happy in their illusions to listen to those who take an exactly opposite view, and of whom it might be said that they would not believe without seeing, and that when they saw they would say it was a delusion.

Let me quote Landor's "Citation of Shakespeare"—Sir Thomas Lucy's advice to your famous namesake: "Do not thou be their caterer, William! Avoid the writing of (these) comedies and tragedies. To make people laugh is uncivil, and to make people cry is unkind. And what, after all, are these comedies and these tragedies? They are what, for the benefit of all future generations, I have myself described them:—

"The whimsies of wantons, and stories of dread,
That make the stout-hearted look under the bed."

Mr. Sidney Lowe simply writes to express his regret that he had never been able to make any scientific or systematic study of physiology or psychology, so that he could not offer an opinion that would be of any use to the interesting subject of Borderland.

THE SHEFFIELD EDITORS.

Very few provincial editors have replied to my enquiry, but oddly enough both the editors of the Sheffield dailies replied to me on the same day. The *Liberal* editor thinks it all nonsense. Mr. Leader writes:—

In reply to your enquiry I am sorry I cannot prophesy smooth things of your *BORDERLAND*. Such speculations strike me as wholly mischievous; very pernicious for weak minds, and a waste of time for strong ones.

His Conservative *confrère*, Sir W. Leng, is much more sympathetic:—

I do not know how to write fittingly of your scheme as set forth in your prospectus of *BORDERLAND*. All I can well say

within the compass of a note is that I sympathise with it, and shall, as far as my time allows, scan such evidence as you and your colleagues deem worthy of publication.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

And to natures liberally endowed with poetry, sentiment, a love of the beautiful and the true, a fixed belief in the existence of ministering spirits is comforting and wholesome. From my early youth I have loved so to think of dear departed friends, and to think I see, in my hours of loneliness, angel faces—pensive, perchance reproachful, yet always kindly—peeping in upon me.

One thing that has perplexed me in the matter of dreams is that when I dream of having a company of old friends at table, they all speak exactly as they did in life—just as diversely, each using his own vocabulary, arguing, joking, laying down the law, or pouring out words of learned length and thunderous sound, exactly as I knew him do. In this way one mind—the one mind of the dreamer—reproduces in turn the peculiarities of many minds.

Wishing you success in your undertaking.

P.S. If you can lift a corner of the veil and ascertain what becomes of professional politicians, pray try to do so.

MR. H. W. MASSINGHAM.

Mr. Massingham, formerly of the *Star* and now of the *Daily Chronicle*, has long ago won a right to be regarded as the foremost of our younger journalists; his energy, his industry, his admirable style, and his great journalistic aptitude, mark him out for the front rank in his profession. But, as might have been anticipated, both from his qualities and from the defects of his qualities, he has little sympathy with the attempt to penetrate further into the Borderland.

I am afraid I am not quite the right kind of person to say anything very pertinent about BORDERLAND. Of course I read it with interest, and saw your skilled hand in the work. But my interests are so entirely taken up with the great mainland of life on which I live that I have little thought to spare for its supernatural borders. Generally, I may say I have made up my mind that I am never likely to know anything by personal experience of any life there may be beyond the grave, and therefore I do not trouble my head about it. I content myself with the poetry of the thing—the "blank misgivings of a creature," and do not seek to resolve them by straying into the curious psychical laboratory which attracts so many minds. Nor can I say that your own interesting additions to what I have read on the same subject dispose me to a keener consideration of it. Mr. W. T. Stead I know, and a very interesting man he is. But "Who is 'Julia,' what is she?" Now and then she has appeared to me to be a less lively and far less intelligent edition of yourself. In other words, if I am to study mysticism, I will have it from the lips of the great human masters—from Blake, from Swedenborg, and the rest, not from hisping spooks and stuttering clairvoyants.

Let me give you an instance. I read with great interest and amusement your account of "Julia's" forecast of the Newcastle election. I say amusement, because I realised the situation in a moment. I could quite imagine Mr. John Morley coming to you and feeling very depressed about the Newcastle election (Mr. Morley is generally depressed about something, and always about the future). I can imagine, with equal vividness, the buoyant way in which you assured him that he was going to romp in a winner. I could not but admire the promptitude with which "Julia" backed your own fancy, and gave Mr. Morley 1,400 majority. Could there, indeed, be a clearer instance of the way in which "Julia" conveyed—not, indeed, any striking fact as to the figures of the majority, for she happened to be 300 out, but the very intelligent and rational prediction of the result which you yourself had made. I do not in the least degree doubt the psychical reality, if I may so express it, of your writing experiences. What seems to me the obvious truth about them is, that they represent an

infinitely less vivid and instructive side of your own mind than that which you exercise by the good old processes of study, reflection, experience, and all the legitimate helps to human intelligence. In other words, I do not believe in short cuts to the supernatural. We must all, like Peer Gynt, "go round."

Mr. Massingham's letter is very characteristic, but he can hardly be congratulated upon the success with which he has accounted for Julia's prediction as to the result of the Newcastle election. So far from believing that Mr. Morley was going to romp in, I told him that he would have a hard fight, but that he was certain to win; and when Julia wrote that he would be returned by a majority of 1,400, it was far from being a representation of the result at which I myself had arrived; that it was at least a thousand too much; in fact, I was so certain that it would not be a four figure majority that when my hand had written the 140, I stopped, expecting that this was the majority, and I was very much surprised when I was told that it was wrong and that the majority really would be 1,400. If Julia be an edition of myself, I can only congratulate myself upon having, even in my forty-fourth year, discovered another side of my own consciousness of which I was hitherto unaware, and which, with all due deference to Mr. Massingham, seems to me much better in many respects than the conscious self which I have known all my life.

A SCOTCH JOURNALIST.

Mr. Andrew Stewart, of the *People's Friend*, Dundee, writes more sympathetically. He says:—

I am much pleased with the bold conception and the exceedingly clear and practical manner in which the aims and objects of BORDERLAND were given. In my opinion you have hit upon a most opportune time for starting such an organ. The interest taken in occult matters has increased enormously of late years, and some branches of it, such as hypnotism, have been raised to the rank of a science through the eminent men whose names have become identified with their study. The Psychical Society has also done great things in this country to bring occult phenomena before the mind of the public. Indeed, I believe that society has done more than all other agencies to make the study of such phenomena respectable and to elevate it above vulgar prejudice and misconception. My only fear is that your new quarterly may seriously damage the popularity of that excellent society. It may follow that the chief service of that society may be to take up, in the scientific method which characterises its treatment of all the subjects it deals with, the papers in BORDERLAND which of necessity will be treated in a popular rather than a scientific manner. Your quarterly will be certain, at any rate, of reaching an infinitely wider constituency than the *Proceedings* of that society, and, consequently, of directing greater attention to the occult.

I have taken an interest in mesmerism and clairvoyance for more than a quarter of a century, and also in its newer developments under the name of hypnotism. Spiritualism, I must say, has always repelled me, chiefly from the weak twaddle which characterises the "spirit literature" I have chanced to read. But I am convinced that there is a great body of genuine and startling phenomena mixed up with spiritualism that demands serious investigation, and I think BORDERLAND, if properly conducted, may be helpful in leading to this, and perhaps to discoveries being made as to latent and inherent powers of the human mind. I can see nothing unreasonable in the belief that we are surrounded by invisible intelligences, nor in the further belief that certain highly organised beings may, under certain conditions, become conscious of them. It would be a comforting and assuring thing for Christians, and give an enormous impetus to spiritual Christianity, could such a thing be demonstrated.

I trust your quarterly will be well supported and that it may prove a great success. You will have a large section of the press down on you for pandering to morbid curiosity and all

that, but I do not think you are likely to be turned aside by that.

You have made a hit by securing the services of "X," whose contributions to the *Proceedings* of the Psychical Society have been its most popular feature for some years past.

MISS BRAMSTON.

Miss Bramston, the well-known novelist, who has had considerable experience, writes:—

I think the phenomena which are to be the subject of BORDERLAND are most interesting, and that their study is likely to have good results in the case of most mature persons of good sense, unless they happen to be of a nervous and unbalanced temperament, when I think they had better leave it alone. I should, however, most strongly deprecate encouraging the study in boys or girls, and should try to keep their thoughts off the occult, unless in very rare cases where telepathic powers have already developed themselves, when I think they should be strongly impressed with its scientific side as given in such a book as Hudson's "Law of Psychic Phenomena," which would probably prevent their falling a prey to mediumistic delusions. But even then I am sure that the less experimenting they do with the "subjective self" under the age of twenty the better it will be for them. With older people, also, I am sure that it is most desirable to strictly limit the time that they devote to such experiments, and never to do so when they are tired or when the results are unsatisfactory.

One form of experiment, however, I should like to teach everyone from their earliest youth, and that is systematic "auto-suggestion" in the case of bodily or mental ailments. In other regions, such as automatic writing, telepathy, &c., the law of suggestion comes in to confuse our results: but here we use it avowedly and simply. Nothing can be better either for body or soul than to make oneself "will" to be well, healthy, good-tempered, patient, courageous, and nothing can be a more magical charm against the insidious self-pity which is so often the first step to hysteria. If these investigations lead nowhere else, it is impossible to question that they will inaugurate new and more scientific methods of mental discipline.

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 HON. RODEN NOEL.

Mr. Roden Noel writes:—

In answer to your kind letter of the 15th inst., I may say that I am much interested by the information it conveys as to the projected establishment by you of a new review dealing with occult phenomena. The investigations of which you have already given an account in the *Review of Reviews*, and in *Light*, are of deep interest and value. Science has given us much knowledge of material phenomena, and the laws of physical nature, thus enlarging the boundaries of thought and experience as well as enabling us to obtain a command of material resources undreamed of by our forefathers, and extend the benefit of these to a much greater number of human beings. But science, which had thus been our helper, was proceeding to travel beyond her province, and constitute herself our tyrannous gaffer by denying the rightful claims of religion and philosophy to nourish, instruct, and rule over

the higher, more spiritual regions of human nature, when timely pause was given to her by the providential revelation, first to a few unlearned persons, and then to a few unprejudiced scientific investigators, of certain occult laws in the Borderland of that very nature which those earlier pioneers of science had arrogantly assumed to have been exhausted by their own creditable, but still necessarily puny and limited, investigations. Spiritualistic and psychical researches, together with the revival of antique theosophic lore, are all invaluable auxiliaries of religious and metaphysical philosophy, which have enabled those ancient and venerable guardians of morality, health, political ideas, imaginative art, and intellectual progress, to turn the tide of battle against a materialism which threatens to corrupt and degrade man, to force him back, with all his vaunted discoveries, external prosperity, and skill in the multiplication of useful appliances, into unexampled spiritual poverty and despair, into selfish strife, or base contentment in a mean animal life, only the more horrible from being strengthened, subtilised, and illumined with diabolic fires from hell.

That certain grave dangers accompany the inquiries you are pursuing, I have little doubt, but I do not feel myself competent to pronounce an enlightened opinion upon that phase of the subject. That there is a disagreeable, grotesque, as well as fraudulent side to it (one alone admitted by Brown in his poem, "Sludge the Medium"), I am quite certain, from personal experience as well as reading.

A KINDLY CAUTION.

Mr. David Nield, of The Home and Foreign Tract and Missionary Society, writes:—

It is with alarm that I am made acquainted with the proposal contained in the June number of your intention to issue another publication on Spiritualism named BORDERLAND. Did I not understand the foundation of spiritualism (the immortality of the soul), and if I were ignorant of the existence of angels, good and bad, I should have hailed with delight your new departure. As it is, I see a great increase of delusion of spiritualism. Among the many subjects, you seem to have overlooked the possibility of other spirits than human. Why cannot Satan possess man now as well as he did in the days of Christ? Why cannot good angels do the same if we will allow them to do so? For anything belonging to man to possess or control man after he is dead or whilst living is contrary to reason and experience. I send you an excellent book "The Ministration of Angels," in which you will meet, just what you want in this respect, both the good and the bad, all thoroughly in harmony with the scriptures. According to prophecy we are to have spiritualism as a mighty agent working very great deceptions amongst the nations of the earth, but do not let Satan have you for his agent to promote this delusion.

DR. GEORGE WYLD.

Dr. George Wyld, of Wimbledon, who has long been convinced of the reality of the phenomena, writes me as follows:—

In attempting very briefly to answer your questions, I may mention that I first became familiar with the phenomena of mesmerism in the year 1839, and with the phenomena of spiritualism when Home first came to London in 1855.

My familiarity with mesmeric trance, and its accompanying clairvoyance and total insensibility to pain—a state which may be described as being "dead in the flesh, but alive in the spirit," prepared me for a ready acceptance of spiritualistic phenomena on sufficient evidence; because, in trance, man becomes a spiritualised being, and spiritualistic phenomena convinced me that, as a spiritual being, he survived the death of his molecular body, and that, in accordance with the history of all times, sacred and profane, he could, under certain conditions, manifest himself on the earth and work miracles.

Further, I have absolute demonstration that there are in-

telligent forces which can move and manipulate matter by will and independent of any visible organisation.

But while I know these things as absolute facts, I know also that the investigation of these facts is beset by continual difficulties and ever-recurring dangers, and that, although the philosophical, scientific mind can, by these facts, arrive at a hypothesis which is to him as a key which can unlock all mysteries, that yet the indiscreet, or idle, or prurient pursuit of the phenomena may lead to irregular acts and falsities, and the most unspiritual forms of superstition.

That a successful journalist like yourself can run the risk of publishing his belief in spiritualism proves that there must be a great public, ready and anxious to be instructed in these things, a fact which is witnessed to by the ever-recurring introduction of the mystical in the continual stream of fiction now pouring from the press; while we may take for granted that the wide circulation of *BORDERLAND* must immensely increase this public interest in all forms of what we call the supernatural.

A movement of this kind must greatly interfere with the widespread scepticism and materialism of our age, and thus must become of the greatest value to humanity; but unless this experimental psychology is conducted with prudence, reverence, truthfulness, and unselfishness, then it may lead to widespread and multiform phases of devilry.

If matters could be so arranged as to put mediums beyond the reach of promiscuous *séances*, and if the circles could be formed of spiritualists in the different orders of phenomena, then order and truth and knowledge might be secured, but the necessary labour is immense, and who is sufficient for these things?

THE ASTRONOMER ROYAL, NEW SOUTH WALES.

The following letter reaches me from Mr. H. C. Russell, from the Sydney Observatory:—

Your letter of June 15th on the study of psychical and occult phenomena is before me, and I may say that for the past thirty-five years I have always taken a great interest in the subject, in the various phases in which it has been presented, but I have never had the *leisure to be an investigator*. I know enough of scientific investigation to be sure that the subject you propose to take up requires the best energy one has at command; if anything useful is to be done, there must be no bodily or mental weakness tending to make the subjective more prominent than the objective, when one starts upon an investigation in which it is so difficult to separate the one from the other, and such whole-souled service it is impossible for me to give. I have now two subjects, astronomy and meteorology, in which I have to work hard, and often come to that state of bodily weariness in which the only way to prevent the subjective becoming the objective is to go to sleep at once. I do not know if your experience enables you to understand what I mean, but I am sure you will agree with me in thinking that, such being the case, it is wise for me to abstain from taking up a subject of so much importance, and in which if a man does anything he ought to do his best. I shall be a reader of what you publish, and watch your progress with interest. Thanking you for the opportunity of expressing my views so far to you.

MR. C. C. MASSEY.

Mr. Massey has long taken an active interest in occult subjects. He writes:—

I can only say that I am completely in sympathy with your enterprise, and believe that it may have an important influence. It is, at any rate, very significant of the growth of public interest in psychical phenomena. It is long since any of the latter have interested me so keenly as your own experiences, which I have just been re-reading in the January number of the *Proceedings* of the Psychical Research Society. They stimulate, if they don't almost originate, questions of the deepest psychological importance.

Probably no one, and no society, could popularise these subjects so well as yourself. That there is danger—though I think a still remote danger—in popularising them I am well aware. On the other hand, the risks, as well as the possibilities, will be made more generally known, and that is a great advantage. And the danger is not so great (at present) as that arising from the growing materialism of ignorance.

MR. MICHAEL PETROVO-SOLOVOVO.

Mr. Petrovo-Solovovo writes me from Russia on the receipt of the first number of *BORDERLAND*:—

The extraordinary—or, if that word be too strong, very curious—faculty of *automatic writing* which you have developed in yourself is one capable of precise, accurate, and scientific investigation. If I were you I would use it for the exclusive aim of obtaining good, sound tests of *clairvoyance*. I do not mean by this the so-called “*vision à distance*,” of which I know but very few absolutely conclusive instances, and which, after all, is always susceptible of a telepathic explanation. No; but why do you not open a book at random or take a card out of a pack and use the “unseen intelligences” to write the number of the page or to name the card?

Though I think it probable that this experiment may succeed, I am still more inclined to think that it cannot succeed under *all* conditions, and, consequently, have little reliance on “sealed envelopes” and the like. It seems to me possible—though some of the late Stainton Moses's experiments may be an instance to the contrary—that in such a phenomenon we have to deal not so much with a faculty of perception independent of any material laws as with some kind of *vision* which, however unlike ours, may be still subject to some physical conditions.

In one of M. Aksakoff's experiments (described in his capital work on Animism and Spiritism), the mysterious agent who wrote through the medium expressly stated that he could see only under certain conditions, and *e.g.*, in order that he should see the time by the watch, it must be placed not *behind* the mediums, but *before* him on the table, the medium's eyes being bandaged. And in my own experience the number of the page of a book opened at random and covered with a sheet of paper was twice given correctly only after the *saucer* (for this time the communications were obtained by means of a *saucer* pointing to different letters of the alphabet) had been allowed literally to look (of course, with the medium's fingers upon its top) under the sheet of paper which covered the book!*

Absurd as all this may seem, and even suspicious, I do not believe that we have any right to reject this explanation, and I am firmly convinced that it must be taken into account in all future experiments of this kind.

Allow me to express the very sincere wishes I have for the success of your new periodical, as I consider that no more serious subjects than *some* of those you intend to treat in *BORDERLAND* can deserve discussion and investigation. I say *some*; not all, because I hope I may take the liberty to object to *Theosophy* and *Astrology* altogether, and because, in my opinion, *Palmsistry* can hardly be called a branch of “psychics,” though it may have a *prima-facie* case for it.

How very curious that Professor Huxley should make “spirit raps” in precisely the same way as myself! I daresay you may have seen my letter on the subject in the *Society for Psychical Research Journal* for July.

I see with much pleasure that you have devoted some space in the first number of *BORDERLAND* to the *Milan experiments* with Eusapia Paladino. For though my name does not appear in the account, I was present—thanks to M. Aksakoff's kindness—at some of the *séances*, and have seen several conclusive phenomena (especially levitations of the table). One of the most curious things was also this: any sound which you would make upon the surface of the table would be reproduced, so to say, *inside*. For instance, you would draw with your finger-nail a circle upon the table, and you would hear precisely the same sound and, apparently, in the same circular line inside.

* In this case the mediums—there were two of them—were standing, not sitting; their eyes were pretty securely bandaged, and precautions were taken to prevent the sheet of paper from slipping off the book.

Such sounds could not have been produced by the medium's feet.

I must add, however, that, in spite of all the interest and importance of the different branches of "psychics," I do not think desirable too widespread an extension of investigation in that line. For such "investigation" would hardly be anything else than purely amateurish, and, undertaken by persons with an inadequate knowledge of the subject, could not lead to any serious results. Apart from this, it seems to me that nervous persons, or those having a natural predisposition—"atavistic" or other—insanity should do well to abstain from such studying altogether. Let us try to do all we can to develop in the common public, in the *vulgus*, a clear, scientific, and unprejudiced comprehension of the matter; but let its experimental investigation be confined only to those who have a sufficient training and natural capacities for such an inquiry.

I have no objection to my letter being published in your review if you think it worth while—which, to me, seems improbable.

MR. ALEXANDER AKSAKOFF.

Another Russian correspondent, Mr. A. Aksakoff, who is well known as one of the most painstaking students of psychic phenomena, writes me as follows:—

Useless to say how much I was pleased in receiving your letter of June 15th, informing that you have decided to bring out a quarterly exclusively devoted to the study of psychical phenomena, styled "supernatural," and that the No. 1 of the quarterly will already appear on the 15th of July. The first hint to this intention of yours I had from Mr. Fidler, who had lately an interview with you. But I did not suppose it would be so quickly realised.

The question of the "utility and expediency of such studies" is answered by the fact that such a publication as yours has been forced into existence; but the question as to the best method of investigating these phenomena is another thing, and the answer will be given only after a century of trials: the difficulties are very great because we have to deal with living, *i.e.*, psychical force; but I hope that in hypnotism we have found a means to master a part of the difficulty; that is a method by which the spontaneous phenomena may be obtained experimentally. I speak specially of certain *animistic* phenomena; telepathy has been proved experimentally without hypnotism; but the *telekinetic* and *telegastic* phenomena are the stumbling-stones, and the victory will be gained when we shall be able to obtain them at will; here, as I suppose, hypnotism will help us; I have given some particulars in a letter to Professor Canes (in view of the approaching Psychological Congress) which was printed last year in the number of August 27th, of the *Relig. Ph. Journal*.

In which way hypnotism may be helpful in experimenting with the transcendental powers of our Psyche, Dr. Carl du Prel has shown in his "Studien im Gesichte der geheim Wissen-schaften."

All his philosophical works on these questions are highly suggestive; they are very imperfectly known in England, only his "Philosophie der Mystik" has been translated by Mr. C. Massey; but the translation of many of his other treatises would also be very useful for a rational popularisation of these matters.

The most hopeful and the least harmful method of dealing with the phenomena of the Borderland is certainly to deal with them as with phenomena of *animism*, *i.e.*, produced by the human soul of the living, whose transcendental powers are generally ignored or immediately ascribed to "spirits;" and this also is certainly the best way to introduce these phenomena to the attention and study of scientific men.

For giving you a more ample idea of what I understand under "animism," I permit myself to send you through my publisher at Leipzig, a copy of my German work, "Animismus und Spiritismus."

Of the highest value for the study of the question are the spontaneous phenomena, not only of the purely *psychical* character (helegraphie, clairvoyance, &c.), but also of the *physical*,

ordinarily known as disturbances, hauntings, &c. They are much more frequent than is usually supposed, but left without notice and due investigation. So in Russia, during these last ten years, I have occasionally found notices of thirty cases; and how much does happen without any notice and is doomed to oblivion. Most remarkable and significative is the concordance of these facts with those we get now experimentally at mediumistic *séances*.

As you have seen Mr. Fidler, is it possible that he has not invited you to come to Berlin, where Mrs. E. has promised to go for some *séances* which are to be held in July? She is a lady of a highly sensitive nature, endowed with refined intellectual and moral qualities, and also with a great practical sense. I wait for the time when her most remarkable occult powers will be duly utilised.

Do you not intend also, making a trip on the Continent to see Eusapia—the Neapolitan *illiterate* medium, who merits to be seen and studied in her private life, as a simple rustic woman—amidst her adopted orphans, engaged in needle and washing work!

Of course I shall receive in due time your BORDERLAND from the bookseller, through whom I get your "R. of R." but I am now far from Petersburg, in the centre of Russia, in my natal country residence, where the getting of BORDERLAND in the usual way, *i.e.*, through my bookseller, will require much time; and as I am most impatient to make a fuller acquaintance with it, may I ask you to do me the favour of sending me only the first No. at the given here direct address?

Immense are the difficulties of your task! and if you succeed only in rehabilitating the subject in the public opinion, in emancipating intelligent people from the slavery to scientific fashion, from "the fear of the Jews," that will be already a great success! With the testimony and co-operation of thousands of witnesses, the first difficulty—the public recognition of the facts and their importance—will be overcome.

Illusions and disillusion—the fate of poor humanity. Without any doubt we shall have to pass also through many stages of disillusion; as to theories, doctrines, and explications. *Errare humanum est!* But the facts will remain.

My work is done, as I am growing old and half-blind, but I have the consolation to see, before passing over, the gradual triumph of the cause to which I have devoted my life.

COLONEL OLCOTT.

Colonel Olcott, writing from Adyar, Madras, sends me a strong caution as to the perils which do environ those who meddle with the occult world:—

Your scheme of BORDERLAND has my entire approval, and I think it will be the means of doing great good, if you are able to carry it out on the lines of your Prospectus. I must say, however, that I fully concur in the friendly caution given you by the Editor of *Light* in a recent issue of his paper. With the highest motives and purest intention, you are entering a field of work where, at every step, you become entangled with men and women, psychists, non-psychists, enthusiasts, sentimentalists, and, at the same time, humbugs and hypocrites, whose room is better than their company. I have had many years'—just forty—knowledge of them and their ways, and I tell you the caution of *Light* should be taken seriously. Mrs. Besant's experience with those cattle is of the very slightest; in fact, I do not think she has ever had a glimmering of an idea of that world of mediums and "circles," so I tell her to beware, as I tell you. Now that Stainton Moses, Owen, and Sargent are dead, I know not where to point you to a single man who may be said to fill one of the vacant places, unless it be Hindson Tuttle, whom I never met but for whom I have always felt respect. If I were undertaking your scheme, I should manage to do without these leaders, getting in fresh men and collecting my psychic facts,—as did the Society for Psychical Research—among the untainted body of new inquirers. You can do this and will, and your enterprise will surely succeed, I think. It has my best wishes in any event, and it will give me pleasure to help you, both editorially and personally.

MR. SYDNEY V. EDGE.

Mr. Sydney Edge, Acting General Secretary of the Indian Section of the Theosophical Society, sends me the sincere wishes of Indian theosophists for the success of BORDERLAND. He says:—

In forwarding you copies of our section's monthly periodical, I take the opportunity of assuring you, on behalf of our Indian members, of our warm approval of your enterprise and of our wishes for its success.

We trust that we shall be enabled from time to time to supply you with records of Eastern psychology, to compare with those garnered in the West. The result of our experience out here tends to show that what is commonly called Eastern psychology differs considerably from the phenomena of spiritualism, thought transference, automatic writing, &c. The phenomena produced by certain thaumaturgists out in India, and of which a careful record has been kept in the back numbers of the *Theosophist*, seem more to be the result of an active will working in the performer than of outside agencies working through a passive medium. We shall be much interested to see whether your periodical serves to bring Eastern and Western psychology into closer relations and to explain much that is puzzling in the former.

MR. ALFRED ALEXANDER.

Mr. Alfred Alexander, whose communications to the Psychical Research Society have attracted considerable attention, writes me from Rio de Janeiro:—

Your prospectus of BORDERLAND and circular letter reached me more than a month ago, when I was still busy with work for Chicago. Since then I have had an attack of influenza, from which I have only lately recovered. Hence my delay in replying to your letter.

That the proposed Review will be a success, nobody who knows how much you have already done will doubt for a moment. In your hands it must succeed.

I fail altogether to understand the objections raised to psychical studies. Surely they are leading us to experimental proof of truths that religious teachers only assert dogmatically; and as they thus strengthen the moral basis on which all real civilisation must be constructed, I do not see how their utility can be called in question for one moment.

My observations in Brazil do not confirm the opinion that the moderate use of automatic gifts has any deleterious effect upon the health. It is very possible that the physical and moral ruin which has overtaken certain notorious mediums would have come upon them had they never given a *séance*. The same passive temperament would have yielded to other forms of temptation.

R. S. A. CORT V. D. LINDEN.

R. S. A. Cort v. d. Linden writes me from Amsterdam as follows:—

With great satisfaction I received the intimation of your decision to bring out a new quarterly review devoted to phenomena which are called more exclusively occult.

With unabated interest during more than twenty years I have followed, though from afar, the intellectual movement that in various quarters has set in about these highly important and at the same time highly complex facts.

As you are, as far as I can judge, eminently fit for the task you propose to undertake, I feel bound to answer the question you do me the favour to ask, though it is with great diffidence that I give you my opinion on so difficult a subject.

First then: these inquiries touch most probably more fundamental qualities and interests of man than any that hitherto have fallen in the domain of science. For they seem to involve on the one hand the relativity of forms of perception that science is wont to take, consciously or unconsciously, as the only sources of truth, or, at all events, as the necessary boundaries of human knowledge. And, on the other hand, these phenomena seem to point to the possibility of more true con-

ceptions of the destiny of man after death, and thence involve the truth of his canons of right and wrong.

We must therefore bring to these studies a mind more free from every prepossession than is possible to most men. We have neither in our ordinary knowledge nor in our common morality a guide. We have in the seeming absurdity or in the seeming immorality of the things we study no criterion of truth. It is therefore my conviction that only the very few can with advantage study these phenomena. For the many they must needs remain very dark, and perhaps it is with purpose that the veil of death is drawn tight before the eyes of the *profanum vulgus*.

Those who are not intellectually very strong will soon swim in a sea of dreamlike vagueness or apply again and again rules of thought that belong only to the known world in which we live. And those who are not morally very bold and very strong will soon feel shaken in their innermost nature, and either begin to doubt the difference between good and bad or try to sift the phenomena according to a code of morals that may have no application in another form of existence or in a wider consciousness of life.

In a communication given through a well-known medium in private life, it was said that the communicating intelligence was a spirit of one who once lived on earth, and the information was volunteered that he had learned to smoke after death! Now, this seems to be the height of absurdity. And still we have no reason whatever to reject this statement and to accept *per contra* statements that seem to us rational, beautiful, and good. In every case of message through obscure channels there is room for absolute doubt, and even if one sentence is proved to be true, still there is no reason why everything else is not false. And one seemingly absurd or trivial fact may have more intrinsic value than volumes of vague phrases about purity and spirituality.

The first and second and third advice to every one who tries his hand at these studies must therefore be: Be sure of your facts. Take every fact that comes in your way. If you cannot explain it, do not try to explain it away. Put it by in a pigeon-hole; it will form in its own time a link in a chain. Take, moreover, every fact as if it were the first fact that you meet. Never relax the stringency of your evidence; never curtail the evidence, on the ground that it is *superfluous*, that it relates to facts already known, that it seems absurd, that it is of immoral tendency.

And in this connection I would further give this caution: Do not be guided by a false spirituality. There is nothing bad in matter, nothing exclusively high or beautiful in spirit. Both belong to the Great Unknown, and there is nothing to gain by the assumption that the other world is an immaterial world, nothing to gain even in the hypothesis that it is more beautiful, more ethereal than this. As if this world were not beautiful and good enough for the best of us.

Avoid here, as in everything else, the large hypothesis. If you are certain of your facts try a hypothesis to account for them, one that covers all your facts and at the same time does not transcend them.

In the second place, I would remind every inquirer that these questions have two aspects. We may study the laws of our consciousness and the laws of nature. It is well to try both ways. When, e.g., a ghost is seen, we can treat it as a state of consciousness of the seer or of the agent, and we can try to find some correlation between these phenomena. But we may also treat the ghost as an independent phenomena and try to discover what movements it does occasion in the brain, or perhaps on the sensitive plate or other parts of our material world. In general, we may dig deeper and deeper in our personality, or we may try to discover the common source of our material world, and the occult forces that seem to ripple down from unknown continents to our island of matter.

It seems to me that the Society of Psychical Research follows almost exclusively the first road and has done in its own way most excellent work. But at the same time that there is urgent need that the other, now too-much-neglected, method of psychical research, be earnestly taken up again.

And in this connection I would say a word about the ques-

tion of paid mediums. I am convinced, whatever may be the wisdom of the Society in the course it has taken to avoid as much as possible paid mediums, that many valuable facts are lost by this exclusion. We may not forget that it is largely through paid and often fraudulent mediums that the conviction of the truth and importance of these occult phenomena has dawned in many minds. The exclusion of paid mediums seems to me dangerous for two obvious reasons. First, because we give undue weight to one motive to cheat, whereas other motives may be as strong, and often are stronger, than the love of lucre. Second, because fraud may be due to occult reasons. We have learned that among the many errors that occur in messages from subliminal strata, conscious fraud is rather the exception than the rule. And probably the same may hold good in those seemingly grosser frauds that we detect in occult psychical manifestations.

The canons of evidence for these strange facts ought to be very strict, and even when the honesty of the medium as well as his power seem to be beyond question they ought to remain as strict as ever.

MR. ALEXANDER J. W. McNEILL.

Mr. McNeill writes me from the Registrar's Office of the Supreme Court of Newfoundland as follows:—

The phenomena of thought-reading, hypnotism, and telepathy, as observed and recorded by most of us in our own personal experience, are doubtless mysterious. But though inductive science has not attempted to formulate laws for them, and has hesitated even in its theorisings, the observed facts remain to many of us as incontrovertible as they are inexplicable. Yet to the reasoning mind, which has grasped the potentialities of the great forces of nature, it is not difficult to conceive that there are forces infinitely more subtle than those which operate upon the so-called "material universe," forces which in their immaterial fineness minimise, even if they do not annihilate, time, and space, and impenetrability (if there be such an incident of matter).

Clearly, then, the need of the age is a body of educated observers, who shall be trustworthy as they are acute, and whose observations shall be conducted upon principles of severe scientific analysis and research.

In this department of psychology I am willing to take a humble part, and I am sanguine of good results, which may not perhaps be seen by the present generation. But for those who come afterwards our united efforts of to-day may result in the accumulation of a mass of recorded facts and experiences from which our successors may possibly generalise with some effect. We shall, at any rate, be adding to the knowledge of the world. Possibly we may also add to its wisdom.

With best wishes for you in all your uplifting agencies, and with prayers that you may be spared to eat some fruit of the trees which you are planting.

PROFESSOR F. E. WHITE.

I was unfortunately compelled to go to press with the first number before we had any communications from American correspondents. Professor Frances Emily White, of the Woman's Medical College of Pennsylvania, writes as follows:—

The utility and expediency of a scientific investigation of all phenomena of whatever nature coming to our attention cannot, I think, be questioned, but I cannot altogether accept your statement that science has relegated those with which BORDERLAND proposes to deal to the domain of superstition; it has classified them rather under the head of psychology, and the attempt is now being made, by the Society of Psychical Research and others, to bring them within the domain of chemistry and physics. In regard to methods of dealing with the phenomena in question, science cannot concern itself with any subject not open to the *experimental method* of investigation, and the same strictness should be of course observed as in the chemical or the physiological laboratory—which goes without saying.

The nature of the subjects, and more particularly the proportion between the time and labour which have been expended in the investigation of natural sciences, and the results obtained—especially those which bid fair to be permanent—are calculated to make one pause before the hope of the possibility of scientifically verifying the existence of invisible intelligences, or of demonstrating the persistence of individual consciousness after death. A serious obstacle in the pursuit is the fact that comparatively few persons are sufficiently discriminating and exact to furnish observations worthy of serious attention, and even the most intelligent people are too little versed in the physiology of the nervous system to grasp the real bearing and significance of the phenomena dealt with.

It seems to me that a great deal of work will have to be done by those who have had a thorough scientific training, before much can be done for the enlightenment of the general public, who will also have to be educated in a better knowledge of body and mind in order to be capable of appreciating the subject.

If the proposed Review is to be open to psycho-physiological discussions of these subjects, I may be able to submit something for your consideration.

MR. E. B. DELABARRE.

Mr. E. B. Delabarre, of Brown University, Providence, Rhode Island, writes:—

It is with much pleasure that I learn of your intention to issue the new quarterly, BORDERLAND. I have followed with much interest the recent discussions in regard to the phenomena to which you propose to devote it, and believe it to be a valuable and fruitful field of research. Though I personally incline to think that all these phenomena will ultimately find explanation in accordance with "natural laws," yet there is much in them that is obscure, and it is important that all possible apparent facts and hypotheses should be thoroughly ventilated. Only in this way will the ultimate explanation be reached, and the process cannot fail, so rich and comparatively unworked is this field, to greatly deepen our knowledge and extend the borders of science.

I am glad you have undertaken this work, and I expect personally to derive much aid from your new publication.

PROFESSOR F. C. KARNs.

Professor Karns, Professor of Philosophy in the University of Tennessee, is inclined to believe that the Society of Psychical Research covers the field. He sends me, however, the following brief but good advice:—

Any paper you may publish should plant itself squarely on facts, and from these deduce scientific conclusions regarding all the points in question. It should be made a vehicle for presenting the few grains of truth which it is possible to cull from the great mass of illusion, self-deception, and fraud.

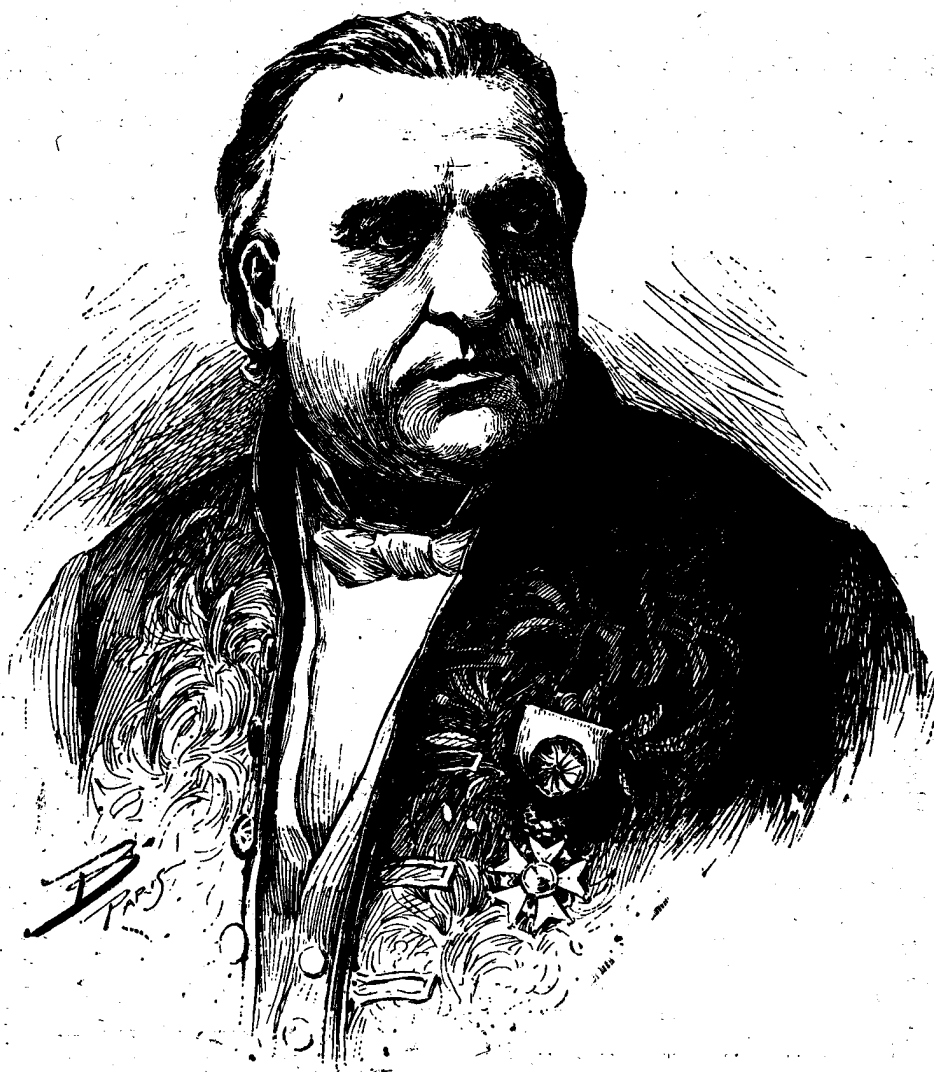
MR. PROCTOR HALL.

Mr. Proctor Hall, of Takor, Iowa, writes:—

In my judgment the scientific investigation of the borders of our knowledge is necessary (1) to dissipate the tide of superstition connected with spiritualism, and (2) to enlarge our knowledge of our own nature and of the world about us. Valuable practical results will no doubt follow in time from such studies, more particularly in education, sociology, and religion, or its opposite, criminology. But I do not expect to see the persistence of the individual after death verified scientifically in this way.

As to methods, there is need of organised study of accidental or spontaneous phenomena by competent men, who will devote their energies to finding out under what conditions such phenomena can be reproduced. Until so much is accomplished theories are only tentative. The two French schools of hypnotism furnish evidence of premature, and, in some cases, meaningless conclusions and wordy wars.

Along with such studies of rare phenomena must go the systematic study of the emotions, the senses, and the various



DR. J. M. CHARCOT.
(From the "Westminster Budget.")

BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. I.

OCTOBER, 1893.

No. II.

I.—CHRONIQUE.

THE RECEPTION OF "BORDERLAND."

THE publication of *BORDERLAND* and the reception with which it was received by the public may be regarded as the most notable event of the last quarter from the psychical point of view. As will be seen from the comments of the press which are noticed elsewhere, as well as from the second batch of letters which appear in the present number, we have succeeded in gaining the ear of the public to an extent beyond our utmost expectation. The first number was sold out, and we had to print a second edition, which is also very nearly exhausted, and I am afraid that subscribers who wish to have a complete set of the quarterly from the beginning will have some difficulty in securing the first number if they have not already obtained it. Both in the Old World and in the New there is, if not an open mind, at any rate an itching ear. This in itself will not carry people very far, but to ask a question is the beginning of knowledge, and it is something at least to provoke inquiry.

DO JOURNALISTS EXIST?

The newspaper criticisms have been very various and very entertaining. One journalist declares that Julia's communications are commonplace twaddle; another recognises them as ranking with the visions of the greatest seers of past times; a third regards her communications as containing nothing whatever which has not been much better said in the Apocalypse; while a fourth waxes wroth at the rank heresy, not to say blasphemy, of the same communications which a preceding scribe had declared to be nothing but the conventional, orthodox views of all Christians. But for the pressure of other business, I had decided to write an ingenious article after the fashion of Mr. Podmore, to prove that while it

might be admitted that some journalists existed in London, and possibly in Edinburgh, it was a matter of the very gravest doubt as to whether any such beings existed outside the two capitals. There is hardly an argument used to throw doubt upon the existence of disembodied intelligences which could not equally well be used to prove the non-existence of a provincial editor.

THE DOUBTS OF MR. PODMORE.

In the first place, how many of us have ever seen a provincial editor? In the second, all the evidence as to his existence is vitiated by the monetary element. Money is necessary in order to procure the alleged communications which emanate from the so-called editors. It is true that the sum of money is but a small one—varying from a halfpenny to a penny—but the amount is immaterial; the essential fact is that, without the payment of money, no editorial communications are procurable—a circumstance which the Psychical Research Society will tell you is sufficient to throw the gravest doubt upon the existence of any such body of men. Then again, it is argued that no communications come from spirits because they are so often inane and commonplace; besides, they are often contradictory, and they not only leave you no wiser, but a great deal more bewildered than before you began to listen to them. Every word of this criticism without an alteration can be applied to the communications which are ascribed to these invisible editors. Anything more banal, and commonplace, and contradictory, and confusing, and generally unworthy of attention of the serious man than much of that which is described as editorial comment can hardly be imagined. Then again, Mr. Podmore would have no difficulty in triumphantly proving that the utterances of the so-called journalists have no evidential value because it is ex-

tremely rare that they ever express anything that is not already present to the mind of the person who receives their communications. Telepathy will account for a great many things, even for the existence of these so-called editors. All this would have made a very pretty article, but I was too busy to write it, and I will therefore leave it with my compliments, hoping that Mr. Podmore and the explain-away-at-any-price-school will accept the will for the deed.

CONTRADICTIONARY CRITICISMS.

From the newspaper comments, of which we give a considerable selection on another page, it will be seen that our critics are divided into two sections, one declaring that there is nothing in the least wonderful in BORDERLAND, while the others declare that the statements we have made are too absolutely incredible to be believed for a moment, and that if they were true they would involve a complete reconstruction of our philosophy. The triviality of some of the criticisms of some of our censors is almost inconceivable. Instead of grappling with any one question, as, for instance, whether or not my hand does write automatic communications either from living friends at a distance, or from other intelligences which represent themselves to be spirits of deceased friends, they cavil and quibble about the mere fringe of the subject. The *Spectator* in this, true to the high position which it has long maintained for thoughtfulness, is almost the only journal which has dealt with the subject seriously. As for the others, they indulge, for the most part, in senilities concerning sixpenny telegrams and the like.

THE THEORY OF DEMONS.

The attitude of the orthodox Christian to the phenomena of Borderland is naturally one of considerable interest. Some of the evangelical Christians are quite sure that Julia is nothing less than an emissary of the devil, and in this they find a bond of agreement with the Roman Catholic Bishop of Nottingham. Others say that there is nothing interesting or valuable in Julia's account of what takes place after death. Of course, the value of the communication depends upon its authenticity. If it is not true, it is of no value, but if it is authentic it is simply nonsense to say that it is of no importance. If some of our most supercilious critics had found such a description as Julia has given in one of our canonical books they would have published volumes upon volumes of sermons extolling to the sky the beauty of the communication and the joy which comes from such a revelation of the next world. I treally tempts us to play a trick upon these gentry, and to serve them up with passages from the Bible with which they may not be well acquainted and see whether they will not discover that these also are trivial, commonplace, and unimportant, and unworthy of the attention of rational men.

THE ATTITUDE OF THE ROMAN CHURCH.

The Roman Church is in a difficult position in dealing with Borderland—somewhat in the same position, indeed, that it was in the sixteenth century in relation to the Bible.

The Roman Church believes in Borderland; its annals are one great compost of the records of Borderland. All its greatest saints were Borderlanders. There is hardly a church, from St. Peter's to the humblest chapel built in an Irish village, which does not bear testimony of the belief of the Church in clairvoyance, clairaudience, communication with the dead, and spirit-return, and all the phenomena which BORDERLAND was founded to discuss. But just as it objected to the Bible passing into the hands of the common people, so it wishes to keep Borderland as a preserve for the expert. There are signs, however, that the Church is wavering over this, as it wavered long ago about the Bible. I publish elsewhere a very interesting account of the way in which the Roman Church dealt with these phenomena in the sixteenth century, which shows how seriously the Church regarded them, and how far it is from treating them with the indifference of the conceited ignoramus. But what is much more significant is the story which was published in the *Month*, a respectable and scholarly magazine which is published by the Catholics of Dublin. There we have an account of a conversion of an agnostic to the Roman Catholic faith which was brought about entirely by communications received through a spiritualistic agency. The Roman Church would forgive much to Spiritualists if converts were obtained by spirit-rapping.

THE SCIENTIFIC BASIS FOR REVERING RELICS.

There is no doubt, however, that the Roman Church has reason to regard with favour psychical research. It seems by no means improbable that modern science, by investigating the phenomena of clairvoyance and clairaudience, psychometry, and the manifestations of the *séance*, may be able to give a scientific explanation and justification of many of the doctrines of the Catholic Church which have been most scouted by the rationalists. Take, for instance, the doctrine of the sanctity of relics and of holy places. The extreme respect which the Catholic Church has paid to the thigh-bones of saints and fragments of the dress of martyrs and the Apostles lends itself, no doubt, to cheap ridicule. But if it be true, as anyone can prove for himself with the greatest ease, that a small tuft of his own hair will enable a total stranger to be impressed with a sense of his individuality so as to be able to describe and write down the salient features of his character, the reverence paid to relics will cease to afford material for that laughter of fools which is as the crackling of thorns under the pot.

PROSECUTIONS FOR PALMISTRY.

Side by side with the quickening interest in the study of these subjects there has come an indication that the know-nothings—for it is a mistake to call them either agnostics or materialists—are preparing to defend their strongholds, and that by the usual weapons of fine and imprisonment. The first indication of the attempt to discredit and fight back the rising tide of public interest is shown by prosecution of palmists which have taken place in various parts of the country. There have been three or four such cases, one of them being a lady, an old friend of mine

whose character is above reproach. These prosecutions were got up by the police, and in some cases were due to personal spite. The *agent provocateur* has reappeared in various towns in the shape of the wives of constables and detectives, who have been told off by their husbands to go and lie to a professor of palmistry in order to get material for a prosecution. I have no objection to rogues being prosecuted, whether they are palmists, bank directors, clergymen, or members of Parliament, but I dislike these police-made offences. I have no confidence in the administration of justice when a professor of the occult sciences stands before the judgment seat.

A PLEA FOR LIBERTY.

Besides, the Act under which these prosecutions take place is an Act prejudicial to independent research and the progress of science. It also has been strained so as to sanction something which is almost indistinguishable from religious persecution. It is also a limitation of the liberty of the subject which is entirely unjustifiable. If I choose to spend 5s. in buying a bottle of brandy and drinking myself drunk at home, it is held to be an intolerable tyranny to interfere with my freedom if I spend my 5s. upon distilled damnation. But if I am a student of Desbarrolles, and other eminent professors of Palmistry, and wish to know from a spirit of curiosity how any student may interpret the lines upon my hand, it is infamous that I should not be allowed to pay that man 5s. for doing that task without exposing him to pains and penalties. No doubt many palmists make mistakes, so do many clergymen, and many doctors, and many, many magistrates, but that is not a reason for treating the whole fraternity as rogues and vagabonds. I hope that any of our readers who may note a prosecution of this kind in their districts will at once send the best newspaper report up to BORDERLAND Office. It will be necessary before long to organise a Society for the Defence of the Liberty of Research. The matter is not sufficiently pressing for immediate action, but I submit it to my readers, and when the time comes I shall not hesitate to ask them for substantial support.

TRADITIONS OF THE WITCH-BURNERS.

In the United States of America some of the State legislatures have gone perilously far in the direction of legislation which is religious persecution pure and undisguised. In Ohio, for instance, spiritualist mediums are fined £60 a year, under the title of an annual licence, while clairvoyants and seers are fined £40 per annum. It is a good thing that this sort of legislation was not in vogue in Old Testament times, for it is to be feared that many of the Hebrew clairvoyants and seers would not have been able to find the requisite £40 per annum. If they had ventured to exercise their sacred gifts without a licence they would have been liable to pay a fine—not exceeding £200. The States of New York, Illinois, and Connecticut have also passed laws which infringe religious liberty. It is curious to find the spirit of Cotton Mather

and the witch-finders of New England still surviving in the Great Republic of the West.

SPIRITUALISM IN THE UNITED STATES.

Nothing is more curious and interesting to English readers of American psychical papers than to notice the important parts played by the camps of spiritualists which are held during the summer months. It is estimated that there are 10,000,000 spiritualists in America, and 12,000 mediums. During the last five years only eight or ten of the latter have been ostracised for fraudulent practices. The proportion is therefore extremely small.

MR. MYERS AT CHICAGO.

The Spiritualist National Convention met at Chicago at the beginning of October. It was attended largely by those who considered the Psychical Congress as not sufficiently advanced. It is curious to note how much more definitely Mr. Myers seems to have pronounced himself at the Psychical Congress at Chicago than as secretary of the Psychical Research Society over here. Mr. Abbey Judson, who summarises Mr. Myers' paper in the *Light of Truth*, says:—

In his closing essay on "The Evidences for Man's Survival of Death," Mr. Myers struck the deepest note of anything that was presented to the Congress. In spite of caution, scientific doubt, and learned hypothesis, he found enough in statements made by spirits regarding occurrences after their death not known to the recipient; in true statements made by spirits long after demise, all unknown to those living and yet verified by existing documents; in communications through automatic writing, and through trance mediums scientifically tested; that the so-called dead can and do come back to us, and that they will learn to do it better by and by. It was thrilling to feel that many in the audience hung breathlessly on his words, to know whether they would survive the death of the body, and whether their departed ones are still within call. He advised caution, ardour, sobriety, and enthusiasm on the part of all investigators. He declared this the most important problem ever to be solved by human science. He declared that we live now in a spiritual world, shall live, have lived in it. As Franklin snatched the thunderbolt from tyrants, so this new science will snatch our loved from the sepulchre. He warned us that advance is by pain, that we strenuously force our progress through a slowly opening way, and declared that after a million years of immortal existence, we shall be still struggling for something yet higher.

With the exception of Mr. Myers' and one or two other papers, the Psychical Congress seems to have been rather dull. There were several papers of considerable value, but they were hardly up to the level of the occasion. Dr. Wallace's paper I quote in full, as it is of historical value. No report of Mr. Myers' paper has yet reached this country. I quote from Mrs. Sarah Underwood's paper on Automatic Writing at some length. The rest of the papers read at the Congress will be found summarised elsewhere.

AUTOMATIC TELEPATHY AND JOURNALISM.

I continue to make progress in automatic telepathy. During my stay at Lucerne I received a very long communication from a friend, detailing minutely an occurrence which had taken place by the seaside in England, which was only known to himself. The curious thing was that his conscious self was very anxious to keep the inci-

dent from my knowledge, and his letters not only did not refer to the incident, but he wrote as if it had never happened. It was only when I read the whole detailed statement to him that he owned up and said that everything had occurred as it was written. I should say that the message occupied more than a thousand words and there was not a mistake in a single detail. I had not any knowledge as to the probability of the event recorded. That communication unfortunately, however, was of too private and personal a nature to be published. On returning from Lucerne, I was not less successful in an experiment in automatic telepathy, full particulars of which will be published in the supplement to my Christmas number. When I was in the train at Dover I succeeded in securing an automatic telepathic interview with Lady Brooke, who was at that time at Dunrobin Castle, in the extreme north of Scotland; the distance between us must have been about 600 miles. I had not heard from Lady Brooke for weeks, nor had I heard from her since I published my article on "The Wasted Wealth of King Demos." My hand wrote her criticisms of the article, and—in short, I interviewed her without her conscious knowledge at a distance of 600 miles. When I arrived at Victoria Station, I received from my manager a letter from Lady Brooke which embodied in brief the substance of the communication written with my hand on the line between Dover and Canterbury. I publish the whole facts, with the interview, in the supplement to the Christmas Number. It is the first time I have ever interviewed anyone by automatic telepathy for publication in the Press; I hope it will not be the last.

LADY BURTON'S BOOK.

Among the books of the quarter which might well have been reviewed in BORDERLAND is Lady Burton's fascinating biography of Sir Richard Burton. I have however reviewed it in the *Review of Reviews*, calling special attention to the BORDERLAND items, so that it is unnecessary to repeat the reference here. I suppose I am not far wrong in believing that most of the subscribers to the quarterly are also subscribers to the monthly. For the same reason I do not repeat here the article summarizing Mr. Myers' last paper on the Subliminal Consciousness which I published in the September *Review*.

MRS. BESANT.

Mrs. Besant has returned from Chicago, and before this number appears will be off again for India. I reprint

this quarter the interesting account which Mrs. Besant has given the readers of the *Weekly Sun* of her conversion to Theosophy. The picture of the coming together of these two women is very interesting and very vividly painted. Dr. Richard Hodgson will probably heave an unavailing sigh as he reads Mrs. Besant's account of the impression the Psychical Society's reports on H. P. B. made upon her mind.

THE HAMPTON COURT GHOSTS.

The Hampton Court ghosts are an old institution. There are five of them, and they all belong to the early Tudor period, and have been part of the history of the place for the last three centuries and a half. It is only now and then that they come under the notice of the public. The last time was at the publication of Mr. Law's "History of Hampton Court." Now we are told that one of them has been visiting the servants' quarters and removing their pillows during the night.

The ghost in question is said to be that of Jane Seymour. Had Jane Penn, the nurse of Edward VI., and much addicted to locomotion about galleries and lumber-rooms, taken to visiting the servants one would have felt her choice of a scene of action less surprising; but how the cook and housemaid, who find it necessary, report says, to give up their place, differentiate Jane Seymour's ghost from that of Anne Boleyn and Catherine Howard, all active at Hampton Court, it would be difficult to say.

THE BRITISH MEDICAL ASSOCIATION.

The one subject of Borderland interest in connection with the Newcastle gathering was that of Hypnotism, and for hypnotism the British Medical Association has done next to nothing. Last year it did nothing at all. A report was presented by the committee appointed to enquire into the subject, and was referred back for further evidence; this year the same report, together with the evidence of a number of important physicians and surgeons, who have personally experimented in hypnotism, has been "received"—with thanks—this last, at the suggestion of one member who in default of sympathy, suggested courtesy. The evidence is not offered to the public, and we know no more of the views of the profession at large upon hypnotism as a therapeutic agent than we did four years ago, when the subject was first presented before the Association.

II.—SOME MORE OPINIONS ON THE STUDY OF BORDERLAND

A FURTHER SAMPLING OF PUBLIC OPINION.

SINCE the publication of the last number of BORDERLAND I have received several letters from distinguished correspondents in various parts of the world. Some of these were written before the first number appeared; others were written after their writers had had the advantage of seeing what it was we proposed to publish. These letters form a useful supplement and complement to those which have already appeared, and, taken together with the extracts from the Press which we publish elsewhere, they constitute a very fair sample of the state of public opinion on this subject.

MRS. JOSEPHINE BUTLER.

Far the most interesting of all the letters we have received is Mrs. Butler's. Mrs. Butler has long been recognised, by all those who have had the honour of her acquaintance and the privilege of her friendship, as one of those who reproduce in the latter end of the nineteenth century many of the distinguished characteristics of the great mediæval saints. If the doctrine of re-incarnation were true, she might be the re-incarnation of St. Catherine of Siena, or of St. Theresa. She is a child of the Northumbrian border, that wonderland of legend and romance, and there is in her, as all her writings show, a rich vein of mysticism. Since the death of her husband Mrs. Butler has more than ever dwelt on the Borderland; hence the value of anything she says upon the subject is now materially enhanced. Her letter is very touching, and the picture which it gives of the inner life of the foremost woman of our time is wonderfully beautiful.

29, Tooting Bee Road, Balham,
July 12th, 1893.

DEAR FRIEND,

I would have answered much sooner your letter and printed notice, but I have been "flitting" into my new little home, a very little one, as above, where I must now live alone. I have been living "in my boxes" for a year past, and find that very unrestful and unfavourable to anything like study or literary work, of which I have some on hand at present. I can be very quiet here, but shall often go forth to visit my children and sisters.

I find it difficult to send you any reply or opinion on your typed circular which would be suitable to publish. For I recollect that I am writing to an old and valued friend, and the same note would not quite be struck for his ear as for that of the public. I will, therefore, as well as I can, say to you out of my heart what I have been thinking for a long time past.

First, let me say that (as you know) I am no materialist, no unbeliever, and that my deepest convictions are not of recent date, but of long and gradual growth, not accepted on human authority alone, but formed in solitude and in active, conscious intercourse with the "Father of Spirits."

I believe as much as you do in the world of spirits. I know that we are surrounded by spirits, good, bad, and indifferent, just as we are surrounded by living men and women in the flesh, good, bad, and indifferent. The Scriptures of God—on which, under the direction and enlightenment of His Holy Spirit, I base my beliefs and my hope, taught me long ago (and expe-

rience confirms the teaching) this—that we are daily surrounded by invisible presences. Those who are honestly living in God's presence, and obedient to His will, have the joy of knowing, without the help of Theosophy or Borderland researches, that there are blessed spirits near and with us, who are "sent forth to minister to them who shall be heirs of salvation." They are all the "ministers of His pleasure," who "do His bidding." This is excellent and beautiful to realise.

Just in proportion as we come nearer to God, and become "partakers of the Divine nature," we are permitted and enabled to hold conscious communion with the spirits of the departed, the "spirits of just men and women made perfect," and to realise the presence and sweet and powerful ministry of the unseen angels of God who surround us. There is nothing uncertain or fanciful in all this. It is a solid truth, revealed to us by and from the Source of all truth.

How, then, would it benefit me and others, who hold and hourly profit by this truth, to enter upon the study of "occult phenomena" in the Borderland? It could not tend to confirm for us what is already sure. It *might* lead us into confusion. We are accustomed to derive all spiritual knowledge, all light from the "Father of Lights," who "giveth wisdom," and giveth it liberally, wisdom to judge, and light to discern.

Feeling no need of such confirmation of my belief in this direction, you can understand, perhaps, that I feel less drawn to "psychical research" than some do.

Besides the blessed spirit world around us and *with* us, I believe and know that there is an *unblest* spirit host as well.

Those who have forsaken the living God, or have never drawn near to Him, have reason to be careful in their researches among *this* company. There is ground for fear, reasonable fear, in dealing with them, unless we are providentially drawn into contact with them, and hold fast at every moment the hand of Christ Jesus, in all our enquiries about or encounters with them, even as He Himself held fast to God when he encountered the Leader of them all in the wilderness, whither he was "led" by the Holy Spirit of God, His Father, in order that He might meet and overcome the world of evil spirits.

Besides the blest and unblest, I fancy there are many spirits about who are neither very bad nor very good, but who are not useful in any good sense—inquisitive, meddling, frivolous spirits, who "peep and mutter," and mix themselves up in matters which they had better let alone; restless spirits, who beguile unstable souls, and lead them away from the only true rest. I have seen of late persons completely *possessed* by the spirits of *unrest*, not led to any positive evil, but rendered unhappy, and unable to fix the mind on the central good, our Father and our Guide. I know one such person at this moment (*once anchored in Christ*) whose condition of unrest is to me one of the pitifulest sights on earth.

Well, I have imperfectly expressed to you my belief of the world of spirits in which I dwell. Every morning and every evening I place myself consciously in the midst of this vast company, and, raising my hand to Heaven, I declare and pronounce in the presence of this great "cloud of witnesses," holy, unholy, and indifferent, that God is my God, and that Him alone I serve and adore and follow, and that Jesus is my Saviour, my Divine-Human Friend, my one Hope. I delight in this daily solitary confession of faith in presence of the spirit world, the cloud of witnesses. I have no shadow of fear of the evil spirits and their arch-Leader; I have no fear, for my God is the "Father of Spirits" (I delight in His title), and is able to manage and subdue them *all*. He sends forth His good obedient spirits on countless errands of love and mercy, and silences and controls at will the evil and malicious, as well as the restless and unhappy spirits. Of Christ it is written in the Gospel record that He cast out the evil spirits by His word, and "suffered them *not to speak*." But these same evil

or foolish spirits speak and babble enough to those who prefer their guidance to the sole guidance of the Father of Spirits.

You speak in your circular of the "possibility of scientifically verifying the existence of invisible intelligences with whom we may profitably enter into communication." I should never wish to discourage any really scientific enquiry, provided it were undertaken under the direct guidance of the Spirit of Truth. I would venture to say, however, that in this region, above all others, a steadfast faith in God and His truth is indispensable. Kepler averred that without faith in God he could not have arrived at the truth even of the great astronomical laws which are called "Kepler's Laws." He waited on God, and worked in great humility and dependence on Him, and it was Kepler to whom Sir Isaac Newton referred when he said (he also a man of prayer), "I could have done nothing if I had not stood on the shoulders of giants."

I beseech you, therefore, dear Mr. Stead, choose well those in the spiritual world whom you approach, for in that world, as in the world of human beings, "Evil communications corrupt good manners."

Yours ever in truest friendship,
JOSEPHINE G. BUTLER.

This is a letter to publish and not to criticise, nor is there one word that I would wish to say against the warnings and the caution with which her letter concludes. All that I would venture to remark upon the letter is that, to the immense majority of her cultivated contemporaries, Mrs. Butler's simple confession of faith as to the reality of the spiritual presences with whom she holds daily and hourly communion would be regarded as wild and whirling words of folly. It is natural that anyone living in the exalted region which Mrs. Butler occupies should feel little interest in psychical research. But Mrs. Butler, if I may be pardoned for saying it, seems, for once in her life, to forget "those who are without," and to fail to realise the change it would make in the standpoint of civilised man if the facts in which she exults were accepted as indubitably true. As to what Mrs. Butler says about the dangers from the unblest spirit hosts, and the one way of safety in all these researches, I am quite disposed to agree, it is but stating in other terms what has been repeatedly written by my hand by the intelligence called "Julia." On the whole, I should say that, if we may judge the unseen intelligences by their communications, there is more of Mrs. Butler's spirit in "Julia" than that of any other woman whom I have the pleasure of knowing.

REV. JOSEPH COOK.

The Rev. Joseph Cook, of Boston, whose Monday Lectures have obtained so widespread a reputation throughout the world, is one of those theologians who have deemed it necessary to take some trouble to ascertain the facts about spiritualism before denouncing it. Dr. Cook writes as follows:—

Boston, July 1st, 1893.

DEAR SIR,

BORDERLAND is a highly felicitous title for a periodical devoted to the discussion of psychical and occult phenomena. I am not a Spiritualist, nor a Theosophist, but I have always been eager to promote really competent research in the field of the vast unexplored remainders in man's spiritual constitution and environment. Scientific thought in America, as I judge, is less credulous as to so-called spiritualistic phenomena than even your obstinately sceptical Society for Psychical Research. Professor Zollner, of Leipsic, and Professor Wallace, of England, have only a few outspoken followers here. Not many of us believe that ghosts can be photographed, as Wallace contends that they have been. But we should all be glad to have it proved that they can be, if such proof is within reach of any of the vaunted new processes of modern psychological science. We believe here that all that anybody knows on this

or any other strategic topic everybody should know. Your new venture is, therefore, sure of cordial welcome from the best readers among our seventy millions of the English-speaking race, provided that it shall be strictly scientific in its matter, as well as popular in manner. And that it will be both is guaranteed, as we hope, by the financial and literary necessities of the magazine, and by your editorship.

With high respect, yours very truly,
JOSEPH COOK.

THE REV. DR. CLIFFORD.

In the letters which we published last month from representatives of English Nonconformity we had no letter from a Baptist. I am glad now to be able to publish the following communication from Dr. Clifford, who, since Mr. Spurgeon has passed away, is much the most eminent representative of that denomination in this country. Dr. Clifford writes:—

21, Castellain Road, Maida Vale, W.
6th July, 1893.

MY DEAR FRIEND,

Forgive my delay in writing: I have been obliged to neglect my correspondence through work in different parts of the country.

In regard to your questions I must repeat to you that I am still largely, if not wholly, sceptical as to the practical or philosophical value of any investigations we are able to conduct into the character of what are currently described as "spiritualistic phenomena." In my college days I made a series of attempts of the sort known as "table-turning," "spirit-rapping," "thought-reading," &c., with results that did not feed faith, and although the recital of your own experiences has filled me with wonder, yet I remain unconvinced. So far, the only additions made by "spiritualists" to the stock of my information are to the already long list of "inexplicables." Not the smallest crumb of comfort, not the faintest gleam of light has reached me. Besides, I have seen a few cases in which character has been damaged by an engrossing interest in these questions; and I have an unconquerable scepticism as to any thing or process that fritters moral strength, lowers the ethical ideal, and diminishes personal usefulness. Still, I cannot discover any reason that ought to be invincible, against sustained and organised efforts to apply the methods and tests of physical science to the examination of whatever purports to come to us from the unseen order; and if you can acquire any increase to the stock of truth or any aids to a nobler manhood for men, I shall rejoice.

I am, sincerely yours,
J. CLIFFORD.

Dr. Clifford seems to have been rather unfortunate in his investigations. Of course, if a man shuts his lips and shuts his eyes, it is not very difficult for him to say that not a crumb of comfort, not the faintest gleam of light has reached him. But if—and, of course I admit all the reserves involved in this word if—if the communications which have come through my hand, are really an authentic record of the actual experiences of an immortal spirit but two years released from the body, could Dr. Clifford find no crumb of comfort or ray of light in her communications? If so, I should like to have his definition of what is a crumb and what is a ray. At the same time all will agree with Dr. Clifford that if these investigations frittered away moral strength, lowered the ideal, or diminished the powers of usefulness, they should be condemned. By their fruits ye shall know them, is the true test of this as everything else. But there is no more reason why these things should follow the scientific study of the phenomena of psychology than that they should result from the study of theology.

REV. HUGH PRICE HUGHES.

The Rev. Hugh Price Hughes, much the most articulate Wesleyan of our time, brings against the study of this

region the reproach that has been invariably cast against Christians by unbelievers. As for the assertion that excursionists into Borderland have never brought back anything of the least value to mankind; it is rather difficult to accept a dictum which would rule out as useless all the visions of all the saints, and three parts of the revelations of the sacred books of all religions.

8, Taviton Street, Gordon Square, W.C.
July 15th, 1893.

DEAR MR. STEAD,

I do not feel able to express any emphatic opinion with respect to the programme of BORDERLAND. Past attempts in that direction scarcely seem to justify your large and sanguine hopes. So far as my observation and reading go, those who devote themselves to such occult studies have been guilty of an "other-worldliness" beside which the "other-worldliness" of Christians has been a trivial offence.

Those who take excursions in Borderland are very prone to neglect the urgent, practical duties of this present life. Morbid intellectual curiosity is more frequently the motive than any self-sacrificing desire to elevate the character or relieve the suffering of the human race. I cannot recall the name of any Spiritualist of this type who has rendered real and permanent service to mankind. The excursionists into Borderland have never yet brought back anything of the least value to mankind. Of course you may be more fortunate and successful than your predecessors. I sincerely hope you may.

I cannot, however, anticipate that you will be able to render any service to Christianity. The words of our Lord are decisive: "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead." Nothing that you can unearth will be worth mentioning as a proof of future existence in comparison with the evidence already furnished by Jesus Christ. Those who shut their eyes to "the Light of the world" will not see in any other light.

Yours very sincerely,
H. PRICE HUGHES.

The question as to the utility of the communications and the importance of the subject, is one upon which, of course, men will differ till the end of time, but communications which have brought peace and joy and content to innumerable sorrowing souls, can hardly be said to be utterly worthless. As for Mr. Hughes's argument that because it was said of certain persons nineteen hundred years ago, that "neither would they believe though one rose from the dead," that the scientific verification of the fact of the persistence of the individual after death would fail to convince those who at present do not accept the Christian teaching on the subject, it simply affords an apposite illustration as to the mischief that may be done by the misapplication of texts.

I prefer to quote the following passage from the paper which the Rev. Minot A. Savage read before the Psychical Congress at Chicago last month.

In a personal letter, dated February 25th, 1893, Prof. J. H. Hyalop, of Columbia College, writes me thus: "I am convinced that science and philosophy, even when telepathy alone is proved, are on the threshold of the largest discoveries ever made by man. Copernican astronomy, Newtonian gravitation, spectrum analysis and evolution are nothing compared with it. And I am confident that the next twenty-five years will be intellectually more active in this direction than the race has been for thirty centuries."

If what are claimed to be common psychic phenomena are scientifically established as true, the result must be one of two things. We shall have made the discovery of another world, compared with which the achievement of Columbus pales into utter insignificance, or we shall have so widened the range of mental faculty and power as to make man seem to us to belong to another and a higher order of being. And either of these, I submit, instead of being a trifling matter would be a discovery unspeakably grander and more important than anything that

has heretofore marked the triumph of the human race. It is not then for any who are engaged in these studies to apologize to those who have made illustrious the history of the planet and the development of the physical structure of man.

HON. AUBERON HERBERT.

As might have been anticipated from all who have known with what immense painstaking Mr. Auberon Herbert has investigated the subject for many years past, he cordially welcomes our enterprise.

I am heartily glad you are undertaking BORDERLAND. We owe a great debt to those who have gone before you and laboured in the field, but the time has come—as it comes in all undertakings—when new workers are wanted. Your courage, quick perception, and wide knowledge—forgive a very genuine compliment—specially fit you for the task, and if only you tread warily—forgive the slight qualification to the compliment—you will, as I believe, place this great question as it never yet has been placed before the English people.

I am also specially glad that the work has fallen into your hands for another reason. You will, I trust, insist upon full liberty of research being preserved. In all great researches there are dangers; in all journeyings through unknown lands, mistakes will be made, sufferings encountered, and lives lost; but the English race will have fallen far away from its old spirit of enterprise and its old manliness, if it consents to have a gate closed upon its right to run these risks by any of its self-appointed protectors. Prudence, good judgment, we all want in this great matter; but not an ignoble safety thrust upon us by those who do not themselves understand what they are touching. As for our good friends, the incredulous, incredulity may be just as much a bit of intellectual idleness as credulity. Both the credulous and the incredulous become equally attached to their own peculiar rule, and it requires special energy—like that which you will bring to the work—to force upon them the conviction that even the ablest man may be called upon at any moment in this marvellous life of ours, to enlarge the horizon with which he has lived intellectually contented during many years. My best hopes and wishes go with your enterprise.

I thank Mr. Herbert for his kind words, and assure him that I shall not fail to maintain to the uttermost, the liberty of prophesying, which he rightly holds so dear.

PROFESSOR HUXLEY.

Let me hasten to correct any tendency to be unduly puffed up by Mr. Herbert's kind words by quoting a letter in another sense from Professor Huxley. I had commended Professor Huxley's attitude to Prof. Ray Lankester, whose method of approaching the subject seemed to me to savour of the intellectual arrogance of the Brahmin.

For this I am duly admonished in the accompanying letter.

July 16th, 1893.

DEAR MR. STEAD,

I am just leaving England under medical advice, and I am unable to give much attention to the number of BORDERLAND which you have been so good as to send me or to reply at length to your letter. I observe, however, that you quote my opinion respecting the principle of scientific investigation, as if it were in some way inconsistent with the views expressed by Prof. Lankester in his letter of the 28th June. If that is your conviction, it is proper I should tell you that it is erroneous. I fully agree with the substance of the letter, and, I must add, the circumstance that you can see nothing but "intellectual arrogance" in a simple statement which prejudices nothing, but merely sets forth in clear language the indispensable conditions of sound investigation, justifies, to my mind, Professor Lankester's very plain speaking as to your own qualifications for dealing with the question.

I am, faithfully yours,
T. H. HUXLEY.

It would be undignified on my part to enter into an argument which turns upon my qualifications or disqualifications for dealing with the subject. *Solvitur ambulando.*

LADY COWPER.

Lady Cowper writes me the following note, which shows that she at least appreciates the importance of the question :—

Your new publication will be most interesting to me, as I am sure that any investigation as to the various phenomena mentioned in your circular, and conducted always in a serious and reverential spirit, can only result in good, by leading men to a surer belief in a future state.

MR. BEN TILLET.

Mr. Ben Tillett has an open mind. He writes :—

July 12th, 1893.

DEAR MR. STRAD,

I read the very interesting interview *re* your views on "Occult" things. That there is some power I feel assured, and that there are laws of mental affinities, only as yet vaguely conceived but in a thousand ways borne out by everyday experiences.

I could enumerate many, but not of a character that would warrant any "basis" of a theory, to prove as indubitable the existence of these phenomena.

I shall await with interest the development.

BEN TILLET.

Mr. Tom Mann has not written me on the subject; but it is an open secret that he at least does not scoff at the phenomena of Borderland or the study of psychical studies as unworthy the attention of a serious and practical man.

MR. ANDREW LANG.

Mr. Andrew Lang, whose book on "Some Old-Time Spooks" is noticed in another page, writes me as follows :—

Many thanks for BORDERLAND, which comes to a home haunted by a *planchette*: a peaceful creature. My interest in the "Research" is mainly historical and mythological: can you not get some qualified person to make an accurate study of the Cook Lane Ghost? The Psychical Research Society people "don't even know their own silly old business," as far as its history is concerned. I have written an article on the seventeenth-century Psychical Research Society for the *Contemporary Review*.

Those who follow Mr. Lang's writings in the *Daily News* and *Longman's Magazine*, need not be told how much attention he is paying to the subject, and what a fascination he finds in investigating the historical side of psychical phenomena.

DR. WELDON.

Dr. Weldon writes me from Harrow as follows :—

You have been good enough to ask my opinion upon your enterprise in starting the new quarterly review called BORDERLAND. It would be wrong for me to pretend that I have made a special study of those phenomena which seem to belong partly to the material and partly to the spiritual world. But I have studied them enough to reach the conclusion that they deserve the careful regard of such people as have imbibed the true spirit of science, which is as broad as all human experience, and that the only observers of them who can do any good are persons who conduct their observations according to the strict laws of scientific inquiry.

SIR CHARLES NICHOLSON.

Sir Charles Nicholson writes to us as follows from the Grange, Totteridge, Herts :—

I have much pleasure in joining in the movement inaugurated by you in the contemplated issue of BORDERLAND, my subscription to which I enclose herewith. The tendencies of the age are becoming every hour more and more emphasised between the two great divergent classes of materialists, on the one hand, and those who take refuge in assured infallible religious dogma on the other. It is therefore of the greatest importance that every thoughtful person who is unwilling to enlist himself under the banner of either party, that the vast amount of evidence of the phenomena of what is termed spiritualism, should be systematically collected and verified. I would let the facts thus accumulated present their own irresistible inferences, spite of all the scoffing and incredulity with which they are at present regarded in the meantime.

SIR HENRY BLAKE.

Sir Henry Blake, Governor of Jamaica, in reply to my question writes as follows :—

I have had but little time to devote to the subject, but I fully appreciate its great interest for every thinking mind. In years gone by phenomena have come under my own notice not to be explained by any process of physical science. They went no farther than the probable action of our intelligence beyond the accepted sphere of our physical senses; but the mass of authenticated facts of a similar nature are well worthy of systematic investigation. It may be that, as the utilisation of electricity and magnetism has grown from the observation of effects produced, while the knowledge of what those forces are is still shrouded in mystery, so the outcome of psychological research and experiment may be the utilisation of the human mind or soul in a manner now undreamt of.

The tremendous question, "If a man die shall he live again?" I hold to be sufficiently answered and proven. To those who do not, the importance of such investigation as may possibly satisfy their minds can hardly be exaggerated. I think that your idea of BORDERLAND is a good one, and I wish the venture success. Let us hope that to the serious students of psychological phenomena the manifestations may be less puerile than many of those hitherto recorded. Pray add my name to the subscribers to BORDERLAND.

SIR E. BRADDON.

Sir E. Braddon writes from Briarwood, Worcester Park :—

All the counsel I can give in respect of the Borderland, and all the occult phenomena thereto relating, is to leave them strictly alone.

I fully admit that there are psychical phenomena which, to my mind, defy explanation. There is that power of the human intelligence to think out two distinct subjects at the same time, a power that, in a small way, I share with many, and which is in a certain degree suggestive of a multiple personality. There is that occasional sense which occurs to me and others, that some scene of the present is familiar to us as if we had lived through it before, this sense being in some instances accentuated by the knowledge of what will immediately follow. And there is that extraordinary force of animal magnetism or electro-biology, whereby one human being, possessing sufficient will power, can direct the actions of a medium. All these are curious enough, but I cannot see what enlightenment in regard to them would come of any amount of research.

As concerns influences from the Borderland, or experiences otherwise than prosaically mundane, I have no authority to speak as a believer. It is true that an ancestor of mine, what time he was riding home after dinner, was credited with having seen an apparition in the form of a white animal not known to zoology. But without disrespect to that ancestor (who lived in the good, old, three-bottle days), I have always held that that spectre was an emanation of heady port, and that is the best evidence that has presented itself to shake my materialism.

Briefly, then, I may dispose of this question by saying that I can see no possible use in trying to comprehend the unintelligible, or to realise the non-existent. As vain would be the

attempt to capture shadows. It is with more than enough difficulty that I maintain the belief in which I have been brought up, and I do not desire to see my belief, such as it is, degenerate into credulity. I have neglected many opportunities of studying things demonstrable, and I do not desire to aggravate my neglect in that direction by research in the field of myth and superstition.

The only way to reply to such a letter as this is to hope that the writer will live long enough to see reason to change his opinion. From Galvani and Faraday downwards the pioneers in electrical science have had to face the accusation that they were trying to comprehend the unintelligible while engaged in a wild-goose chase which is as absurd as an attempt to capture shadows. But even those pundits who sneered at Galvani as the frog's dancing master, and the self-complacent wise men who sneered at the researches of Faraday, found cause to change their opinion even in the lifetime of these men. So let us hope it will be with our correspondent.

SIR EDWIN ARNOLD.

I have a batch of letters from journalists. The best of these is from the editor of the *Daily Telegraph*, who writes to me as follows:—

I delayed replying to the letter which you have addressed to me on the subject of your new quarterly review, *BORDERLAND*, with the hope of finding time to answer in a manner becoming the importance of your questions, and your own evident earnestness of purpose.

I must relinquish that hope, partly because I am too busy, partly because I have too much to say upon the matter. Forgive me, therefore, if I content myself with observing that I regard your enterprise as reasonable, interesting, and likely to be useful and fruitful, and that I honour your courage and public spirit in commencing it. You will discover nothing "super-natural," but you will sensibly advance the barrier-line of many extremely real and natural facts which are now "extra-natural." You will indirectly diminish that foolish and fatal dread of death which mankind owes to Theology, and will help to teach Science not to be too bigoted. I wish you most success.

MR. HENRY CUST.

Equally cordial is the greeting which I have received from my latest successor in the editorial chair at the *Pall Mall Gazette*. Mr. Henry Cust writes as follows:—

I take a very deep and vital interest in the study of those phenomena to which you are now devoting your attention; and I quite believe that if a serious and sustained effort were made by men like yourself, and by the Psychical Society to separate once for all such researches from the taint of quackery and jugglery, results might gradually be attained of the utmost conceivable value—results which might alter the colour of the whole of human life. No discoveries in this direction would seem more wholly inconceivable than the present taming and harnessing of electricity would have seemed to our great grandfathers; no medium or agency of thought that we can dream of would appear more elusive and intangible than electricity did to them. While I fear I can be of little direct use to you in your investigations, I pray you to accept every assurance of my cordial sympathy and support.

MR. T. P. O'CONNOR.

Very different is the response which I have received from Mr. T. P. O'Connor. The editor of the *Sun* is an intensely mundane personage, and it is not surprising that he should see nothing to be gained by the investigation of Borderland. The way in which he phrases his opinion, however, is rather odd.

I have not seen a copy of your new paper, but there is no use asking my opinions on this matter as you know very well

what they are. I deeply regret you allow your fine beautiful mind to be swept away by such nonsense.

MR. PEARSON.

Mr. Pearson, of *Pearson's Weekly*, writes in much the same strain, but Mr. Pearson is young, he has a mind open to conviction, and he will change his opinion before many years are over. He writes as follows:—

Many thanks for your copy of *BORDERLAND*. I am sorry to say that I am not at all with you in your ideas on spooks. I do not believe in them a bit. I have never seen one, and have never met any sensible person but yourself who advanced anything like satisfactory proof of having done so. I think the whole question is simply one of nerves. People with highly strung organisations like yourself are by these organisations carried away to attribute spiritual causes to manifestations that are explainable on perfectly natural grounds.

As to Mr. Pearson's concluding remark, I have only to say that I should heartily welcome his assistance in explaining on "perfectly natural grounds" some of the phenomena which we notice in *BORDERLAND*.

MR. CLEMENT SHORTER AND MR. LOWE.

The editor of the *Illustrated London News* seems to be as much immersed in matter as Mr. T. P. O'Connor. I thank him for his compliment, but if there is anything in my career which younger journalists would do well to approve, it is, I should think, the happy constitutional gift I possess of being absolutely impervious to the ridicule and denunciation of those who imagine that anyone who sees what they do not must necessarily be a fool.

You are so kind as to ask my opinion as to *BORDERLAND* and "Spooks." The pity of it that so brilliant a journalist—to whom we younger journalists owe so much—should waste his time with such arrant nonsense. But, of course, no individual opinion is of the slightest importance. People prone to superstition—which some of them call religion and others "psychical research"—are far too happy in their illusions to listen to those who take an exactly opposite view, and of whom it might be said that they would not believe without seeing, and that when they saw they would say it was a delusion.

Let me quote Lander's "Citation of Shakespeare"—Sir Thomas Lucy's advice to your famous namesake: "Do not thou be their caterer, William! Avoid the writing of (these) comedies and tragedies. To make people laugh is uncivil, and to make people cry is unkind. And what, after all, are these comedies and these tragedies? They are what, for the benefit of all future generations, I have myself described them:—

"The whimsies of wantons, and stories of dread,
That make the stout-hearted look under the bed."

Mr. Sidney Lowe simply writes to express his regret that he had never been able to make any scientific or systematic study of physiology or psychology, so that he could not offer an opinion that would be of any use to the interesting subject of Borderland.

THE SHEFFIELD EDITORS.

Very few provincial editors have replied to my enquiry, but oddly enough both the editors of the Sheffield dailies replied to me on the same day. The Liberal editor thinks it all nonsense. Mr. Leader writes:—

In reply to your enquiry I am sorry I cannot prophesy smooth things of your *BORDERLAND*. Such speculations strike me as wholly mischievous; very pernicious for weak minds, and a waste of time for strong ones.

His Conservative *confrère*, Sir W. Leng, is much more sympathetic:—

I do not know how to write fittingly of your scheme as set forth in your prospectus of *BORDERLAND*. All I can well say

within the compass of a note is that I sympathise with it, and shall, as far as my time allows, scan such evidence as you and your colleagues deem worthy of publication.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

And to natures liberally endowed with poetry, sentiment, a love of the beautiful and the true, a fixed belief in the existence of ministering spirits is comforting and wholesome. From my early youth I have loved so to think of dear departed friends, and to think I see, in my hours of loneliness, angel faces—pensive, perchance reproachful, yet always kindly—peeping in upon me.

One thing that has perplexed me in the matter of dreams is that when I dream of having a company of old friends at table, they all speak exactly as they did in life—just as diversely, each using his own vocabulary, arguing, joking, laying down the law, or pouring out words of learned length and thunderous sound, exactly as I knew him do. In this way one mind—the one mind of the dreamer—reproduces in turn the peculiarities of many minds.

Wishing you success in your undertaking.

P.S. If you can lift a corner of the veil and ascertain what becomes of professional politicians, pray try to do so.

MR. H. W. MASSINGHAM.

Mr. Massingham, formerly of the *Star* and now of the *Daily Chronicle*, has long ago won a right to be regarded as the foremost of our younger journalists; his energy, his industry, his admirable style, and his great journalistic aptitude, mark him out for the front rank in his profession. But, as might have been anticipated, both from his qualities and from the defects of his qualities, he has little sympathy with the attempt to penetrate further into the Borderland.

I am afraid I am not quite the right kind of person to say anything very pertinent about BORDERLAND. Of course I read it with interest, and saw your skilled hand in the work. But my interests are so entirely taken up with the great mainland of life on which I live that I have little thought to spare for its supernatural borders. Generally, I may say I have made up my mind that I am never likely to know anything by personal experience of any life there may be beyond the grave, and therefore I do not trouble my head about it. I content myself with the poetry of the thing—the "blank misgivings of a creature," and do not seek to resolve them by straying into the curious psychical laboratory which attracts so many minds. Nor can I say that your own interesting additions to what I have read on the same subject dispose me to a keener consideration of it. Mr. W. T. Stead I know, and a very interesting man he is. But "Who is 'Julia,' what is she?" Now and then she has appeared to me to be a less lively and far less intelligent edition of yourself. In other words, if I am to study mysticism, I will have it from the lips of the great human masters—from Blake, from Swedenborg, and the rest, not from lisping spooks and stuttering clairvoyants.

Let me give you an instance. I read with great interest and amusement your account of "Julia's" forecast of the Newcastle election. I say amusement, because I realised the situation in a moment. I could quite imagine Mr. John Morley coming to you and feeling very depressed about the Newcastle election (Mr. Morley is generally depressed about something, and always about the future). I can imagine, with equal vividness, the buoyant way in which you assured him that he was going to romp in a winner. I could not but admire the promptitude with which "Julia" backed your own fancy, and gave Mr. Morley 1,400 majority. Could there, indeed, be a clearer instance of the way in which "Julia" conveyed—not, indeed, any striking fact as to the figures of the majority, for she happened to be 300 out, but the very intelligent and rational prediction of the result which you yourself had made. I do not in the least degree doubt the psychical reality, if I may so express it, of your writing experiences. What seems to me the obvious truth about them is, that they represent an

infinitely less vivid and instructive side of your own mind than that which you exercise by the good old processes of study, reflection, experience, and all the legitimate helps to human intelligence. In other words, I do not believe in short cuts to the supernatural. We must all, like Peer Gynt, "go round."

Mr. Massingham's letter is very characteristic, but he can hardly be congratulated upon the success with which he has accounted for Julia's prediction as to the result of the Newcastle election. So far from believing that Mr. Morley was going to romp in, I told him that he would have a hard fight, but that he was certain to win; and when Julia wrote that he would be returned by a majority of 1,400, it was far from being a representation of the result at which I myself had arrived; that it was at least a thousand too much; in fact, I was so certain that it would not be a four figure majority that when my hand had written the 140, I stopped, expecting that this was the majority, and I was very much surprised when I was told that it was wrong and that the majority really would be 1,400. If Julia be an edition of myself, I can only congratulate myself upon having, even in my forty-fourth year, discovered another side of my own consciousness of which I was hitherto unaware, and which, with all due deference to Mr. Massingham, seems to me much better in many respects than the conscious self which I have known all my life.

A SCOTCH JOURNALIST.

Mr. Andrew Stewart, of the *People's Friend*, Dundee, writes more sympathetically. He says:—

I am much pleased with the bold conception and the exceedingly clear and practical manner in which the aims and objects of BORDERLAND were given. In my opinion you have hit upon a most opportune time for starting such an organ. The interest taken in occult matters has increased enormously of late years, and some branches of it, such as hypnotism, have been raised to the rank of a science through the eminent men whose names have become identified with their study. The Psychical Society has also done great things in this country to bring occult phenomena before the mind of the public. Indeed, I believe that society has done more than all other agencies to make the study of such phenomena respectable and to elevate it above vulgar prejudice and misconception. My only fear is that your new quarterly may seriously damage the popularity of that excellent society. It may follow that the chief service of that society may be to take up, in the scientific method which characterises its treatment of all the subjects it deals with, the papers in BORDERLAND which of necessity will be treated in a popular rather than a scientific manner. Your quarterly will be certain, at any rate, of reaching an infinitely wider constituency than the *Proceedings* of that society, and, consequently, of directing greater attention to the occult.

I have taken an interest in mesmerism and clairvoyance for more than a quarter of a century, and also in its newer developments under the name of hypnotism. Spiritualism, I must say, has always repelled me, chiefly from the weak twaddle which characterises the "spirit literature" I have chanced to read. But I am convinced that there is a great body of genuine and startling phenomena mixed up with spiritualism that demands serious investigation, and I think BORDERLAND, if properly conducted, may be helpful in leading to this, and perhaps to discoveries being made as to latent and inherent powers of the human mind. I can see nothing unreasonable in the belief that we are surrounded by invisible intelligences, nor in the further belief that certain highly organised beings may, under certain conditions, become conscious of them. It would be a comforting and assuring thing for Christians, and give an enormous impetus to spiritual Christianity, could such a thing be demonstrated.

I trust your quarterly will be well supported and that it may prove a great success. You will have a large section of the press down on you for pandering to morbid curiosity and all

that, but I do not think you are likely to be turned aside by that.

You have made a hit by securing the services of "X," whose contributions to the *Proceedings* of the Psychical Society have been its most popular feature for some years past.

MISS BRAMSTON.

Miss Bramston, the well-known novelist, who has had considerable experience, writes:—

I think the phenomena which are to be the subject of BORDERLAND are most interesting, and that their study is likely to have good results in the case of most mature persons of good sense, unless they happen to be of a nervous and unbalanced temperament, when I think they had better leave it alone. I should, however, most strongly deprecate encouraging the study in boys or girls, and should try to keep their thoughts off the occult, unless in very rare cases where telepathic powers have already developed themselves, when I think they should be strongly impressed with its scientific side as given in such a book as Hudson's "Law of Psychic Phenomena," which would probably prevent their falling a prey to mediumistic delusions. But even then I am sure that the less experimenting they do with the "subjective self" under the age of twenty the better it will be for them. With older people, also, I am sure that it is most desirable to strictly limit the time that they devote to such experiments, and never to go on when they are tired or when the results are unsatisfactory.

One form of experiment, however, I should like to teach everyone from their earliest youth, and that is systematic "auto-suggestion" in the case of bodily or mental ailments. In other regions, such as automatic writing, telepathy, &c., the law of suggestion comes in to confuse our results: but here we use it avowedly and simply. Nothing can be better either for body or soul than to make oneself "will" to be well, healthy, good-tempered, patient, courageous, and nothing can be a more magical charm against the insidious self-pity which is so often the first step to hysteria. If these investigations lead nowhere else, it is impossible to question that they will inaugurate new and more scientific methods of mental discipline.

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 HON. RODEN NOEL.

Mr. Roden Noel writes:—

In answer to your kind letter of the 15th inst., I may say that I am much interested by the information it conveys as to the projected establishment by you of a new review dealing with occult phenomena. The investigations of which you have already given an account in the *Review of Reviews*, and in *Light*, are of deep interest and value. Science has given us much knowledge of material phenomena, and the laws of physical nature, thus enlarging the boundaries of thought and experience as well as enabling us to obtain a command of material resources undreamed of by our forefathers, and extend the benefit of these to a much greater number of human beings. But science, which had thus been our helper, was proceeding to travel beyond her province, and constitute herself our tyrannous gaoler by denying the rightful claims of religion and philosophy to nourish, instruct, and rule over

the higher, more spiritual regions of human nature, when timely pause was given to her by the providential revelation, first to a few unlearned persons, and then to a few unprejudiced scientific investigators, of certain occult laws in the Borderland of that very nature which those earlier pioneers of science had arrogantly assumed to have been exhausted by their own creditable, but still necessarily puny and limited, investigations. Spiritualistic and psychical researches, together with the revival of antique theosophic lore, are all invaluable auxiliaries of religious and metaphysical philosophy, which have enabled those ancient and venerable guardians of morality, health, political ideas, imaginative art, and intellectual progress, to turn the tide of battle against a materialism which threatens to corrupt and degrade man, to force him back, with all his vaunted discoveries, external prosperity, and skill in the multiplication of useful appliances, into unexampled spiritual poverty and despair, into selfish strife, or base contentment in a mean animal life, only the more horrible from being strengthened, subtilised, and illumined with diabolic fires from hell.

That certain grave dangers accompany the inquiries you are pursuing, I have little doubt, but I do not feel myself competent to pronounce an enlightened opinion upon that phase of the subject. That there is a disagreeable, grotesque, as well as fraudulent side to it (one alone admitted by Browning in his poem, "Sludge the Medium"), I am quite certain, from personal experience as well as reading.

A KINDLY CAUTION.

Mr. David Nield, of The Home and Foreign Tract and Missionary Society, writes:—

It is with alarm that I am made acquainted with the proposal contained in the June number of your intention to issue another publication on Spiritualism named BORDERLAND. Did I not understand the foundation of spiritualism (the immortality of the soul), and if I were ignorant of the existence of angels, good and bad, I should have hailed with delight your new departure. As it is, I see a great increase of delusion of spiritualism. Among the many subjects, you seem to have overlooked the possibility of other spirits than human. Why cannot Satan possess man now as well as he did in the days of Christ? Why cannot good angels do the same if we will allow them to do so? For anything belonging to man to possess or control man after he is dead or whilst living is contrary to reason and experience. I send you an excellent book "The Ministration of Angels," in which you will meet, just what you want in this respect, both the good and the bad, all thoroughly in harmony with the scriptures. According to prophecy we are to have spiritualism as a mighty agent working very great deceptions amongst the nations of the earth, but do not let Satan have you for his agent to promote this delusion.

DR. GEORGE WYLD.

Dr. George Wyld, of Wimbledon, who has long been convinced of the reality of the phenomena, writes me as follows:—

In attempting very briefly to answer your questions, I may mention that I first became familiar with the phenomena of mesmerism in the year 1839, and with the phenomena of spiritualism when Home first came to London in 1855.

My familiarity with mesmeric trance, and its accompanying clairvoyance and total insensibility to pain—a state which may be described as being "dead in the flesh, but alive in the spirit," prepared me for a ready acceptance of spiritualistic phenomena on sufficient evidence; because, in trance, man becomes a spiritualised being, and spiritualistic phenomena convinced me that, as a spiritual being, he survived the death of his molecular body, and that, in accordance with the history of all times, sacred and profane, he could, under certain conditions, manifest himself on the earth and work miracles.

Further, I have absolute demonstration that there are in-

telligent forces which can move and manipulate matter by will and independent of any visible organisation.

But while I know these things as absolute facts, I know also that the investigation of these facts is beset by continual difficulties and ever-recurring dangers, and that, although the philosophical, scientific mind can, by these facts, arrive at a hypothesis which is to him as a key which can unlock all mysteries, that yet the indiscreet, or idle, or prurient pursuit of the phenomena may lead to irregular acts and falsities, and the most unspiritual forms of superstition.

That a successful journalist like yourself can run the risk of publishing his belief in spiritualism proves that there must be a great public, ready and anxious to be instructed in these things, a fact which is witnessed to by the ever-recurring introduction of the mystical in the continual stream of fiction now pouring from the press; while we may take for granted that the wide circulation of *BORDERLAND* must immensely increase this public interest in all forms of what we call the supernatural.

A movement of this kind must greatly interfere with the widespread scepticism and materialism of our age, and thus must become of the greatest value to humanity; but unless this experimental psychology is conducted with prudence, reverence, truthfulness, and unselfishness, then it may lead to widespread and multiform phases of devilry.

If matters could be so arranged as to put mediums beyond the reach of promiscuous *séances*, and if the circles could be formed of spiritualists in the different orders of phenomena, then order and truth and knowledge might be secured, but the necessary labour is immense, and who is sufficient for these things?

THE ASTRONOMER ROYAL, NEW SOUTH WALES.

The following letter reaches me from Mr. H. C. Russell, from the Sydney Observatory:—

Your letter of June 15th on the study of psychical and occult phenomena is before me, and I may say that for the past thirty-five years I have always taken a great interest in the subject, in the various phases in which it has been presented, but I have never had the *leisure to be an investigator*. I know enough of scientific investigation to be sure that the subject you propose to take up requires the best energy one has at command; if anything useful is to be done, there must be no bodily or mental weakness tending to make the subjective more prominent than the objective, when one starts upon an investigation in which it is so difficult to separate the one from the other, and such whole-souled service it is impossible for me to give. I have now two subjects, astronomy and meteorology, in which I have to work hard, and often come to that state of bodily weariness in which the only way to prevent the subjective becoming the objective is to go to sleep at once. I do not know if your experience enables you to understand what I mean, but I am sure you will agree with me in thinking that, such being the case, it is wise for me to abstain from taking up a subject of so much importance, and in which if a man does anything he ought to do his best. I shall be a reader of what you publish, and watch your progress with interest. Thanking you for the opportunity of expressing my views so far to you.

MR. C. C. MASSEY.

Mr. Massey has long taken an active interest in occult subjects. He writes:—

I can only say that I am completely in sympathy with your enterprise, and believe that it may have an important influence. It is, at any rate, very significant of the growth of public interest in psychical phenomena. It is long since any of the latter have interested me so keenly as your own experiences, which I have just been re-reading in the January number of the *Proceedings* of the Psychical Research Society. They stimulate, if they don't almost originate, questions of the deepest psychological importance.

Probably no one, and no society, could popularise these subjects so well as yourself. That there is danger—though I think a still remote danger—in popularising them I am well aware. On the other hand, the risks, as well as the possibilities, will be made more generally known, and that is a great advantage. And the danger is not so great (at present) as that arising from the growing materialism of ignorance.

MR. MICHAEL PETROVO-SOLOVOVO.

Mr. Petrovo-Solovovo writes me from Russia on the receipt of the first number of *BORDERLAND*:—

The extraordinary—or, if that word be too strong, very curious—faculty of *automatic writing* which you have developed in yourself is one capable of precise, accurate, and scientific investigation. If I were you I would use it for the exclusive aim of obtaining good, sound tests of *clairvoyance*. I do not mean by this the so-called “*vision à distance*,” of which I know but very few absolutely conclusive instances, and which, after all, is always susceptible of a telepathic explanation. No; but why do you not open a book at random or take a card out of a pack and use the “unseen intelligences” to write the number of the page or to name the card?

Though I think it probable that this experiment may succeed, I am still more inclined to think that it cannot succeed under all conditions, and, consequently, have little reliance on “sealed envelopes” and the like. It seems to me possible—though some of the late Stainton Moses's experiments may be an instance to the contrary—that in such a phenomenon we have to deal not so much with a faculty of perception independent of any material laws as with some kind of *vision* which, however unlike ours, may be still subject to some physical conditions.

In one of M. Aksakoff's experiments (described in his capital work on Animism and Spiritism), the mysterious agent who wrote through the medium expressly stated that he could see only under certain conditions, and *e.g.*, in order that he should see the time by the watch, it must be placed not *behind* the mediums, but *before* him on the table, the medium's eyes being bandaged. And in my own experience the number of the page of a book opened at random and covered with a sheet of paper was twice given correctly only after the *saucer* (for this time the communications were obtained by means of a *saucer* pointing to different letters of the alphabet) had been allowed literally to look (of course, with the medium's fingers upon its top) under the sheet of paper which covered the book!*

Absurd as all this may seem, and even suspicious, I do not believe that we have any right to reject this explanation, and I am firmly convinced that it must be taken into account in all future experiments of this kind.

Allow me to express the very sincere wishes I have for the success of your new periodical, as I consider that no more serious subjects than some of those you intend to treat in *BORDERLAND* can deserve discussion and investigation. I say *some*, not all, because I hope I may take the liberty to object to *Theosophy* and *Astrology* altogether, and because, in my opinion, *Palms* may hardly be called a branch of “psychics,” though it may have a *prima-facie* case for it.

How very curious that Professor Huxley should make “spirit raps” in precisely the same way as myself! I dare say you may have seen my letter on the subject in the *Society for Psychical Research Journal* for July.

I see with much pleasure that you have devoted some space in the first number of *BORDERLAND* to the *Milan experiments* with Eusapia Paladino. For though my name does not appear in the account, I was present—thanks to M. Aksakoff's kindness—at some of the *séances*, and have seen several conclusive phenomena (especially levitations of the table). One of the most curious things was also this: any sound which you would make upon the surface of the table would be reproduced, so to say, *inside*. For instance, you would draw with your finger-nail a circle *upon the table*, and you would hear precisely the same sound and, apparently, in the same circular line *inside*.

* In this case the mediums—there were two of them—were standing, not sitting; their eyes were pretty securely bandaged, and precautions were taken to prevent the sheet of paper from slipping off the book.

Such sounds could not have been produced by the medium's fees.

I must add, however, that, in spite of all the interest and importance of the different branches of "psychics," I do not think desirable too widespread an extension of investigation in that line. For such "investigation" would hardly be anything else than purely amateurish, and, undertaken by persons with an inadequate knowledge of the subject, could not lead to any serious results. Apart from this, it seems to me that nervous persons, or those having a natural predisposition—"atavistic" or other—insanity should do well to abstain from such studying altogether. Let us try to do all we can to develop in the common public, in the *vulgus*, a clear, scientific, and unprejudiced comprehension of the matter; but let its experimental investigation be confined only to those who have a sufficient training and natural capacities for such an inquiry.

I have no objection to my letter being published in your review if you think it worth while—which, to me, seems improbable.

MR. ALEXANDER AKSAKOFF.

Another Russian correspondent, Mr. A. Aksakoff, who is well known as one of the most painstaking students of psychic phenomena, writes me as follows:—

Useless to say how much I was pleased in receiving your letter of June 15th, informing that you have decided to bring out a quarterly exclusively devoted to the study of psychical phenomena, styled "supernatural," and that the No. 1 of the quarterly will already appear on the 15th of July. The first hint to this intention of yours I had from Mr. Fidler, who had lately an interview with you. But I did not suppose it would be so quickly realised.

The question of the "utility and expediency of such studies" is answered by the fact that such a publication as yours has been forced into existence; but the question as to the best method of investigating these phenomena is another thing, and the answer will be given only after a century of trials: the difficulties are very great because we have to deal with living, *i.e.*, psychical force; but I hope that in hypnotism we have found a means to master a part of the difficulty; that is a method by which the spontaneous phenomena may be obtained experimentally. I speak specially of certain *animistic* phenomena; telepathy has been proved experimentally without hypnotism; but the *telekinetic* and *telegastic* phenomena are the stumbling-stones, and the victory will be gained when we shall be able to obtain them at will; here, as I suppose, hypnotism will help us; I have given some particulars in a letter to Professor Canes (in view of the approaching Psychical Congress) which was printed last year in the number of August 27th, of the *Relig. Ph. Journal*.

In which way hypnotism may be helpful in experimenting with the transcendental powers of our Psyche, Dr. Carl du Prel has shown in his "Studien im Gesichte der geheim Wissen-schaften."

All his philosophical works on these questions are highly suggestive; they are very imperfectly known in England, only his "Philosophie der Mystik" has been translated by Mr. C. Massey; but the translation of many of his other treatises would also be very useful for a rational popularisation of these matters.

The most hopeful and the least harmful method of dealing with the phenomena of the Borderland is certainly to deal with them as with phenomena of *animism*, *i.e.*, produced by the human soul of the living, whose transcendental powers are generally ignored or immediately ascribed to "spirits;" and this also is certainly the best way to introduce these phenomena to the attention and study of scientific men.

For giving you a more ample idea of what I understand under "animism," I permit myself to send you through my publisher at Leipzig, a copy of my German work, "Animismus und Spiritismus."

Of the highest value for the study of the question are the spontaneous phenomena, not only of the purely psychical character (helegothie, clairvoyance, &c.), but also of the physical,

ordinarily known as disturbances, hauntings, &c. They are much more frequent than is usually supposed, but left without notice and due investigation. So in Russia, during these last ten years, I have occasionally found notices of thirty cases; and how much does happen without any notice and is doomed to oblivion. Most remarkable and significative is the concordance of these facts with those we get now experimentally at mediumistic *séances*.

As you have seen Mr. Fidler, is it possible that he has not invited you to come to Berlin, where Mrs. E. has promised to go for some *séances* which are to be held in July? She is a lady of a highly sensitive nature, endowed with refined intellectual and moral qualities, and also with a great practical sense. I wait for the time when her most remarkable occult powers will be duly utilised.

Do you not intend also, making a trip on the Continent to see Eusapia—the Neapolitan *illiterate* medium, who merits to be seen and studied in her private life, as a simple rustic woman—amidst her adopted orphans, engaged in needle and washing work!

Of course I shall receive in due time your BORDERLAND from the bookseller, through whom I get your "R. of R." but I am now far from Petersburg, in the centre of Russia, in my natal country residence, where the getting of BORDERLAND in the usual way, *i.e.*, through my bookseller, will require much time; and as I am most impatient to make a fuller acquaintance with it, may I ask you to do me the favour of sending me only the first No. at the given here direct address?

Immense are the difficulties of your task! and if you succeed only in rehabilitating the subject in the public opinion, in emancipating intelligent people from the slavery to scientific fashion, from "the fear of the Jews," that will be already a great success! With the testimony and co-operation of thousands of witnesses, the first difficulty—the public recognition of the facts and their importance—will be overcome.

Illusions and disillusion—the fate of poor humanity. Without any doubt we shall have to pass also through many stages of disillusion; as to theories, doctrines, and explications. *Errare humanum est!* But the facts will remain.

My work is done, as I am growing old and half-blind, but I have the consolation to see, before passing over, the gradual triumph of the cause to which I have devoted my life.

COLONEL OLCOTT.

Colonel Olcott, writing from Adyar, Madras, sends me a strong caution as to the perils which do environ those who meddle with the occult world:—

Your scheme of BORDERLAND has my entire approval, and I think it will be the means of doing great good, if you are able to carry it out on the lines of your Prospectus. I must say, however, that I fully concur in the friendly caution given you by the Editor of *Light* in a recent issue of his paper. With the highest motives and purest intention, you are entering a field of work where, at every step, you become entangled with men and women, psychists, non-psychists, enthusiasts, sentimentalists, and, at the same time, humbugs and hypocrites, whose room is better than their company. I have had many years'—just forty—knowledge of them and their ways, and I tell you the caution of *Light* should be taken seriously. Mrs. Besant's experience with those cattle is of the very slightest; in fact, I do not think she has ever had a glimmering of an idea of that world of mediums and "circles," so I tell her to beware, as I tell you. Now that Stainton Moses, Owen, and Sargent are dead, I know not where to point you to a single man who may be said to fill one of the vacant places, unless it be Hindson Tuttle, whom I never met but for whom I have always felt respect. If I were undertaking your scheme, I should manage to do without these leaders, getting in fresh men and collecting my psychic facts,—as did the Society for Psychical Research—among the untainted body of new inquirers. You can do this and will, and your enterprise will surely succeed, I think. It has my best wishes in any event, and it will give me pleasure to help you, both editorially and personally.

MR. SYDNEY V. EDGE.

Mr. Sydney Edge, Acting General Secretary of the Indian Section of the Theosophical Society, sends me the sincere wishes of Indian theosophists for the success of BORDERLAND. He says:—

In forwarding you copies of our section's monthly periodical, I take the opportunity of assuring you, on behalf of our Indian members, of our warm approval of your enterprise and of our wishes for its success.

We trust that we shall be enabled from time to time to supply you with records of Eastern psychology, to compare with those garnered in the West. The result of our experience out here tends to show that what is commonly called Eastern psychology differs considerably from the phenomena of spiritualism, thought transference, automatic writing, &c. The phenomena produced by certain thaumaturgists out in India, and of which a careful record has been kept in the back numbers of the *Theosophist*, seem more to be the result of an active will working in the performer than of outside agencies working through a passive medium. We shall be much interested to see whether your periodical serves to bring Eastern and Western psychology into closer relations and to explain much that is puzzling in the former.

MR. ALFRED ALEXANDER.

Mr. Alfred Alexander, whose communications to the Psychical Research Society have attracted considerable attention, writes me from Rio de Janeiro:—

Your prospectus of BORDERLAND and circular letter reached me more than a month ago, when I was still busy with work for Chicago. Since then I have had an attack of influenza, from which I have only lately recovered. Hence my delay in replying to your letter.

That the proposed Review will be a success, nobody who knows how much you have already done will doubt for a moment. In your hands it must succeed.

I fail altogether to understand the objections raised to psychological studies. Surely they are leading us to experimental proof of truths that religious teachers only assert dogmatically; and as they thus strengthen the moral basis on which all real civilisation must be constructed, I do not see how their utility can be called in question for one moment.

My observations in Brazil do not confirm the opinion that the moderate use of automatic gifts has any deleterious effect upon the health. It is very possible that the physical and moral ruin which has overtaken certain notorious mediums would have come upon them had they never given a *séance*. The same passive temperament would have yielded to other forms of temptation.

R. S. A. CORT V. D. LINDEN.

R. S. A. Cort v. d. Linden writes me from Amsterdam as follows:—

With great satisfaction I received the intimation of your decision to bring out a new quarterly review devoted to phenomena which are called more exclusively occult.

With unabated interest during more than twenty years I have followed, though from afar, the intellectual movement that in various quarters has set in about these highly important and at the same time highly complex facts.

As you are, as far as I can judge, eminently fit for the task you propose to undertake, I feel bound to answer the question you do me the favour to ask, though it is with great diffidence that I give you my opinion on so difficult a subject.

First then: these inquiries touch most probably more fundamental qualities and interests of man than any that hitherto have fallen in the domain of science. For they seem to involve on the one hand the relativity of forms of perception that science is wont to take, consciously or unconsciously, as the only sources of truth, or, at all events, as the necessary boundaries of human knowledge. And, on the other hand, these phenomena seem to point to the possibility of more true con-

ceptions of the destiny of man after death, and thence involve the truth of his canons of right and wrong.

We must therefore bring to these studies a mind more free from every prepossession than is possible to most men. We have neither in our ordinary knowledge nor in our common morality a guide. We have in the seeming absurdity or in the seeming immorality of the things we study no criterion of truth. It is therefore my conviction that only the very few can with advantage study these phenomena. For the many they must needs remain very dark, and perhaps it is with purpose that the veil of death is drawn tight before the eyes of the *profanum vulgus*.

Those who are not intellectually very strong will soon swim in a sea of dreamlike vagueness or apply again and again rules of thought that belong only to the known world in which we live. And those who are not morally very bold and very strong will soon feel shaken in their innermost nature, and either begin to doubt the difference between good and bad or try to sift the phenomena according to a code of morals that may have no application in another form of existence or in a wider consciousness of life.

In a communication given through a well-known medium in private life, it was said that the communicating intelligence was a spirit of one who once lived on earth, and the information was volunteered that he had learned to smoke after death! Now, this seems to be the height of absurdity. And still we have no reason whatever to reject this statement and to accept *per contra* statements that seem to us rational, beautiful, and good. In every case of message through obscure channels there is room for absolute doubt, and even if one sentence is proved to be true, still there is no reason why everything else is not false. And one seemingly absurd or trivial fact may have more intrinsic value than volumes of vague phrases about purity and spirituality.

The first and second and third advice to every one who tries his hand at these studies must therefore be: Be sure of your facts. Take every fact that comes in your way. If you cannot explain it, do not try to explain it away. Put it by in a pigeon-hole; it will form in its own time a link in a chain. Take, moreover, every fact as if it were the first fact that you meet. Never relax the stringency of your evidence; never curtail the evidence, on the ground that it is superfluous, that it relates to facts already known, that it seems absurd, that it is of immoral tendency.

And in this connection I would further give this caution: Do not be guided by a false spirituality. There is nothing bad in matter, nothing exclusively high or beautiful in spirit. Both belong to the Great Unknown, and there is nothing to gain by the assumption that the other world is an immaterial world, nothing to gain even in the hypothesis that it is more beautiful, more ethereal than this. As if this world were not beautiful and good enough for the best of us.

Avoid here, as in everything else, the large hypothesis. If you are certain of your facts try a hypothesis to account for them, one that covers all your facts and at the same time does not transcend them.

In the second place, I would remind every inquirer that these questions have two aspects. We may study the laws of our consciousness and the laws of nature. It is well to try both ways. When, e.g., a ghost is seen, we can treat it as a state of consciousness of the seer or of the agent, and we can try to find some correlation between these phenomena. But we may also treat the ghost as an independent phenomena and try to discover what movements it does occasion in the brain, or perhaps on the sensitive plate or other parts of our material world. In general, we may dig deeper and deeper in our personality, or we may try to discover the common source of our material world, and the occult forces that seem to ripple down from unknown continents to our island of matter.

It seems to me that the Society of Psychical Research follows almost exclusively the first road and has done in its own way most excellent work. But at the same time that there is urgent need that the other, now too-much-neglected, method of psychical research, be earnestly taken up again.

And in this connection I would say a word about the ques-

tion of paid mediums. I am convinced, whatever may be the wisdom of the Society in the course it has taken to avoid as much as possible paid mediums, that many valuable facts are lost by this exclusion. We may not forget that it is largely through paid and often fraudulent mediums that the conviction of the truth and importance of these occult phenomena has dawned in many minds. The exclusion of paid mediums seems to me dangerous for two obvious reasons. First, because we give undue weight to one motive to cheat, whereas other motives may be as strong, and often are stronger, than the love of lucre. Second, because fraud may be due to occult reasons. We have learned that among the many errors that occur in messages from subliminal strata, conscious fraud is rather the exception than the rule. And probably the same may hold good in those seemingly grosser frauds that we detect in occult psychical manifestations.

The canons of evidence for these strange facts ought to be very strict, and even when the honesty of the medium as well as his power seem to be beyond question they ought to remain as strict as ever.

MR. ALEXANDER J. W. McNEILL.

Mr. McNeill writes me from the Registrar's Office of the Supreme Court of Newfoundland as follows:—

The phenomena of thought-reading, hypnotism, and telepathy, as observed and recorded by most of us in our own personal experience, are doubtless mysterious. But though inductive science has not attempted to formulate laws for them, and has hesitated even in its theorisings, the observed facts remain to many of us as incontrovertible as they are inexplicable. Yet to the reasoning mind, which has grasped the potentialities of the great forces of nature, it is not difficult to conceive that there are forces infinitely more subtle than those which operate upon the so-called "material universe," forces which in their immaterial fineness minimise, even if they do not annihilate, time, and space, and impenetrability (if there be such an incident of matter).

Clearly, then, the need of the age is a body of educated observers, who shall be trustworthy as they are acute, and whose observations shall be conducted upon principles of severe scientific analysis and research.

In this department of psychology I am willing to take a humble part, and I am sanguine of good results, which may not perhaps be seen by the present generation. But for those who come afterwards our united efforts of to-day may result in the accumulation of a mass of recorded facts and experiences from which our successors may possibly generalise with some effect. We shall, at any rate, be adding to the knowledge of the world. Possibly we may also add to its wisdom.

With best wishes for you in all your uplifting agencies, and with prayers that you may be spared to eat some fruit of the trees which you are planting.

PROFESSOR F. E. WHITE.

I was unfortunately compelled to go to press with the first number before we had any communications from American correspondents. Professor Frances Emily White, of the Woman's Medical College of Pennsylvania, writes as follows:—

The utility and expediency of a scientific investigation of all phenomena of whatever nature coming to our attention cannot, I think, be questioned, but I cannot altogether accept your statement that science has relegated those with which BORDERLAND proposes to deal to the domain of superstition; it has classified them rather under the head of psychology, and the attempt is now being made, by the Society of Psychical Research and others, to bring them within the domain of chemistry and physics. In regard to methods of dealing with the phenomena in question, science cannot concern itself with any subject not open to the *experimental method* of investigation, and the same strictness should be of course observed as in the chemical or the physiological laboratory—which goes without saying.

The nature of the subjects, and more particularly the proportion between the time and labour which have been expended in the investigation of natural sciences, and the results obtained—especially those which bid fair to be permanent—are calculated to make one pause before the hope of the possibility of scientifically verifying the existence of invisible intelligences, or of demonstrating the persistence of individual consciousness after death. A serious obstacle in the pursuit is the fact that comparatively few persons are sufficiently discriminating and exact to furnish observations worthy of serious attention, and even the most intelligent people are too little versed in the physiology of the nervous system to grasp the real bearing and significance of the phenomena dealt with.

It seems to me that a great deal of work will have to be done by those who have had a thorough scientific training, before much can be done for the enlightenment of the general public, who will also have to be educated in a better knowledge of body and mind in order to be capable of appreciating the subject.

If the proposed Review is to be open to psycho-physiological discussions of these subjects, I may be able to submit something for your consideration.

MR. E. B. DELABARRE.

Mr. E. B. Delabarre, of Brown University, Providence, Rhode Island, writes:—

It is with much pleasure that I learn of your intention to issue the new quarterly, BORDERLAND. I have followed with much interest the recent discussions in regard to the phenomena to which you propose to devote it, and believe it to be a valuable and fruitful field of research. Though I personally incline to think that all these phenomena will ultimately find explanation in accordance with "natural laws," yet there is much in them that is obscure, and it is important that all possible apparent facts and hypotheses should be thoroughly ventilated. Only in this way will the ultimate explanation be reached, and the process cannot fail, so rich and comparatively unworked is this field, to greatly deepen our knowledge and extend the borders of science.

I am glad you have undertaken this work, and I expect personally to derive much aid from your new publication.

PROFESSOR F. C. KARNS.

Professor Karns, Professor of Philosophy in the University of Tennessee, is inclined to believe that the Society of Psychical Research covers the field. He sends me, however, the following brief but good advice:—

Any paper you may publish should plant itself squarely on facts, and from these deduce scientific conclusions regarding all the points in question. It should be made a vehicle for presenting the few grains of truth which it is possible to cull from the great mass of illusion, self-deception, and fraud.

MR. PROCTOR HALL.

Mr. Proctor Hall, of Takor, Iowa, writes:—

In my judgment the scientific investigation of the borders of our knowledge is necessary (1) to dissipate the tide of superstition connected with spiritualism, and (2) to enlarge our knowledge of our own nature and of the world about us. Valuable practical results will no doubt follow in time from such studies, more particularly in education, sociology, and religion, or its opposite, criminology. But I do not expect to see the persistence of the individual after death verified scientifically in this way.

As to methods, there is need of organised study of accidental or spontaneous phenomena by competent men, who will devote their energies to finding out under what conditions such phenomena can be reproduced. Until so much is accomplished theories are only tentative. The two French schools of hypnotism furnish evidence of premature, and, in some cases, meaningless conclusions and wordy wars.

Along with such studies of rare phenomena must go the systematic study of the emotions, the senses, and the various

faculties of mind and body in relation to each other, in order that a safe basis may be found for subsequent generalisations.

I think your *BORDERLAND* may be of very great value in spreading information and directing research.

MR. STANLEY HALL.

Mr. Hall, the Editor of the *American Journal of Psychology*, writes as follows from Clark University, Worcester, Mass. :—

In response to your circular I would say that I consider Borderland phenomena of very great importance and promise. To study them with a success, however, which merits confidence, I should deem it needful for the investigator to be well trained in psychiatry and in the study of morbid, nervous phenomena in general, such as incipient hysteria and epilepsy, neurasthenia, &c. In the second place he should be well trained in that side of anthropology which deals with the religious myths, customs, and beliefs of savages. In the third place he should know experimental psychology. It is for want of this knowledge that the English Psychical Research Society has drifted to the theories of telepathy.

MR. FRANK H. KASSON.

Mr. Kasson, Editor of *Education*, Boston, writes as follows :—

Your very interesting statement is at hand touching your new quarterly, so aptly named *BORDERLAND*. The subject deserves the fullest investigation, along concerted lines, by intelligent observers. I shall watch with eagerness the progress of your investigations and the results adduced. At present I have nothing to offer save sympathetic interest. Several years ago, sitting in my study, I was suddenly impressed that I must walk down to a certain place and meet a friend whom I had not seen for years. I did so, and met my friend *exactly* at the place where I felt I should see him, while so far as I knew he was then a thousand miles away. Since then I have felt a profound interest in this line of phenomena, but have made no special investigations.

You are serving your generation nobly, Mr. Stead; and you have the hearty thanks of great numbers of men who rejoice in the fearless and peerless work you are doing though they do not see your face nor shake your hand. Godspeed, and may as great success attend your labour on *BORDERLAND* as is already yours in building up that excellent magazine *The Review of Reviews*!

MR. J. H. GARRISON.

Mr. Garrison, Editor of the *Christian Evangelist*, of St. Louis, agreeably surprises me by writing the following sensible letter, which I commend to various Christian editors in this country :—

Replying to your favour of the 15th inst., permit me to say that the new quarterly review which you propose, to be entitled *BORDERLAND*, and to be devoted exclusively to the study of the phenomena which lie on the Borderland, would seem to me to have a legitimate place and a most inviting field. Such investigations, however, are not unattended with danger. The tendency, so far as I have observed, of those who engage extensively in such investigations, is to pass too much from the realm of the real into that of the unreal, and to discount such revelation as has proved a fountain of blessing to the world, and to give unbridled reins to the imagination. I should think that if such phenomena could be investigated by one who had definite landmarks to guide him, he could make it very interesting and profitable. From my standpoint, I should suggest the revelation which we have in Jesus Christ as a test by which all these phenomena are to be tried as to their moral worth. Whatever should be found contrary to the teachings

of Jesus of Nazareth, of whom it was said by the Father, "Hear ye Him," I would unhesitatingly discard. Thus anchored to Christ as the revealer of God and the future, I do not see why investigation in this obscure field might not prove both legitimate and profitable.

THE PARTING WORDS OF A PESSIMIST.

I conclude this budget of communications by the following letter from Dr. Frederick Peterson, of New York, who, I hope, will be agreeably disappointed; but whose letter I gladly publish as an honest expression of independent opinion.

I have received your circular letter of the 15th inst. with reference to your new publication relating to *supernatural phenomena*. Candidly, I believe that all of the studies which will be made by your circles of students will avail nothing. The *Society for Psychical Research* has in its years of work and contribution reached no nearer the goal than when it was inaugurated. To the actual student of science—I will not say materialist—but to anyone who accepts statements and appearances as facts only after the most rigid examination, there are no proofs whatever as yet which will justify us in supposing that there is such a thing as telepathy, or crystal-vision, or shell-hearing, or communication with invisible spirits, or disembodied souls, or, in fact, anything of a nature that cannot be explained by agencies familiar to us all, such as coincidence, imagination, ante-suggestion, hypnotism, and the like.

It is, however, possible that some day methods may be so perfected that all these phenomena may be determined to be real; but the publication of such nonsense as appears in the *Proceedings* of the Society for Psychical Research will retard rather than promote the right kind of inquiry.

CORRIGENDA.

There are always mistakes in first numbers, and our first number of *BORDERLAND* was no exception to the rule. Some of these mistakes were due to the printer's errors, others were simply blunders on the part of the Editor.

In quoting a letter of the Bishop of Rochester's, I inadvertently ascribed it to Bishop Thorold, who is Bishop of Winchester.

The letter ascribed to Baron Henry de Worms ought to have been ascribed to the Right Hon. Baron Henry de Worms, M.P., F.R.S.

In Professor Clifford Allbutt's letter the printer substituted *cannot* for *must*, which unfortunately reversed his meaning, that is to say: Professor Allbutt really wrote, "The difficulty of psychical study is in proportion to its magnitude and elevation, and my time must be given to a narrower calling."

In Professor Oliver Lodge's letter the word *imposture* was printed *imposters*; this made the grammar wrong, and ought certainly not to have escaped the reader.

Miss Willard writes as follows :—

Lucerne, July 18th, 1893.

DEAR MR. STEAD,

Your first number is far and away the best I have ever seen in the literature of psychic science. Will you please straighten out a sentence in my letter therein contained, viz., I am made to say: "I do not approve the study of these subjects as occult."

This has no meaning, since if not occult they are nothing, and what I wrote was: "I do not approve the study of these subjects as a cult."

Believe me yours, with best wishes,
FRANCES E. WILLARD.

III.—THE MYSTERY OF THE CRYSTAL.

SOME PREFATORY WORDS.

WERE the readers of BORDERLAND, or the majority of them, familiar with the main lines along which Psychical Research has been prosecuted the last half-dozen years, I should not dream of prefacing the paper of my esteemed colleague, Miss X., by any word or any note of my own. For several years, as the *Proceedings* of the Psychical Research Society testify, not only has Crystal-Gazing been recognised as one of the most helpful and promising of all lines of occult research, but Miss X. has been its chief exponent. But for the great public, to which the *Proceedings* of the Psychical Research Society are as a sealed book, and which has probably never heard of Crystal-Gazing, it may be well that I should make a few remarks on this subject of surpassing interest.

My first experience of Crystal-Gazing was when sitting in a restaurant with a small party, Mrs. D., looking into the water-bottle immediately before her, remarked that she saw there a picture of an old gentleman with white hair, beard, and whiskers; she described him very minutely, as if she were looking into a miniature portrait. The conversation naturally turned upon this faculty of seeing pictures in glass, and when two hours afterwards the old gentleman in question entered my office, and was immediately recognised by Mrs. D. as the person whom she had seen in the crystal, I began to think there might be something in it. On making enquiry among my friends I found that a considerable number had the gift of seeing pictures in the fire, especially when they were children; that others could see them in the clouds; and that some could not look into a plain glass tumbler of clear water, or into a water-bottle, without seeing pictures rise up, as it were, in the interior of a pellucid globe. Hearing that one of my friends, the wife of a journalist who formerly edited a financial paper in the City, possessed a famous crystal, and had great gifts of Crystal-Gazing, I called upon her and heard the history of her crystal.

Unfortunately her husband, who is not now in London, has the documents relating to the pictures seen in this crystal, the history of which, if it were duly substantiated with all the legal precision rightly insisted upon by the Psychical Research Society, would constitute a story of Crystal-Gazing that it would be difficult to parallel in recent times. For according to my friend, who has kindly placed it in my keeping, there have been seen in that crystal very many of the most remarkable events in modern European history, months before they actually happened. The explosion in the Winter Palace, from which the late Tzar so narrowly escaped, and the subsequent explosion by the canal which cost him his life, were both seen in that crystal long before they actually happened. So also were many of the leading incidents in the Franco-German war, including the great conflagration in Paris which accompanied the suppression of the Commune. Many eminent persons are said to have consulted the custodian of this crystal, amongst others the late Lord Beaconsfield, to whom it is said was described the result of the Berlin Congress before he left London for the German capital. Still more remarkable was the visit paid to this oracle by two of our royal princes before the Prince Napoleon started for Zululand. The account given of what was seen in the crystal on that occasion was very remarkable. First of all was

seen the first Napoleon looking very sombre and sad, then the third Napoleon; after which came a succession of pictures leading up to the last scene of all, the solemn funeral of the young prince. The nature of this communication was made known to those concerned, who not unnaturally laughed it to scorn; but when the remains of the prince were brought home, one at least of those who consulted the sibyl, wrote to express his deep regret that the warning had passed unheeded. I only mention a few of many remarkable visions seen in this crystal, to indicate the kind of claim that is put forward on behalf of crystal-gazers. I do not adduce them as fully-verified facts, although, personally, I have no reason to doubt their truth, believing in the veracity of my friend. I have had that crystal in my possession for some months, and although I myself have utterly failed to see anything in it, one of my children who has the gift of seeing pictures in the fire, has seen a curious little miniature panorama in the crystal, although neither the places or the persons were recognised. More than once persons who have looked into the crystal in my office, whose veracity is unimpeachable, have described persons whom they had never seen before, but whom they met sometimes within half-an-hour, and sometimes in five minutes, after leaving my room. The pictures are often entirely without any coincidence or apparent significance, although, of course, they may have a significance of their own. For instance, just before dictating these prefatory remarks I asked a lady in my office to look into the crystal. On taking it, in a few minutes she saw the whole centre of the crystal occupied by a gigantic cross on which a girl was hanging, with her hands clasped in agony; the face of the girl was turned away and could not be recognised, nor was my friend conscious of ever having seen any picture which resembled it. After a minute or two the cross faded and the crystal remained as clear as before; then again it clouded over, and when the mist divided there was seen nothing but two black crows; after a time one of these disappeared, leaving the other, which, soon after followed its predecessor. There was no clue as to what they might mean, or whether they had any meaning—they simply came; but they were as clear and distinct as a painted miniature.

Sitting the other day at lunch at a friend's table, the wife of a well-known solicitor, hearing something said of seeing pictures in crystals, remarked that she could not look into a glass or a decanter without seeing pictures. She never saw any meaning in them, but they were there perfectly distinct. Lifting a water-bottle that stood near, I placed it in front of her and asked her if she could see anything. Almost immediately she began, "I see a snow scene, the ground is covered with snow and there are fir-trees in the distance upon which the snow is lying. Now there comes an old man who is walking briskly along, and he is putting up his umbrella to keep off the snow flakes, but the sun is shining. I have never seen the place, I have never seen the old man, but they are perfectly distinct. Now they are gone." She said "I take no notice of them, for whenever I look in any water-bottle, or glass of water, I see things."

The great difficulty in all these experiments is to get people

to follow them up, and to take careful note of what they see. So often beginners will dismiss as worthless what a more experienced researcher would regard as invaluable. I was much impressed by this one day on receiving an account of experiments from a correspondent in London, who accompanied his report with a statement that it seemed so worthless as to be hardly worth sending, yet from many points of view there are few experiments that have interested me more, or seemed to me to have yielded more significant results.

Before describing this case, I will state that, as usual, I alter places, names, sex, and everything, in order to avoid identification that might be inconvenient. My correspondent wrote to me saying he had been much impressed by reading my Christmas story, "From the Old World to the New," with the account there given of automatic writing, and also by a statement which he had seen as to what Julia had written with my hand. He said he wanted to know if I would ask Julia to help his boy, who is going in for a Civil Service Examination. The boy had been twice up, although he had been well coached, and had done very well up to a point; at that point his memory seemed to become a complete blank, he could not recollect a single fact or figure, and, as a result, he was low down in the list. I said I did not think I could trouble Julia with prompting-candidates for Civil Service Examinations, but that some friends of mine had found great assistance from a crystal or a simple glass of water, as affording a something by which the unconscious self could revive memories which the conscious self had momentarily forgotten. I advised him to try the experiment himself with a plain tumbler of water, placing it against a dark background, and looking into it so that the light fell on it from over his shoulder. I asked him to take particular note of everything he saw when so engaged, and if he found that it was possible to visualize external memories of things otherwise forgotten, he might suggest to his boy the possibility of looking into some such crystal during his examination if his memory played him false. My correspondent accepted the suggestion and tried the experiment himself, but he was not well satisfied with the result. Beyond asking his boy on one occasion to look into the tumbler, he said nothing to him about my suggestion, nor did he mention that he had ever written to me. The following is the report of the experiment:—

March 9th.—If I am really to test this experiment I had better make notes.

1. After ten minutes steady looking into a tumbler of water, I see my two children, Z. and Y. The snow is lying thickly on the ground, they appear to be picking their way among tombstones, or else it is the seashore, and these are rocks. I close my eyes, when I open them again they are still there. Y. is wearing her big beaver hat and leads the way. I look away and back again, they are gone.

2. I gaze again and see a large room; a gentleman is sitting at a writing table, there is a window on his right, the light falls full upon the table. He looks up, it is Mr. Stead. A gentleman comes into the room, and sits down beside him; they are talking earnestly, the gentleman is slightly bald in front, he does not appear to agree with what Mr. Stead is saying. It is just past 3 p.m. The room is gone. I look again, the same room. Mr. Stead has turned slightly in his chair, and is dictating to someone whom I cannot see; a younger gentleman is standing behind Mr. Stead, and he also says something to the person writing.

3. I look long before I can see anything, then I perceive lights twinkling through the darkness. It is London by night. It is after business hours. I understand, without seeing, that people are going to dine; that everything is beautiful and luxu-

rious within those dark buildings. Cabs are rushing to and fro. These are the hours when art and music enchant the soul.

4. Still London by night, but this is somewhere in the suburbs. I see a large house standing in its own grounds. It is on a hill and the lawn slopes down to the road. Someone who has been dining in London arrives at this house in a cab.

March 10th.—Z., while sitting alone this evening, tried looking in the tumbler of water, but without result.

March 13.—Z. has come home tired, and dreadfully depressed thinking of to-morrow. Now that I am alone and the house quiet, I will try looking in the glass again. After waiting long I see a lady and gentleman seated at their fireside, behind them is the figure of a lady regarding them with tender solicitude; it is not the figure of a human being, but is a kind of luminous presence. The faces become clearer, the gentleman is Mr. Stead. The room fades. After a time I see another room, and a gentleman standing talking or reading aloud. I see heads bent over desks, writing is being done, one face becomes plainer, it is X.'s, and beside him the luminous presence seen before.

These notes were accompanied by the following letter, written immediately after the examination:—

The experiment you suggested has been tried. The rough pencil notes are just what was written down at the time.

On neither of the examination days was I able to see anything. The attempt produced a desire to fall asleep.

My son is still ignorant of the fact that I have written to you. He said to me on Tuesday evening, "Father, I was reminded to-day of Rose in Mr. Stead's Christmas story, every time I stopped writing the pen seemed trying to go on by itself."

His impression seems to be that he has done better this time than at any previous examination—this remains to be proved.

The result is not likely to be out before the middle of May, it may be even later; I will let you know directly we hear. The pictures, visions, call them what you will, of March 9th are quite unintelligible to me; indeed, upon reading over the notes they seem so silly that I feel strongly inclined not to send them; but I promised, and must, therefore, keep my word.

The pictures described might fairly well apply to my office, which my correspondent never saw, while the other picture might apply very well to my house; but the most curious thing of all was the fact that in the crystal he saw a shadowy presence in the examination room, and the son himself, without knowing anything about it, was reminded of my Christmas story by the fact that his pen tried to go on of itself. It only remains to add in finishing this story, that the boy's belief that he has done better than ever before was borne out by the result: out of some three hundred competitors he came in in the first score. Unfortunately this was not sufficient to secure him the appointment which he wished for, but the improvement in his position was notable. Of course it would be absurd to say that this was due to the influence of any spirit, but the vision seen in the crystal, even if it were only the external visualization of a subjective thought, is none the less interesting on that account.

With these few observations, which are only useful inasmuch as they are those of a person who knows nothing of the subject and who cannot see a picture in a crystal to save his life. This brings me more into accord with the majority of my readers than Miss X. can be, for she can hardly look into a crystal without seeing something, and has been more or less familiar with the phenomena of Borderland ever since she was a child. Without more preface, I print her paper.

THE ART OF CRYSTAL-GAZING.

By MISS X.

THE art of crystal-gazing, though it has been practised among all the most highly-civilised nations of the world for the last three thousand years, is yet in its infancy. It is an art to which no corresponding science has as yet been assigned. As yet we do not know whether psychology or physiology or physics, pure and simple, shall dictate the laws of our investigation and pronounce judgment on the successes we achieve. All that we can do is to continue to experiment, and enquire, and record, and hope that by comparison of results some law may in time be evolved. The days when crystal-gazing flourished, either as a religion in Egypt, Greece, or Rome, a philosophy in the Middle Ages, or a part of state-craft in the courts of Elizabeth and Catherine de Medici, were not days, as ours are, for asking *why* and *how*.

Even now, the aspect of the question which appears to be of greatest common interest is the personal one. No matter where or when I am called upon to talk or write on crystal-gazing, I am invariably met by two questions—"How did *you* begin?" and "How can *I* begin?" I will therefore risk the charge of egotism by answering the first, in order that I may lead up to the other, which, not only to the enquirer, but to all interested in the subject is of supreme importance, for it is only by the accumulation and comparison of evidence that any general conclusions can be obtained.

HOW I BEGAN.

It was my privilege when a child in the school-room to spend an occasional half-holiday in very good company. The Carlyles were there, and lively little Miss Jewsbury, and many others whom I would fain remember and whom I should better appreciate in these latter days, for in sooth, I then thought them all noisy and mostly shrill, and as the Sunday afternoon wore away in talk which I but little understood, the chances dwindled of my being taken to hear the music at St. Mark's, Chelsea, and, after all, I liked that best—that and the artist who drew pictures for me. I have some of them now, and I hope he is at least a Royal Academician by this time, though as they are not signed and I forget his name I shall not profit by his promotion!

One lucky day I too became a person of interest. I had lately acquired—out of the hoards of a great-aunt—a ring which I wore, and still possess, with some pride. It is, in truth, not much to look at—a little gold snake with some chipped blue enamel and a queerly-shaped head, but it met the eye of some antiquarian present, who produced quite a sensation by the exclamation: "Bless my life, the child's got a Borgia ring!"

Collectors are proverbially unprincipled, and, defenceless as I was, I consider the fact that the ring remains in my possession as one of the finest victories of a chequered career.

Threats I did not mind. I should die in three days. "I had already worn it a week." Well, then, in three times three; perhaps the poison was becoming attenuated. "In that case, I should have till Tuesday, and to-morrow I could take it off." I might cause the death of my dearest friend. "I had not got a dearest friend."

Coaxing was equally ineffective, and bribery I treated with contempt. The ring was a keepsake, and I meant to

keep it. At last—the suggestion came, I think, from Miss Jewsbury—some one said:—"Perhaps she would like the crystal."

The crystal was accordingly brought; it was apparently a piece of glass about the size and shape of a hen's egg, and I did not feel in any degree dazzled by the prospect of possessing it. "Look at this," said the collector. "This is a most curious and beautiful thing. If you look in it every day at the right time you can see pictures in it, not just ordinary pictures such as you see in a book, but real live things, children and cats and dogs and flowers. You will get tired of your ring, but this will be always fresh and new. Look, it is full of soldiers in red coats."

Modern science would have called his speech "suggestion;" the Recording Angel, I am inclined to believe, wrote it down a lie. The suggestion did its work; there were the soldiers sure enough, just as I had seen them relieve guard at Buckingham Palace that morning; there was the noble black charger with the white star and the beautiful kind eyes, standing by the sentry-box in which a kitten lay curled up asleep, and there the whole moving glory of scarlet coat, and white sheep-skin, and shining accoutrements, vague and dazzling to my unaccustomed eyes, as but three hours before. I exclaimed in pleasure and surprise, and the fate of my ring would have been sealed, but for the quickly following sense of a certain something, an intangible barrier separating, excluding, which only the experience of life can translate into terms of definite thought—the sensation of being measured by the limitations of others, and of being found false in the balances. I would keep my little ring, at least it would have no associations of blame for falsehood or for folly, and I went home with a sensation of victory. Had I known it, I had even something of the spoils of war: I had gained the knowledge that I possessed the gift of crystal-gazing.

It did not occur to me then, as it well might have done to any more experienced person, that my newly discovered power was but another form of a long familiar pleasure. As a child far away in the north, I used to climb from rock to rock, till I reached a deep part of a moorland tarn, and then, gently passing my alpen-stock back and forth in the water, I attained the sound and sensation of a moving boat, while, gazing into the clear brown depths below, I saw endless pictures of the lands to which I was sailing, interrupted now and then by water-maidens with wreathed heads and beckoning hands.

It was not till some years later that I was again interested in the crystal. Mr. Myers, of the Society for Psychical Research, put one into my hands, asking whether I had ever experimented with anything of the kind. Some pictures, unimportant as to their subject, soon presented themselves, and I was allowed to borrow the treasured crystal for further experiment. For more than a year I gave the subject my most serious attention, carefully recording all experiences, and studying in the British Museum and elsewhere all literature, ancient and modern, which I could find bearing upon the subject. It may be interesting to remark that though much has been said and written about the crystal during the last three years, it was, at the time of which I speak, 1889, a somewhat difficult subject to investigate, as the very small amount of modern literature bearing upon it did so indirectly and incidentally only, and treated it

rather as an effete superstition than a matter of present interest. A brief summary of my labours may be found in the *Proceedings* of the Society for Psychical Research, Part xiv., May, 1889, and may serve to lighten the task of others wishing to study in the same direction.

During the four years that have since intervened, and during which I have made some hundreds of experiments with ever new purposes, and in ever fresh directions, I have seen little reason to modify my earliest conclusions so far as they go. I have ever found their possibilities of extension and inclusion greater than I supposed; though I would never for one moment desire to impose my views upon others, who have been led by thought and personal experiment to other conclusions. At present we know far too little about psychical or even, if as I hold, these be such, psychological phenomena, to dogmatise with even that moderate degree of safety which ordinarily attends dogmatism. But before discussing the nature and method of crystal-gazing, I will proceed to the second question—

HOW CAN YOU BEGIN?

Nothing is easier. Look about your room for any article having a polished surface suggestive of depth,—something you can look not only at, but into; the back of a Japanese tea-tray, a glass ball of any kind, the stem of a glass vase without ornament or cutting, a plain glass bottle of ink, a tumbler of water—take any one of these, sit down in a shady corner, arrange the object so as to guard against reflections (a dark silk handkerchief is very useful for this purpose), and look into it quietly. Don't stare or inconvenience yourself in any way; if you are alone, so much the better, but if people are talking in the room they will not interfere with you, and indeed may possibly serve as stimulus and suggestion. If after a few minutes nothing happens, put your reflector away, and try again another time with any variation that may occur to you, changing your crystal perhaps, or experimenting earlier or later in the day, or in a different room, and don't be discouraged if you have no success for a long time. I have myself lost the power of crystal-gazing at times for weeks together, at others I cannot look steadily into any reflecting surface without seeing a picture of some kind. Indeed I have all my life seen pictures and visions without any crystals at all, but then I am an exceedingly good visualiser, which brings us to another point.

WHAT PEOPLE ARE THE MOST LIKELY TO BECOME CRYSTAL-GAZERS?

When friends consult me as to the probabilities in their favour I ask them some such questions as these:—"Was King Alfred sitting to the right or left of the hearth the day he burnt the cakes? What was the breed of Mother Hubbard's dog? Was Miranda dark or fair? What colour was the clock St. Paul left at Troas?—in short, are you a good visualiser? Do you make pictures of everything you think of or read about? When you remember places or circumstances do you see them? When you state that 'any two sides of a triangle are greater than the third,' do you feel conscious that there is a difference of kind between this statement and the fact that 'seven times nine are sixty-three,' that the one having an association with a definite form creates a picture in your mind, while the other is no more æsthetic than Bradshaw?"

If such questions are meaningless to you, if they do not produce an immediate and ready affirmative, then, so far as my experience goes, to attempt crystal-gazing is for you sheer waste of time.

Many theories have been offered to explain the phe-

nomena of crystal-vision. Psychologists of the Nancy School regard it as being the result of suggestion. To suggest to a patient that he should see a picture in the crystal is a favourite experiment of hypnotisers, but a success in experiment of this kind by no means proves that the patient, in his normal state, is a crystal-gazer. Hypnotised patients may be made to see anything anywhere. As to the theory of auto-suggestion, I think it probably comes very near the truth, as I hope soon to show, only that, in a great number of cases, I believe the suggestion is made, not by one's normal but by one's sub-conscious self. I can see no reason to suppose the necessity for auto-hypnotism, and can only say for myself that I can see pictures when in my most wide-awake condition, at the dinner-table, while walking, talking, or carrying on a lively discussion, playing the piano, or calculating accounts.

Another theory is that which may be found discussed in the works of MM. Binet and Féré, that the pictures seen are really a development of some real *point de repère*, some speck or shade or reflection in the crystal itself. I think this is probably very often the case, and for this reason, if a crystal is used at all, let it be a good one. It should be perfectly clean and without flaws,* and as I have already said, the seer should guard against reflection as far as possible.

Mr. Myers again, counts crystal-gazing as a form of automatism, a means by which the sub-conscious self may send messages to the conscious self. With his views I entirely concur, and gladly take this opportunity of saying that I owe to his guidance whatever degree of accuracy and scientific carefulness my enquiries into the phenomena under discussion may have attained. I do not, however, consider that the theory of automatism covers the whole field of crystal-gazing experience. I could lay my hand at this present moment on twenty crystal-gazers, three-fourths of whom, by their own showing, know no more of psychical phenomena than they do of Hindostanee. If I understand Mr. Myers rightly, he would classify all crystal-gazing among automatisms, and, in his own words, "automatisms are message-bearing or nunciative, inasmuch as they present themselves to us as messages communicated from one stratum to another stratum of the same personality." I think that a great deal of crystal-gazing may be explained as the effect of a high degree of visualising power, producing imaginary or memory pictures, often, but not necessarily growing out of some *point de repère*, and having a greater or lesser degree of persistence, according as the mind can be fixed upon them, or, perhaps, according to the degree of exercise of self-suggestion.

I have no desire to set up an opinion of my own in contradiction to that of students of psychology—I am only anxious that all crystal-gazing should not be looked upon as psychical phenomena, because certain psychical phenomena have expressed themselves by means of the crystal. I venture to think that, judging from some of the correspondence which reaches the office of BORDERLAND there is a growing tendency, the result, partly of vanity and partly of a love of the marvellous, to make the term *psychical* far too inclusive, and to register as such a great deal that is purely *psychological*. I have seen reams of automatic writing worth, or rather not worth, the paper it is written upon, from the psychical, though, doubtless, in moderation, interesting enough from the psychological, point of view. As an illustration of the possible splitting up of one's consciousness, I have seen a table dance across the room under

* I would refer my readers to Mr. Venman's price-list for an excellent substitute for the five or ten guinea crystals, which used to be a necessity to the crystal seer. See Advt.

my own finger tips, and kick itself to splinters in a corner, but I should not record the fact as anything but a psychical phenomenon showing how very much my fingers could do without my sanction or consciousness.

I venture to believe that psychic power, occult knowledge, call it what you will, is a state, a condition, a special gift, not an art to acquire and cultivate as one may acquire and cultivate the art of crystal-gazing.

WHY SHOULD I CULTIVATE CRYSTAL-GAZING?

Not that I would be understood to depreciate the value of the art as such, and, indeed, I owe to it so much profit and pleasure that I would rather stimulate every possible seer to its practice. The many psychological problems which it offers for our solution are of the very highest importance. Take the question of *memory* for example. If it be true, as I myself believe, that we "dis-remember" rather than forget, it is well to cultivate all possible means of utilising our hoarded treasure. For example, I have forgotten the day of the month. I read *The Times* this morning, and I chance to remember that the first name in the births was Robinson. My power of visualisation enables me to create in the crystal a picture of the top of the first column, my memory helped by this association does the rest. I carry my eye along and see that the date is September 6th.

Or again, my books have been re-arranged during my absence. I remember that, in a certain case, Tennyson stands on the top and some American authors on the third shelf; how was the middle one filled? The crystal picture is there in a moment, so rapid are the processes of memory and association. In the instant, as the picture forms itself, the familiar little olive green volumes of the Golden Treasury series take their place and my question is answered.

In the same way the crystal will supply a lost address, a number, the whereabouts of some article I have laid down and forgotten. Such things are all very interesting, but, once granted a strong power of visualisation, and the operations of memory and association, they contain no element of the psychical or the supernatural.

The crystal is also a powerful stimulus to the *imagination*. If I am writing a story and it will not get on I put my characters into the crystal and let them work out their own fates. They will go on for any length of time, especially if for crystal I use the open lid of the piano and play to them the while. All my favourite music has its illustrations which a very few notes suffice to evoke. Many crystal-gazers claim to be "psychics" because they can see pictures of persons and places unknown to them. It is, to any one with any power of fancy whatever, the easiest of all varieties of crystal pictures—supposing naturally that these pictures have no co-incidence, which would, of course, show them to be clairvoyant or at least telepathic. But of these more hereafter.

I venture to think that the mere fancy picture and the mere memory picture, such as mine of the Buckingham Palace soldiers, are the most elementary phenomena of crystal-gazing, and when I find at any time that the crystal can do nothing for me better than that, I conclude that I am tired, or too much pre-occupied, and put it away. One can remember common-place events, and build castles in the air without the intervention of a crystal.

Another reason why, as I think, all crystal seers should cultivate that gift is that it may provide a means of expression for psychic powers hitherto dumb or unsuspected. I do not think that crystal-gazing, any more than hypnotism, automatic writing, or any other automatism can *create* psychic power, but there are many instances, that of Mr.

Stead's gift of thought transference, for example, in which such powers have lain dormant until accident has revealed the special means of expression best suited to their possessor.

PSYCHICAL USES OF THE CRYSTAL.

It by no means follows that the true sensitive will be able to see in the crystal, any more than that a crystal seer will become sensitive, but those who have the power of externalising information unconsciously received either by the latent or sub-conscious memory, or by means of thought-transference from others, or possibly by clairvoyance, are very likely to find, in the crystal, a convenient vehicle for bringing to the surface what might otherwise never rise from the unconscious stratum into which it had been received or to which it had sunk.

I shall be able to make this clearer by division into three heads. The pictures thus seen in the crystal may be:—

(1). Images of something unconsciously observed. Of those consciously observed and remembered I have already spoken.

(2). Images of ideas unconsciously acquired from others, by thought-transference, or other means.

(3). Images possibly clairvoyant or prophetic. It should however be carefully noted that many which are made to fall under this heading may possibly be capable of classification under (1) or (2).

I.—UNCONSCIOUS OBSERVATION.

I think that most of us must be aware that we really observe more than we consciously register in our memories, a fact which is brought home to us constantly in a perfectly commonplace way. Perhaps some one asks if we have seen a certain building, or read of a certain event, and we profess entire ignorance of either. When, however, a description is offered us, some chance word or small detail arouses a train of association, and the whole scene or circumstance is recalled. "We saw it without particularly noticing."

Now, it is just the things that we see without noticing at all which the crystal is calculated to bring to our attention. I have myself seen in the crystal over and over again pictures of scenes, or written words, as to which I could conscientiously have sworn in a court of law I knew previously nothing whatever. But when I find that they relate to some subject which was discussed in my presence when I was absorbed in a book, or described in a newspaper some other articles in which I am conscious of having read, or portrayed in a picture hanging on the wall of a room I must have passed through, then I feel sure that, difficult as it is to realise the fact, I have made better use of my time than in my most conscientious moments I had intended.

One example of this has been often quoted, but I risk its repetition as a good instance of what I mean.

It had been suggested to me to try to see *words* in the crystal, a phenomenon very familiar to me now, but of which I then knew nothing. I was staying away from home, and one morning early, being unable to sleep, took up the crystal to occupy the time. I soon saw, as if in a cutting from *The Times*, the announcement of the death of a lady, intimate with near friends of my own, and which I should certainly have regarded as an event of interest and consequence under whatever circumstances communicated. The announcement gave every detail of place, name, and date, with the additional statement that it was after a period of prolonged suffering. I had heard nothing of the lady—resident in America—for some months, and was

quite ready to suppose the communication prophetic or clairvoyant. Of this flattering notion I was soon disabused. An examination of the paper of the day before, soon showed the advertisement was there just as I had seen it in the crystal, and though at first I was inclined to protest that I had "never looked at yesterday's paper," I presently remembered that I had in fact handled it, using it as a screen to shade my face from the fire, while talking with a friend in the afternoon. If any one likes to say that I could not have read and remembered an announcement of strong personal interest without being aware of it, I can only pledge myself to the absolute truth of the story, and leave the explanation to those of wider experience than mine. I may add the fact, hitherto unpublished, that we have since discovered that the lady in question is alive and well, and that the announcement related to some one else of the same name, by no means a common one. I think this detail of interest, as excluding the hypothesis of thought-transference from someone else already in possession of the news.

It is, indeed, often difficult to draw the line between the two classes, of unconscious information that we have ourselves acquired, and that communicated to us by others. I often amuse myself by trying to read in any improvised "crystal" at hand, the names, if unknown to me, of the persons I meet. I suppose many people have theories as to the suitability of names to their possessors; the other day a friend said to me, as she was reading a letter at breakfast, "Mrs. B.'s name doesn't suit her at all." On the broad white margin of a picture opposite to me I read the word "Cecil," assumed that the final vowels were hidden by the frame, and risked the answer, "No. It is Cecilia, isn't it." "No," answered my friend, "it is Cecil." We discussed the source of my information as to a lady wholly unknown to me, and were ready to assume it to be thought-transference from my friend. I am inclined, however, to suppose it equally likely to have been forgotten knowledge, unconsciously acquired, for we remembered that my friend had once before received a note from the same lady, and that this note had been lying about for some time, so that I may have unconsciously observed the signature, though, as she herself now did so for the first time, it is possible, of course, that I received my information through her.

Our unconscious memory is curiously selective. I was once perplexed by a string of words which presented themselves in the crystal, so inflated in language and so luxuriant in adjectives that I really began to wonder whether I was about to get a "spirit" message at last. I afterwards learned that they formed part of an hotel advertisement familiar to railway travellers. It has since been pointed out to me, but is, so far as I have seen it, too high up to be within my range of conscious vision.

It is a curious phenomenon, which may be noted in this connection, that the sub-conscious self seems to be gifted, so to speak, with an extension of physical senses difficult to account for, unless on some theory analogous to that of the exaltation which enables the voiceless to cry out in a moment of danger, the wounded soldier to continue in action, or the paralysed to escape from a burning house. I have, for example, occasionally been able to reproduce in the crystal the titles of books in a book-case, or of engravings on a wall, which after-experiment has shown to be beyond my range of vision, from the place at table or elsewhere from which I have observed them. The same observation holds good also with regard to sound. I have been able to externalise, by means of shell-hearing—an experiment analogous to that of crystal-gazing—sounds (words or tunes) not audible to the con-

scious senses from the position which I have undoubtedly occupied at the time of their utterance.

It is, perhaps, not wholly beside my question, which it at least illustrates, to observe that this kind of unconscious observation may be held to explain much of the marvellous element in dreams. The following is a good example, and I can vouch for the truth of the story.

A gentleman had a ring which he greatly valued as a cherished heir-loom, which was carefully kept, when not in use, in a case on a dressing-table. One night he dreamt of seeing the ring in a certain spot in the strawberry-bed. On awaking, remembering his dream, to satisfy himself of the safety of his signet, he sought it in its accustomed case which he found—empty! The dream having so far been fulfilled, he may, perhaps, be acquitted of the charge of superstition when it is added that his next search was in the strawberry-bed. There, in the very spot dreamt of, lay the ring. It was afterwards discovered that his little boy, in a moment of personal ambition, had taken temporary possession of the treasure, and had lost it he knew not where. We may well imagine his anxious hours of fruitless search, his Spartan efforts to disguise his woe and eat his supper, and his adjournment to bed with the full intention of rising at dawn to hunt for the ring in every scene of the previous day's events, and his mixed feelings on beholding the lost treasure on his parent's finger when, probably a little late, he came down to breakfast after some rather unpleasant dreams. Now, in this case it is possible that the father's dream served much the same purpose as a crystal; for dreams are, perhaps, after all, but another form of automatism. The dream served to externalise information unconsciously acquired, and this acquisition may have been by either of the two methods with which we are concerned—unconscious observation or telepathy. Let us suppose the simpler case, that the father, picking, *en passant*, a tempting strawberry, had, unaware, observed the ring, and that this knowledge had been brought under the notice of his conscious self in the memory of his dream. It is, of course, equally open to us to suppose the information to have been acquired by thought-transference from the boy, but such an explanation makes a still further claim upon our resources. We should have to suppose, first, that the place where the boy dropped the ring was noted by his sub-conscious self, which I think, from personal experience, quite possible, and secondly, that, perhaps by the very force of his pre-occupation with the subject, he had transmitted this knowledge to some substratum of the mind of his parent, to whose conscious personality it had been externalised, as in the other hypothesis, by means of the dream.

As an instance of the superior keenness of the unconscious observation, I may quote the following instance. As a matter of fact, no crystal was concerned in the matter, but as already explained, I have all my life seen visions analogous to those of the crystal without the use of any empirical method of externalisation.

I was house-hunting with my brother, and we stood in an upper room in about the twentieth house we had seen that day. There was a hanging cupboard in the room, with closed doors reaching from ceiling to floor. Suddenly it seemed to me that these doors stood open, and that I could see what was behind them.

"If you open those doors," I said to my brother, "you will find that the wall-paper inside is bright blue and of a small lozenge pattern, quite different from the rest of the room." He did so, and my statement proved to be correct. I think it would be quite absurd to suppose that such a trifling circumstance was the result of clairvoyance unless no other possible explanation is forthcoming. As a matter of fact, I had some months before gone over some houses in the same neighbourhood, suggested by the same agent, and

though, so far as my conscious memory and observation went, the house was wholly strange to me, I think it more than probable that I had explored it on a previous occasion, and had then unconsciously noted the discrepancy in the wall-paper.

II.—PICTURES OF WHAT IS UNCONSCIOUSLY LEARNT FROM OTHERS.

One of the most curious and instructive facts which the study of the supernormal brings before one's notice is the extreme desire of the average human mind to register as "supernatural" whatever it cannot at once explain. People try to get out of the thought-transference hypothesis (not that thought-transference is such a simple affair) by saying, "I could not have learnt it from So-and-so because he assures me he was not thinking about it at the time." It ought by this time to have passed into an axiom that it by no means follows that what is at the top of our minds will be likely to tumble out first.

For example, I take up the crystal and make up my mind not to influence the forthcoming picture. I may effect this in two ways—either by thinking fixedly of *nothing*, or by thinking fixedly of *something*. It may then happen that a picture will present itself of something I have done or thought of recently, but it is at least equally likely that it may refer to some circumstance of ten years ago, or to something not consciously in my mind at all. Indeed, in my own case, the image least consciously present is the more probable, but this may be an idiosyncrasy, for, unlike many with whom I compare notes, the same thing happens to me in dreams. I seldom dream of the same interests as are prominently before me by day, seldom of the place I am in, or the people I am with, but directly a new set of images and associations is presented to my waking thoughts, the old one is quite likely to reappear in dream-land.

If we grant the existence of thought-transference, the power of one mind to influence another, at all, and if we suppose that in a great number of cases it is not the conscious self but the sub-conscious self which effects this, surely I may assume that the sub-conscious self is likely to transfer to another person from the same stratum from which it transfers to the crystal.

For example, a lady of whose *entourage* I knew nothing asked me one day if I could tell her, from looking in the crystal, any news about a circumstance with which her mind was much occupied at the time. As I knew nothing of the nature of the circumstance I began by creating a picture in the crystal of the lady herself, hoping to gather something from any surroundings that might follow, and asking her to fix her thoughts on the particular fact as to which she sought information. All that occurred was, that her image, in the crystal, seated itself in a tall chair of the *prie-dieu* shape, covered with sage-green plush, beside which was a small black table covered with newspapers and books, among them being *La Nouvelle Revue*. All this proved to be true in every detail; she habitually used a chair of the kind described, and the table on which she accumulated her magazines was a black one; further, she had the day before been reading, in that very spot, the review in question. Now, all this was undoubtedly thought-transference of which she was the involuntary agent, but why she should transfer to my mind absolutely insignificant trifles when she was willing and anxious to suggest, as I was to receive, what was of real consequence and interest to her, it would be very difficult to say.

The incident reminds me of a circumstance in the visit to England of a remarkable American medium, of whose

extraordinary powers of thought-transference, if of nothing more, I can bear witness with absolute conviction. Confronted with a very prominent statesman, who at that time held in his hand some of the threads of European government, she was able only to state, after all due preparations of trance, and evocation of "spirits," that he was "involved in money transactions with a person of the name of George." Truly phenomena of this kind are not to be commanded!

It is, however, very convenient when such things will happen at the right time! We are all familiar with the sensation of knowing or remembering an incident just too late. The following experience was of a pleasanter nature.

I was in the agonies of a musical examination. My paper was finished all but one question, the answer to which my memory refused to supply. The Professor sat at a table on which, one by one, the students, as they retired, placed their papers. I was almost the last, and I sat idle, pen in hand, in the despair peculiar to the examinee.

"Have you not finished?" he asked. "No," I sighed, "I can't do No. 7." He smiled sympathetically, and again I paused, while my eyes wandered round the classroom seeking for some association which might serve to recall previous lectures.

Suddenly relief came. There, on the black-board, which but a moment before mocked my misery with its barren surface, there, in the Professor's neat figures, was the counterpoint worked out! A hasty glance, and all flashed back into my memory, and the black-board relapsed into blank negation as before.

I should feel happier about that certificate if I were clear that I profited by a recrudescence of memory of my own, and not from the genial sympathies of Dr. Hullah!

Pictures suggested by thought-transference may perhaps be classified somewhat as follows:—

(1) Those in which the idea is consciously and voluntarily transmitted.

(2) Those in which it is unconsciously transmitted.

These may be subdivided again, as (A) when the image is transmitted at some moment of shock or excitement, and (B) when it is consequent on a condition of *rapprochement*, being in many cases *symbolic*, as it were, of the atmosphere and surroundings of the agent.

Class 1 might perhaps equally well be called experimental, and Class 2 spontaneous.

The experiences of Class 1 are those which may be found by the hundred in treatises upon hypnotism and in the Brighton experiments of the Society for Psychical Research. For statistical purposes they are doubtless of great value. It is important to be able to estimate that, out of eighteen efforts to convey to the medium the image of the king of hearts, eleven were successful, four were failures, while three were correct as to the suit, but produced the knave—a not unusual substitute, elsewhere than in psychical experiments.

Personally I should be glad to learn that the late census of hallucinations, or some other form of enquiry, had sufficed to satisfy psychical researchers in this direction, a direction which seems to me not only less interesting than that of spontaneous occurrence, but also—I speak from personal experience—destructive of spontaneity. For over three years I spent a great deal of time and trouble over deliberate experiment. Experiences of real interest to myself were of very rare occurrence during that period, and I am not convinced that, even selfish interest apart, it is not more useful to others that one should become aware of the illness or danger of a friend, and put oneself in touch with the intimate sympathies of those one may be able to help or comfort, than that one should prove

the possibility of transferring a name or a number or the shape of a geometrical figure for the benefit of a public which is left but "almost persuaded" in the end.

Of course, there will always remain the instances—very rare, but of supreme importance—in which some message of real interest is experimentally transmitted—such cases as we read of in the *Phantasms of the Living*—in which, for example, some one at the moment of death, or in some crisis, deliberately precipitates a message to a distant friend.

It has been my privilege to receive many such, but never by means of any empirical method. My experience is that a message of real significance is projected with force enough to reach its destination without any intervention of planned automatism. The sensation of shock, which is the condition of the transmission, has, so far as I have observed, a tendency to transmit itself along with, or even prior to, the reception of the message, so that the message brings with it its own atmosphere of grief, or pleasure, or surprise, as the case may be.

However, granted the recognition of an impending message, I think that some automatic machinery of crystal, or shell, or writing material may be useful, or at least harmless, as a means of externalising something further. For example, a few weeks ago I was walking in the park one Sunday afternoon gaily chatting, when I was suddenly seized with the conviction that my friend, Mrs. F., whom I had not seen for some little time, was in anxiety of some kind. The very conditions of my surroundings precluded the possibility of even the most ordinary concentration of attention such as might have made a crystal a useful possession at the moment, and the nature of her trouble remained unknown to me. When at last I was able to make use of a crystal, the moment of intuition was past, and all I could discover about my friend was that she was in her own drawing-room talking with a well-known physician whom I knew to be an occasional visitor to her house.

I discovered, on enquiry, that she had indeed been much disturbed during the afternoon by the accidental loss of a valuable ornament, and that at the time I became conscious of her distress of mind she was relating the circumstances of the loss to a friend, that she had entertained at dinner the physician in question, and that he had occupied in the drawing-room the chair upon which I had seen him.

This, I think, was an experience of a purely spontaneous kind—the fact that I am, to some degree, *en rapport* with her had sufficed to transmit to me the shock of her sudden realisation of the loss, and encourages me to believe that if at any moment of real distress she should spontaneously seek my sympathy, it may be my privilege to be made aware of her need. But, unless in the event of so unlikely a coincidence as my having a crystal in hand at the right moment, I am inclined to think that such a message would reach my consciousness without any indirect agency; that a crystal would be, in fact, superfluous. There seems little evidence to show that any direct intentional telepathic message is likely to remain latent until the accident of looking into the crystal shall occur to externalise it.

The pictures which are, so to speak, symbolic of the atmosphere or circumstances of their subject are, to my thinking, highly interesting and suggestive. It is not only as crystal visions, but also as betraying the tendencies and habits of working of the mind, that they are instructive. I have always revered Emerson's dictum, "Revere your intuitions," and Tennyson's questioning—

"Is it so true that second thoughts are best,
Not first or third, which are a riper first?"—

and though I would claim no higher origin for the instinct

than that shared with the dog or the horse, I am sure that those possessed of any degree of psychic sensitiveness ought, as a matter of gratitude and conscience, to respect their first impressions. For myself I have invariably paid dearly for any disregard, whether the warning has come as a simple antipathy, an unformulated monition, or, as sometimes happens, a symbolic vision—a vision, that is, which reveals the atmosphere, good or bad, of its possessor.

Premising once more that I treat as crystal visions those which seem analogous in their course and nature, I offer the following illustrations of my meaning.

I was visiting for the first time at the house of a friend who had recently married. Her husband I had never met, but all that I had ever heard led me to expect to find him an agreeable gentleman of good birth, fortune, and position. We were introduced, and I soon perceived that he had, at least, the wish to please, and to show hospitality to all the guests assembled. However, from the first moment that I had opportunity to observe him carefully I was troubled by a curious and perplexing hallucination. No matter where he happened to be—at the dinner-table, in the conservatory, at the piano—for me the real background disappeared and a visionary scene succeeded. I saw the same man in his boyhood—he was in reality very youthful in appearance—gazing towards me with an expression of abject terror, his head bowed, his shoulders lifted, his hands raised as if to defend himself from expected blows.

I discovered afterwards that this scene was one which had really taken place at a famous public school when, in consequence of a disgraceful act of fraud, he was ignominiously expelled, and had to "run the gauntlet" of his schoolfellows.

One feels tempted to ask why a man should be haunted in riper years by the reminiscence of a sin of boyhood, and this to such a degree that it should be revealed to an absolute stranger, having no special interest in his personality. My impression, drawn from analogy, is that the picture, though historically true, served in the main as a symbol of the cowardice and treachery still inherent in the man, and which have become, as I now know, more operative than ever in his subsequent most lamentable history.

Happily such revelations are not always of so dismal a character. These symbolic visions often take the form of striking a key-note, bringing with it a half-understood whisper of the harmony to which some life is or has been attuned, the vision of one who is gone, but whose influence in some degree remains, the shadow of a childhood's home, the memory of a young ideal, of days when the possibilities of life set themselves with sweet music full of purpose and endeavour. Full of encouragement and hope is the recognition of such symbols; utterly saddening is the perception that they may fade away and die, that the inspiring influence may be left behind, and what was a religion become only a memory, and then even its symbolic presentment is no more seen.

The nature of such symbolism seems to vary somewhat with the temperament of the person to whom it refers. I have, for instance, one friend—an exceedingly busy man, active in mind and body, of a sympathetic but by no means romantic nature, who, without any definite intention, has several times communicated to me the existence of some anxiety or worry in his surroundings by means of a symbolic crystal vision of a very simple kind. I see him stoop, it may be but slightly—on one occasion it was absolutely to the ground—and then straighten himself slowly and with an expression of pain, each gesture being moderated to the intensity of the pressure of the occasion.

On the other hand, my visions concerning another friend

of a more poetical and sensitive temperament are of quite a different cast. My impressions express themselves in the crystal by means of colours. He has himself great psychic power and a strong individuality, and by way of establishing in the crystal a *rapport* which I knew to exist independently, I borrowed from him a crystal which no one else was permitted to touch. The pictures which it presented were always highly allegorical, and seemed to be charged with meaning beyond my own experience to explain. Some which occurred last spring left with me strong impressions of past anxieties, helpless sorrow, ineffective regrets, when suddenly one day the crystal seemed charged with new influences; it was filled with light and a brilliant golden colour, a draped figure I had often seen in more sombre garments appeared now clothed in yellow, and daffodils sprang up in the foreground. The whole was so joyous, I felt it might be an illustration of a poem of Jean Ingelow's, one with the alternating refrains of "Persephone, Persephone," and "The daffodil, the daffodil." On my friend's return he asked, "I wonder whether any crystal picture of yours can account for my being haunted the whole of one day by the words, 'Persephone, Persephone,' to such a degree that I spoke of it to my travelling companion?"

Another incident, which occurred but last month, fits in with our present question of symbolic visions, and also introduces another question to which it is time to proceed, that of the possible admixture of some source, other than those of sub-conscious memory and observation and of telepathy, to account for crystal and other pictures.

I have already hinted that visions of this kind are often usefully pressed into the service of friendship; they give one the key to recesses in the minds of others which the undemonstrative Anglo-Saxon opens but slowly and unwillingly without the help of some outside impetus. Such glimpses are not entirely without drawbacks. One does not consciously *seek* what, however spontaneous, gives one a sensation of having listened at keyholes or peeped into a private diary.

"Out of hand" sounds promising, like the maxim of one's youth, "Do as you're told the first time." Next you utter a long conjuration, and finally—

They will call a certain Spirit whom they will command to enter into the centre of the Circle or round Crystal. Then put the Crystal between two circles and thou shalt see the crystal made black.

This seems a pity, especially if it be a good one. The conclusion is a little gruesome—

And when the spirit is enclosed *if thou fear him* bind him with some bond.

On the whole, we cannot wonder at a pregnant sentence in a story told in Aubrey's "Miscellanies" (that is the book for the student of crystal lore) about Dr. Sherburn, Canon of Hereford, who was asked by a clothier's widow of Rembridge, where he was vicar, to look over her husband's papers. He found a "call" for a crystal which he had procured to discover thieves who robbed his clothes-racks; and he used to go out about midnight with a boy or little maid to look in the crystal for thieves. "*The doctor did burn the call.*" (Page 131, edition of 1671.)

We need not further discuss the spirit hypothesis. If we believe in their assistance in such matters at all, it is, of course, quite as easy to suppose them present in a crystal as in a table! At one period people seem to have been pretty clear that the spirits were to blame, and bad ones too. The crystal-gazers of the fifth century were called *Specularii*, and the councils of a Synod about 450 A.D., at which

St. Patrick was present, show that they were prevalent in Ireland. John of Salisbury has left us a list of proceedings against the *Specularii* used in his time, showing how the pagan customs were adopted by Christians.

St. Thomas Aquinas did not think much of crystal-gazing. He thought it ought not to be attributed to the fact of the innocence of the young seer, but to the work of a demon who produced results apparently marvellous by the movement of the humours of the human body and by its natural sensitive faculties. This sounds like mesmerism and the odic force theory. In 1398 the Faculty of Theology of Paris formally condemned such practices as idolatry, "but," says Maury, who records the fact in his *La magie et l'astrologie*, "they continued no less to be the custom." In 1609 they went still further, and a Norman sorcerer, Saint Germain, was burnt on the Place de Grève for having made magic mirrors, with the help of a woman and a doctor. What is even more serious is that, so far as I know, the Act of James I. against witchcraft has not yet been repealed, and it is still open to any magistrate to take us up as rogues and vagabonds if we use the crystal for the recovery of lost or stolen property. Probably this is the particular line which has always been taken up by quacks, for I have in my collection stories of this particular practice in all countries for at least a thousand years.

But to return to the question of the crystal itself. The earliest mirror-gazing we know of was that of Joseph in Egypt. He was a seer of visions from childhood, so that we cannot wonder at the development of his powers in the very fatherland of magicians. "The cup out of which my lord drinketh and whereby he divineth" is spoken of as his most cherished possession. St. Augustine, by the way, thinks that crystal-gazing came from Persia, which would link it with the history of astrology. The form of mirror-gazing known to him was *hydromancy*, and he tells us of its practice by Numa Pompilius, who saw demons in clear water.

The Hindoos used black lamps; and another process which long survived and, indeed, still survives in Egypt, was the pouring of a black liquid into the palm of the hand of a child. The magic mirrors of China, so often talked of, were mechanical contrivances, and don't affect our question. In classical times *onychomancy* was much practised—the seeing of pictures in the finger-nail. We also hear from classical historians of the use of the sword-blade, of a buckle, of a vase of water, of a crystal ring. The sapphire and the beryl were favourite stones for divination. The crystal, however, seems to have held its place in Northern Europe. In W. Morris's enchanting story of "Sigurd the Volsung" (Book II.) we read:—

"But the ball that imaged the earth was set in his hand
from of old,
And belike it was to his vision as the wide world ocean
rolled."

However, such information comes often with the consent, and seldom against the will of the person concerned. As a rule, your friends do you the justice to suppose you not unworthy of their involuntary confidence, and the sensitive, like the priest or the doctor, should have a special conscience in such matters. Perhaps we may even go so far as to suppose that a blunted conscience might, and very deservedly, involve the blunting of other sensibilities. Certainly the views which obtained for a thousand years or so, as to the high personal standard at which the seer should aim, may be held to have included some such view of his responsibilities. The seer among the Egyptians was always a boy or a young woman "who had not known sin," a

practical commentary on "Blessed are the pure in heart for they shall see God," which to the student of the occult should be infinitely humiliating and suggestive. Not that phenomena so entirely outside of the normal personality, and so entirely beyond its control, can leave any scope for personal vanity, but as every privilege in life brings with it its responsibilities, we cannot better show our appreciation of the one than by our recognition of the other.

But to return, after this parenthesis, to the incident I was about to relate as an example of the mixed and indeterminate nature of some of these phenomena, and also, incidentally, of their use in subserving the interests of friendship. As the occurrence is very recent and concerns four persons at least, my reasons for not entering into full details will be readily understood.

For about five years I had been interested, from a purely psychological point of view, in a lady of whom, in fact, I knew nothing beyond the very occasional exchange of ordinary social courtesies. I had, however, discovered that during this time she had passed through three periods of crisis, mental and spiritual, and that, though not without serious risks and danger, she had finally emerged triumphant from the clouds that had overshadowed her. I have since learnt that my conclusions were perfectly correct both as to date and nature, though nothing of this, I imagine, was discernible by ordinary observation without the help of some degree of telepathic communication. The little I knew of her circumstances might have led me to expect a period of depression rather than the glad transformation which I recognised, and I knew not to what to attribute the change. A clue to some part at least of the new influence at work was offered one day in the most unexpected manner.

I entered, somewhat suddenly, a room in which my friend was resting. Between her couch and the window I saw three persons. The vision remained long enough for me to observe the colour, material, and cut of their clothing, certain personal characteristics of air and manner, and their gestures, which were charged with unmistakable meaning. It afterwards struck me that I had once met one of the three, but of the other two I had never heard. The real landscape beyond the window was replaced by a view of a sea-side watering-place of the conventional type, very unlike that actually present, which had certain very unusual characteristics. This vision was afterwards repeated, with the addition that one of the figures uttered a name—a very uncommon one—which conveyed no impression to my mind.

I at once wrote down the incident and showed it to my friend, especially desiring her to explain nothing unless she distinctly wished to do so. The answer was that she would leave the matter unexplained, as it would interest her greatly if any further development should occur in a supernormal manner, and that, as a matter of fact, but one of the three figures was personally known to her, though she guessed the identity of the others. The description of the one I had in fact seen, though I did not then remember to have done so, was very exact, though, she believed, wrong as to dress. The place was unknown to her, but she believed I was correct as to the fact of all three persons being at the sea-side. A copy of my account was at once forwarded to the one person identified, whose reply was that every detail of my description was absolutely correct in every particular. Four days later I was dining at an hotel in a place far distant from that of my vision, and, while talking with the same friend, was idly turning round in my fingers a tall goblet of Chablis. My attention was suddenly attracted by some words which showed in the wine as in a crystal. They were in long, narrow, printed

letters, and their purport was to explain my previous vision in a sense wholly unexpected, assigning the name in question to my friend; by whom, however, it is never used except in intercourse with the principal figure in the vision, and who assures me that I can never have seen it as any part of her signature, nor in any book or paper belonging to her.

Another vision followed, giving details of another spot in the same sea-side place, and showing one of the figures standing before a tall glass door or window looking on to the sea. This proved to be, in fact, an habitual seat at a club which he frequents, and with which my vision corresponded with entire accuracy.

Now, the special point of interest in a crystal vision of the sort is the question, What is its source? Thought-transference from my friend will account at most for only those facts which she herself knew, namely, that A. was staying with B. and C. at a watering-place which neither she nor I had ever seen. From A. I might conceivably have learned something by thought-transference, though so far-fetched an explanation seems only to add to the difficulties of the inquiry. But why or how should I arrive at details of the dress, manner, and appearance of B. and C., persons of no interest to me, of very indirect interest to my friend, of whom I had never heard in my life, and whom, so far as I know, I am never likely to meet? This is the sort of vision which one inevitably classifies—under my third heading—as "possibly clairvoyant."

III.—POSSIBLY CLAIRVOYANT.

I am anxious to lay stress on the "possibly." I am very unwilling to assign a supernormal cause for anything which may conceivably be accounted for by a normal, or any degree of extension of a normal, cause. Memory is so mysterious in its activities, so wide-spreading in its field of action, that when we have ever known a certain fact, or when it has come within the possible range of our observation, we are at least within a measurable range of the *known* if we refer to memory, conscious or unconscious, the perplexities of the *unknown*.

But the facts of the immediate present, as of the future, are not referable to memory. And the hypothesis of thought-transference, as in the above instance, merely complicates the difficulty. Strictly speaking, so long as a matter is known to anybody, even if that anybody is in touch with you or not, you cannot absolutely *prove* that your knowledge of it is not by thought-transference. It is, however, possible occasionally to prove that it is *not* clairvoyance. I remember a curious illustration of this. I was talking with a friend one day, each of us idly handling a crystal the while. We were talking of a house she had never seen, and I was describing the entrance-hall. Presently she said, "Wait, I see it; let me go on. Is there a curtained archway opposite the front door? and is there a gong in a recess by the stairs?" This was perfectly correct, and knowing my friend to have considerable psychic faculty, I wondered how far this might be clairvoyance. On the other hand, so keen is my own power of visualising, that I had all the time a vivid picture of the scene in my own mind. I looked into the crystal and planned my little test. "Go into the dining-room," I said. A correct description followed—a carved-oak mantelpiece, crimson chairs with high backs, and so on. "The table is laid for lunch," she proceeded, "but why have they lighted the candles in broad daylight?" The fact was that, as soon as I saw that her attention was fixed on the table, I lighted the candles in my crystal picture! Her's followed suit, proving some, at least, of her impressions, telepathic

Sometimes the origin of the thought-transference is difficult to trace. When two people see in the crystal a fact unknown to either of them, are we to suppose that the source is to be found in the knowledge of some third person unknown, or are both clairvoyant, or does one receive the impression by clairvoyance and the other by thought-transference from number one?

For example, after having carefully studied the curious account of his crystal-gazing experiments in the reign of James I. by Dr. Dee, I was much interested to find that the very instrument was to be seen in the Stuart Exhibition. Never had crystal so curious a history, and though Mr. Andrew Lang thinks the entire book (by Meric Casaubon) "crazy," and though there is little doubt that Dr. Dee was a very credulous old person, and his Stryer a scamp, yet his experiments are very interesting nevertheless.

So, with a crystal-gazing friend, I went off to the New Gallery and found the famous Shew-stone in which Kelly, the Stryer, used to see spirits of all qualities, from "Angelical Beings" down to "divels of Hell."

To concentrate your gaze on a crystal locked up in a glass case so that you cannot arrange it in reference to the light is not an easy task, and, moreover, many people were coming and going, so that we could not linger for more than a few minutes. However, we were particularly anxious to achieve a collective vision—that we should both see something at the same time—and this is what happened.

We had at home a certain keyed instrument, called by courtesy "musical," of the type special to blind beggars. In consequence of some earlier investigations into its internal economy it was now voiceless, and was practically utilised as a table to hold books.

In the crystal we both saw the following scene:—C. and H. were joint possessors of the instrument, and we saw them sitting at opposite sides of the fireplace in the room where it was kept, but while I, in my picture, so to speak, faced the right, my friend faced the left. Neither of us knew that H. was in the house, nor likely to be, as he was living some few miles distant from home, nor were we prepared for what followed. Both C. and H. rose and went to the instrument, which was open, and H. sat down and began to play! On our return home we discovered that H. had, in fact, come in, that he had mended the organ, and that he was exhibiting his success to C. by playing upon it at that very hour.

It seems very difficult to make a general rule in such cases. In regard to the friend who shared this experience I am inclined to think that thought-transference may be an active factor. We have shared spontaneous visions of grave consequence to ourselves, and several times, in moments of danger or anxiety, she has been able to communicate with me from long distances. We have, however, had collective crystal visions without coincidence of any kind, when, presumably, the picture seen was merely imaginary. Only the other day we independently took up a crystal belonging to Sir Charles Isham, whose name is so honourably known in connection with spiritist investigation. Each of us saw—at about an hour's interval, and without communication—a pith helmet—alike in both pictures to the smallest detail.

Now, if Sir Charles Isham could have reported any tropical romance in which pith helmets figured as associated with the history of the crystal, it would have been an interesting case of latent influence, but he knew of no story whatever which could at all account for such an hallucination. It was therefore, presumably, pure fancy in the one percipient, communicated by telepathy to the other.

It seems unlikely, as I have said, that any clairvoyant or impression of real immediate consequence should be conveyed by means of the crystal, because any one able to receive such impression at all would probably do so spontaneously at the moment of its projection. So that the stories which I am able personally to report in such connection are all very trifling in their issues. To the real student, however, the interest of such stories lies, not in their dramatic, but in their psychical suggestiveness, so that I will not further apologise for the following.

A week or two ago I was visiting friends in the country, and was about to leave their house on a certain morning. "I wonder what you will do after I'm gone," I was saying.

For answer, one of them pulled towards me a piece of bright mahogany furniture brilliantly polished, and said, "Here is a crystal—look."

"This is the picnic you said you were all going to at Pin Mill, I suppose," I said presently, as a picture appeared. "What and where is Pin Mill? There is no sign of a mill—it is just a grassy bank with some thorn-bushes beyond. Why do you and K. get up and go away? G. and S. stay together and G. looks as if her back hurt her. The nurse is there too, with the boy."

"I don't know in the least what Pin Mill is, but any way, the nurse and child won't be there," said my friend.

A day or two later she wrote: "You were almost right about Pin Mill—there is no mill in sight. We sat on a bank, K. had cramp and I had to take her for a walk, G. and S. were left together. G. had strained her back and was in some pain, and the nurse and boy were there. There were no thorn-trees, but there were elder and blackberry bushes, grown up high, which at a little distance looked like thorns."

Now, these six coincidences are all very trifling, but they were in no degree the result of expectation; they were even, in some degree, contrary to probability, and the very fact of their unimportance adds to the difficulty of explaining them. They were not thought-transference, they were not memories. It is easy to dismiss them as "mere coincidence"—it is quite conceivable that they were nothing more; but the mere coincidence explanation is one of which we weary when it has to be applied to dozens and scores of cases, and I use no exaggerated phrase in so speaking. What is the source of such pictures? Truly, as yet we cannot tell.

It seems certain that for the present we must admit the existence of this third class of pictures—those which cannot be accounted for by either of the great contributors to the universal picture-gallery of life—our own memories and the memories of others.

IV.—ANOTHER HYPOTHESIS—SPIRITS?

It will have been observed that I use the term "crystal-gazing," sometimes called mirror-gazing, somewhat loosely; that I attach absolutely no virtue to the crystal itself; that I hold clearly that we shall find nothing in the crystal but what we ourselves put there—voluntarily or involuntarily—of facts consciously or unconsciously known; that I regard it merely as a convenient method of externalising images already in the mind, and that, once granted the power of visualisation, the mystery lies in the acquisition of the knowledge, not in the means of its externalisation.

I may be of opinion that I inherit the lines in my hands from my prehensible ancestors, but I willingly admit that I have heard startling truths concerning past history read by the knowing in an open palm which—who knows?—may be as good a *point de repère* for precipitating telepathic im-

pressions as a pack of cards or the dregs of a tea-cup; and I could tell queer stories about these methods too.

The difference is that, happily for its reputation, no one has yet been found to claim for crystal-gazing that it is an exact science, or, indeed, a science at all. I, for one, should be only too glad if any fixed laws could be evolved; but, so far, the art of crystal-gazing seems to be governed by individual idiosyncrasy, to depend upon Oneself, and that is a person upon whom few of us can count with any certainty.

Of course, there have been found in all ages those who explained the whole mystery by the "spirits," just as now any mysterious force is "electricity," or any mechanical toy "worked by a spring."

I have collected some quaint receipts for contracting for the services of spirits and faeries. Here is one, to be found in the Ashmolean MSS. at Oxford:—

First get a broad square Crystall [I have never seen a square one!] or Venice Glasse, in length and breadth 3 inches. Then lay that glasse or crystall in the bloud of a white henne 3 Wednesdays or 3 Fridayes. Then take it out and wash it with Holy aq: and fumigate it. Then take 3 Hazle sticks or wands, of an yeare growth, peel them fayre and white; and make them so long as you can write the spirit's name or fayrie's which you call, 3 times on every stick being made flatt on one side. Then bury them under some Hill whereas ye suppose the fayries haunt, the Wed: before you call her, and the Friday following take them uppe and call her, at 8 or 3 or 10 o'clock, when be good planetts and houres for that time, but when you call, turn thy face towards the East. And when you have her bind her to that Stone or glasse.

This, it is said, is "an excellent way to get a fayrie"; but the writer adds: "For myself I call Margaret Barence, but this will obtaine anyone that is not already bound." I wish we knew more about "Margaret Barence;" she sounds more like a "spiritt" than a "fayrie."

There are various methods, but all equally tedious; people had more leisure in those days. Reginald Scot, writing towards the end of the sixteenth century, gives us, like the cookery-books, "another way."

First thou, in the new of the Moon being clothed with all new and fresh and clean array and shaven and that day to fast with bread and water and being clean confessed, say the Seven Psalms for the space of two days with the Prayer following . . .

The prayer is very long and devout. Then the sixth day you must—

Have in readiness five bright Swords and in some secret place make a circle with one of the said Swords, and then write this name—Sitrael—which done, standing in the Circle thrust the Sword into the name. And write again Malanthon, and thrust in another Sword. And write then Thamaz, with another, and Falaor—and Sitramt and do as ye did with the first. And all this done and kneeling turn to the South and say thus having the Crystal Stone in thine hands . . .

Then follows an incantation, to be repeated five times, and then comes the real excitement:—

There shall come out of the North part five Kings with a marvellous company. When they are come to the circle, they will alight from their horses and will kneel down before thee, saying, Master command what thou wilt, and we will out of hand, be obedient unto thee.

Like all mystical divinations, crystal-gazing seems to have been religious in origin, and even after it had come to be regarded as magic, it was accompanied by religious ceremonials—the burning of incense, the muttering of prayers, the careful employment for seer of the child "who had not known sin." Even Dr. Dee kept his show-stone in

a chapel, and Mr. Churton Collins tells me that, when a boy, he saw the whole ceremonial performed by a magician upon the walls of Chester, in every detail like that of which we read in the Egyptian travels of Mr. Lane, Lord Prudhoe, Mr. Salt, the British Consul, and Lord Lindsay.

Some commentators have thought that the "sons of the prophets" were the seers of the prophets—boys "who had not known sin"; and the Urim and Thummim have been supposed to be connected with some process of divination.

We must not dwell longer on the history of crystal-gazing—a subject practically inexhaustible, so wide a field does it cover both in time and space.

DO THE PICTURES REALLY EXIST?

I have made a great number of careful experiments with the view of ascertaining how far the picture in the crystal is really objective—whether it has any existence apart from the mind of the seer.

I would not venture to offer any theory upon the point. It is a question for the learned in psychology, above all, a question requiring far more evidence than we possess at present, for as yet the subject has never, so far as I know, except in the *Proceedings of the Society for Psychical Research*, been systematically dealt with. The Baroness v. Way has recorded carefully a number of experiments and experiences, but she seems to have been content to assign the action of spirits as the motive cause, and to have sought no other explanation.

But in the present stage of the inquiry, I am personally satisfied that, as I said before, the problem is not how do we externalise our knowledge, but how do we acquire it? not how does it get into the crystal, but how does it get into the mind?

Every crystal-gazer whom I have ever met has been a good visualiser. Mr. Myers quotes Miss A. as an exception, alleging in proof that "she is excessively short-sighted," but I do not see why that need interfere with the clearness of her mental vision, and no careful reader of the evidence offered in support of many other interesting experiences which she records, can doubt the activity of her unconscious memory, seeing that so many of the communications which she receives from "spirits" of various kinds have previously existed in books and newspapers.

Setting aside the merely idle pictures which we fancy in the crystal, as we fancy them in the glowing hollows of a coal fire, or the twisted branches of an old tree, a very large proportion of crystal-vision is of psychological rather than psychical interest, and the problems which it presents are those of memory and telepathy.

THE EVIDENCE OF PHOTOGRAPHY.

If we could photograph a crystal-vision we should settle the problem of its externality for ever. But it is like the effort to photograph a ghost: we have to pre-suppose that the sensitive plate can, so to speak, see what, in nine cases out of ten, the human eye cannot. The answer commonly offered is that the sensitive plate *does* see what the human eye cannot, such as the detail of the movements of animals. But those are things which no eye can see, whereas the "ghost" or the "crystal-vision" is visible to some.

I myself once saw and described in the presence of eight people, to none of whom it was visible, a scene which actually did occur on that very spot a short time later, but I have no reason to suppose that, though the scene was to me so real that I supposed it actually existed, it would have been possible to photograph what my friends all tried to see—in vain.

I saw in front of a house in the country, as I drove up to

the door in a waggonette with a party of friends, the following scene.

In front of the door stood a dog-cart. A gentleman had been driving and still held the reins, another man in a white macintosh had just rung the bell and was playing with a fox terrier dog; and I quite plainly saw the wheelmarks which they had traced. This scene did occur, a short time later, exact in every detail. The cause of the visit was quite unimportant—the gentlemen were strangers, two officers who had driven over with an invitation to a ball, and as I was not invited, the affair was of no interest to me—nor was it expected by any of my friends.

This was quite analogous to a crystal-vision—and so clearly externalised that I was astounded to find that it was not visible to all. It could have been projected by no emotion, no desire to communicate intelligence. But as we have no undoubted evidence of the possibility of photographing even so definite a scene as this, we have as yet no reason to suppose it possible to reproduce a scene which the space limitations of a crystal render less like what is external and actual.

Failing photography, I have tried other tests—whether my visions follow the natural laws of colour sequence, whether fatigue of the eye from gazing at a picture of any particular colour would produce in the following scene the colour which is complementary, and I have found that a blue picture is often followed by one of orange tone, red by green, yellow by purple, and green by red. I also often try the effect of a magnifying glass upon any picture suited for the experiment. For instance, a figure appears reading a letter. With the aid of a glass I, too, can share its contents; I can see the details of the distance, or the veins upon a leaf.

Of course this may be due to expectation. I know that the property of the glass is to magnify, and for this reason I have experimented at the same time with a glass which really magnified and with another alike in appearance but having no magnifying power at all. The effect was theoretically satisfactory; the one magnified and the other did not, though I took pains to avoid knowing which I was handling at the moment.

I also tried the effect on my pictures of the use of a flake of Iceland spar, and found that it produced the usual phenomenon of a double refraction.

I have tried other tests, displacement of the eye-ball, various tricks of distance and position in regard to perspective, and my pictures have invariably behaved exactly as they would have done if they had had an objective existence—if they were real scenes, instead of something which, however vividly, I only *thought* I saw.

Nevertheless, as tests, I cannot consider them satisfactory. Except in the matter of the magnifying glass, the results *may* be wholly due to refraction—to self-suggestion. I knew in each case what to look for, and however definitely one may determine to be unprejudiced and impartial, it is very difficult to feel certain of having acted up to one's intentions. Even the magnifying glass experiment is not so conclusive as it might appear. It is difficult to handle a glass so as to make it bear exclusively on one desired point, and it is quite likely that in moving it I may have unconsciously observed—one's sub-conscious self is very quick-witted—its effect, say, upon the mounting of the crystal, or of the drapery which surrounds it.

I should be glad of an opportunity of trying experiments of this kind upon some seer of accurate observation, but not educated up to the point of expectation in such matters. In the meanwhile I regard my own observations in this direction as inconclusive.

IS CRYSTAL-GAZING INJURIOUS?

I am often asked whether crystal-vision is in any sense injurious.

From my own experience I answer, most emphatically, No. But then (again from my own experience), I am of those who fail to see how any such form of psychical research *can* be injurious.

I think that over-attention to criticism and experiment—both undoubtedly of supreme importance—may tend to destroy one's spontaneity—to induce the curse of self-consciousness—absolutely fatal to the seer and destructive of his powers. I think that experiment should be the special province of the automatist whose visions, messages, hallucinations are of no psychical interest, that is to say, to nine-tenths of those who, judging from results, are subject to visions and the like, at all. Their psychological interest is quite as great as that of the seer whose visions are of the rare, spontaneous, provisional kind, whose investigations are better confined to a sphere which but few can enter.

Of course in the eye of many inquirers, all such phenomena are morbid in origin, often the last flickering spark of an exhausted vitality, a sign of approaching extinction of the individual or of the family.

For myself I can only say that I have been subject to visions, previsions, monitions and the like, since my earliest childhood—that they are never either the cause or the effect of fatigue, that so far from being morbid, during illness or weariness the power leaves me, that I am in excellent health though not of robust physique, and that I belong to a large and long-lived family, tall and strong, which has counted—among its Scottish ancestry—seers for many generations.

WHAT KIND OF CRYSTAL IS BEST?

I have already said that nearly anything does for a crystal, but obviously some are more convenient than others. My own is a mere toy, not an inch in diameter, set in a gold ring and worn as an ornament.

A few shillings will, however, buy a crystal which leaves nothing to be desired. Mr. Venman makes the clear globe in various sizes. Those who wish to practise hydromancy can have these globes hollow, to be filled with water; and these have the further convenience of being extremely light and portable.

Those who like to follow the *unjour* of the Egyptian musician can have a black globe; in some ways, perhaps, the best for a beginner, to whom the problem of "reflection" is always serious, though not insurmountable—a mere question of skill and habit.

It is very important that the evidence as to crystal-vision should be greatly multiplied. It is at present small in quantity, and, except for its historical curiosity, poor in quality.

I shall be very glad to receive communications, and to offer any help in my power, and shall hope thus to have in time much matter of additional interest for publication.

The only caution I would venture to offer is that which the truest science offers to all inquiry.

That which teaches us more of ourselves, more of our powers and possibilities, which makes us increasingly realise the sphere of our unconscious and involuntary influence, the stern witness of memory, the responsibilities of sympathy, is not an amusement for a vacant hour, the mere gratification of an idle curiosity.

"Let Knowledge grow from more to more
But more of Reverence in us dwell,
That mind and soul according well,
May make one music as before
But vaster."



DR CHARCOT AT THE SALPÊTRIÈRE,

(By favour of the "St. James's Budget.")

IV.—OUR GALLERY OF BORDERLANDERS.

II.—PROFESSOR J. M. CHARCOT.

BORN in Paris on the 29th November, 1825, Jean Martin Charcot took his medical degree in 1853.

In 1856 he was appointed physician to the *Bureau central* of the hospitals; Professor of the Faculty of Medicine in Paris in 1860, and attached, in 1862, to the Hospital for the Insane at the Salpêtrière. He became a member of the Academy of Medicine in 1873, and he was appointed in 1880 professor of clinical medicine of nervous maladies, a chair specially created for him; he then founded the *Archives de Neurologie*, the most important publication in France for the maladies of the nervous system. In 1883 he was elected member of the Institute in place of M. Cloquet.

Thus is summed up in few words in the *Revue de l'Hypnotisme* (August) the career of "the distinguished savant, the eminent professor, the sagacious observer, the prudent physician," the late Dr. Charcot, who died on August 16th at the age of 68 years.

Unfortunately for the Borderland, it is a country less explored by professors of medicine than respect for so liberal a branch of learning as theirs would lead the ordinary looker-on to expect. It is a country, however, with which Charcot had certain definite relations, individual and characteristic, of supreme interest to other seekers.

In the above summary, the date of interest from our point of view is the year 1862, when he became attached to the Salpêtrière and devoted the results of his exceptional powers of observation to the service of the hysterical, the epileptic and the insane. It is from this period that we date his important studies upon the maladies of the nervous system, his inquiry into the phenomena of hypnotism, and the beginning of certain definite conclusions which are now known as those of the Charcot or Salpêtrière school.

Before proceeding to give some account of his views it may be interesting to quote another paragraph from the same article, as indicating the point of view from which, within so short a period of his removal, one may fitly view the work of so great a man:—

Nevertheless, without seeking to inquire here whether the conclusions drawn by the master in this connection are always stamped with the most impeccable scientific rigour, without stirring up the good or the ill established by the polemical discussions of the partisans of the ideas of the school of the Salpêtrière and those of schools dissident or adverse, our impartial duty to-day is to mark our gratitude to Dr. Charcot for having, among the first of orthodox savants, dared to cross the threshold of the mystery, and for having succeeded in making simple and comprehensible the mysterious phenomena which are, after all, for the most part, but natural consequences of affection of the source of nervous or mental pathology. Be that as it may, the name of Dr. Charcot will always be associated with a certain theory, and his name will survive on account of the admirable labours which form the incontestable glory of their author.

It was in the year 1862 that Charcot was first associated—as events proved, for life—with the Salpêtrière Hospital, a veritable town of five thousand females, a pandemonium of human infirmities. It was an institution the value of which, as a means of scientific observation, was not yet understood. In the words of Gilles de la Tourette, one of Charcot's most faithful disciples, it was "for the medical student a passage, not a station." To Charcot it was a grand opportunity, which he resolved to utilise to the utmost.

HIS METHOD.

He had his own methods of research and his own method

of setting forth the results of his researches—the anatomical method, and the method of types.

He observed, with an infinite care known only to his pupils, first one patient and then a series, gathering together the details of their clinical history with incomparable precision, accumulating materials and comparing them with previous records and drawing his own conclusions. And this, so one of his pupils assures me, was literally true. His conclusions were his own. Glad to profit by the experience of his predecessors, he allowed himself to be fettered by no preconceived theories of others. In his collection of types he admitted no exceptional cases—"defaced specimens," as he called them, would have separate consideration. He created a type according to his own observation and experience, supported by all the evidence obtainable. This was his method in the study of the aged at the Infirmary, and his *Treatise on the Diseases of Old Age* is a classic for the student; it was his method in studying diseases of the lungs, and of morbid changes in the blood; and the "pulmonary lobule of Charcot," and the "Crystals of Charcot" are still recognised important symptoms. It was the method which he employed in all branches of enquiry, the method which, in the special aspect of his career which we have to consider, may account alike for his successes and for his failures.

THE ORIGIN OF HIS HYPNOTIC STUDIES.

When Charcot took possession of the scene of his thirty years of labour, he found that the inhabitants were roughly divided into three classes, and that all alike might be said to enter its walls through a gate over which was inscribed as over that of the infernal regions, "Abandon hope all ye who enter here!"

Between the incurable and the epileptic cases was a class of so-called "hystero-epileptics," among whom Charcot was destined to bring life and light. At the outset, in the infinite varieties of hysteria, he saw no more than his predecessors had done. But he applied his immense powers of observation to the attitudes of the patients, and the phases of the attacks, and at length he deduced his great discovery—the absolute independence of hysteria and epilepsy.

His special methods were applied, not only to the objective symptoms—the external phenomena which all might observe, and all might variously interpret; but to the subjective phenomena—certain uniform signs in the patient himself, morbid conditions of temperature and of sensibility which left no room for doubt. "The grand attack of the Salpêtrière," as described in his wonderfully vivid language, has been ever since, de la Tourette tells us—the basis of all definition of this form of disease. Out of lingering respect for the traditions of the lecture theatre, he retained for a time the old nomenclature. Later, however, he insisted more and more on the inadequacy of the term, "hystero-epilepsy." "It leads to confusion," he would say, "the two diseases are in no sense related."

It is probably difficult for us at the present time, especially for those who have given the subject no special study, to realise all which this discovery meant. It not only introduced new considerations and conditions into an important branch of medicine, but it brought hope to a large body of suffering men and women hitherto treated as incurable.

The next point was to discover the means of cure, and again the observation of the type was the leading feature of

his method. "You cultivate hysteria at the Salpêtrière, you don't cure it," his critics used to say; and Charcot would answer, "In order to learn to cure you must first learn to know. Diagnosis is the trump card of treatment." He left no experiment untried. Orthodoxy, conventionality, medical tradition, never trammelled him. "The good remedy," he would say, "is the remedy which cures."

Those who have read the account of the ill-disguised incredulity with which, in 1839, our British Medical Association received the account of the Salpêtrière cures as presented by Dr. Voisin, will realise that Charcot's methods were indeed daring and original, when, nearly twenty years ago, he ventured to experiment in hypnotism.

The subject had been from time to time brought before the public, by Mesmer in Paris, in 1778, by du Potet in 1820, after him by Elliotson in London, and by Esdaile in Calcutta. About 1840 the practice came to be recognised in some degree as reputable, but the British Association refused to allow Dr. Braid of Manchester to bring it before them. Nevertheless, men like Sir David Brewster, Sir William Hamilton, Carpenter, Simpson, and others, began to give it their attention. Still, professional opinion practically relegated its practice to the charlatan. In France, Liébeault of Nancy practised hypnotism at a free dispensary for the poor which he had himself opened in 1860, but his first account of his work, published in 1866, was received by the profession with suspicion, if not with contempt.

However, Charcot was not a man to be daunted by public opinion. It was not for nothing that he had the profile of a Caesar and the air of Napoleon Bonaparte!

He presented himself before the Académie des Sciences with no vague theories, resting on personal deduction and incapable of proof, but with a definite statement of unvarying symptoms impossible to simulate, obeying certain fixed laws.

As it will be necessary to give some account of the teaching of Charcot's opponents, in order to show wherein lay the especial teaching which constituted the school of the Salpêtrière, it will be well to quote here the very words of a disciple who, for the past nine years, has worked constantly under his immediate guidance. This is his account of Charcot's discovery:—

Hypnotism is a morbid condition which, like the hysteria whence it is derived, follows certain determined laws; it is a malady created by the experimenter, all the more reason that it should not be induced *anyhow*, for it may lead to terrible nervous mischances.

The struggle was active. People regarded Charcot as a mere hypnotiser, and his discoveries in all branches of his art were willingly forgotten by those who did not realise the difficulty which had attended them. Some affected airs of superiority, and professed to excuse his errors in the matter. But he, for all reply, multiplied his lessons, his communications, invited his detractors to see his experiments, and carried the question before the wider public by opening the doors of his amphitheatre. Again he had the best of it.

Alas! he never said so from the platform, but I know only too well how much he regretted his victory, for, in consequence, the hitherto despised subject of hypnotism became, to his thinking, far too popular. Anyone who but yesterday was, in capital or province, an unrecognised doctor, might now reveal himself to the public as a wonderful healer—a hypnotist of the first quality. It was not difficult—the patients slept of themselves! The path of science which Charcot followed, that of determining the physical tendencies of hypnotism, was completely abandoned. . . . The halls of the Salpêtrière were thronged with the unhappy victims of fashionable hypnotists, whose experiments were, from the scientific point of view, the mere results of unwholesome curiosity and

love of gain; magic, occultism, flourished once more—all those unwholesome growths which the "exploiteur" so carefully cultivates.

WHEN DOCTORS DISAGREE.

So, while the followers of Charcot accuse the opposite party of cultivating magic and occultism, the followers of his opponents accuse the Salpêtrière of cultivating hysteria.

The Salpêtrière utilises hypnotism as a means of observing disease, the school of Nancy as a means of curing it.

The Salpêtrière for long—I believe till but two or three years ago—refused to admit the possible utility of hypnotism as a method of cure; the Nancy school looks with some suspicion on its "cultivation," as a mere method of investigation.

To Charcot, hypnotism was a gauge, a standard by which to measure the degree of certain diseases—the clinical demonstration of a neurosis; to the school of Nancy it was a therapeutic agency—moral, mental, and physical. To the one it is wholly psychological; to the other it, at least, admits the *possibilities* of the psychical.

The question, for those on the Borderland, is of vast importance. If we admit that the hypnotic condition is a "heightened receptivity of suggestion with or without sleep"—a condition in which the sub-consciousness is more easily reached than in the waking state, then we must also admit that it stands in some degree of relation to other methods of receiving messages from our sub-consciousness—automatic writing, crystal-gazing, various so-called methods of "divination"—as well as to those states in which we receive telepathic messages from our friends, in which we are subject to monitions and premonitions, in which we see visions and dream dreams. Are all such conditions morbid—the signs of disease, the measure of our deflection from average healthfulness?

If not, why should so accurate and scientific an observer as Charcot have so accounted them?

The explanation lies in the difference of the field of study. To Charcot, as he studied it, hypnotism was undoubtedly a disease, an added hysteria. But he admits—

At the very outset my studies dealt with hysterical women, and ever since I have always employed hysterical subjects.

Binet and Féré ("Animal Magnetism," London, 1888) go further. They themselves shared in Charcot's investigations, and tell us that if we wish to repeat them we must not be satisfied with merely hysterical subjects but must secure those suffering from *epileptic hysteria*. This, as Dr. Kingsbury remarks in his interesting book, "The Practice of Hypnotic Suggestion," is like testing a new anti-pyretic on a patient whose temperature was already sub-normal, or trying a new sedative on a man whose system was already loaded with morphia.

To such the drug would not be a cure but an added degree of disease, and the hypnosis which Charcot has observed is a neurosis in itself.

WHAT CHARCOT'S HYPNOTISM DOES.

We shall then naturally inquire for what purpose—when from his own point of view its dangers are great and its cultivation difficult—did Charcot cultivate it at all?

In very exceptional cases—according to his followers Binet and Féré, about a dozen in ten years, he himself estimates the spontaneous cases as about one in 100,000—certain definite phenomena may be developed—interesting to the student of hypnosis. These phenomena he classifies as—

1. *Lethargy*, a condition in which the patient's eyes are closed and he remains unconscious; a condition specially characterised as that of "neuro-muscular hyper-excitability."—that

is, that any limb will assume and maintain for a considerable length of time any posture suggested to it by pressure upon the corresponding nerve or muscle.

Here is a description by Janet, one of Charcot's followers, of the next characteristic—

2. *Catalepsy*, which seems to differ from the former mainly in degree and in the fact that the eyes are open. "If you touch her limbs you feel that they are extremely mobile, and so to speak light, that they offer no resistance and that one may displace them at will. If you leave them in a new position they do not fall according to the laws of gravity; they remain motionless wherever you leave them. The arms, the legs, the head, the trunk of the subject may be put in the very strangest attitudes—like those of a painter's lay-figure, which one may twist in every direction." This condition has also its own peculiar unison of facial expression with the actions suggested—if the patient is made to clench her fists, she will look angry; if to kneel with folded hands, devout,—and so on.

Then there is the third stage of (3) *Somnambulism*, when the patient is once more in mental connection with the outer world. She can speak, hear, move, act—often with considerable apparent intelligence.

These are the three stages of what Charcot calls the *grande hypnotisme*, in contradistinction to that of Nancy—the *petite hypnotisme*.

I quote again from M. Janet ("L'Automatisme Psychologique") in order to show, so far as we can, what use all this investigation may be expected to serve.

When Condillac undertook to analyse the human mind, he invented an ingenious method to illustrate and somewhat simplify the very complex phenomena which present themselves to our consciousness.

He supposed the existence of an animated statue capable of experiencing all emotion and of comprehending all thought, but at the outset possessing neither, and into this absolutely empty mind he wished to introduce all the sensations one by one, each isolated. It was an excellent scientific method. The very multiplicity of the phenomena which intersect in the universe prevents us from discerning their relations, their dependences. By a single touch of a magic wand let us suppress all these phenomena, and in the absolute vacancy which follows let us reproduce separately a single fact. Nothing would then be easier than to see the rôle and the consequences of this phenomenon; they would develop themselves before us without confusion. This is the ideal method for the study of science; Condillac wished to apply it to the human mind. Unhappily, this method, theoretically so beautiful, was completely impracticable, for philosophy possessed no such statue. . . . The experiment of which Condillac dreamed and could not attempt, it is ours to realise almost in its completeness. We may have before our eyes veritable living statues, empty of thought, and into this consciousness we may introduce separately the particular phenomena, the psychological development of which we wish to study. It is thanks to a morbid condition long known among doctors, though neglected by philosophers, that we find this statue. It is in the nervous malady generally known as *catalepsy*, which procures for us these abrupt and complete suppressions, followed by gradual restorations of consciousness, that we shall find our profit in our experiment.

This is what the practice of hypnotism in the Salpêtrière appears to amount to, though, following upon this dramatic display, indirect good to the patient may ensue. M. Janet tells us that hysteria is a forgetfulness of memory (*oubli de la mémoire*), the suggestions made to the patients may induce a gradual return of this power so as at least to diminish the degree of the hysterical crisis.

For example: In hysteria of this kind there is complete insensibility. When her eyes are closed, you may run a pin into the patient's arm with no effect; she will not feel

it. But if you draw her attention to one point upon her hand by covering it with white paper, and then, withdrawing the paper, again close her eyes, she will feel a prick inflicted upon that exact spot. With the concentration of attention to one point, memory has returned, and with memory, sensibility.

WHAT HYPNOTISM MAY DO.

We are not here concerned with the work of the Nancy school except to point out by contrast where, from the BORDERLAND point of view, that of the Salpêtrière comes short of its possibilities.

The practice of hypnotism was commenced in Nancy by Liébault in 1860, following upon that of Braid in Manchester, by whose work he was first convinced that it was a useful healing agent. He soon found that it was capable of almost universal application. Out of 1,012 persons experimented upon, but 27 remained unaffected—men, women, and children—a percentage of over 97 per cent. Charcot, it will be remembered, established the phenomena he sought in but 1 in 1,000.

I may observe, in passing, that this should be sufficient answer to those who say that only the weak-minded are good subjects. According to such a view, a large percentage of mankind must be weak-minded, and we must turn to the wards of the Salpêtrière for the intellectual and the well-balanced. It is, however, easily understood that some of exceptional mental activity should be incapable of being influenced. Their very interest in the process hinders any result.

While Charcot hoped from hypnotism little more than to ameliorate certain hysterical ailments, the wider school of hypnotists apply it as a means of cure to physical disease and mental perversions. Suggestions made during the hypnotic state take effect in the waking state. It is suggested to the drunkard to detest alcohol, to the insomniac to sleep, to those in pain to be indifferent of their torments, to the melancholy to take a brighter view of life, to those of perverted morals to discard evil habits.

The success is not uniformly entire, nor is it always permanent. Some cases are so successful that they read like the advertisement of a patent medicine; in others, the hypnotising process and the accompanying suggestions must be repeated till the system has had time to recuperate, or the evil habit has worn itself out. Of course there are other cases in which, from the nature of the malady, the cure may be instantaneous, such as the following instances which I quote from Dr. Kingsbury:—

A woman suffered severely from a cicatrix which had followed from a cut years before. She was easily hypnotised, absence of pain suggested, and the suffering removed permanently.

A child of eight had for two years been apparently "possessed." She was malicious and cruel to the last degree, delighting in inflicting pain. All had been done that was possible to correct her—thrashing, cold shower-baths, low diet, seclusion—all to no purpose. One hypnotic suggestion completely revolutionised her; she became gentle, loving, and obedient.

A man who had suffered fearful misfortunes became morbid and threatened to commit suicide. He was hypnotised once, and, as he expressed it himself, "the world was changed, and he felt as happy as the day was long."

THE METHOD OF CHARCOT.

The methods of hypnotising are endlessly various. It is, however, characteristic of the Salpêtrière school that their methods may be described as purely physical, in contradistinction from those which are psychical, and cause sleep by concentrating the mind.

The physical methods are employed to stimulate the

senses. Braid used to make his patients look at the neck of a bottle held in front of and a little above the eyes; Binet and Féré stimulate the sense of smell; others use passes or electricity. Charcot used to cause a shock to the sense of hearing by the beating of a Chinese gong, and a curious story is told of the spontaneous hypnosis of one of his patients by the sudden sound of a gong just when she was in the very act of committing a theft. She became instantly cataleptic, and was found by the nurse red-handed with the evidence of her fault.

But it is fair to say that such involuntary hypnosis is very rare, and in this particular instance the fact of her being already mentally deranged must be taken into account.

CHARCOT'S POSITION WITH REGARD TO THE BORDERLAND.

As will have been already seen, while the Borderlander may find much interest and advantage in the study of Charcot, Charcot had no respect for the Borderlander's view of his phenomena.

The story has been widely told of the monition received by two of the patients in the Salpêtrière of the Master's death. Of course it was obvious to say that such a story was inevitable, but that does not make it necessarily untrue.

Besides, from the point of view of Charcot's personal followers the story was by no means inevitable, they are even anxious to minimise and discredit it. Here is the story—not quite as it reached the English society papers, but as told in Paris immediately after his death, with the remarks of his pupil Gilles de la Tourette, who it will be seen was by no means anxious to make the most of it:—

It is said that on the day following the death of M. Charcot, before the news had been openly communicated to the patients at the Salpêtrière, two patients, subjects of his, came in the morning to the director, declaring that they had had terrible dreams, in which Dr. Charcot had appeared to them. "Surely," they exclaimed, weeping, "it is not true, and M. Charcot is not dead?"

It is necessary to remark that though the hysterical patients had not been informed of the death of their physician, the news had been known since the evening before to the officials of the hospital. Under these conditions it would be dangerous to give a scientific character to the incident and to utilise the story as evidence of telepathy.

At the Salpêtrière itself they were of opinion that it was not impossible that hysterical patients often operated upon by Charcot, should have knowledge of his death; but we must not forget that these hysterical subjects have a most extraordinary delicacy of hearing, and that often we find ourselves believing in the success of an experiment when, if we have not taken a thousand precautions, all that has happened is that the subjects have overheard what it was not intended that they should. "It is therefore possible, since the news of the death of Charcot was known to us, that the patients should have heard us talk of the event without our suspecting it. . . . It would not be astonishing if the Professor, when at the hospital, should have suggested to the patients that they should become aware of the moment when he ceased to live."

We may observe that the circumstances of Charcot's sudden death make this seem the less likely. He was on a tour with friends, and his last act was to write before going to bed a letter announcing his approaching return. In the morning he was dead!

Dr. Gilles de la Tourette, when consulted in regard to the story, replied:—

Prescience! prevision! Nay, don't speak of such things—at least, in connection with the death of Dr. Charcot. The very words would have horrified him. Fancy, speaking of such to a man whose work, daring and effective, all tended to prove that the marvellous has no existence. But since the facts are true, they can be explained in only one way—that the patients had overheard, before going to bed, some talk, however indefinite, of the state of their master's health, and their imagination, which during sleep is extraordinarily prolific, did the rest.

Certainly, those who found the story amusing and inevitable were not versed in hypnotism according to the Salpêtrière!

CHARCOT ON THE DANGERS OF HYPNOTISM.

Many will remember the discussion which arose on the subject of the hypnotic state at the time of the trial of Gabrielle Bompard for the murder of Gouffé at the post-hypnotic suggestion, so it was alleged, of her paramour, Michael Eyraud. It was alleged in evidence that it was perfectly easy to compel a hypnotic subject to carry out any suggestion made during sleep by the hypnotiser.

The defence was not accepted, and the woman was sentenced to twenty years imprisonment and her partner condemned to death.

Charcot is one of those who absolutely denies that any person can be made to violate the habits and tendencies of a lifetime at the will of a hypnotiser, and he deeply regretted the public discussion which the case provoked.

"For at least ten years," he said, "hypnotism is done for. It must be left now, for long enough to those who have taken possession of it!" And but a few weeks before he died he said to Dr. de la Tourette, who talked of preparing a third edition of his *Traité de l'Hypnotisme*, "Wait; the time has not come for those who care only for science to deal with these questions."

It must not be supposed that so great an observer neglected or despised the experiences—*psychical*, as many would call them, which presented themselves among his patients. But he explained them away. To him hypnotism—a stage, a modified form, of hysteria—exalted the sensibilities to the utmost point and enabled the skilful to produce experiences, apparently conclusive. But for him the marvellous did not exist, was not recognised by science. Those who knew him best tell us that there were two Charcots—the great man of science, the dauntless explorer, the great master of pupil and of patient, whose very word chased away ignorance and disease—and the artist, the antiquarian, the kind father, the friend and adviser of all who sought for truth.

For those who revere his work here, and who believe that he has solved his problem, that he has entered into his reward, the Master still lives.

To all interested in the study of Hypnotism, I would suggest the following books; a list suggestive rather than exhaustive:—

- "Hypnotism." Dr. Albert Moll (London, 1890).
- "Suggestive Therapeutics." Professor Bernheim (London, 1890).
- "Animal Magnetism." Binet and Féré (London, 1888).
- "Hypnotism at Home and Abroad." In *The Practitioner*, March, 1890, by Dr. A. T. Myers.
- "Psycho-Therapeutics." Dr. Lloyd Tuckey. (London, 1890).
- "L'Automatisme Psychologique." Pierre Janet. (Paris, 1889).
- Articles in the *Proceedings* of the Society for Psychical Research.
- "The Practice of Hypnotic Suggestion." Dr. G. C. Kingsbury, 1891.

Y.—BORDERLANDERS OF THE BIBLE.

I.—THE PROPHET ELIJAH.

I.—THE BOOK OF BOOKS AND OF BORDERLAND.

Whatever else the study of Borderland may do or may fail to do, there is no question as to one thing. It enormously, immeasurably increases one's sense of the truth of the Bible. Of course, all orthodox believers more or less "believe in the Bible." It is the "Word of God," an inspired revelation, and so forth, and so forth. But the moment you come to talk with them, whether you approach them from the side of Professor Huxley, with his disbelief in miracle, or from the side of the modern Borderlander, you learn how very shallow and unprofitable is their belief. They believe in the Bible, they will tell you, as an historic record of things that happened long ago, and as a revelation of the mind of God as to the Christian religion, or some theory of that kind, but as for accepting it as shedding any light upon the nature of the real actual work-a-day world in which we are earning our bread, such an idea is to the most of them utterly preposterous. For the world which is revealed to us in the Bible is a world in which men, no matter how they may have been immersed in material mundane things, were constantly under the direct influence of beings spiritual and for the most part invisible. It reveals to us an immense theatre, in which human beings play during their earth-life a more or less subordinate rôle, to which their disembodied spirits occasionally return, but where the leading, controlling, and dominating influences are not human and material, but divine and spiritual. From the first page to the last page of the Bible that conception is never lost sight of. We are always compassed about by a great cloud of witnesses of the disembodied or unembodied, and the only real and eternal things are not the visible and temporal, but the unseen and eternal. "That is the world," says the conventional Christian, "in which the old Jews lived, but that is not the world in which we live to-day"; while the unbeliever says, even more positively, "That is the world in which the Jews imagined they lived, but it was all fantasy. No such world ever existed, nor does it now exist. Your Borderland is all nonsense. There is no Borderland."

Thus it is that both believers and unbelievers agree in scouting the idea that the phenomena recorded in the Bible, and the order of the universe therein revealed, could possibly be identical with the phenomena occurring to-day, and the order of the universe as it exists to-day. To those who, like myself, had the Bible as their first reading-book as children, and who have kept it as their daily much-prized companion through life, the difficulty of the miraculous element in the sacred writings has been and is enormous. It is minimized by making liberal allowance for the unscientific frame of mind of the early historians, and when the miracles have been whittled away to an irreducible minimum, the remainder is gulped

down as something that happened two thousand years ago, but which never happens now. This process, which may be said to be the normal method in which the educated Englishman to-day who still clings to the Christian creed gets over the miraculous element in the Bible, has never been other than most unsatisfactory. For it introduces an element of unreality into the Bible which goes far to minimise its usefulness as a guide of life. If miracles did happen then and don't happen now, then the world in those days was so different from the world in which we live, that records of its history cannot be of so much present practical value as it would be if the world were practically the same to-day as it was in old Judæa. Not so very long ago, speaking in a geologic sense, the whole of northern Britain was covered with ice, which has engraved upon our hills the record of its presence. A book written in the ice age might be very true and very interesting as a record of life in Scotland when Scotland was as Greenland is, but it could hardly be regarded as a useful guide to the conduct of life in Scotland to-day when all the ice has disappeared. But the difference between ice and no ice is comparatively trivial compared to the difference between miracle and no miracle. Hence the more completely the records of Holy Writ are accepted as an absolutely exact and unimpeachable account of the world of old time, the more useless we make them if we accept the dictum of most men that in the world to-day miracles do not happen. For the whole of the Bible from first page to last page is based upon the conviction that in this world, the intervention of Intelligences other than that incarnate in material bodies, is the one real abiding and eternal truth which it behoves all men to recognise if they would understand the world in which they live and move and have their being. It is not surprising that the attempt to apply the book of a miraculous epoch—always understanding the word miracle in its ordinary accepted sense as the evidence of forces and intelligences not explainable by the ascertained laws of matter—as the handbook of a non-miraculous age meets with many difficulties which at times appear insuperable.

But if it can be proved beyond any cavil or gainsaying that the present world is quite as full of the miraculous element as the old world was ever believed to be, then the value of the Bible rises enormously. And it is just because I believe that this can be proved, and will be proved, by the study of Borderland, that I marvel so much at the attitude of the conventional Christian in regard to this question. For the out-and-out unbeliever of course, the attempt to re-establish belief in the reality of the spiritual world by the methods of modern science is an absurdity which would be laughable, if it did not excite indignation by its insufferable insolence. If to his calmly confident assertion that miracles never happen, there can be opposed incontrovertible evidence that they have never ceased to happen, then of course the corner-

stone is knocked out of the whole imposing edifice of modern unbelief. But that men and women who profess to believe the sacred record, who read the Bible in their own homes, and who listen to its being read in their churches, should fail to see the incalculable importance of an honest effort to ascertain with scientific certainty the reality of the phenomena of Borderland, that, indeed, is a marvel past all comprehension. If we were to use the phraseology of a bygone generation, I should say that of all the subtle devices of the devil there is none which serves him turn more effectively than the sophistry by which the author of evil, quoting Scripture as his wont, has succeeded in persuading the average Christian that it is a waste of time, if, indeed, it be not a positive infringement of the divine command, to use his faculties in order to ascertain the truth about such momentous questions as the existence of spiritual beings, or the persistence of the soul after death.

I gained a very helpful hint to a right appreciation of the attitude of the ordinary man in relation to the phenomena of Borderland, when I was reading up in order to write the character sketch of Lobengula. That shrewd old savage, living in the centre of Africa, had never seen the sea, and they told him that the Great White Queen that lived beyond the sea was dead. With scientific directness he despatched two of his most trusted indunas to go down to the seashore, to cross the sea if they could in one of the floating kraals, to see the White Queen with their own eyes, and to bring him word again. If they failed in their mission they were to be slaughtered on their return. They went down to the seashore, they crossed the blue water in the floating kraal, they saw all the wonders of civilisation, they met the Great White Queen, and then they returned to their king. Lobengula received them with all the suspicion and scepticism with which the ordinary man receives the accounts given by those who have returned from across the Borderland that bears on our life in this earth. At first he would not believe it at all. He examined them repeatedly and compared their narratives. Then he made them drunk, questioned them closely and apart, and again compared their narratives. Even then he was sceptical, and could only bring himself to believe there was truth in their story by inventing such absurd "rationalist" explanations of the motion of a steamer by deciding that the floating kraal thrust long legs through water to the bottom, by which it pushed itself along. As for the telephone, the machine that spoke Matabele as well as it spoke English, that he could only receive as "witchcraft," a convenient formula which seems to be as useful to savages as "telepathy" or the subliminal consciousness to more civilised humans nearer home.

Lobengula's difficulty about the sea is our difficulty about the other world. He had never seen it. He could not conceive it. But he took pains to find out what he could about it from trustworthy witnesses. Herein he sets an example which we should all do well to follow. He might have been excused if he had stolidly denied the existence of

the ocean. For he did not profess to believe in a sacred scripture which everywhere assumed and constantly asserted the existence of the sea, as the Bible constantly assumes and asserts the existence of the spirit world.

Some of us who have by inquiry and examination been convinced of the reality of the world of unknown forces and intelligences surrounding us now as it surrounded the apostles, and prophets, and patriarchs of old, know what a fresh realising sense of the truth of the Bible this discovery brings to us. It is almost as if the miraculous so-called supernatural element which had so long been a stone of stumbling and rock of offence had suddenly become the headstone of the corner. For, after all, it is true, this miraculous element. The great mysterious other world which touches our life at so many points, and exercises over us a constant and direct, although unseen influence, is still as it used to be, and we are still as much in the presence of good and evil intelligences, occult principalities and powers as any old Jew of them all, from the compiler of Genesis to John of Patmos. That is a great and an almost incalculable gain. For it enormously enhances our reverence for the Bible as a truthful revelation of the eternal nature of things. We have all been becoming more and more like savages in an inland continent who have lost the very conception of the ocean, but who cherish unintelligible sacred books describing the great sea. The Parsees of Bombay who repeated the prayers of Zoroaster, not knowing what they meant, or those Brahmins of Southern India whom Dr. Lindsay found repeating a Syriac version of the Apostles' Creed, believing that it was an ancient prayer of Hindoo orthodoxy, are very much like our conventional Christians who swear by the Bible, but are quite sure there is nothing in Borderland. The Bible is the Book of books, but it is pre-eminently the Book of Borderland, just as in Lobengula's picturesque phrase, the English are the Sons of the Sea. It is as easy to conceive of the English without the sea as it is of the Bible without the vast infinite expanse of the other world which forms the background of all its pictures of human life.

To bring this out more clearly, I begin with this article what may be described as a special Biblical annexe to my Gallery of Borderlanders. "Borderlanders of the Bible" will, I trust, not be the least interesting and profitable section of this magazine. It is, no doubt, a somewhat novel point of view to treat the Bible as if it were a report of the proceedings of the Psychical Research Society, but it may be all the more profitable on that account. Of course it is obvious that, dealing with records of so long ago, it is impossible to expect the minute detailed verification of the facts recorded upon which it would be necessary to insist to-day. We cannot go behind the sacred record except in a very few cases. We must, therefore, accept as the best and, indeed, the only available evidence, the narrative in the Old Book. Accepting this as in the main authentic, we are, of course, free to bring any natural or rationalist hypothesis to account for the phenomena. Men who lived in a non-scientific age were in the habit of ascribing directly to the action of the Supreme Being any phenomenon the

cause of which lay beyond the immediate range of their physical senses. They were right no doubt in a very real sense. For as all the world and the things therein are brought into being by the will of God, we are right in ascribing any phenomenon to the Deity as the ultimate first cause. This is as true of steam as it is of thunder, and as true of miracles as of both the others. But the progress of human knowledge depends upon the success with which we push back the impalpable veil which separates the known from the unknown, and discover the how and the why and the wherefore—the laws, in short, which govern the phenomena that in a ruder age were ascribed directly and without intermediary to the action of the Almighty. As long as thunder was held to be the direct voice of God and lightning the blazing bolt of his wrath, there was not much chance of the progress of electrical science, and the same rule applies in the spiritual realm. We must inquire, and again inquire, and always inquire. The key to wisdom is an eternal Query. Nor need we be deterred by the scornful question whether we imagine that by searching we shall find out God? We shall never, being finite, find out the Infinite, but the whole history of civilisation encourages us to believe that by searching we can find out a great deal more about Him and His laws than we know at present. As it is only by searching we can find out anything, true reverence and real belief are best shown by the resolute open-eyed investigation, which refuses to be warned off by any superstition or deterred by any ridicule from endeavouring to ascertain a little more of the laws by which our Maker manifests His will to men.

II.—ELIJAH.

There are many reasons why Elijah should come first in the Gallery of Borderlanders of the Bible. He was the most conspicuous and the most interesting of all the prophets who spoke, as distinguished from the prophets who wrote. Alike among the Jews and among the Christians his name is the most familiar of all those who stood on the Borderland. The Jews for centuries looked for his reappearing as the sure sign of the approach of the Messiah. The Christians associate him with Moses as the two selected witnesses of the divinity of our Lord on the Mount of Transfiguration. In Russia to this day he is held in such honour that all the respect and worship paid in pagan times to the God of Thunder has been transferred to St. Ilyas intact. His life was one continued miracle, and he was one of the few mortals who left the world by another road than the narrow portal of the grave. After his translation he reappeared as a materialised spirit before the three Apostles on the Mount, and his name and his fame have been used in every age to inspire the enthusiasm and renew the faith of mortal men.

THE PATRON SAINT OF AUTOMATIC WRITERS.

But over and above all these obvious reasons for according Elijah the first place in the Borderlanders of the Bible,

there is a personal reason, which I only discovered quite recently, why I should give him precedence. That reason is the fact, which until quite recently I had ignored, that Elijah is the only person in the Bible who after his removal from the earth communicated with those left behind by means of writing. Elijah, therefore, may be regarded as in a special manner the patron saint of all automatic writers.

Elijah, according to the accepted chronology, was translated about the year 896 B.C. Jehoshaphat died in the year 889, just seven years later, and was succeeded by his son, Jehoram, who seems to have reigned in consort with his father for the last three years and more of Jehoshaphat's life, for the beginning of his reign is reckoned, not from 889, the year of his father's death, but from 892—and he died in 885, after a brief reign of eight years, during only half of which was he supreme in any case. Elijah had vanished from the earth about three years before Jehoram began to reign as consort with his father, and seven years before he reigned alone as king over Judah. Some time after Jehoshaphat's death, and therefore more than seven years after Elijah's disappearance, "there came a writing from Elijah the prophet."

THE FIRST AUTOMATIC WRITING.

The message from the other side was as follows:—

Thus sayeth the Lord God of David thy father, Because thou hast not walked in the way of Jehoshaphat thy father, nor in the ways of Asa, king of Judah: But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

The precise date of the appearance of this writing is not stated, but it was obviously after Jehoram had reigned alone for some time. It speaks of his sins and manifold offences as in the past tense. It alludes to him as not following in the footsteps of his father, but specifically mentions one crime which Jehoram committed after his father's death. It must, therefore, have been written about the year 887, nine years after Elijah's translation.

NOT "WRIT BEFORE HIS DEATH."

But so utterly unable were the translators to realise the possibility of a writing being received from the other side, that they have inscribed in the margin opposite this account of the writing from the prophet: "Which was writ before his death." A writing which speaks in the past tense of a crime committed seven years after the prophet's death, and which is written because of an abuse of a position to which the king had not succeeded in the prophet's lifetime, could not have been written before the event. A prophecy there

might have been, for this warning was in itself a prophecy. But the plain and obvious meaning of the passage is that the writing came from Elijah after he had passed over to the other side, and was written after the events to which it alludes had actually happened. Elijah, therefore, either by means of the automatic writing of another, by direct writing, or psychography, communicated to the king of Judah a warning of his approaching doom seven years after the prophet had passed away from this world.

ITS FULFILMENT.

It came to pass even as the writing had predicted. It is written :—

Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians. And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

And after all this the Lord smote him in his bowels with an incurable disease.

And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired.

ELIJAH'S PRAYER FOR DROUGHT AND FOR RAIN.

In dealing with the story of Elijah, we are confined almost exclusively to the narrative in the book of Kings, but there are one or two allusions to the story of Elijah in the New Testament, the first of which gives us a little earlier information than anything that is contained in the Old Testament. In the book of Kings the story of Elijah opens with his appearance before King Ahab announcing an impending drought, but in the epistle of St. James we are told that Elijah did not merely predict the drought, but had prayed for it, and that it was granted in response to his prayer. What the apostle says is as follows: "The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like conditions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of six years and three months, and he prayed again and the earth gave forth her fruit." There is no trace in the Old Testament story of this antecedent prayer of Elijah's.

HIS FIRST MESSAGE.

The narrative of the sacred historian is as follows:—

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

¶ And the word of the Lord came unto him, saying, — Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the Lord, for he went and dwelt by the brook Cherith that is before Jordan.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

Here we have first prediction, and secondly communication from the invisible world, the nature of which is not exactly indicated. The phrase, "The word of the Lord came unto me, saying," leaves it to the imagination as to how the word came, whether by impression upon the mind, or by words spoken that were audible to the external sense of hearing, or in a dream. Probably Elijah, like most of the prophets, was clair-audient.

The feeding of Elijah by the ravens is an episode so unique, that even in the annals of the Jews we have no other instances available for the purpose of comparison.

THE MULTIPLICATION OF FOOD.

The next episode in the prophet's history begins with clair-audience, and goes on to the miracle of the multiplication of food. The narrative is as follows:—

And it came to pass after a while that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks, and he called to her and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it he called to her and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said: As the Lord thy God liveth I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

This multiplication of food had a parallel in the New Testament in the double miracle of the loaves and fishes. This episode in his career, which is referred to in the New Testament, is in the Gospel of Luke—where Jesus is reported as having said—"No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when great famine was throughout all the land. But to none of

them was Elijah sent, save to Sarepta, a city of Sidon, unto a woman that was a widow." The multiplication of the oil and meal was, however, but the first of the miracles that he performed in Sarepta.

THE RAISING OF THE DEAD.

The next was the restoration of the life of the widow's son. The story does not say that the boy was absolutely dead; indeed, the inference was that he was in a state of suspended animation, the soul of the child not having finally severed its connection with the body. The method adopted by Elijah is interesting, especially for the opportunity which it affords of comparing it with the method subsequently employed by Elisha for the same purpose. When Elisha had to deal with the son of the Shunammite woman, of whom it was said that he had died, we are told that "he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro, and went up and stretched himself upon him, and the child sneezed seven times, and the child opened his eyes."

In the miracles of our Lord, He does not seem to have employed a similar method. In the case of Lazarus, there was simply a word of power—"Lazarus, come forth!" When he raised the widow's son from the bier in the city of Nain, he simply said—"Young man, I say unto thee, arise." The other case is that in which Jairus's daughter was raised from the dead. In that case, also, he simply took the damsel by the hand, and bade her arise. On the other hand, when Paul brought Eutychus back to life, he acted much as Elijah and Elisha did. The statement is that Paul went down, and fell on him, and embraced him, and said—"Trouble not yourselves, for his life is in him."

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

LEVITATION.

The next appearance of Elijah in the narrative is in the third year, when it is written: "The Lord came to Elijah, saying, Go, shew this to Ahab, and I will send rain upon the earth." This also was referred to the Apostle James, as being sent in reply to prayer. Elijah obeyed, and presented himself, in the first case, to Obadiah, the governor of the King's household. The reply of Obadiah when Elijah asked him to tell Ahab of his whereabouts was significant, and seems to indicate that in Elijah's history there were instances of levitation, or of the supernatural in the transportation of Elijah from place to place. For Obadiah said when he was told to go to Ahab, "Behold, Elijah is here:"—"it will come to pass that as soon as I have gone from thee that the Spirit of God shall carry thee whither I know not, and so when I come and tell Ahab and he cannot find thee, he shall slay me."

There is no record of Elijah having been transported in this fashion, but in the 16th verse of the 2nd chapter of the 2nd Book of Kings, when the sons of the prophets heard that Elijah had gone up by a whirlwind into heaven, they insisted upon sending fifty strong men to go and seek for Elijah, "lest peradventure the Spirit of the Lord had taken him up, and cast him upon some mountain, or into some valley." Elisha persisted that it was of no use, but so persistent were they that this had happened that at last he gave consent, and said, "Send." But they found nothing.

THE CASE OF EZEKIEL.

This sudden carrying from place to place by an agency which the Scriptures describe as the Spirit of the Lord is said to have happened in the case of the prophet Ezekiel, where it is often said that the Spirit lifted the prophet up, and took him away. There is, however, nothing to show that this transportation was in the body. The phrase occurs in three places. In the 12th verse of the 3rd chapter of Ezekiel, it says "Then the Spirit took me up." In the 14th verse of the same chapter it is written, "So the Spirit lifted me up, and took me away, and I wept in bitterness in the heat of my spirit, but the hand of the Lord was strong upon me." In the 8th chapter and the 3rd verse there is a more minute description of this method of transportation. After describing the likeness of the appearance of fire, he says, "He put forth the form of a hand, and took me by a lock of mine head, and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." And again, in the 11th chapter and the 1st verse it is written, "Moreover the Spirit lifted me up and brought me into the East gate of the Lord's house." In the 24th verse of the same chapter it is written, "Afterwards, the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea to them of the captivity. So the vision that I had seen went up from me."

Ezekiel's movements may, however, have been those of his astral body, which is a phenomenon familiar to clairvoyants, but in Elijah's case this explanation would obviously not account for the facts, for what Obadiah

was afraid of was that Ahab would not find Elijah's body when he came to seek for it.

AND OF PHILIP.

In the New Testament there is a case of a similar kind recorded, in which Philip, after baptizing the Ethiopian eunuch, is said to have been levitated in this fashion. The exact report is: "When they were come out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing; but Philip was found at Azotus," about thirty or forty miles north of the scene of the baptism.

THE FIRE FROM HEAVEN TEST.

Elijah, however, having persuaded Obadiah that he would not avail himself of this abnormal faculty of disappearance, Ahab came to Elijah, and they agreed to put the question of the supernatural power of Jehovah and Baal to a test of the most practical kind. Two bullocks were to be selected; one of them was to be handed over to the 450 prophets of Baal, who could dress it, put it upon an altar, and call upon Baal to send down fire from heaven to consume the sacrifice. The other bullock Elijah undertook to deal with himself, but he would offer it on the altar of Jehovah. "Call ye upon the name of your gods, and I will call upon the name of the Lord, and the god that answereth by fire let him be God. And all the people answered, and said it was well spoken. The prophets of Baal offered their sacrifices, and from morning to noon and from noon until the time of the evening sacrifices they implored Baal to hear them, "but there was neither voice, nor any to answer, nor any that regarded."

The narrative proceeds as follows:—

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

THE FIRE FROM THE LORD.

The descent of fire from heaven is a phenomenon that is frequently mentioned in the Bible. The first allusion to this phenomenon is in Leviticus, in the 9th chapter and the 24th verse. After the consecration of Aaron, and when he had offered the burnt offering and sacrifice, it is written "The glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat, which when all the people saw, they shouted and fell on their faces."

Again, in the 2nd Chronicles, the 7th chapter and the 1st verse, after the dedication of the Temple, it is written: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house."

A similar occurrence is reported in 1st Chronicles, the 21st chapter and 26th verse, in which, after describing how David built an altar, and offered the burnt offerings and peace offerings on the threshing-floor of Ornan, the Jebusite, it is said: "The Lord answered him from heaven by fire upon the altar of burnt offering."

The descent of fire from heaven occurs again in Elijah's own career, although not to consume sacrifices, but to destroy life. The story is told in the 1st chapter of the 2nd Book of Kings, when Ahaziah, the king, sent to arrest Elijah. The story runs as follows:—

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

There are two other instances of fire in connection with sacrifice mentioned in the Old Testament. One was that in which Abraham offered sacrifices after the promise of the birth of a son. It is written: "And it came to pass that when the sun went down and it was dark, behold a smoking furnace and a lamp that passed between the pieces of sacrifice." A nearer parallel to Elijah's, however, was the sign that was given to Gideon when he was told to lead Israel against the Midianites. When he asked for a sign, the angel told him to put the flesh and the cakes upon the rock. It is written: "Then the angel of the Lord put forth his hand and the staff that was in his hand, and touched the flesh and the unleavened cakes,

and there rose up fire out of the rock and consumed the flesh and the unleavened cakes; then the angel of the Lord departed out of sight."

After the destruction of the prophets, Elijah declared to Ahab that there was a sign of abundance of rain, but for some time, not particularly specified, the rain did not come. Seven times Elijah sent his servant to look towards the sea, and the seventh time he saw a little cloud arise out of the sea like a man's hand. Then he sent a message to Ahab, saying, "Prepare thy chariots and get thee down and the rain stop thee not." There was a great rain, and Ahab rode and went to Jezreel, and the hand of the Lord was on Elijah, and he girded up his loins and ran before Ahab to the entrance of Jezreel. This may simply have been the swift running of a man in a state of abnormal excitement. There is no reason to imagine that he kept up with Ahab's chariot by any power not his own.

SIGNS AND WONDERS IN THE WILDERNESS.

The next chapter is the most pathetic story of Elijah's career. It shows the prophet in the hour of reaction. Jezebel, furious at the destruction of her prophets, vowed vengeance against Elijah. He fled to Beersheba. His adventures in the desert constitute a series of wonders.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of

hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest anoint Hazael to be king over Syria:

And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Here we have first the apparition of an angel and the miraculous provision of food and drink; then we have the second apparition of the angel and a capacity imparted to Elijah to eat and drink sufficient to satisfy his needs for forty days and forty nights. After that we have the clair-audient colloquy between the prophet and the Word of the Lord, which came to him, asking, "What doest thou here, Elijah?" Then, when he was told to go forth and stand upon the mount before the Lord, we are told, "the Lord passed by" after a series of natural convulsions; storm, wind, earthquake, and fire came and went, and then came the still small voice, which repeated the question, "What doest thou here, Elijah?" After that the voice spoke and ordered him to anoint two men, citizens respectively of Syria and Israel, to be kings of their respective countries, and anoint Elisha to be prophet in his place. This was ordered to be done that these three might be swords of vengeance against the children of Israel. Here we have clairvoyance, clair-audience, and premonition, together with an imperative command from the invisible to execute certain acts which were preparatory to great slaughter. A commission to anoint a private individual asking was too often given in the Bible to call for observation here. Elijah lost no time in obeying the command. He cast his mantle upon Elisha, who arose and went after the prophet. Circumstances, however, seem to have prevented him from executing the rest of his commission, for the anointing of Hazael and Jehu was handed over to be executed by his successor.

A PROPHECY OF DOOM.

The next appearance of Elijah is in connection with the doom pronounced on Ahab for the murder of Naboth, and the theft of his vineyard. This is simply a case of a prophecy delivered by the divine command.

And the word of the Lord came to Elijah the Tishbite, saying,

Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.

Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every male, and him that is shut up and left in Israel,

And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

Elijah's warning seems to have struck terror into the heart of the king of Israel.

And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

And the word of the Lord came to Elijah the Tishbite, saying,

Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

ITS FULFILMENT.

The three years' war continued between Syria and Israel, and the third saw the king of Israel and Jeho-shaphat, king of Judah, go up to Ramoth-Gilead to fight with the Syrians, and so the first part of Elijah's prophecy was fulfilled. It is written:—

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria.

And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

Jezebel's doom tarried for a while, but it also was fulfilled to the letter.

HIS LAST MESSAGE.

We are now approaching the end of the prophet's career. After the death of Ahab, Ahaziah the king, having met with an accident, sent messengers to inquire of Baal-zebub, the god of Ekron, whether or not he should recover.

But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?

Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

It was this message to Ahaziah which led the king to send the captains of fifty with orders to arrest the prophet. The fate of the first two fifties has already been described; the sequel is told in the following words:

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

Behold, there came down fire from heaven, and burnt up the two captains of the former fifties with their fifties; therefore let my life now be precious in thy sight.

And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word; therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

So he died according to the word of the Lord which Elijah had spoken.

THE TRANSLATION OF ELIJAH.

The story of the translation of Elijah is all that now remains to be told of the career of the most interesting of all the prophetic figures in Holy Writ. It seems to have been known beforehand that he was about to be taken from the earth. How this knowledge came it is not said; possibly the sons of the prophets who were in the schools of the prophets may have had clairvoyant indications of what was about to come to pass.

The narrative is as follows:

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee: but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan:

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

CHARIOTS AND HORSEMEN OF FIRE.

Here we have the double miracle of the dividing of the waters, similar to that which is reported to have taken place in the passage of the Red Sea by the children of Israel, and also in their passage over Jordan. The chariots of fire and the horses of fire which parted them both asunder is one of those pictures which have more than anything else made Elijah the most popular of all sacred characters with children and childlike people. There is a parallel passage referring to the existence of the horses and chariots of fire in the history of Elisha. Elisha was surrounded in Dothan by a host of the Syrians, and his servant cried in alarm, "Alas, my master, how shall we do?" and Elisha answered, "Fear not, for they that be with us are more than they that be with them." And Elisha prayed and said, "Lord, I pray thee open his eyes that

he may see." And the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha. In the psalm it is written, "The chariots of God are twenty thousand, even thousands of angels." All this, no doubt, it will be said, is metaphorical and symbolic, and is but intended to express the same sense of security which is expressed when it said that "The angel of the Lord campeth round about them that fear Him." It may be so. So long as we know the fact to be fact and no fiction; symbol matters little, but no one can even for a moment pay cursory attention to the phenomena of clairvoyance without feeling that this day, as of old, we are compassed about by a great cloud of witnesses, and that, if our eyes were opened, we should see things quite as strange to our ordinary senses as the chariots and the horsemen of fire which parted the prophets on the bank of Jordan.

THE RETURN OF ELIJAH.

After the disappearance of Elijah, six or seven years after, as near as can be reckoned, there came the writing warning Jehoram of his impending doom, to which I referred at the beginning of this article. After that there was a general popular impression, which lasted through the centuries, that Elijah would some day come back, and that his reappearance would be a sure sign of the advent of the Messiah. Repeatedly in the gospels were found references to this general expectation, and the appearance of John the Baptist was usually held to have been the fulfilment of this prophecy, inasmuch as he came in the spirit and with the power of Elijah, a kind of re-incarnation, as it were, of the Tishbite. Elijah, however, did return on the Mount of Transfiguration when, with Moses, he manifested himself in material shape, not only to our Lord, but also to Peter, James and John. The account of the Transfiguration is accepted as one of the authentic instances of spirit-return even by those Christians who pour ridicule upon those who have ventured to suggest that such a phenomenon is not of very rare occurrence. Nothing is said of their appearance excepting in St. Luke. He says, "Behold, there were with him two men which were Moses and Elias, who appeared in glory and spake of his decease which should be accomplished at Jerusalem." Since then, Elijah does not seem to have been seen again by mortal eyes.

VI.—A PUZZLING PROBLEM: CLAIRVOYANCE, TELEPATHY, OR SPIRITS?

A REPORT ON PROFESSOR BALDWIN AND HIS WIFE.

FOR some time past Professor Baldwin and his wife have been exciting considerable excitement and amazement in various parts of the country. From a mass of newspaper cuttings before me, there is no doubt that Professor Baldwin and his wife have extraordinary gifts. He seems to be clairvoyant naturally, while his wife has greater psychical gifts when she is under mesmeric influences. I was hoping to have conducted an independent investigation into Professor Baldwin's gifts for the benefit of the readers of *BORDERLAND*, but the opportunity did not offer itself. I am therefore glad to be able to offer as a substitute the following remarkable account which was sent me by a minister of religion, who is personally known to me as a man of the highest character and of considerable reputation as a student in philosophy and political economy. He is an M.A., was a John Stuart Mill scholar, and his University career was such as to mark him out for the appreciative notice of many of his teachers, among whom Professor Croom Robertson was the chief. For obvious reasons I do not wish to mention the name of my correspondent, but I can say that I have before me a letter in which Professor Croom Robertson speaks very highly of his studies, especially in philosophy—in which he gained the John Stuart Mill Scholarship.

It is therefore impossible to dismiss his report as of a man uneducated or unaccustomed to deal with men and things. Of course he is not a trained biologist, and possibly Professor Ray Lankester, with the approval of Professor Huxley, may consider that he is incompetent to record what he saw with his own eyes, under the circumstances which he describes. I am, however, very glad to lay his report before my readers. He sent me the paper without any intention of publishing it, but acceded to my request to lay it before the readers of *BORDERLAND*.

In addition to this prefatory statement, I may remark that another minister, also a personal friend of mine, has confirmed the testimony of my correspondent as to the astonishing success with which Mrs. Baldwin answered the question which he had written on a piece of paper and placed in his pocket before he went to the meeting in Leeds. It was a question about a brother who had been missing for some years. There was nothing to distinguish him from the rest of the audience in the hall to suggest that he had asked a question. Mrs. Baldwin stated from the platform that he would find his brother in a certain town in one of the Southern States of America, which she named. Inquiries have been set on foot, but as yet I have not heard the result. Whether the question is answered correctly or not is no matter. The fact that it was answered intelligibly is an extraordinary instance of telepathy. This, as will be seen from my correspondent W.'s account, is of constant occurrence.

PROFESSOR BALDWIN'S POINT OF VIEW.

It may not be without interest, in view of that narrative, if I were to give Professor Baldwin's own statement in the matter as to his theory of his extraordinary powers. From it, it will be seen that when he and my correspondent met, neither of them believed in spirit return. So far from there being any desire on the part of Professor Baldwin to convince my friend as to the reality of the spirit world, he does not seem to have any belief himself in its existence. Professor Baldwin writes:—

I have had many severe testings, but spiritualists are a funny lot, never satisfied, always "wanting more." If my

force moved a chair or table, they wanted the roof taken off the house. If any article was "levitated" a few feet, they straightway wanted to be carried above the house-tops. They imposed a few sensible conditions (but many foolish ones), and, as a rule, they are mean and impecunious. You believe in Christ's miracles; but he never was "tested" by a pseudo-scientific society. And he lived in the open, and was a tramp, and it didn't cost him much. Mediums need food and lodging and clothing, and the spirits (like Julia) won't always work. There was much inducement to humbug, very little to be honest—so I became a showman, and I've made money; but I have also got a sort of a "don't care a damn" feeling for the ordinary run of spiritual testings. Once in a while I run across an honest man whose whole soul is aglow with a desire to investigate, in order to do more good (like the Rev. Mr. A. here), then I take pains and time for pure courtesy's sake to show him what I can; to open the doors a little (and it is only a little I can open them) into soul-land. But generally, when a man says "I don't believe you can do so-and-so," I say, "That's right, old man, it might make your head ache to know too much." And then, even if I did convert him, of what avail is it? It is a Quixotic task. If I convert every one in Darlington there is sure to be some fool in Sunderland who doubts me, and when Sunderland is captured there remain yet doubters in Stockton-on-Tees and London, and I am weak and crabbed, and only seek rest. The whole matter of spirit-testing resolves itself into this. We know that sleep is a phenomenon that often occurs, yet how often has it happened you could not sleep. Let us suppose that in Mars there is no sleep; but that an inhabitant of this planet pays you a visit. You show him London, St. Paul's, the Empire Theatre, *The Review of Reviews*, and other variety shows. About midnight, you say, "Well, we will go home and go to sleep." Says he, "Sleep! sleep! what is sleep?"

You explain that it is a comatose condition wherein you close your eyes and soon become insensible; but he, like the spiritualists, remains sceptical, and says: "I don't believe in sleep—go to sleep at once, let me see you."

But you, perhaps, are thinking of the beautiful lady who sang "Daisy Bell," and you cannot sleep, so this virtuous Marsian cuts up rough, calls you a humbug, and goes back to see the half-concealed attractions of the ballet antiquarians.

You however are not discouraged. You hunt him up, and by means of promises (and spirits) you get him home. You lie down, and finally get to sleep, but he sings, whistles, and sticks pins in you, and because you wake up and swear, and throw your boot at him, he says you were not asleep at all, but only *shamming a condition which does not exist*. He never slept, don't know what sleep is, and cannot at all understand nor comprehend your *genuine sleep*. So it is with many so-called testings. Still, some day I will see you and give you some tests that I am sure you will believe, for you do know a little; but thank heaven I have enough money and ten miles (actually) of flattering press notices, so I can be totally indifferent to the opinions of the public. My halls are always crowded. When I am well I make (for me) a good deal of money, and I am far more anxious to give a jolly, laughable entertainment, than to prove to a circle of fossilised earthworms that there is another life.

I will, in your individual case, do all I can at any time to meet you, for I admire you as a man and an individual, and therefore would like to gratify you, but I would do so solely because of my admiration for you, and not for "the cause." I haven't yet reached that plane where I can unselfishly fight for an idea. Many years of nervous illness has made me purely utilitarian, and I candidly confess I will work much harder for £ s. d. than for mere *kudos*.

Mr. W. was courteous enough to read to me much of your letter to him. I fancy you are wrong in thinking that any reply he received could come from my sub-consciousness. He wrote eight questions, folded them all small, and then mixed

them all as in a lottery. He then picked up one of the eight and held it in his own hand. His mind is thinking of a query written to his brother. As a medium I do not know to whom his paper is written. My hand writes, like yours, automatically, and the reply is not in my individuality, nor in his, but is characteristic of the person to whom it is addressed; so characteristic as to be distinctly recognisable long before the signature is seen. There is no chance for sub-consciousness; there is no mention of the name until the signature is put to the communication. The conditions, willingly submitted to, absolutely prevent chicanery.

Now for the statement of my correspondent. He sent me the original document, which I have returned to him, for the pencil to which he refers was too faint to be reproduced.

WHAT THE BALDWINS DO.

On returning from my holidays I found my town in a buzz of excitement over the startling and bewildering performances of a certain Professor and Mrs. Baldwin who were giving an extraordinary entertainment every night for a fortnight at the Public Hall. It was said that Mrs. Baldwin could read the thoughts of persons present in the room and answer questions which they had simply *thought* or which they had written down on paper and held in the palms of their hands. Many distinguished citizens, writes my correspondent, whom I will describe as Mr. W—, had received answers to their questions in this quasi-miraculous way. I was advised to go and see it for myself.

Accordingly, on Wednesday, a fortnight since, I went with my wife and a friend to see this wonderful performance. The first part of the evening's amusement consisted of an entertainment of the ordinary type—music, vocal and instrumental, conjuring, dancing, stump oratory, &c.—a very good entertainment for those who care for this kind of thing, but possessing little or no interest for me. About nine o'clock, however, the professor asked his audience to fix their minds intently on some question they would like to ask, or, better still, to write a question on a little slip of paper—if written at home before coming, so much the better—and hold it in the palms of their hands. Then Mrs. Baldwin, who had previously been mesmerised, was led in blindfolded in a state of reverie, dream, or trance, and covered with a sheet. She was placed on a chair in the middle of the stage.

A PUBLIC TEST.

When all was ready the professor said:

"Now, my dear, tell me what you see."

Immediately, without a moment's hesitation, Mrs. Baldwin replied, "Tell A. B—"

"Where is A. B.?" called out the professor.

She was found in the audience.

"Well, go on," said the professor to his wife.

Then Mrs. Baldwin delivered the message. Next the professor obtained and read out the question which had been asked, and the answer was found to be a perfectly rational reply. It showed that Mrs. Baldwin had by some means or other seen, or read, or got an impression first of the question that was asked, and secondly of the answer to it. This was repeated, and some forty or fifty questions were asked, each one by a different person. The answers involved a knowledge of events past and present, and, to some extent, future, though Professor Baldwin does not claim infallibility for his wife's predictions in every case. They showed a knowledge of the questioner's name, address, occupation, etc., of towns and cities all over the world, of money, purses, umbrellas, etc., stolen, and the name and address of the thief; of the future business career of the questioner, the existence of lost relatives, and the address at which they might be found, etc.

I give the following examples exactly as they occurred in my presence. I afterwards obtained the papers and saw the handwriting in each case:—

(1) "Please tell weare (*sic*) mother Purse is and who stole it.—E. F—." This was written in ink by a poor girl, apparently at home.

Mrs. Baldwin replied:—"Tell E. F—I see it stolen to-night in the crush at the door. They are poor. Dear me! two, four, six little children. Eighteen shillings and fourpence was in the purse." The professor pitied the poor girl and gave her eighteen shillings and fourpence to make up the loss.

(2) "Will my husband keep in better health and my son?—Mrs. H—, 170, L— Road."

"Well, what else do you see?" said the professor.

"Tell Mrs. H—," replied Mrs. Baldwin, "of 170, L— Road, that her husband *will* get better."

(3) "Beatie C—.—When shall I learn the banjo?"

Reply:—"Tell Beatie C— that she will learn the banjo when she gets a little older."

(4) "Has my baby got the measles?—Mrs. C—."

Reply:—"Tell Mrs. C—, No; her baby has not got the measles."

(5) "Where are the lace curtains which were taken out of the show-room when my sister had charge?—Kate H—."

Reply:—"Tell Kate H— I don't see the lace curtains anywhere. I expect they have been destroyed."

(6) "What business shall I be most successful in?—Pollie M—."

Reply:—"Tell Pollie M— she will succeed best in a business where good taste is required, such as millinery."

Several questions were asked by gentlemen and answered, but the great preponderance of them were by women. And so she went on for an hour or an hour and a half. Well, I thought I would try to verify some of these results. So I called on three persons, two of them personal acquaintances, and found that, as far as I could judge, there was no trickery, no collusion, and no possibility of deception in the matter. I then wrote a short note to Professor Baldwin, requesting the favour of an interview, which he very readily granted.

We had a long conversation on various subjects. I found both the professor and his wife extremely good company. I called on him first on the following Tuesday, again on the following Friday, when my wife went with me; and finally on Monday, when he kindly gave me a private seance.

PROFESSOR BALDWIN'S THEORY.

From his conversation I gathered the following explanation or theory of Mrs. Baldwin's marvellous power:—"Mrs. Baldwin is mesmerised and gets into a kind of dream state, in which she is in a hyperæsthetic condition, and is able to take in impressions, vibrations, or whatever they are, which neither she nor anybody else would be able to do in their ordinary waking state. Whatever may be the physical disturbance which is set up in the ether (or whatever else it may be that surrounds her) when a thought passes through the mind or an event takes place in time and space, she is often, but not always, able, while in this state, to get an impression of it, and so to read and interpret it. Whilst she is in this state of trance she does not retain her own proper consciousness. When she wakes up after having seen a murder or anything of that kind, she has no recollection of what she has seen, but only a feeling that she has had a nasty dream. Her power of vision is not always at command, neither is it always reliable and accurate. Her predictions, therefore, are not to be regarded as infallible and

inevitable. She, whilst in this state of trance, is not cognisant of anything except what I tell her, and if the place was on fire she would not understand what was happening, but would be burned to death if not carried out or if I did not wake her. There is one curious fact, however, *she can always say when she is tired and wants to be woken up.* There are only three or four people in the world," continued the professor, "who have so much this inscrutable power which my wife has." He endeavoured to explain the nature of it by saying that just as a bloodhound is able to pick up traces of scent impalpable to the nose of other species of dog, so Mrs. Baldwin when in this supersensitive state is able to take in impressions impalpable to us. I asked Mrs. Baldwin how she was able to read the names and addresses of the people whose questions she answered. Did she see them written like the address on an envelope, or did she see the house itself in the street? She replied, "Neither; it was more in the way that you see things in a dream."

HIS BIOGRAPHY AND RELIGION.

I learned some interesting particulars about the professor's early life. His father was a Wesleyan minister, and wished to bring him up to be a minister also—a Presbyterian or a Congregational minister. He spoke with the deepest reverence and fondest affection of his father's memory. But his views began early to undergo a change, and at the age of eight he was flogged by his father because he did not believe in hell. He describes himself as an Agnostic, and speaks as if he were a Materialist, for he cannot conceive of the existence of pure spirit without some sort of body, however thin, attenuated, ethereal, and impalpable it may be. He also appears to adopt a pantheistic conception of the universe, "for," said he, "I cannot look upon God as an individual. I cannot believe that he is an individual. God is the sum total of all the forces, physical and inscrutable, in the entire universe. God and nature are identical. Everybody and everything, even that scrap of paper, is a part of God."

Going into his history, he said: "I spent some years in America exposing the humbug attached to Spiritualism, and received numerous letters from ministers of all denominations, including Henry Ward Beecher, thanking me for my exposures. But that did not last for more than two years, for the papers published full accounts of my performances, and when I got into the next town people had read all about it and didn't want to attend." He never intended going into the show business. He was, as it were, gradually led into it. For two years he gave psychic seances in private in America, charging a fee for each interview. The bulk of his receipts were those which came from his own clients who consulted him dozens of times. Men of business used to come for advice on practical matters. The moment they entered he addressed them by name, and frequently answered their questions and told them all they wanted to know before they had spoken a single word.

HIS SEANCES.

He then described to me the way in which his seances were usually conducted. "We sit opposite to each other at the table. I get my client to write his question to some dead friend, fold it up and throw it on to the table. Then I take a sheet of paper, and altogether apart from my own will my hand moves rapidly and writes an answer to it. Then in a positively miraculous way a brief answer is written, say, in one or two words, upon the question-paper itself as it lies folded and held in the hand of the man, and that often in the very handwriting of the dead person to whom the question was addressed."

"All this," said the professor, "is done by an inscrutable force. There is no chicanery about it and no trickery in it. What that force is I do not know. I believe it is a natural force, the properties of which we do not yet understand. It may be electricity, or magnetism or something akin to it." I suggested that a force which gave a rational intelligible answer to a rational intelligible question, proposed by a rational intelligent being, must itself be something more than a mere mechanical force. It must be a rational intelligent being itself. To this he cordially agreed. Yet he could not admit that this intelligent force, as he preferred to call it, was an individual. I suggested that even man is not an individual in the absolute sense of being cut off, separate and distinct from every other man. On the contrary, he is a member of an organic whole, mind as mind being connected with mind all the world over. We then passed on to other subjects.

He expressed the conviction that Moody's power lay in his magnetic personality. The same with Beecher, the same with Spurgeon; and so, perhaps, he added, with Moses and Elijah and Elisha. Why should not their influence be accounted for as another instance of the working of this inscrutable natural force or power, call it electricity, magnetism, nerve-force, or whatever you like?

PERSONAL IMPRESSIONS.

Professor Baldwin and I were drawn together by a sort of sympathetic elective affinity. I was very deeply interested in all that he said, and especially struck by the richness of his imagination, the robustness of his intellect, the manly honesty of his views, and the fearlessness with which he expressed them. On the other hand, he was kind enough to express an interest in me, and though in a very low state of health, and sometimes suffering acute pain, he gave me a seance without fee or reward of any kind, and for no earthly object except to satisfy my intellectual curiosity, and my yearning for a higher and deeper knowledge of this wonderful world in which we live, and the forces, the intelligences, and the powers amid which we dwell. I was also much struck by the shrewd, practical common-sense of the man; his contempt for the narrow bigotry of the men with shut minds, whether educated or uneducated, who can see nothing in these startling quasi-supernatural phenomena except trickery and chicanery, and the ebullitions of the mind of a crack-brained enthusiast. Of Mrs. Baldwin I took also a most pleasing impression. Her affection for her husband, which he so richly reciprocates, her unceasing care for his comfort, and her attention to a thousand little matters in which she is able to minister to his happiness, was certainly a most winsome and beautiful sight. She is well domesticated, homely, simple, and unaffected in all her ways, and at the same time gifted with a most vivid imagination. She could not read the account of the sinking of the *Victoria* without deep and prolonged pain; she pictured the whole scene before her mind as she read it, and could not help seeing the heads of the drowning men in the sea, as real and as true to life as if she had actually witnessed it. The same with the accident in the Box Tunnel on the Great Western Railway, which happened a week or two ago.

Professor Baldwin has travelled all over the world, and has spent a considerable portion of time in China, India, Ceylon, Thibet, Palestine, Africa, &c. He has now been in England about eighteen months, and has booked engagements in various provincial towns up to the end of March, 1894.

Such, then, was the man whom I went to see on a day which will ever remain the most remarkable in my whole history. I had never attended a seance, never seen anything

of table-rapping, had no belief in Spiritualism, and did not believe in the possibility or, at any rate, in the actuality of any communication between the unseen universe and ourselves. That day, however, was like taking a step into the unseen universe. A new world was opened to me, and all my early faith in God, immortality, duty, prayer, angels, and the reality of the life in the great hereafter, which had been somewhat deadened by the proneness of my mind to scepticism, and by the course of my intellectual studies, came back to me and filled my soul with a flood of light. The following is an account of the seance:—

THE SEANCE.

We sat down at a large table on opposite sides, facing each other. He handed me a number of slips of soft, thin, ordinary printing paper, each measuring about four by three inches. Then he took for himself a little pile of sheets of ordinary writing paper measuring, perhaps, eight by six inches. There were a number of lead pencils on the table, so that when he was writing he might not have to stop to get one sharpened.

I then wrote eight questions on eight slips of paper, each one addressed to some friend or other person whom I knew to have passed away, and each one written in the form of a letter. A book was placed in front of me to act as a screen, and to prevent the possibility of his seeing what I was writing. When he knows anything about the questions, it is always more difficult for him to get accurate results, as then his own thoughts mingle with those he receives and pervert the substance of the message.

THE MODUS OPERANDI.

As I wrote each question, I folded and refolded it five times, doubling it each time, so that at last the paper was only one thirty-second of its original size. When written and folded, I threw the paper down on the table in front of us. It was broad daylight, there was only one mirror in the room (the ordinary dining-room of an ordinary dwelling-house), and that was covered over with a newspaper. Mrs. Baldwin, the professor, and I were the only persons in the room.

When I had written the first paper he said—"I am tired and ill to-day, and I am not sure that I shall get any impressions."

Then he took the paper and placed it on his forehead. "Yes, that will do," he said. "Now write another."

I went on writing as directed.

"Go on," he said, placing the papers, as I wrote, and folded, and gave them to him, on his forehead; "I am not tired yet."

When I came to the fifth or sixth paper, he said: "I think I shall be in good form to-day after all. You are charged with electric vitality; your whole personality is thrown into every stroke and every dot you make. I would advise you now to ask some question the answer to which will be of some practical benefit to you."

Just before I wrote the eighth paper he said, "You can write just one more, and I think that will be enough."

I then took the eight folded papers into my double-hands and shook them all up together, so that it was impossible for either of us to have the slightest inkling or knowledge of the person to whom any particular paper was addressed. After this I put them down on the table again.

He picked two or three of them up, one at a time, and placed them to his forehead again. Then he looked round a little to his right and murmured, as if talking to himself or to some invisible being on his right-hand side, or somewhere about him, near or far:—

"Yes, yes, a brother—two brothers!"

"You want to speak to him?"

"Yes, yes, you'll speak presently."

"What, that's my name?"

"I say, that's my name; what's yours?"

"Your name too! Oh, I see. Your name is S—too."

Then, turning to me, he asked: "Have you got a brother called S—?"

"Yes," I replied; "I had."

Then addressing himself once more to the invisible being or beings on his right, he said quietly: "Yes, yes. Oh! a professor."

Again turning to me, he asked: "Do you know a Professor Robertson?"

"Quite right," I replied; "I do."

Again addressing the invisible, he said: "Wait a bit what is it you say?"

"Oh, Professor Croom Robertson."

Once more he turned to me, and asked: "Had you a teacher at school called Professor Croom Robertson?"

"Yes," I replied; "he was my teacher in philosophy at University College, London."

"Ah, yes," said he, "that's what I mean; we call them schools in America."

A little later, or possibly a little earlier, he turned to me again, and asked: "Have you got a brother F—?"

"Yes," I replied; "that is quite right."

We were now ready to commence business.

First he asked me to touch one of the papers. No response. Then a second, then a third. "That's it," he cried. He then told me to take the paper and hold it in the palm of my hand, closing my fist and keeping it there.

"Do you know," he inquired, "which paper it is that you hold in your hand?"

I said: "No; that is quite impossible."

The papers had remained on the table before me the whole of the time. There was no possibility of deception, so far as I can see. It was broad daylight. Not one of the papers was removed from before us; from this time forth I kept it in my hand, which was firmly closed.

"Now, then," he said to me, "you can do what you like; you can read or walk about the room, or anything else, just as if you were in your own parlour. You can watch me; only don't get excited. Keep your mind perfectly passive, or else you will perhaps impress your thought on my mind, and I want to be perfectly calm, placid, and colourless."

Then he took up a pencil and began to write. He went on for fifteen or twenty minutes, writing as hard as he could. Meanwhile I read a few pages of a copy of *The Review of Reviews*, the one with the sketch of "Besant and Rice" in it, which lay on the table before me.

A STARTLING TEST.

At the end of that time he looked up and said:

"Now then, keep that paper in your hand, and keep your hand closed, but just hold it underneath the table, and put your ear to the table. You will then hear him write a brief answer in one or two words on the question-paper itself as it lies in your hand."

I did so, and I heard a sound as if some one came and took up a pencil, and then, after a moment, put it down on the table again. It was so real that I thought it was Professor Baldwin himself who was doing it. Perhaps it was; I am not quite clear on this point. I did not hear the scratch of the pencil-writing as I expected to.

Then he said, "Now open your hand and see."

I opened it, and here is a copy of what I found there:—

PROFESSOR G. CROOM ROBERTSON,

DEAR SIR,

Do you think it would be well for me to examine into the rationale of these communications by means of this inscrutable force or whatever it is? Yours respectfully, V. W.

On the left-hand margin, just as above, was written, apparently in Professor Croom Robertson's own handwriting, the word "Yes."

I have just looked at it again to-day (September 26th). It seems to have been written by some electric-chemical or some other extraordinary process. The professor says he thinks it is written with plumbago, a form of carbon used in blacklead pencil. It is equally clear, distinct, and legible with my own writing, but seems to have been written in lines, each of which is made up of dots. I have not, however, seen it under the microscope. It does not show through to the other side of the paper. The rest of the writing on the above slip is the question which I wrote and addressed to Professor Robertson in my own hand.

Professor Baldwin then tossed over the sheets of the letter he had been writing. It was contained on eight pages, in Professor Baldwin's ordinary handwriting, and read as follows:—

MY DEAR W.,

(Page 1)

Why not:

Was any man ever the worse for more knowledge? It cannot be of any harm to you to know more—ay, much more—of a force, yes, a real power, [the existence of] which is now being admitted by most of the real, true thinkers of modern society. This man is not a good medium. He is worn (page 2), and he is ill, and his finer nature is blunted. I cannot control him as I would like, and I may not be able to say all I would like to you—it is as if we was (*sic*) writing with a pen that splutters and with thick ink, and I may not be able to give you such (page 3) proofs as I would like of my absolute identity. I have said (on the first page) that there is a force, I might say that there are millions of forces, that can communicate through the proper mediums. These forces are not properly speaking mere forces (page 4); they are identities, they are individualities. I am as much here to-day, I am as near you, as close to you, as I ever was in the past.

[In answer to your queries] I should say yes—most emphatically, yes; use every sensible chance for rational investigation as (page 5) to the rationale of the unseen power that causes the results to-day. Do not be carried away at any time by any superstitious veneration for spirits. Nor must you waste time that you need in your other duties, but whenever you can spare the time and (page 6) have proper mediums to work through and with, then by all means investigate; but be careful: there are bigots who cannot comprehend the yearning of a higher mind for light. Let your investigations be thorough, but there is no necessity to publish to (page 7) the world what you are doing. Be careful not to raise the spirit of antagonism. Investigate sensibly, but do not get too enthusiastic. I believe you will become a convert to and a believer in the existence of spirit individualities and their power, under some circumstances, to (page 8) communicate with and perhaps be of great benefit to friends in earth life.

May God bless you and prosper you in your investigations. Is the earnest prayer of your sincere friend and well-wisher,

J. CROOM ROBERTSON.

"There," said Professor Baldwin, as he handed me the sheets, "take that and read it, and see if it is a rational answer to your question?"

Meanwhile he asked me to take up a second folded question-paper and hold it in my hand.

Whilst I was reading Professor Robertson's letter he broke in suddenly as if addressing the invisible spirit on his right: "What do you say?—wait a bit."

Then turning to me like a man whose hands were full, and who was afraid of dropping something, he just glanced at me, said: "Have you addressed a letter to anyone whose initials are W.W.?" and immediately turned back to the spirit as if afraid of losing him.

I paused and said nothing. I had written to eight persons, and no one's name beginning with W.W. occurred to me. I recollected one beginning with W.B., which kept possession of my mind and, perhaps, in this way crowded the other out.

Professor Baldwin immediately seized a little slip of paper, with "W.W." on it, and said, in the same agitated manner, "Have you written to anyone with those initials?"

The very next moment he tossed me another paper with "Grandpa" on it.

"Oh, yes," I said, suddenly recollecting that I had written to my grandfather, W.W. "It is quite right. Certainly I have; only I couldn't recollect it."

Then Professor Baldwin fell to writing a very short note on one sheet of paper, which he placed before me on the table upside down, saying, "Read that presently when you are ready for it." A moment later he turned to the spirit, and said—"What do you say?"

Then he turned back to me, and said—"He says he will give you the name in full."

He then took another little slip of paper, and wrote on it just one single word.

Then he told me to open the paper in the palm of my hand.

My question was as follows:—

W. W.

DEAR GRANDFATHER,

Will N— be well advised in pursuing his business with B. W. Downs?

Yours affectionately,

V. W.

The sheet containing the reply which the professor had placed before me upside down contained the following little note written in the centre of it:—

I think N—

will be very well
in business
with W. B. D.

Then there was the little slip he gave me afterwards, which bore the one word "Downs" simply.

This over, the professor next picked up the papers one after another and put them to his forehead, apparently getting no result. At last he smiled and said, "I'm afraid it's no good." Then he told me to put my finger on one of them, he also touching it with his pencil at the same time, and saying, "Is it this?"

We touched a second paper, a third, a fourth.

"Press it hard," said he.

I did so.

"Yes, that's it," said he again. "Put it into your hand and keep it there, and then you can go on reading."

Presently he began again addressing himself in the usual way, in a musing, meditative, reverie-like tone, as he turned to the right and held his head a little down as if looking for something in an absorbed, absent-minded kind of way.

"Will you come? Will you come?"

"Hem? Eh? I can't make it out."

"Yes, yes. To see that you know;"

"Yes, but what about that?"

"He'll know? Well, but what for?"

Then he turned to me and said, "He says he won't write: he only wants to tell you something. It's about your little girl. Will you take a paper and write down four or five dates and among them the date on which your little girl was born?"

I took a sheet of paper and wrote at random:—

January 7
March 8
—— 22
July 7

Then I gave it back to him.

He hesitated considerably, turned to the spirit and said, "Eh, what—that one?"

Then he drew a circle round the last date, July 7, gave the paper to me, and said, "Is that the day on which your little girl was born?"

I said, "Do you mean that one—July 7th?"

He felt that there was something wrong; so he said to me, "Did he know the day your little girl was born; is there any reason why he should remember the date?"

I said, "No, of course; he died long before she was born."

So then he turned to the spirit once more, and said:—"Eh? Oh! that one. Then why didn't you say so before?"

He then marked the date, ——— 22nd, gave the paper back to me, and said, confidently, "That's it."

When I found that he was on the wrong date I did not look at the paper, for fear of helping him telepathically by fixing my thought on the right date; so I looked away immediately to the large melons on the floor. I had supper with the professor one evening, and we had one of the most luscious melons I ever tasted. He is a connoisseur in melons.

After giving me back the paper he said, "Now you can open your hand and read."

This was my question:—

SAMUEL W.,

DEAR BROTHER,

Can you tell me exactly when my little girl was born?

Your affectionate brother,

V. W.

——— 22nd is my little girl's birthday. I wrote this simply as a test question.

I quite understood the conversation which he had with the supposed spirit at the selection of the question, and

just afterwards the professor did not seem to be able to make it out. This was the spirit also who said, at the commencement of the seance, "I'll speak to you presently."

I then selected another paper. When I had taken it in my hand he began to write again, a long five-paged letter, in reply.

Meanwhile I settled down to look at the picture in *The Review of Reviews* that lay on the table before me, and then got up and looked out of the window, and had a little chat with Mrs. Baldwin, though not a long one, as I feared our conversation might disturb the professor in his work.

After about fifteen minutes he paused and said, "I should think your father was not a literary man; he was a gentleman farmer or something of that kind, not accustomed to do much writing."

I said, "Yes, that is perfectly correct."

He then went on writing for about another fifteen minutes more.

Finally he wound up and told me he had done.

"Just one minute," I said. "Can you ask him to put his initials, or some mark, on the question paper before I open it, the same as you did with the first?"

The professor smiled at my simplicity. "Oh, dear no," said he; "I don't control them. They control me. I have no power to do anything except what they tell me."

I then opened my hand, and he passed over the sheets of the letter he had written to me.

My question was as follows:—

J. W. W.,

DEAR FATHER,

How can I spend my life so as to do the most good possible?

Your loving son,

V. W.

The following is the reply which my father, who died many years since, sent me through Professor Baldwin. I omit some private passages.

(Page 1)

DEAR SON,

To be good is to do good. The way generally is shown to those who seek for it. You will manage to find the way. I cannot at present suggest any better method than that shown to you by your own common-sense. I am glad to say that, from what I can see, you are much (page 2) esteemed and liked. I believe that no one doubts your sincerity or your religious and moral honesty. I believe that you are doing good, and with years will come experience and the capacity to do more. I am proud of you, and happy that you are working so to serve your God, and are trying to live up to your (page 4) ideas of Christianity.

May God in His great love guide your footsteps so that you will be a leader of men to their saving and that you may be able to make much of man's heaven and happiness here as well as in the great hereafter. (page 5) With love that is limitless God loves all. May your love for Him never grow smaller; may your faith in Him never grow less, is the heartfelt wish of

Your affectionate father,

J. W. W.

It is exactly the kind of letter that I should have expected from my father if he had been watching over me for the last fourteen years, and was now permitted for one moment to speak to me through the veil.

Then we tried once more to get another paper that seemed to be communicative. The professor tossed it across to me, and said, "Take that in your hand," and again he settled down to write; this time a three-paged letter. When it was finished he told me to open my hand, and gave me the letter to read. My question was as follows:—

F. W.

DEAR BROTHER,

Can you give me any advice with regard to my investments?

Your affectionate brother,

V. W.

As in each of the previous cases, the reply was written without Professor Baldwin having any knowledge whatever either of the nature of the question or of the person to whom it was addressed, or even of the fact that I had a brother F— at all. There is no possibility of trickery, or chicanery, or deception of any kind here, so far as I can see; and I state upon my word of honour that there was absolutely no gammon and no collusion between us; nothing but perfect sanity and sobriety of judgment, and perfect integrity and sincerity of purpose throughout.

The reply to my question was as follows:—

MY DEAR BROTHER,

The Dominion of Canada is to-day in a sound financial position. The Canadian banks are all paying well; there has not been a serious bank failure in Canada for many years. The Bank of Montreal, at Vancouver, British Columbia, or the Bank of British Columbia at Vancouver, are now paying (page 2) four per cent. on money deposited for six or twelve months. The Bank of Montreal has a capital of about twelve millions, and is reckoned to be almost next to the Bank of England in solidity and safety. The Bank of British Columbia is also very good. Now, either of these institutions are in my opinion (page 3) quite safe, and will pay four per cent., and the money is pretty nearly on call. I don't know of anything that pays so well that is so sure.

Your affectionate brother,

F—.

There remained yet three other papers on the table.

"There, now," said the professor, "that's all I can do; my power is gone. Let me see if I can tell you what it is like. It is as if I had a cup of water and emptied the cup. The last drop is gone. I can do no more."

The *séance* was now over.

Professor Baldwin tried to explain to me that it was necessary for him to have a perfectly smooth, calm, unruffled mind, like the surface of the still water of a mountain lake.

"If you drop a small shot," said he, "into such a smooth-surfaced lake, ripples will be formed that can be traced to the very verge of the lake. But when the mind has thoughts of its own and is active, it is like dropping in a shot and a brick together at the same time. You cannot then distinguish or trace the impression made by the shot at all."

He also told me he did not think the spirits knew everything. "They have their limitations as well as we. It is a great mistake to think that they are infallible." He once wrote an answer at a *séance* in which a spirit replied: "There are powers above us, and they won't let us know everything."

"Again," he said, "if the spirit *were* omniscient, what has to come through me must necessarily partake of the imperfections of the medium through whom it passes? The general literary style of the letters will be those of the spirit that writes them, but mistakes in spelling, for example, would be from me.

"The state I am in during this work," said he, "is one of deep reverie. You feel as if you would be bothered if any one spoke to you. It is as if you were absorbed in some great problem and someone came and told you the house was on fire, and then you felt as if you would like to say, 'Oh, just ring the bell, and get somebody to attend to that. Don't bother me.'"

The professor was not at all in good health, and if it had been a mere business engagement I am sure he would not have gone through with it. It would have been cancelled or postponed; but as it was given, not for money but for the sake of obliging me, he was good enough to put himself to considerable pains on my behalf.

During the *séance* he told me that his feet were as cold as ice, even though he was heated, and even perspiring, in other parts. When it was concluded, however, he said: "I doubt if it would be possible to find a medium in all England who would be able to give you better results than you have had this afternoon," a sentiment which I felt quite prepared to endorse. This, of course, was after he had read the letters, for he, in his own proper self, knew nothing of what he had written during the time that he was under the control of the spirits who wrote to me through him.

"Do you know," I asked him at the conclusion of the *séance*, "if there is anything in any of these communications about matters of finance?"—"I do not," he replied.

I have no theory on which to account for these remarkable phenomena. The "trick" hypothesis seems to me to be precluded by the conditions. The "Devil" hypothesis is out of it, for the Father of Lies could not have said so many things that are good and true. The "natural force" hypothesis will not wash, for the force is a rational intelligence, and therefore akin to mind and not to matter, that is to say it is *personal*. The telepathic hypothesis that the sub-conscious mind of Professor Baldwin was reading my thoughts does not accord with the facts, for the matter of the communications was not in my mind at the time, and was never a part of the experience of Professor Baldwin. I can only suppose that Professor Robertson tells the simple truth when he says that spirit individualities whose absolute identity is capable of being proved "have power under some circumstances to communicate with and perhaps be of great benefit to friends in earth life." I do not, however, commit myself to any theory. I merely record the facts.

VII.—SCIENCE AND PSYCHICS.

FIFTY YEARS' PROGRESS BY ALFRED R. WALLACE, LL.D.

DOCTOR ALFRED R. WALLACE sent to the Psychical Congress at Chicago a paper entitled "Notes on the Growth of Opinion as to Obscure Psychical Phenomena during the Last Fifty Years." It is a valuable historical survey by one of our leading scientists of the gradual growth of the scientific mode of regarding spiritualistic phenomena. It may be specially commended to those who, without having paid the smallest attention to the subjects, loftily and airily dismiss all psychical studies as unworthy the attention of intelligent practical men. Dr. Wallace, they will admit, is competent to speak on this subject. And this is what he says:—

HOW HE BEGAN THE STUDY.

"It was about the year 1843 that I first became interested in psychical phenomena owing to the violent discussion then going on as to the reality of the painless surgical operations performed by Dr. Elliotson and other English surgeons on patients in the mesmeric trance. The greatest surgical and psychological authorities of the day declared that the patients were either impostors or persons naturally insensible to pain; the operating surgeons were accused of bribing their patients; and Dr. Elliotson was accused of 'polluting the temple of science.' The Medico-Chirurgical Society opposed the reading of a paper describing an amputation during the magnetic trance, while Dr. Elliotson himself was ejected from his professorship in the University of London. It was at this time generally believed that all the now well-known phenomena of hypnotism were the result of imposture.

MESMERISM.

"It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerise some of their friends, and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon found that I could mesmerise with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. Partial or complete catalepsy, paralysis of the motor nerves, in certain directions, or of any special sense, every kind of delusion produced by suggestion, insensibility to pain, and community of sensation with myself when at a considerable distance from the patient, were all demonstrated, in such a number of patients and under such varied conditions as to satisfy me of the genuineness of the phenomena.

THE FIRST GREAT LESSON.

"I thus learnt my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men, or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity or impossibility, the deniers have always been wrong.

"A few years later and all the more familiar facts of mesmerism were accepted by medical men, and explained more or less satisfactorily to themselves as not being essentially different from known diseases of the nervous system; and of late years the more remarkable phenomena,

including clairvoyance both as to facts known and those unknown to the mesmeriser, have been established as absolute realities.

HYPNOTIC SUGGESTION.

"Next we come to the researches of Baron von Reichenbach on the action of magnets and crystals upon sensitives. I well remember how they were scouted by the late Dr. W. B. Carpenter and by Professor Tyndall, and how I was pitted for my credulity in accepting them. But many of his results have now been tested by French and English observers and have been found to be correct.

"Then we all remember how the phenomena of the stigmata, which have occurred at many epochs in the Catholic Church, were always looked upon by sceptics as gross imposture, and the believers in its reality as too far gone in credulity to be seriously reasoned with. Yet when the case of Louise Lateau was thoroughly investigated by sceptical physicians and could be no longer doubted, the facts were admitted, and when, later on, somewhat similar appearances were produced in hypnotic patients by suggestion, the whole matter was held to be explained.

CRYSTAL-SEEING AND AUTOMATIC WRITING.

"Second-sight, crystal-seeing, automatic writing, and allied phenomena have been usually treated either as self-delusion or as imposture, but now that they have been carefully studied by Mr. Myers, Mr. Stead, and other inquirers, they have been found to be genuine facts; and it has been further proved that they often give information not known to any one present at the time, and even sometimes predict future events with accuracy.

TRANCE MEDIUMS.

"Trance mediums who give similar information to that obtained through crystal-seeing or automatic writing, have long been held up to scorn as impostors of the grossest kind. They have been the butt of newspaper-writers, and have been punished for obtaining money under false pretences; yet when one of these trance mediums, the well-known Mrs. Piper, was subjected to a stringent examination by some of the acutest members of the Society for Psychical Research, the unanimous testimony was that there was no imposture in the case, and that, however the knowledge exhibited was acquired, Mrs. Piper herself could never have acquired it through the medium of her ordinary senses.

GHOSTS.

"Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantoms of the living or of the recently dead, whether seen by one person alone, or by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But when carefully examined, they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well-attested and well-sifted evidence published by the Society for Psychical Research. Still more subject to ridicule and contempt are ghosts and haunted houses. It has been said that these disappeared with the advent of gas; but so far from this being the case, there is ample testimony at the present day to phenomena which come under these categories.

PSYCHICAL PHENOMENA.

"In this connection also we have not merely appearances, which may be explained away as collective hallucinations, but actual physical phenomena of such a material character as stone-throwing, bell-ringing, movements of furniture, independent writing and drawing, and many other manifestations of force guided by intelligence which is yet not the force or the intelligence of those present. Records of such phenomena pervade history, and during the last century, and especially during the last half-century, they have been increasingly prevalent, and have been supported by the same kind and the same amount of cumulative testimony as all the preceding classes of phenomena. Some of these cases are now being investigated, and there is no sign of their being traced to imposture. From personal knowledge and careful experiments I can testify that some of these physical phenomena are realities, and I cannot doubt that the fullest investigation will result, as in all the other cases, in their recognition as facts which any comprehensive theory must recognise and explain.

SPIRIT PHOTOGRAPHS.

"What are termed spirit photographs—the appearance on a photographic plate of other figures besides those of the sitters, often those of deceased friends of the sitters—have now been known for more than twenty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves, and any allusion to the subject has usually been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who only lay ignorance and incredulity to qualify them as judges, in order to show that deception was possible. And now we have another competent witness, Mr. Traill Taylor, for many years editor of the *British Journal of Photography*, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures which, so far as normal photography is concerned, ought not to have been there.

SPIRITS' RETURN.

"Lastly, we come to consider the claim of the intelligences who are connected with most of these varied phenomena to be the spirits of deceased men and women, such claim being supported by tests of various kinds, especially by giving accurate information regarding themselves as to facts totally unknown to the medium or to any person present. Records of such tests are numerous in spiritual literature as well as in the publications of the Society for Psychical Research, but at present they are regarded as inconclusive, and various theories of a double or multiple personality, of a subconscious or second self, or of a lower stratum of consciousness are called in to explain them or to attempt to explain them. The stupendous difficulty that if these phenomena and these tests are to be all attributed to the "second self" of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know, never been rationally explained; yet this cumbrous and unintelligible hypothesis finds great favour with those who have always been accustomed to regard the belief in a spirit world, and more particularly a belief that the spirits of our dead friends can and do sometimes communicate with us, as unscientific, unphilosophical, and superstitious. Why it should be unscientific, more than any other hypothesis which alone serves to explain intel-

ligibly a great body of facts, has never been explained. The antagonism which it excites seems to be mainly due to the fact that it is, and has long been in some form or other, the belief of the religious world and of the ignorant and superstitious of all ages, while a total disbelief in spiritual existence has been the distinctive badge of modern scientific scepticism. But we find that the belief of the uneducated and unscientific multitude rested on a broad basis of facts which the scientific world scouted and scoffed at as absurd and impossible.

THE MORE PROBABLE HYPOTHESIS.

"Now, however, we are discovering, as this brief sketch has shown, that the alleged facts are one after another proved to be real facts, and, strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal powers in human beings or the agency of a spirit-world around us, has been strictly paralleled in the present day, and has been subjected to the close scrutiny of the scientific and sceptical with little or no modification of their essential nature. Since, then, the scientific world has been proved to have been totally wrong in its denial of the facts, as being contrary to laws of nature and therefore incredible, it seems highly probable, *a priori*, it may have been equally wrong as to the spirit hypothesis, the dislike of which mainly led to their disbelief in the facts. For myself, I never have been able to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. It was this alone that rendered the theory of gravitation more scientific than that of cycles and epicycles; the undulatory theory of light more scientific than the emission theory; and the theory of Darwin more scientific than that of Lamarck. It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The 'second' or 'sub-conscious self' with its wide stores of knowledge how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed 'a known cause.' To call this hypothesis 'scientific,' and that of spirit agency 'unscientific' is to beg the question at issue.

AND THE MORE SCIENTIFIC.

"That theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis. This very brief and very imperfect sketch of the progress of opinion on the questions this Congress has met to discuss leads us, I think, to some valuable and reassuring conclusions. We are taught, first, that human nature is not so wholly and utterly the slave of delusion as has sometimes been alleged, since almost every alleged superstition is now shown to have had a basis of fact. Secondly, those who believe, as I do, that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us, and even produce material effects in the world around us, must see in the steady advance of inquiry and of interest in these questions, the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

"Parkstone, Dorset, England."

VIII.—THE STUDY OF PSYCHIC PHENOMENA.

HOW TO INVESTIGATE. BY MR. J. J. MORSE.

MR. J. J. MORSE has drawn up the following rules for forming Spiritual circles, for the assistance of all who desire to enter into the investigation in their own homes. They embody the results of his experiences now rapidly nearing a quarter of a century.

It is quite an erroneous idea that the phenomena, says Mr. Morse, can only be obtained in the presence of professional mediums. The most wonderful results have been obtained, in thousands of instances, by private families unaided by any previously developed media, private or professional.

HOW TO FORM SPIRIT CIRCLES.

The Spirit-circle is a gathering of persons who desire to establish relations with the world of spirits, and receive communications therefrom. As such communication is a matter of fact,—proved by oft-repeated experiment—it follows that the observances of those conditions which experience suggests will be the surest way of obtaining the desired results.

Among the conditions required to be observed, the following should receive careful consideration :—

THE PLACE.

This should be a comfortably warmed, and cheerfully lighted apartment, which, during the progress of the sitting, should be kept free from all intrusions. Circles for enquiry should always be held in the light.

THE SITTERS.

Those only should be requested to join in the experiment who are willing to devote time, and patience, to a methodical pursuit of the enquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles from five to seven sitters are sufficient.

THE ARRANGEMENT OF SITTERS.

The sitters should be so arranged that a lady alternate with a gentleman at the table used. An ordinary circular table is as convenient as any—though there is no need to restrict the sitters to any particular form of table. When the communication is established, changes in the seating of the sitters may be desired by the communicating intelligence. Such change should invariably be made, and adhered to at subsequent meetings, unless or until otherwise directed.

THE PHENOMENA.

Do not look for "marvellous phenomena" at first. The simplest phenomenon that demonstrates the existence of an agency external to the sitters is of more importance to the enquirer than the more extraordinary phenomena, which are at first accepted with reserve. The initial phenomena will most likely take the form of tilts, or movements of the table. Such "tilts or movements" can be made to serve as a method of communicating with the unseen operators by using the following code of signals, i.e., one "tilt or movement" being understood as "No," two as "Doubtful," three as "Yes," in response to the questions which should be addressed to the agent at work, as soon as movements are obtained. Should "raps" be heard, the above code of signals can still be observed. Should any sitter exhibit a desire to write—as indicated by movements of the hand and arm—supply the person so influenced with a sheet of paper and a pencil, and await results. Should any sitter become entranced, do not get alarmed nor hastily break up the sitting, as such cases are rarely dangerous.

FORMS OF COMMUNICATION.

Spirits adopt various forms of communicating with mankind. Trances, visions, impressions, personation, writing, are among the more general forms resorted to. In most of these cases the medium is put under a psychological, or mesmeric state, or "control," by the spirit operating, and during the continuance of the state may deliver addresses, describe spirits present, and also scenes in the spirit land; personate the character

of departed friends, and repeat characteristic actions and personal incidents—names, dates, &c.,—connected therewith, and either by aid of the "Psychograph," or similar agent or by a pencil held in the hand in the ordinary manner, write out messages from the intelligences communicating. Generally, the fact of communication is most easily established by the process known as "table movements," as above referred to. Seat the company at the table, and follow the code of signalling previously mentioned when motions, or sounds, are obtained.

THE DURATION OF CIRCLES.

Let the circle be continued for not less than one hour, even if no results are obtained. Twice in one week is frequently enough to form a circle. Let it be remembered that all circles are experimental; hence no one should be discouraged if phenomena are not obtained at the first few sittings. Stay with the same circle for six sittings, at least; and if no results are then obtained (providing the above conditions are observed), you may conclude that the requisite psychic elements are not presented by the sitters. In that case the members of the circle should try the plan of introducing fresh visitors of a suitable character. A single change is frequently sufficient.

GENERAL SUGGESTIONS.

1. Endeavour to retain the same sitters at each sitting.
2. Music, vocal or instrumental, is advised to open each meeting. It is not an absolute necessity.
3. Avoid excitement or fatigue for some hours before attending the circle. Never indulge in stimulants previous to a sitting.
4. Do not sit with, or admit to your circle, any one whom you dislike, or in whom you have not perfect confidence. Avoid acrimonious discussion. Honest scepticism is no barrier to the enquiry, but prejudice and suspicion are undesirable anywhere.
5. The absence of visible results is no proof that no advance has been made. Often most is done when the least is evident to any of our senses.
6. If you have any deep-rooted religious objection to the subject, or any bigoted aversion to it, leave it entirely alone.

BOOKS ABOUT CRYSTAL-GAZING.

EXCEPT the paper in *Proceedings* of the Society for Psychical Research, part xiv., "Miss X—," and some subsequent cases published also in the *Proceedings*, in Mr. Myers's essays on the "*Subliminal Consciousness*," I know of no systematic work upon the subject.

The following, however, are some among a large number of books in which interesting historical references may be found :—

"Histoire et Traité des Sciences Occultes." Par le Comte de Rézié. Paris, 1857.

"La Magie et l'Astrologie." Par Louis Maury. Paris, 1860.

"Recherches sur qu'il c'est conservé dans l'Égypte moderne de la Science des Anciens Magiciens." Par Léon de Laborde. Paris, 1841.

"Demonology and Witchcraft." By Sir Walter Scott (*Occult Magazine*, 1885).

The Zoist, 1849—50.

"Dialectical Society's Report on Spiritualism."

And the following older works :—

"Saducismus triumphatus." Glanville. London, 1681.

"Dee on Spirits." Edited by Casaubon (rare).

"Hexen und Tauber." Hamburg, 1705.

"L'Incrédulité du Sortilège." Par Pierre de l'Ancré. Paris, 1622.

"Aubrey's Miscellanies." London, 1696.

"Lilly, Life and Times of." London, repub. 1822.

"Discovery of Witchcraft." By Reginald Scot, died 1599. London, 1666.

SOME SUGGESTIONS TO INVESTIGATORS.

The *Psychical Review* for August contains two useful articles which deal with the question in what spirit investigators should go to work. One by Mr. Giles B. Stebbins, the result of forty years' experience of circles, contains some sensible hints, commonplace enough, but the sensible and the commonplace have not always sufficient connection with the formation of circles.

To be in the mood which the Quakers call "in the quiet" is best. Too much anxiety to hear or see some manifestation, defeats the object sought, as the conditions are very delicate and the elements dealt with very subtle.

Quiet persistence and unswerving resolve are necessary. I know a Quaker family who sat regularly for weeks with no results, but did not think of stopping; and in the next months, results greater than they hoped for came and remained for years. A psychic or medium is not necessary, although helpful. Any fit company can sit to learn and develop such powers in any one or more of their number, and I have seen rich results attained in that way.

Even those of us who only look for revelations from our own spirits, not from those departed, will endorse this suggestion. An atmosphere which is congenial and quiet, and above all, not subject to interruptions—where letters and telegrams, and "Please, you're wanted," can't reach us—such as that in church, or on a sea voyage, or in a well-regulated "circle," is one in which spontaneous impressions may be expected.

Another paper, by Miles Dawson, is decidedly vivid and to the point. He is, he says, "a tyro," but speaks from recent and living experience.

IS SPIRITISM A RELIGION?

First, he says, we must get rid of any impression that "faith" has anything to do with manifestations. Spiritism, he says, is "not a religion."

I have met one medium who claims to require a belief in God as a condition precedent . . . This may not be considered too unreasonable on the part of a man who really thinks his gifts from heaven and therefore sacred.

There is just one thing that Spiritualists and Theosophists have in common. Whenever you have definitely learnt from one of their own organs that Spiritism or Theosophy, as the case may be, is not a religion, you may be quite sure that the next organ of either party which you happen to open, will say definitely that your one chance of understanding their teaching is to realise that it is a creed, a cult, a system of worship! Certainly, by the light of Nature and philology, we might suppose ourselves justified in expecting some religious teaching to accompany an enquiry into subjects with such names as these.

PHENOMENA NOT ALWAYS AT COMMAND.

Next, we are told, and very reasonably—when will such telling cease to be necessary?—that—

It is not claimed, even by the blindest devotees, that the methods of psychical phenomena are sufficiently developed to insure an equal performance at all times and with all persons.

The medium must often feel like putting up a sign similar to the one in a frontier dance hall, "Don't shoot the pianist; he's doing the best he can." . . . At present in psychical science we are but seekers for facts. . . . We have first to discover what really happens that requires explanation, and to give the facts duly authenticated, to the thinkers of the age. Then we should endeavour by experiment to

superintend these phases among persons of our own immediate acquaintance, so that the phenomena may be studied during development. If psychic powers can be made common and well-known, it will not be long before the phenomena will explain themselves to the satisfaction of all.

THE TRAINING OF MEDIUMS.

THE following correspondence ought surely to command attention. There seem to be serious difficulties in the way of saying what precise direction the training of mediums should take, but surely, as the old axiom says, "What is worth doing at all, is worth doing well." Probably much discredit has been thrown on mediumship by the individual ignorance of mediums. We are told to believe that the message takes its external presentment from the mind it passes through, but it would no doubt be easier to believe in the spirit of a Bacon who did not talk about his "magnetism," or the spirit of a Johnson who did not express himself in American slang.

The Hebrews trained their mediums in the schools of the Prophets. The Sybil and the Oracle were not expected to share the duties of ordinary life, and theoretically, meditation—not to say science and literature—is of value for self-development. It is to be hoped that, under a thoroughly competent governing body, Mr. Ainsworth's liberal offer may be turned to account.

We quote from *The Two Worlds*, July 28th:—

A TRAINING COLLEGE—A MUNIFICENT OFFER.

DEAR SIR,—I am quite in harmony with my old friend Mr. Chapman and "Carolus" as to the necessity of a "Training College for Sensitives." The ancients in their sacred groves, and amid the stillness of their secluded habitations cultivated their spiritual gifts to a remarkable perfection, which endowed them in the eyes of the populace with a god-like or miraculous power. Wonderful as are the gifts of what we term modern mediums, these could in my opinion be considerably increased, and far more highly developed if they had a suitable opportunity, and by the adoption of the best methods of culture be enabled to more fully unfold their latent powers for the benefit of all. This project of a Training Institution has often occupied my attention and induced me to resolve (years ago) to aid in its foundation when the time arrived for its adoption. I am at any time prepared to hand over, free of cost, a plot of freehold land containing 1,960 square yards, situated at Prestatyn, near Rhyl, North Wales, if the Spiritualists of Great Britain are prepared to erect a suitable building thereon, and for the purpose already indicated. The site in my opinion is an eligible one; it faces the sea, and at the back is mountain scenery, and in a quiet Welsh village. It must be remembered that, in addition to the cost of the building, there would be required a certain endowment of RELIABLE perpetual source of income. Are we, as a body of Spiritualists, in such a pecuniary position as to justify the IMMEDIATE ADOPTION of such an expensive project? However desirable and commendable this projected scheme may be, I am determined to wait, sooner than lend my aid to what may turn out a failure if launched too soon, and should have now remained silent if the two letters upon this subject had not recently appeared. I never like to be associated with failures if they can be avoided, but am prepared to fall in at once if it can be guaranteed a success. I am buying suitable books, and have been for years, with a view to ultimately presenting them to such an institution. This matter I now leave in the hands of the various societies and to individuals interested therein.—Yours truly,

JNO. AINSWORTH.

Fairhill, Methwold, Norfolk,
July 14, 1893.

[Mr. Ainsworth asks, "Is the time ripe for a training college?" In our opinion it certainly is or very soon will be. The only means of testing the matter is to request those who feel the importance of carrying out the suggestions made in Mr. Chapman's article (which were reproduced by Mr. Stead in *BORDERLAND*) to show their earnestness by communicating with Mr. Ainsworth, or with the Editor of *The Two Worlds*. A fund could then be started if there seemed any likelihood of success. We appreciate Mr. Ainsworth's generous offer, and trust it will stimulate others to do likewise.]

Mr. Ainsworth wrote a second letter, in the course of which he says:—"I own nearly three acres of land on the fruit colony, here, Methwold, Norfolk. I would hand it over in preference to the plot in Wales, if it would generally be thought a more eligible site (about ninety-three miles from London), the nearest railway station, Stoke Ferry, being about three-and-a-half miles away. Personally, the Wales site would be the most suitable and accessible to the generality of places for speaking purposes. However, this is for the Societies to decide, if the project is proceeded with now. There is a railway station at Prestatyn, in Wales, and only about forty-five minutes' ride to Liverpool, when the main line at Connah's Quay is connected with the Mersey Railway. All these particulars can be thoroughly gone into when the scheme assumes a practical shape." There is now an opportunity for the generous supporters of the cause to co-operate and institute a centre of spiritual work worthy of our ever-growing movement. Who will help Mr. Ainsworth in his worthy enterprise?

THE EVIDENCE OF SPIRIT RETURN.

THE following correspondence has been sent me by Mr. Wolstenholme, a friend of mine in Blackburn, for whose good faith and integrity there is no need for me to vouch. The case is an interesting one, of a kind with which most investigators in the spiritualistic phenomena are familiar, but it is seldom that communications of this kind come through the newspaper press. In the *Banner of Light*, an American journal devoted to the study of occult phenomena, there is reported every week the communications delivered through a medium, purporting to be from this, that, or the other departed spirit. The immense majority of these communications, purporting to come from deceased Americans, are messages sent for the most part to surviving relatives. With this prefatory introduction the following correspondence explains itself. Mr. J. J. Morse, I should say, is the London correspondent to the *Banner of Light*.

26, Osnaburgh-street, Euston-road, London,
July 15th, 1893.

DEAR MR. WOLSTENHOLME,

The Editor of the *Banner of Light* has sent me the enclosed proof of a message published in his paper, asking me to hunt it up. As you are on the spot and know all about the town and district, you would greatly oblige me by making such enquiries as are needed and then kindly report same to me at my new address as above.

Trusting you will kindly do this in the interest of our cause,
I am, with best wishes to you and yours,

Very truly thine,
J. J. MORSE.

Mr. R. Wolstenholme,
62, King-street, Blackburn.

COPY OF PROOF FROM *Banner of Light*.

Controlling spirit for Thomas S. Hornby.

Mr. Chairman, we will now speak for a few spirits who would like to influence the medium personally, but who are unable to do so.

First we will mention one who was present at our last séance, and who is here again to-day. He is a man who lived about half-a-century on earth we should judge, and his home was in Blackburn, England.

This spirit hardly knows how he happened to go out of the body, he cannot really say whether it was by accident or intent, because there has been such a confused condition of the brain whenever he has come in contact with mortal life and tried to gather up the threads of the past. He realises what occurred before the last half-hour of his earthly life, but around that time is clustered a confusion of elements that prevent him from grasping the true condition. It is just as well, however, as far as any benefit to himself or his friends is concerned.

He wishes us to say to his friends that in the spirit-world he is strong and sound. That is how he expresses it, and he wants us to give it in that way. He wishes them to know he realises that had he remained on earth the trouble in his head would only have increased, and it would have been very much worse for him.

We are told that his body was found in a very mutilated condition, but that the spirit had been taken away by friends on the other side before the news was brought to his people here. We also are told that the name of his wife is Charlotte, and that he has cared more for her happiness and welfare than for anything else connected with this mortal state.

We trust the friends of this spirit will learn of his communication through this paper, for we know he will be very much relieved thereby. We get his name as Thomas S. Hornby.

With this spirit comes an older man, short in stature and with a beard, who passed away some time previous, we think, to the first one, but who was attracted closely to his home life. We do not get the whole name, only that of Robert, and also the name of James as belonging to another spirit who has assisted this first one to rise out of his unhappy condition. We would say the first spirit adds that he lived on the Acriton-road. He was a weaver.

The reply of R. WOLSTENHOLME to Mr. J. J. MORSE's letter:—

62, King-street, Blackburn,
17th July, 1893.

DEAR MR. MORSE,

I knew Thomas Smith Hornby intimately; he was a member of the Committee of the Blackburn Psychological Society at the time I was its President. He lived on Acerington-road, and was a weaver. He died 27th August, 1890, aged 49 years.

Some time prior to his death, a sum of money was left to his family, and I have my information from Hornby's wife's sister that he signed an agreement to relinquish all claims to the estate for £150, or thereabout. He afterwards got it into his head that he had made a mistake by thus signing, and he set off to try to remedy his blunder. For this purpose he went into Yorkshire, and from entries made in his pocket book, his friends found that he had visited no less than thirty lawyers, who had had the matter in their hands at one time or another. Failure followed failure, and driven to desperation by his want of success, he at last laid himself down on the railway line at Hunslet, near Leeds, and a Midland train cut his head completely off. As stated in the *Banner of Light*, his whole concern was for his wife's happiness. There is a mistake in his wife's name; instead of being Charlotte as given by the controlling influence, it was Caroline, but he always called her by the pet name of "Carrie." In the *Northern Daily Telegraph*, an evening paper published in Blackburn, in the issue for 29th August, 1890, is an account of Hornby's death and the inquest held on the body. From that paper I have copied the following letter sent by Hornby to his wife.

"MY DEAR BELOVED WIFE,

"I send you with letter a Postal Order for a pound. I have been to all solicitors, likely and unlikely. I have had no

success, so, by the time you receive this, I shall be on the other side. Follow me, my darling, as soon as you can. Don't let the world see this or let them know."

The verdict of the jury was, "Suicide whilst of unsound mind."

From the *Northern Daily Telegraph* of September 4th, 1890, I have copied the following:—

"THE TRAGIC END OF A BLACKBURN MAN.

"SENSATIONAL SEQUEL.

"Follow me, darling, as soon as you can," were the words which the man Hornby, of 349, Accorington-road, Blackburn, who committed suicide on the Midland Railway at Hunslet just a week ago, addressed to his wife in a pathetic letter he wrote her from Halifax, telling of his ill-success in money matters. His wish has now been fulfilled, for yesterday his wife Caroline was suddenly taken ill and died last night. She was attended by an unqualified medical man, but the police are unable to say until after the post-mortem examination, which will be held, whether it is a case of suicide or not."

"At an inquest held on the body of Caroline Hornby the jury returned a verdict of 'Suicide whilst of unsound mind.'"

—*N. D. Telegraph*, September 6th, 1890.

The question we now want answering is, under what circumstances was this séance held; was it one of the ordinary séances held at the *Banner of Light* Office, where any spirit who can, may make himself known, and whose communication is printed in the *Banner*?

A description of this séance by the Editor of the *Banner* would be useful at this point, and a statement as to whether the medium had ever known anything about Hornby before this communication was given; if the medium had no prior knowledge of the events narrated, do we by this circumstance get a clue to help us to solve the problem? Does the personality of a man continue after the dissolution of the body?

Yours faithfully,

R. WOLSTENHOLME.

AN ALLEGED CONTROL BY THE LATE ABRAHAM LINCOLN.

In the vast mass of communications which reach us from the other side, there are many which cannot be recorded as possessing, in any sense, the slightest evidential value. Most controls which profess to come from exalted personages belong to this category. Sometimes, however, a communication will be received which contains matter capable of verification. By far the most remarkable communications received in the last quarter through an English medium which have come under our knowledge, are those published in the *Medium and Daybreak*, on the authority of the well-known spiritualist, a solicitor of foreign extraction, who has for many years past resided in the New Forest, who, for some reason or other does not mention his name, and always writes over his initials, A. T. T. P. This gentleman for several years past has maintained a medium exclusively for his own researches. His medium is an illiterate working gardener, who receives the communications in trance, and dictates them to A. T. T. P. I believe it was through this medium the "Essays from the Unseen" were dictated, which contained communications professing to come from many of the most exalted saints, sages, and heroes of past times. In the last quarter the *Medium* has published records of communications dictated in this manner which, quite apart from their evidential value, possess an extraordinary human interest. Some of the messages would deserve high rank merely as thrilling stories. From the mere point of view of romance they would take a high place; they are cer-

tainly far beyond the faculty of an ordinary working gardener in the New Forest, even when he is dictating in trance to a retired solicitor. I refer to this control in order to introduce a communication published in the *Medium* of August 11th, which purports to have been dictated by the spirit of "Abraham Lincoln." There are many statements therein contained which may be true or may be false. If true they may have been published, and so may have come within the cognizance of A. T. T. P.—they can hardly have been known to his gardener medium. If, therefore, they are true and have never been published, but can be verified in America, the communications would deserve a much greater degree of respect than they are likely to obtain at present. It may interest some of our readers, however, to have this alleged communication, which we give with all reserves, commending it, however, to those interested in the subject on the other side of the Atlantic, who may be able to verify the statement. Should they succeed in doing so, I hope that they will communicate with me. After some preliminary remarks, the message attributed to Abraham Lincoln proceeds as follows:—

NATHALIE SHAW'S PROPHECY OF GREATNESS.

I was born in Kentucky. I do not consider, excepting the communications which you record, and a few other, scattered throughout the United States, the Continent and Great Britain, that anything nearly approaches the communications manifested among the simple and hardy sons of Kentucky. In church, in their homes, and whenever two or three were assembled together, there were always some form of communication or spiritual phenomena.

On one occasion a young peasant girl, a farm-help child, was "taken in the spirit"; for at that time it was so called. I was then about twenty-two years of age; this was in the year 1831. The child of whom I am speaking was about eight years old. She came up to me and said: "Abraham, you must become a lawyer, and then you must become a minister, and then a liberator, and then the presiding genius to unite a people who are at present divided."

I then laughingly said: "And what next?" "I see nothing in the darkness to follow," was the strange answer. I said: "Why is there so much darkness which you cannot penetrate?" She answered, saying: "Life and death are at God's will and within His mercy." I asked: "What is your name, little one?" She answered me: "My name is Nathalie Shaw, and I was bred in the same State as you, Abraham Lincoln."

Like all other of the spiritual manifestations in those days that are passed, there was not the slightest recollection of the message, its tenor, or that it had ever been delivered. On one occasion I was receiving the thanks of a Kentuckian, shortly after the commencement of hostilities between the Federal and Confederate States.

A KENTUCKIAN'S PROPHECY OF DEATH.

This man said: "Mr. President, I remember you during your first study of the law. I remember when we used to meet away down by Spencer Hugh Shaw's farm. I recollect how fond little Nathalie, his youngest daughter, was of you. She was given to the spirits, Mr. President. The spirits knew that it would not be long before they would come to fetch her, and therefore they became familiar with her, and whispered into her ears the secrets of others."

"I too am 'given to spirits.' I wish to tell you that once we were in the spirit together in my home, when I heard a voice say, 'In the hour of his great triumph I will slay him.' This comes through the lips of a daughter of the house, Mr. President, one who when out of the spirit breathes only words of peace, and whose life is like the tranquil running stream of a brook. We all asked together at the time, 'Who it meant?' and it was your name which came from her lips, Mr. President."

Now your readers may observe, dear Recorder, that we have, first, Nathalie Shaw's prediction, that from an agricultural workman to a lawyer, from a lawyer to a senator, from senator to the President of the United States, I should pass, and years after we have the prediction that "In the days of his greatest triumph I will slay him." I said to him, "Be it so, if it be God's will." I was deeply impressed with this other and last prediction.

I had known this man from boyhood. I knew the truthful simplicity of his character, yet possessing the courage of a lion, in the Federal regiment, of which he was a non-commissioned officer.

LINCOLN'S ASSASSINATION.

Sitting one day in my private study, I thought, What would be the greatest triumph of my life? and immediately came the answer into my mind: When this fearful civil war is ended and the States of North America are once more united. So again, with a laugh, I said to myself: "I hope I have not long to live, if my death is to be peace to my country."

I think now that it was on the day following my murder, in April, 1865, that the greatest triumph of my life came: namely, when the Confederate troops surrendered to the Federal Army. It is a strange thing, dear P., that as I sat in the theatre with the most courtly and the best of those who loved and respected me, in the midst of this great throng I seemed to myself to be back again in Kentucky, as the humble lawyer, with the summer of hope in my heart. Then there came the realisation of little Nathalie's prediction to cross my mind. Then the band of the theatre struck up in martial strains, and many a picture came on my mind of those hard-fought contested battle-fields, and the hecatombs of American victims on either side.

I asked myself: "Was my anti-slavery agitation worth such fearful sacrifices? Was it for the sake of the union of the States, that I aspired, making slavery but a secondary consideration to this end?" Then, again, I asked myself: "Why did the thoughts of the past trouble me so much, when I knew that the army of the Northern States were within a hair's breadth of final victory? Nay, that ere that night would close, that slavery would be over for ever, and that God had given the victory to the North."

Then my heart glowed in triumph, and then came the prediction of the Kentucky soldier, repeated to me: "In his moment of his greatest triumph I will slay him." I then prayed, saying: "If it be Thy will, O God! then let Thy will, and not mine, be done." O God! it has come. The sharp pistol snap; the house on its feet, wrestling with the unhappy wretch who had deliberately broken the commandment of God, and had committed an unprovoked murder, and sent a man in the prime of life to meet his God.

THE FUTURE OF THE NEGRO.

In addition to these autobiographical reminiscences, "Abraham Lincoln" went on to express his opinion on the burning question of the relation between blacks and whites in the Southern States. He said:—

In many of the cities in the South the blacks have become shopkeepers, steady, frugal, and laborious. Many of them are so prosperous that they can send their sons here for a collegiate education. I do not know whether Harvard University would open its gates to them; but the English and Irish Colleges know no racial distinction. It is in consequence of this success, that the Africans who have now become naturalised citizens of the United States, and sixty per cent. of them born American citizens, that the white men hate them. They hate them when working side by side with them, for they work more willingly, and in the amount of work that a black can do for a coloured citizen in comparison with his white co-worker, is half as much again, and with no more effort. His head is built for the hot glaring sun of the South; his woolly hair and thick skull render it impossible for the sun's rays to penetrate.

Now my experience of the American black is, that he is most pacific in disposition, not by any means prone to force a quarrel when amongst themselves, and especially avoiding quarrels

with their white colleagues. I admit they have strong amorous tendencies, but I believe in that saying, which says, "Like clings to like." I do not believe there is the slightest partiality on their side to a white woman. There would be more likely a partiality on the part of a white man towards a black woman; but they are made out to be unreasonable ravishers, whenever opportunity permits. A more lying slander was never uttered. They are prolific in progeny, but it is with themselves; and if the half-castes, the quadroons, and the octoroons were counted and their parentage ascertained, it would be found that it was the white man's partiality for the dark race in ninety-nine cases out of every hundred.

The days of slavery will never come again. The white men may shoot down the negro; they may tear him out of jail and hang him, but they will never again enslave him.

Unless President Cleveland represses with a strong hand the indignities perpetrated on the coloured population of the Southern States, there will be some of the most sanguinary fighting ever known in the history of the world. The blacks are slow to anger, but are very demons when wronged and roused to anger.

I have no evidence proving that either A. T. T. P. or his gardener take any interest whatever in American politics or in the relations in the Southern States. But, as I said before, I give the communication with all reserves, as a sample of many such which are published in the spiritualistic papers.

AFTER 286 YEARS.

A WONDERFUL STORY TOLD BY A PLANCHETTE.

THERE are various methods of getting into communication. The simplest and easiest of all is the Ouija board, which consists of a flat, varnished board, on which are painted the letters of the alphabet and numerals; a flat disc of wood mounted on three legs, each of which is shod with a little piece of felt, so that it will glide easier along the surface of the board; this constitutes the only other part of the apparatus. The sitters place their hands lightly on the upper surface of the disc when it will usually spell out answers to questions. In my own case I have not found the answers usually worth much, but at the same time the principle is extremely simple and it can be tried by anyone; the results are extraordinary, and one of my correspondents reports that he has found them useful.

The planchette is an older form of communication. Planchette consists of a small disc of wood mounted upon three legs, two of which are set on wheels, while the third leg consists of a sharpened pencil. The planchette is placed upon a sheet of paper, the sitters rest their hands lightly on the surface and it begins to write. First it scratches unintelligibly, then it will write words and messages. The most remarkable message that came through a planchette is described by Mr. Wedgwood in a narrative printed in the last number of the *Proceedings of the Society for Psychical Research*. I quote this, not merely because it describes planchette-writing, but on account of the extraordinary story which was communicated to Mr. Wedgwood by means of this simple appliance. Mr. Wedgwood says:—

"My experience in planchette-writing has been mainly acquired in sitting with two sisters, whom I will call Mrs. R. and Mrs. V., of whom the younger, Mrs. V., has far the stronger influence in producing the writing. With her the board in general begins to move much sooner and in a more vivacious way than with her elder sister. When the two sit together the board moves rapidly along, like a person writing as fast as he can drive, while with me and one of the sisters the action is often feeble and labouring. But neither of the sisters can obtain anything whatever

when they sit by themselves. The board remains absolutely motionless under the hands of the solitary operator.

"When trying for writing we sit opposite each other at a small table, I with my right hand, my partner with her left on the planchette, while the writing produced is upright to me, and upside down to my partner, from whom, however, the effective influence seems to proceed. The precise nature of that influence is not very easy to understand, and is, I think, very commonly misapprehended. Writing by planchette is often called 'automatic,' and the pencil is conceived as being worked by the muscular action of the sitters, under the guidance of a blind impulse, as little understood by them as the finished result is 'oreseen' by a pair of birds instinctively engaged in the construction of their first nest. But this is directly opposed to the experience of myself and my partners. When I am sitting at planchette with one of them, I know that I am merely following the movement of the board with my hand, and not in any way guiding it, my only difficulty being to avoid interfering with it. It seems to me exactly as if my partner, in whom I have perfect confidence, was purposely moving the board and I allowing my hand to follow her action, interfering with it as little as possible. And she gives to me an exactly corresponding account of her own share in the operation. Thus we give to the outside world our united testimony of a fact which, as far as each of us is concerned, lies within our own direct knowledge, viz., that the writing traced out by the pencil is not produced by the muscular exertion of either of us.

"We have, then, in planchette-writing, if our account is to be believed, the manifestation of an agency invisible to us, yet capable of moving the bodily pencil either in mere scribbling or in such a way as to fix an intelligent message on the paper."

After giving several instances of messages received by planchette, Mr. Wedgwood proceeds to describe the most remarkable of all, which professes to be communicated by the spirit of a woman who was burnt alive for murder in the year 1605. None of the sitters knew anything at all about the incident referred to. The following is the text of the message:—

"March 22nd.

"The message begins with scrawls, developing into a rude drawing of a woman in mediæval cap at the stake:—

"A. G. 1605.

"A. G. condemned March, 1605. Condemned to the fear and the fire. A. G. A. Grimbald. [For what crime?] Accomplice. [What crime?] Robbery and murder. [Accomplice with whom?] Harrison and Bradshaw. I was old Mrs. Clarke's servant. No; Harrison was my lover; the fire should have been for him. I never meant them to kill her. [Who was murdered?] Mrs. Clarke. She was tight-fisted and fond of money, but I did not mean her any harm. Harrison promised to marry me if I helped him to the money. Bradshaw was hung. [What became of Harrison?] He got off; he had powerful friends. Adam Bonus knew it. Harrison began it all. He came to the inn the November before, and I told him about the money. [Mrs. C. kept money in the house?] In a coffer in her bedroom. [Were you tried in London?] No; wait and I'll tell you. Leicester. I died a thousand times with the fear before it came to the fire. Which was the most real—the dreams or the end? It was long since; but there is a righteous Judge. I was afraid of agony, but I did not repent. I loved the evil and it clave to me. I repent now, and this is part of the work I am given to atone. Alice Grimbald, servant at the inn. [Name of your judge?] I said have mercy, but

they would not hear. No power for name, but I will write again to-morrow.

"March 23rd. (Another handwriting.) Before the Grimbald control there is a message to be given you from one risked, so to call him. I have now proved these things, and they are true. Put aside shadows and see with open eyes as a true man, and you will do noble work. [Then in the former hand.] A. Grimbald, 1605. [Miss H. exclaimed, 'Oh, not that woman! we want to know who sends the messages, and to whom.'] [A. G.'s handwriting continues.] This is my allotment. Cannot write name of judge, but the inn was the Blue Boar. Crook-backed Richard once slept there. Ask me; I will tell what I can. [Name of your counsel?] No. Yes, it is easier to answer questions, but I will try. When they got in they bound me so that I might be found tied. They strangled Mistress Clarke in her bedroom. I doubt if they would have hurt her, but she woke. She had three chests, but in one there was only linen. Adam Bonus knew about it. They went to him. (Scrawls)."

Mr. Wedgwood's curiosity being naturally aroused by this, he inserted inquiries in *Notes and Queries*, and in *Light*, and a correspondent directed him to a passage from Thompson's "History of Leicester," from which it appeared that there had actually been a woman of that name condemned for committing a murder under similar circumstances to those described in the communications made by planchette. His sister, through whom the message came, writes:—"I have never been in Leicester or the neighbourhood in my life, nor have I ever seen a copy of Thompson's History. I did not know of the existence of the book till mentioned by Mr. Smith, and I have never consciously been under a roof with it in my life, except, as you suggest, at the British Museum, and my last visit there was at 12 years old! I have no friends or acquaintances living in Leicester."

As regards himself, Mr. Wedgwood writes, May 21st, 1891:—"I am quite certain that I never saw Thompson's 'History of Leicester,' nor ever heard anything about the incident."

ANOTHER PLANCHETTE STORY.

To the Editor of BORDERLAND.

August 15th, 1893.

DEAR SIR,

I have been advised by several persons—among them my friend, the well-known actor, Arthur Cecil Blunt—to send you a short account of my experience with *Planchette*, and the outcome of the advice then received and at once acted upon. Only last evening I had other messages from the same source, and as a consequence I am writing you to-day. The communication last referred to was as follows: My question was—

"Have you any message for me?"

"Yes, I have."

"Will you tell it me?"

"You are surrounded by very realistic persons, and you should not tell them where you get your information; but I don't mind if you write your experience from a year ago."

"May I transcribe that experience?"

"Yes."

"To whom should I send it?"

"There is only one person worthy."

"Who is that?"

"Stead."

As you may know, I am a singer in concerts and opera. I am very much in earnest about my work, and have made it my profession because I could not be content to do anything else; opposition in my family only increased my eagerness. My

work in concerts, etc., caused me to be engaged by Mr. D'Oyly Carte at the Royal English Opera, in the autumn of 1891, and I made my professional *débüt* in opera as the Duc de Longueville in *The Barcche*. The closing of that theatre early in 1892 caused me some anxiety, for I was uncertain whether—great as was the success I had made—I ought to devote my attention to concert and oratorio, or to opera; I refused several offers for comic opera, though I was frequently heard in concerts in London and in the provinces.

One day a friend brought a *Planchette* to my house in Kensington Gore; a few sittings amused us all, but led to nothing more. This friend—Baron Alphonse Walleen, a Dane—had had a number of strange things told him when sitting with his friend Baron Rudbeck, who is especially gifted, though he does not care to use his mediumistic powers often. I begged him to introduce me to Baron Rudbeck, and we three subsequently sat, in March, 1892, at Baron Walleen's house. I am sorry I cannot give the exact date, but it matters but little, if at all, in this instance.

Rudbeck had his hand upon the *Planchette*, and at once we knew the intelligence that always communicated with Walleen was ready to give me advice, "if Walleen asked the questions," so I told him what I wanted to know, and he put it his own way—very seldom touching *Planchette*, by the way, and I not at all, for it does not go for me. This is what happened:—

"Should I (Mr. Bispham) pay particular attention to concerts or to opera?"

"Opera, by all means."

"What operas should I study?"

"Those of Verdi and of Wagner."

"Which of Verdi's operas?"

"*Aida*."

"Which of Wagner's?"

"*Tannhäuser*, *Tristan*, and *Meistersinger*."

"What parts should I study?"

"The principal ones, of course."

"In *Aida*, for instance?"

"Amonasro."

"In *Tannhäuser*?"

"There is only one principal part."

"But there are several basses and baritones."

"Wolfram."

"Which part in *Tristan*?"

"Kurwenal."

"And in *Meistersinger*?" (I had some time before begun to work at Hans Sachs, but, to my surprise, I was told)—

"Beckmesser."

"When shall I be engaged to sing in these operas?"

"In a couple of months you will know."

I was so much impressed by the clearness of all this that I began the next day, with my accompanist, Miss Krüger-Valthusen, to study these parts. On Wagner's birthday, 1892, there was a great Wagner Concert at Ham House, Lord Dysart's place near Richmond. I sang the parts of Alberich in the *Rheingold*, and of Wotan in the *Walküre*. Sir Augustus Harris was in the audience (I had never met him then), and, to my astonishment, I received from him, through my agent, the next day, a request to sing Beckmesser at Covent Garden. The opera, *Die Meistersinger*, was rehearsed, and the day fixed (season of 1892) for its production, but Jean de Reské's throat was so weak it had to be postponed.

Crossing the stage at Covent Garden one day after rehearsal, Sir Augustus Harris asked me if I knew Kurwenal, for Herr Knapp would not be able to take his part at the next performance of *Tristan und Isolde*—two days later. I sang it, practically without rehearsal, and have since played the part a number of times, and during this (1893) season sang Beckmesser twice. *Tannhäuser* has not come to me yet (though this season I have sung several times in *Siegfried* and *Walküre*), nor *Aida*; but bearing in mind that I should pay attention to Verdi, I have studied all his later works, and went to Milan in February to hear *Falstaff*, the title rôle of which I was called upon to sing in Dr. A. C. Mackenzie's lectures upon it at the Royal Institution in May and June last.

I hope I may have described my little experience clearly

enough, and have asked the three friends most concerned to sign this letter with me as showing their concurrence in the statements I have given you.

Please make any use you choose of this letter, and believe me,
Sincerely yours,

DAVID S. BISPHAM.

We, the undersigned, concur fully in the truth of the above statements.

ALPHONSE WALLEEN.
OLAF RUDBECK.

Though I was not present when Mr. Bispham received the information as to what he should study, yet I have assisted him in his Wagner operas, which were undertaken by him at the time mentioned, and because, as I was told, of what he was then advised to prepare for future use at the Opera.

HETTIE KRÜGER-VALTHUSEN.

SPIRITUALISM AS A SECT.

THE existence of Spiritualism as a superstition is generally accepted among the cultivated and supercilious as a regrettable fact. That it flourishes as a religion or a philosophy is familiar to many, but comparatively few, save those who read the Spiritualist papers, are aware to what extent it is established amongst us as a sect. Spiritualists may indeed now fairly claim to rank among the regularly organized Nonconforming sects. They have their regular services every Sunday, with religious exercises, their accepted ministers, and their system of itinerancy. As yet they have not developed a bishop, but Mr. J. J. Morse seems to be in a fair way of attaining the position. The best way I can show the extent of the Spiritualist organization regarded as a sect, is to repeat here the list of the meetings which are announced every week in the *Two Worlds*, the energetic and enterprising organ of the Spiritualists, which is published in Manchester. It will be seen from this list that the North is much more spiritualist than the South. The list may be useful to those of our readers who may be disposed to investigate the subject for themselves. The appointments are for October 1st.

Societies marked thus * are affiliated with the National Federation.

* Accrington—26 China-street, Lyceum, 10.30; 2.30, 6.30.

* Armley (near Leeds)—Mistress Lane, Lyceum, 10.30; 2.30, 6.30, Mr. and Mrs. Hargreaves.

Ashington—Memorial Hall, at 5, Mr. W. Davidson.

Ashton—Church and Bentinck-streets, 2.30 and 6, Mr. W. H. Taylor. Public Circle, Tuesday, 7.30.

Attercliffe—Vestry Hall, Board Room, at 3 and 6.30, Mrs. France. Wednesday, 8, Circle.

* Bacup—Meeting Room, Princess-street, 2.30 and 6.30, Mr. Johnson.

Barnoldswick—Spiritual Hall, 2.30 and 6.30.

* Barrow-in-Furness—82, Cavendish-street, 11, 6.30.

* Batley Carr—Town-street, Lyceum, at 10 and 2; 6, Mr. Barraclough.

* Batley—Wellington-street, Lyceum, 1.45; 2.20, 6, Miss Patefield.

Belper—Jubilee Hall, Lyceum, 10, 2; 10.30, 6.30, Mr. W. V. Wyldes.

Bingley—Russell-street (off Main-street), 2.30, 6, Messrs. Foulds and Williamson.

Birkenhead—8 Allerton-road, Higher Tranmere, 7, Worship and Spirit Communion. Wednesday, 8.30, Circle.

* Birmingham—Oozels-street Board-school, at 6.30, Mr. Finlay. 8th, Mr. Knibb.

* Sneathwick—43, Hume-street, 6.30.

Camden-street Board Schools, 6.30. Thursday, 8, Circle, Members only.

Spiritualist Union, Masonic Hall, at 6.40, Mr. Geo. Tubbs. Bishop Auckland—Temperance Hall, Gurney Villa, 2, 6.

- ***Blackburn**—Old Grammar School, Freckleton-street, 9-15, Lyceum; 11, Circle; 2-30, 6-30.
15, New Market-street, W. Northgate, Lyceum, 9-30; Circle, 11; 2-30, 6-30, Mrs. Gregg. Wednesday, at 7-45, Circle.
- ***Blackpool**—Liberal Club, Church-street, 2-30, 6-30, Mr. Birch.
- ***Bolton**—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. Rooke.
- Bradford**—Bowling: Harker-street, 11, 2-30, and 6, Local. Wednesday, 7-30.
- ***Little Horton-lane**, 1 Spicer-street, 2-30, 6, Mr. and Mrs. Clegg. Monday, 7-45.
- Lower Temperance Hall**, Leeds-road, 11, Developing Circle; 2-30 and 6-30, Mrs. Bentley. Monday. Wednesday, 7-45.
- 448 Manchester-road, at 2-30 and 6, Mr. Todd and Mrs. Webster. Tuesday, 8.
- ***Milton Rooms**, Westgate, Lyceum, 10; 2-30, 6, Mrs. Berry.
- Norton Gate, Manchester-road, 11, Circle; 2-30, 6. Tuesday, 8.
- ***Otley-road**, 2-30, 6, Mrs. Crossley. Tuesday, 7-45.
- St. James's Church, Lower Ernest-street, 2-30, 6-30, Mrs. Shulver.
- Walton-street, Hall-lane, at 2-30 and 6, Mrs. Mercer. Harvest Festival.
- West Bowling—Boynton-street, at 11, Circle; 2-30 and 6, Mrs. Ingham. Monday, at 7-45, Circle. Thursday, 8, Circle.
- ***Brighouse**—Martin-street, Lyceum, 10; 2-30, 6, Mr. Galley. Anniversary.
- ***Burnley**—Hammerton-street, Lyceum, 9-30; 2-30, and 6.
- ***Robinson-street**, Lyceum, at 9-30; 2-30 and 6, Miss Walker.
- 102 Padiham-road, 2-30 and 6, Mr. Davis. Open every evening at 7-30. Wednesday, Members only.
- ***Guy-street**, Gannow Top, Lyceum, 10; 2-30, 6. Monday, 7-30, Public Circle.
- Fulledge Academy, Hull-street, Lyceum, 10; 2-30, 6, Mr. Sanders. Monday and Wednesday, 7-30.
- Bury**—Temperance Mission Hall, 5 Parson's-lane, 2-30 and 6.
- Old Skating Rink, Georgina-street, 2-30, 6, Mr. Wallace.
- ***Cardiff**—Hall, Queen-street Arcade, Lyceum, 2-45; 6-30.
- Churwell**—Low Fold, Lyceum, 10-30, 1-30; 6, Mr. J. Wilson.
- Cleckheaton**—Walker-street, Northgate, Lyceum, 10; 2-30, 6, Mr. J. Lund.
- ***Colne**—Cloth Hall, Lyceum, 10; 2-30 and 6.
- ***Covens**—Spiritual Rooms, 2-30, 6.
- ***Darwen**—Church Bank-street, Lyceum, 9-30; 11, Circle; 2-30, 6-30.
- Dewsbury**—Bond-street, Lyceum, 10, 1-30; 2-30, 6. Thursday, 7-30, Mrs. Mercer.
- ***Felling**—Hall of Progress, Charlton-row, 2-30 and 6, Mr. J. Clare.
- Foleshill**—Edgwick, 10-45, 6-30. Monday, 8, Circle.
- Gateshead**—1 Team Valley-terrace, 11, 6-30.
- 79 Taylor-terrace, 6-30. Wednesdays, 8.
- 47 Kingsborough-terrace, at 6-30. Thursday, 7-30.
- ***Glasgow**—4 Carlton-place, 11-30, 6-30.
- Halifax**—Winding-road, 2-30, 6, Mr. Schutt. Monday.
- Heckmondwike**—Assembly Room, Thomas-street, Lyceum, 10; 2-30 and 6. Thursday, 7-30.
- ***Blanket Hall-street**, 2-30, 6. Public Circles, Monday and Saturday. Wednesday, Members.
- ***Heywood**—Moss Field, Lyceum, 10; 2-30, 6, Mrs. Craven.
- Hollinwood**—Factory Fold, 2-30, 6-30.
- ***Huddersfield**—Brook-street, Lyceum; 2-30 and 6-30, Mr. Tetlow.
- Institute, 3A Station-street, 2-30, 6-30, Local.
- ***Hull**—Friendly Societies' Hall, Albion-street, 6-30, Public Meeting, followed by Circle. Members' Circle, Wednesday, 7-30. Visitors welcome.
- Hunslet (Leeds)**—Goodman-terrace, Hunslet-road, 2-30, 6. Monday, 7-45, Members' Circle.
- Hyde**—Grammar School, Edna-street, 2-30 and 6, Miss McCreadie.
- Idle**—2 Back-lane, Lyceum, 2, 6.
- Keighley**—Lyceum, East-parade, 2-30 and 6, Mr. and Mrs. Galley.
- ***Eastwood Spiritual Temple**, 2-30 and 6.
- Lancaster**—Athenaeum, St. Leonard's-gate, Lyceum, 10-30; 2-30, 6-30, Miss Cotterill.
- Leeds**—Progressive Hall, 16 Castle-street (near G.N.R. station), Lyceum, at 10; at 2-30 and 6-30, Mr. Hindle. Monday, 7-45.
- ***Psychological Hall**, 2-30, 6-30. Monday, 7-30.
- Leicester**—Liberal Club, Town-Hall-square, 10-45, 6-30, Harvest Festival, Mrs. Groom.
- Millstone-lane Hall**, Lyceum, 2-30; 10-30, 6-30.
- 67½ High-street, 6-30.
- Leigh**—Newton-street, 2-30, 6-15.
- Liverpool**—Daulby Hall, Daulby-street, Lyceum, 2-30; at 11 and 6-30, Mr. E. W. Wallis.
- London**—Camberwell-road, 102.—7-30. Wednesdays, 7, Free Healing; 8, Developing.
- Camberwell**—311 Camberwell New-road (near the Green), 11-30, Séance; 3, Lyceum; 7, "Resurrection of Jesus," Wednesday, at 8-15, for Inquirers.
- Canning Town**—19 Percy-road, Liverpool-road. Thursday, 7-30 sharp, Open Séance, Mrs. Whimp.
- Chalk Farm Road**, 70 (Mrs. Clothes).—Monday, Spiritualists only. Wednesdays, for Inquirers. Saturday, 7-30, Developing.
- Clapham**—32 St. Luke's-road (near Railway Station).
- Forest Hill**—23 Devonshire-road, 7, Mr. Cootes, Address and Psychometry. Thursday, at 8, Circle. By ticket only.
- Islington**—Wellington-street Hall, 7, prompt.
- Kentish Town**—8 Wilkin-street, Grafton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.
- Kentish Town Road**—Mr. Warren's, 245, 7. Thursday, 8, Mr. Hensman. First Sunday in every month, Mrs. Spring.
- King's Cross**—The Sun Coffee Rooms, corner of Caledonian-road and Winchester-street, 6-45, doors closed at 7 prompt. Spiritual Meeting.
- Leightonstone**—13 Woodlands-road, Park Grove-road, Spiritual Service. Séance on Saturday at 7-30, Mr. A. Savage, medium.
- Lower Edmonton**—38 Eastbourne-terrace, Town-road, 7, Mrs. Mason, Clairvoyance.
- ***Manor Park, Essex**—13 Berkeley-terrace, White Post-lane, Sunday, 11, prompt, Enquirers and Students' Meeting. Last Sunday in month, at 7, Reception for Inquirers. Friday, at 7-30, Spiritualists only, Study of Mediumship.
- Manor Park, Essex**—1 Winifred-road, First Sunday in month, 7, Reception for Inquirers. Tuesday, 7-30, Inquirers' Meeting.
- Marylebone**—86 High-street, at 11; at 7, Mrs. Green, of Heywood, Address and Clairvoyance.
- Marylebone**—113 Lisson-grove, Tuesday and Friday at 7-45, Mr. H. Towns.
- Notting Hill**—28 Lancaster-road. Séance at Mr. Pursey's, Mondays and Thursdays, at 8.
- Shepherd's Bush**—14 Orchard-road, Lyceum, 3; 7, Mr. Portman. Tuesday, 8, Mrs. Mason, Séance.
- Stepney**—Mrs. Ayres', 45 Jubilee-street, 7. Tuesday, 8.
- Stockwell**—4 Sidney-road, Tuesday, 6-30, Free Healing.
- ***Stratford**—Workman's Hall, West Ham-lane, E., Mr. J. A. Butcher. 26 Keogh-road, Maryland Point, E., Friday, 7-30, for Inquirers; 8-30, for Members.
- Walthamstow**—18 Clarendon-road, 7-15. Tuesday, 8.
- Longton**—Post Office Buildings, King-street, 2-30, 6-30, Mr. Llewelyn.
- ***Macclesfield**—Cumberland-street, Lyceum, 10-30; 6-30, Mr. J. Twigg.
- ***Manchester**—Ardwick: Temperance Hall, Tipping-street, Lyceum, 10; 2-45, and 6-30, Mrs. Green. Tuesday, 8, Public Circle.

- Harpurhey : Collyhurst-road, Lyceum, 10-30 ; 2-30, 6-30, Madame Henry.
- Openshaw : Granville Hall (Liberal Club), George-street, Lyceum, 2-30 ; 10-30, 6-30, Mrs. J. Heaton.
- *Pendleton : Cobden-street (close to Co-operative Hall), Lyceum, 10, 1-30 ; 2-45 and 6-30, Miss Gartside.
- Salford : 2 Park-place, Cross lane, Lyceum, 10 and 2 ; 3 and 6-30. Wednesday, 8, Circle.
- *Middlesborough—Hall, Newport-road, 2-30, 6-30.
- Granville Rooms, Newport-road, 10-30, 6-30.
- *Millom—At 2-30 and 6-30.
- Morley—Church-street, Lyceum, 10, 2 ; 2-30 and 6.
- *Nelson—Bradley Fold, 2-30 and 6, Mr. Swindlehurst.
- *Newcastle-on-Tyne—20 Nelson-street, Lyceum, 2-30 ; 10-45, 6-30.
- Newport (Mon.)—Institute, 85 William-street, 11, 6-30.
- Spiritual Temple, Portland-street, 6-30.
- Normanton—Queen-street, 2-30, 6.
- North Shields—6 Camden-street, 6-15, Mr. W. R. Henry.
- Northampton—Oddfellows' Hall, Newland, 2-30, 6-30, Mr. Ashby.
- *Nottingham—Morley Hall, Shakespeare-street, 2-30, Lyceum ; 10-45, 6-30, Mrs. Barnes.
- *Masonic Lecture Hall, 10-45, 6-30.
- *Oldham—Temple, Bridge-street, Union-street, Lyceum, 10 and 1-45 ; 3, P.S.A. ; 6-30, Mrs. Best. Thursday, 7-30, Public Circle, Mrs. Brooks.
- *Hall, Bartlam-place, Horsedown-street, Lyceum, 10 and 2 ; 6-30. Thursday, 7-15, Public Circle.
- Ossett—Queen-street, 2-30, 6, Mr. Hopwood.
- Plymouth—8 The Octagon, 11, 6-30. Wednesdays, 8.
- *Rawtenstall—Lyceum, at 10-30 ; 2-30 and 6, Mrs. Best.
- *Rochdale—Regent Hall, Lyceum, 9-45 ; 2-30 and 6, Mrs. Wade. Tuesday, 7-45, Circle.
- *Water-street, Lyceum, at 10 ; at 3 and 6-30, Mrs. Hoyle. Tuesday at 8.
- Penn-street, 2-30, 6, Circle. Wednesday, 7-30, Circle.
- Royton—Lyceum, at 10 and 1-45 ; at 2-45 and 6-30. Mrs. J. A. Stansfield, Funeral Services. Wednesday, 7-30, Public Circle. Doors closed at 8.
- *Sheffield—Hollis Hall, Bridge-street, at 3 and 7, Mrs. P. Summersgill, Harvest Festival. Monday, Social Evening. Tuesday, 8, Circle. Thursday, 8, Mutual Improving Class.
- Cocoa House, 175 Pond-street, 7.
- Shipley—Central Chambers, Westgate, 2-30 and 6, Mrs. Clough.
- *Slaithwaite—Laith Lane, at 2-30 and 6.
- South Shields—16 Cambridge-street, 6, Mr. Jos. Hall. Tuesday, 7-30.
- 21 Stevenson-street, Westoe, 6-30, Mr. Jos. Griffith. Wednesday, 7-30.
- *Sowerby Bridge—Hollins Lane, Lyceum, 10-30, 2-15 ; 2-30, 6, Mr. Ringrose.
- Spennymoor—Central Hall, 2-30, 6. Thursday, 7-30.
- Stockport—Hall, Wellington-road, near Heaton Lane, Lyceum, at 10 ; 2-30 and 6-30, Mrs. J. A. Stansfield. Thursday, 7-30, Private Circle.
- Sunderland—Centre House, High-street, W., 2-30, Lyceum ; 6-30, Mr. Berkshire.
- Monkwearmouth—3, Ravensworth-terrace, 6-30, Mr. John Huggins.

- Tunstall—13 Rathbone-street, 6-30.
- Tyne Dock—Exchange Buildings, Lyceum, 11, 6.
- Wakefield—Baker's Yard, Kirkgate, at 2-30 and 6, Mrs. Jarvis. Wednesday, 7-30, Public Circle.
- 1 Barstow-square, Westgate, 2-30, 6, Mrs. Stansfield.
- *Walsall—Central Hall, Lyceum, 10 ; 11 and 6-30.
- West Felton—Co-operative Hall, Lyceum, 10-30 ; 2, 6-30.
- *West Vale—Green Lane, 2-30, 6.
- Whitworth—Market-street, 2-30, 6, Mrs. Robinson.
- Wisbech—Lecture Room, Public Hall, 6-45, Mr. Ward.
- Woodhouse—Talbot Buildings, Station-road, 6-30.
- Windhill—Cragg-road, 2-30, 6, Mr. Firth.
- Leaden—Town Side, Lyceum, 9-30 ; 2-30, 6, Mr. Rowling.

THE WITCH OF ENDOR.

Two small publications reached me last quarter. One is a little 2d. pamphlet, one of the Bible Students' Library, published by the Pacific Press Company, of Auckland, California. It is a discourse entitled "The Witch of Endor." The text selected is that of the eighth chapter of Isaiah :—

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter ; should not a people seek unto their God ? for the living to the dead ? To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.

The writer holds very strongly the view that all spiritistic manifestations are the direct result of satanic influence. Modern Spiritualism is a continuation of ancient witchcraft. It is already, the writer says, the religion of many millions of the human family. Its success is contributed to, firstly, by its wonders, and secondly, its doctrines. He suggests that the intelligences which control mediums are the three unclean spirits, which, like frogs, went out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. This fact, he says, gives us a clue to the agency by which the two-horned beast is to perform the astonishing miracles in the coming hour of temptation.

The pamphlet is useful as a convenient compilation of all the texts in the Old and New Testament which relate to necromancy, and is put together by one who evidently, in his heart of hearts, regrets that he cannot carry out the letter of the Levitical law, that "a man or woman who hath a familiar spirit, or is a wizard, shall surely be put to death. They shall stone them with stones. Their blood shall be upon them."

As a corrective to this discourse by Mr. Andrews, we have received a twelve-page pamphlet, entitled "Saul's Visit to the Woman of Endor," the contents of which were communicated through Mr. Robert J. Lees, by one of the controls whom he knows as Alemene. It is a clear statement of the case in favour of occult study, based upon the teachings of the Old Testament.

IX.—PSYCHICAL SCIENCE AT CHICAGO.

NOTES ON SOME OF THE PAPERS.

ACCORDING to the *Religio-Philosophical Journal*, to which we are almost wholly indebted for such reports of the Congress as have reached us, "It is the universal verdict of all who attended that the Congress was a grand success, surpassing, in the size of the audiences, in the quality of thought advanced, in the harmonious character of the proceedings, in the deep, sustained and increasing interest manifested, the most sanguine expectations." As to the speeches "there was not a dull one, while most of them were able and brilliant."

This is a great deal to say; we hope it is true, and are quite prepared, in the absence of further evidence, to give the statement the benefit of the doubt. It is always difficult to judge at a distance of the tone of any concourse of human beings, without the help of local colour, touch, sympathy, and other momentary stimuli. But the paragraph impels one to the feeling that what was so good ought to have been much better!

That such a Congress existed at all is good, and hopeful for the future of Psychical Science; at the same time one would have hoped that it might have afforded occasion for the display of a far wider interest. It is probably not quite fair to compare the proceedings with those of the International Congress of Experimental Psychology in London last year; while the fact of their being of a more general nature explains the absence of many names of scientific eminence such as distinguished the earlier gathering.

It is probable that some of the American contributors may be of greater distinction than we are cognisant of, and the merely English critic is safer in dealing with European names only. That papers should be contributed by Mrs. Sidgwick and Mr. Myers, not to speak of those of other members of the Society, insures the care of the best interests of the Society for Psychical Research. Those Americans who are aware of the extreme care with which Professor Oliver Lodge has examined the phenomena of one of their own mediums, would give a special welcome to his opinions on *Certain Phenomena of Trance*, and Dr. Leaf's contribution to the solution of the Blavatsky problem, would naturally cause considerable excitement among her admirers in the States.

As a whole, however, the papers which hail from Europe are already familiar to readers of the *Proceedings of the Society for Psychical Research*, or, in the case of those dealing with the Milan experiments, of the *Annales Psychiques*, or the *Revue de l'Hypnotisme*.

Mr. Myers' papers on the *Evidence for Man's Survival after Death*, and on *The Subliminal Consciousness*, have not been reported, and will probably be published in some special number of the S.P.R. *Proceedings*. No writer less inexhaustible than Mr. Myers could have anything new to tell us on subjects which he has for so long made his own; but the little already published of this, his latest utterance on these points, renders us keenly desirous to hear more.

COLONEL BUNDY.

The Congress was the conception of the late Colonel Bundy, who unhappily did not live to witness the realisation of his scheme. A warm tribute to his services and personal character was paid both by Mr. Underwood and Mr. Myers. We quote from the latter his remarks concerning Colonel Bundy's relations with the English S.P.R.

"In recommending to you this temper of cautious ardour, of sober enthusiasm, as that in which these studies should be pursued, I cannot point to you a brighter

example than that upright citizen of Chicago, whose loss this Congress has specially to deplore. Such a man we delighted to honour; and when he invited us of the Society for Psychical Research to take part in this Congress, of which the conception and inception were due to him, our Council resolved that we would so take part in response to the call of such a man, and that one at least of us would cross the Atlantic to testify to the esteem in which we held his labours. I doubt not that many of you have attended his Congress for like reasons; and if we may imagine—and perhaps we more than most other men may be allowed to please ourselves with that imagination—that Colonel Bundy is cognisant even now of what we are all of us striving to do for this cause which he had at heart, he will feel at least that he is not forgotten. Those who fain would have co-operated with his work, now alas! must needs content themselves with this tribute to his honoured memory."

THE PRESIDENT'S ADDRESS.

Dr. Elliott Coue's address was formally adopted by the Committee as expressive of its official views in regard to the keynote of the Congress. Hence the following remarks are of special interest.

"The ways and means of Psychical Research are in some respects and to a certain extent peculiar to itself. That department of human inquiry which it is the special province of the Psychical Congress to take in hand differs notably from any of those branches of science which are concerned only with the data of material things. While it is true that man consists in part of matter which is subject, like all other matter, to mechanical and chemical forces, yet it seems probable that the matter of which man consists in part is to some extent and in some way, perhaps not fully understood, subject to certain other and presumably higher forces, loosely called "vital;" and that the so-called vital forces do not always or entirely obey those laws which seem to control the operation of merely mechanical and chemical forces. It is also generally conceded, that the phenomena of mind are not wholly explicable as the outcome of any merely physical or material forces, however dependent mental phenomena appear to be upon matter for their manifestation. It furthermore appears probable to many thinkers that man in his entirety, during his present mode of existence, and under his actual conditions of environment, is subject to yet other and presumably higher than vital laws and forces. These are commonly called "spiritual;" and their operation, whether recognised as such or not, gives rise to numerous and various phenomena which have not yet been adequately explained by any science, and which have thus far proven wholly refractory to ordinary physical science."

In relation to the objective side of the question, the views of the Committee seem to be of wide catholicity. They include among subjects worthy of examination such subjects as Psychometry, "odid force," and mind reading, Telekinesis (the movement of material objects apart from the laws of gravitation), and Teleplasty (commonly known as "materialisation"). We do not notice any reference to Palmistry, which, if recognised at all, is probably included under the head either of Psychometry or Telepathy, nor to that oldest of mystic problems, Astrology.

Mr. Stebbins' paper on the history of Spiritualism in the United States has its special interest. It traces the reception of alleged phenomena, from those of the Hydes-

ville raps down to the present day. Dr. Wallace's paper is published in full elsewhere.

HEALING MEDIUMS.

In connection with this subject, a paper by Dr. Holbrook supplies some curious generalisations as to *The physical characteristics of healing mediums*. It would be interesting to have more evidence on this head.

"I will now state some of their physical characteristics. Nearly all, whether male or female, have been above the average size. A few of the men have been over six feet high. The torso has been large, the measurements round the chest often over forty inches, and in one case forty-five, and the waist measurement larger. This, of course, indicates large lungs, heart, and digestive organs. The head has been above the average size or twenty-two to twenty-three inches, and unusually long and high. In no case has the head been round or bullet shaped. The muscles have been large, the carriage erect, and the spine straight. We may say that they have been normal men and women with strong frame, large and strong limbs and good muscular power, no inclination to become corpulent or fat, free from disagreeable bodily odours and foul breath; a healthy skin, rather dry, with a good growth of hair, and a tendency to regularity in life and a disinclination to excesses of any kind.

"As the hand is an important instrument in their treatment, I have given some attention to its characteristics. It is usually a large hand, rather fleshy, but firm and strong, not specially flexible, nor on the other hand stiff and immobile. Its touch is agreeable; when you grasp it you feel the friendly grasp of a warm-hearted person full of life. It is a hand whose touch would suggest helpfulness and trust to an invalid, rather than repulsion.

"Those I have studied have been simple in their tastes, and like simple nourishing but not highly spiced food; none have cared for alcohol or much tea and coffee. Some have insisted that these drinks were not allowed them by their guides or whatever other force holds them in subjection. Some have been abstemious and used little flesh food, some no flesh food at all except at long intervals, and when not doing much healing work. The excuse is that they could not come under spirit control when meat is any considerable part of their diet. They have generally been lovers of nature rather than of art, and preferring a natural life to an artificial and fashionable existence, would, I think, have been enthusiastic naturalists. In a few this has been a marked trait."

Mrs. Underwood's paper on "Automatic Writing" is noticed elsewhere.

CRYSTAL-GAZING.

Owing to the kind offices of Mr. Westlake, the *Religio-Philosophical Journal* has permitted us to quote from an advance copy of Mrs. Rees's paper on "Experimental Crystal-Gazing," which may be interesting for those of our readers who wish for further evidence on the subject of the leading article of our present number.

"These experiments extend over three years, and began by the purely accidental discovery that upon gazing half indifferently into a glass of clear water, a scene containing several figures formed, as it were, in mist at the bottom of the tumbler. There appeared the figure of a slim woman, no longer very young, leaning against a tree, while several small dogs gambolled near a pond. At the time I had been carrying on telepathic experiments with Dr. Hodgson, and was, of course, familiar with the publications of the Psychical Research Society, including the very able article upon 'Crystal-Gazing' by Miss X.

"I at once wrote to him, and, finding that at about the

time of the vision he was calling at a place which answered in several respects to the account I sent him, my attention was arrested, and I began a series of experiments, noting, as far as possible, the results.

"I adopted the following method at first—from what I am now inclined to think a mistaken idea—that the hypnotic condition was most favourable to my clairvoyance. Raising my arm above my head, I gazed steadily at my uplifted forefinger, and then allowed my eyelids to fall for a second; and lifting them again, gazed steadily either into a glass of water or into a small mirror held in the hand.

"After a short time, varying from five to twenty minutes, figures, either singly or in groups, always formed, and scenes presented themselves which I could sometimes verify, but which I was usually disposed to consider either reminiscent, expectant, or imaginary.

"In such visions many differences naturally present themselves in an attempt at classification or identification. In the first place they are almost always complicated; in the second they are usually general rather than particular; in the third again they are so transitory that the mind unconsciously supplements the impressions produced upon the eye, and it is almost impossible to separate that which has been actually seen from that which supplements sight by suggestion.

"I think I may safely state that no vision that I can record has ever been correct in every detail; either more has been seen than can be verified, or the detail has been a mere insignificant accompaniment of something neither seen nor imagined."

One cannot help wishing that Mrs. Rees's evidence had included a larger number of visions of traceable source, or, as Mr. Myers would say, "veridical"—truth telling. Only two instances of prevision are given, and their evidence is not conclusive.

We wish we had space for further quotation from Mrs. Rees's paper; but we hope to recur to it at some future time. Her experiences and conclusions agree with my own in almost every particular. In the following passage, however, I fail to understand the theory of "atmosphere vibrations," and I have never experienced in this connection "the condition akin to ecstasy."

"It seems to me that visions occurring upon abstraction are in the main subjective hallucinations, imaginary or reminiscent, whereas clairvoyant vision occurs at all times, independently of circumstances, influenced probably, if by anything, by atmospheric vibrations and sensitiveness to the receptivity by the nervous system. In the case of hypnotised subjects clairvoyance would appear to act in accordance with suggestion, but in the normal state the clairvoyant is simply a person possessed of a faculty natural in itself, but like an ear for music or the capacity to visualize, not universal, and rarely cultivated because its cultivation demands patience, skill, and opportunity, and it has no recognised value. The erraticism of my own clairvoyance, and a consideration of the literature of the subject, lead me to the conclusion that studied preparation for veridical vision is the least satisfactory way of obtaining it. The concentrated gaze tends to abstraction, and is followed, if long continued, by a condition akin to ecstasy; in which hallucinations, visual and auditory, are common; and which is also, in my own case, often followed by automatic writing—whether as the expression of a subconscious self, or of a super-conscious external individuality, has so far not been satisfactorily determined."

There seems to have been little or no discussion at the Psychical Congress, the time being entirely taken up by the reading of the papers—a matter for some regret. X.

X.—THE CATHOLIC CHURCH AND SPIRIT RETURN.

THERE seems to be some indication of a disposition on the part of the Romanists to change front on the subject of Spiritualism.

CONVERTED TO ROMANISM THROUGH SPIRITUALISM.

A writer signing herself A. E. W. in *The Month*, for August, gives an interesting account of some spiritistic experiences which were the means of her conversion to Romanism. The experiences were varied in kind; the earliest consisted of messages delivered through a Mr. B., a private friend, who acted partly as a trance medium, partly as a crystal seer. Later she developed the power of spelling out messages for herself on what she described as an "Indicator," presumably some variety of "Ouija," and at other times communications would be received by means of raps all over the room.

The writer was early left a widow with one child. She had been carefully brought up in the Church of England, but her attitude was one of rebellion, against both life and faith: life which had so soon cut off her happiness; faith which demanded loyalty and allegiance which she felt unable to give. Her introduction to Spiritualism was purely accidental, and her first experience was the vision by a fellow guest at a house where she was visiting. The seer said:—

"I see a priest standing near you in the dress of a priest. He says he is a priest. He belongs to your family. His name is H—. He has been a long time in the other world. He takes a great interest in you." . . . I exclaimed with some vexation that I knew nothing of any such person, and that there were no priests in my family. "He says there were once priests belonging to it," Mr. B. replied; "and he affirms that he belongs to your family." Curiously enough, it was not until long afterwards, when I had been a Catholic perhaps about ten years, that I chanced upon some family documents mentioning a collateral ancestor, of the name given by Mr. B., who was the last Abbot of a certain Cistercian Monastery in the reigns of Henry VII. and VIII. . . . I am the first Catholic in my family since the Reformation.

It is worth pointing out that both the seer and the hostess were English dissenters, so that there can have been no natural bias to pre-Reformation "spirits"! But the real missionary was no less a person than St. Catherine of Siena, through whom she after a time began to receive "impressional" messages on difficult points of doctrine. She concludes her story thus:—

I was received into the Church about six months after this episode by a very experienced and remarkable priest, to whom I was made known by an American lady, herself a convert to Catholicism through the teachings of the spirits.

We may also infer that three more out of the little group of half-a-dozen enquirers became Romanists.

In the writer's own words:—

The story of each pilgrim's progress from that special house upon the sand wherein he happened to be born, or which he had constructed for himself, towards the House built by the living God upon a rock, has its own individual interest, not only as a human document, but even more, as being a record of the dealings of God with that particular soul.

MORE CATHOLIC CONTROLS.

A Protestant lady sends me an account which seems to indicate that the experiences described in the *Month* are

not quite exceptional. In describing how she began to write automatically, she said that when her hand first began she was frightened, and then she took a very sacred thing blessed by Leo XIII., and laid it on the paper, and said, "Unless my hand is controlled by something good, I won't allow it to move." Immediately her hand drew a rude sketch of a cross surrounded by a crown, and then wrote, "A golden crown immortal." The next time she tried, her hand would draw nothing but yachts and boats, and the odd thing was, they were always drawn upside down, nor had she the least idea what her hand was doing while the picture was being drawn. Then her hand would draw nothing but crucifixes and curious monograms; then it would write the initials, V.M.R., and then after drawing a heart transfixed by an arrow, it wrote, "Love Jesus Christ," drawing upside down a chalice standing on a lily surrounded by scrolls. The lady, who was a Protestant, asked which was right—Catholics or Protestants; her hand wrote "Protestant wonderland avoid, one Jesus, one Deo (*sic*), one water, one chalice, one cross." The chalice and the cross were drawn as pictures, the words not being written. She also had a good deal of writing in an unknown language. The drawings are all the more remarkable because she is not in the least an artist; even if she were it would be difficult to draw a yacht correctly upside down. The only thing in such a case is to go on experimenting, never assuming for a moment that the control is an inspiration—at least, until it gives satisfactory proof of its identity. There is as much difference of opinion among the invisible controls, as there is among visible human beings. In the multitude of counsellors there is safety.

THE DEAD PRIEST'S RETURN.

In the *Missionary Record of the Oblates of Mary* for October, 1893, there is a paper upon Father Robert Cooke, of Everingham, in which there is an account of the appearance of Father Perron, after death, to two of the Oblates. The story is very interesting, and well worth quoting. Father Perron made the same promise to two priests that Julia made to her friend, to whom she subsequently appeared, as I described in the last number of BORDERLAND. This is the record of the promise:—

Dear Father Perron was the first to be called away. He died February 22, 1848. During the last ten days of his sickness I used to tell him each day that in all probability God would soon call him to himself. He was most pleased and grateful that I should remind him. Four days before his happy death he made me two promises. One was that, if God were merciful to him, he would beg permission to appear to me and also to Father Cooke. That same day I told Father Cooke what had passed. "As for his returning to visit us after death," said Father Cooke, "it is not to be expected; but he will indeed pray much for us in heaven: of that I am sure." On the very morning of the day on which he died Father Perron repeated his promises with the greatest earnestness. This also I told Father Cooke almost immediately.

When Father Perron died, or lay dying, he prayed with great fervour, and then seemed to have a beatific vision, which was somewhat unkindly banished by Father Cooke.

Having finished his prayer, suddenly he seemed to recover all his strength, his eyes looking upwards became radiant, and were fixed with tenderness upon some object unseen by us. A heavenly joy overspread his countenance; he was so drawn

towards what he saw that he sat up in bed without even using his arms to raise himself. He would, I thought, have stood up, following the object which attracted him, if Father Cooke had not commanded the unseen visitor to depart, in the name of the Father, and the Son, and the Holy Ghost. At the last word dear Father Perron fell back heavily upon his pillow.

Now for the fulfilment of the promise. Brother Vernet, whose manuscript was written in 1882, from which these quotations were made, thus records the return of Father Perron:—

After Father Perron's holy death, Father Cooke and I often spoke of him, and of his promise to pray specially for us, but never of his promise to come back to us from the other world. The fourteenth day after his death, at about a quarter to ten o'clock in the evening, when we had just retired for the night, Father Perron, habited exactly as he used to be before he fell ill, opened the door of my room. He came over to my bed, my room at the moment being lighted up more brightly than if it were midday. "*O mon père*," I cried, and I was about to jump out of bed. But he placed both arms across my breast, and leant his weight upon me to keep me where I was. "I want to go with you," I said. "No," he replied, "you cannot; your time is not yet come; be calm; have patience; but meanwhile be observant of your Rule." And he added advice on various points, which I wish I had always faithfully followed. He went out again, leaving my door open. My room was at the end of the corridor, and my bed opposite the door. I saw Father Perron enter Father Cooke's room; but, as soon as he went in, the light also disappeared, and I saw him no more.

Next morning I asked Father Cooke if Father Perron had not paid him a visit between half-past nine and ten o'clock. "What makes you suspect that?" he asked. "I don't suspect it at all: I am certain of it." And I told him what I had seen. "Yes," said Father Cooke, "he did come; we spoke together for a good while; he was overflowing with happiness and joy; I do not think his feet touched the ground; he was clad just as in his lifetime; he gave me much encouragement, and much good advice. Now we know that we have a zealous advocate in heaven, since he has even kept that promise which we had no expectation that he would keep." And Father Cooke, in reply to a question of mine, advised that we should keep our own counsel about what had occurred.

HOW A GHOST WAS LAID BY A BISHOP.*

A STORY OF THE SIXTEENTH CENTURY.

The following story was sent me from a convent, on condition that I publish it in full or not at all. I accepted the condition, but repudiate all responsibility for the moral with which the writer concludes her very interesting narrative.

About the year 1500 in a certain Benedictine convent near Lyons, a nun called Dame Alice, and who held the post of sacristan, grew discontented with her state and departed, taking with her a quantity of the rich embroidered stuffs and gold and jewels used in the fabrication of vestments and church hangings, and of which she as sacristan had the charge.

She went to Dijon, and disposing of her ill-gotten goods, lived there for some years a life of worldly pleasure and vanity.

As she sought no release from her vows, she was *ipso facto* excommunicated, and thus lived without religion.

She had left behind her in the convent a true friend—Dame Antonia never ceased to pray for her lost sister.

* This true story has been gathered from an ancient and very rare book printed in Paris in 1528, and written by Adrian de Montalambert, chaplain to King Francis I., entitled "*La merveilleuse histoire de l'esprit qui depuis naguère s'est apparu au monastère des religieuses de Saint Pierre de Lyon.*"

At last Alice fell into bad health. Terrible ulcers broke out on her body, till at length they almost covered it. Her money was expended; her worldly friends forsook her as a loathsome object. Then at last she turned to God—then she thought of the good days in the convent where she had once been fervent and so happy in serving our Lord and living in the favour of our sweet Lady.

It is indeed good to serve God and his blessed Mother; they do not forsake us in the hour of our utmost need.

Poor Alice now wept and mourned her sins, and ardently implored the Mother of Compassion to intercede for her with her Divine Son. Then a great desire came into her soul to see at least the walls of her convent again. She knew that she was dying, and she longed to breathe forth her soul in the shadow of the home that she had forsaken. So she set out on her sorrowful journey, and at last reached a little village about two miles from the convent. She could go no further—she crawled into a wretched hovel and expired. The peasants knew her, and held her in horror, as she was excommunicated; they threw her body into a grave without a single prayer.

The nuns heard of her death, and Dame Antonia prayed more than ever for her lost sister.

Two years passed away, and one night Antonia woke up from her sleep feeling some one had made the sign of the cross on her forehead; but she found herself alone, and she thought it was a dream.

Soon afterwards she felt that wherever she went some one was going with her. She heard footsteps, but not those of a person walking by her side, but as if it were one walking under her feet. She told the Abbess, who at first thought it was imagination, but after a time these footsteps became audible to all in the house, and they had a strange way of manifesting a kind of joy, which they did whenever Dame Antonia was in the church chanting the divine office, or when she was in any place where the name of God was spoken. These footsteps never came when Antonia was absent, but they followed her continually.

Of course the nuns became much alarmed, and just at this moment the Abbess heard that the king's chaplain had come to Lyons.

The noble Adrian de Montalambert was celebrated for his sanctity, wisdom, knowledge, and learning.

The Abbess implored him to come and give her counsel. He came; and the first thing he did was to ask Dame Antonia whose footsteps she thought these could be.

She replied at once that she thought them to be those of Dame Alice, the sacristan, over whose fall she had so bitterly wept, and for whom she so constantly prayed, and who she now thought had made the sign of the cross on her in her sleep. The Abbé de Montalambert gave orders that the body of Alice should be disinterred. Nothing remained of the corpse but the skeleton, and the bones were put into a coffin and brought to the Abbey church.

When the coffin entered the church the footsteps became louder than ever, beating furiously under the feet of Dame Antonia.

The Abbé de Montalambert used some of the exorcisms of Holy Church, and put himself into communication with the spirit.

He discovered that when the spirit wished to reply in the affirmative, one rap came on the floor; when the answer was in the negative, two raps were heard. In this way the Abbé learned that the spirit was that of Alice, and that she earnestly desired to have her bones buried at the Abbey.

The coffin was then carried to the vaults, and the Abbé de Montalambert went to the Archbishop of Lyons.

The coadjutor Bishop of Lyons came with Adrian de Montalambert to examine into the matter on February, 16th, 1527. The result of this visit was a determination to use the solemn exorcisms of the Church. This was fixed for the 22nd of February, Feast of the Chair of St. Peter.

On this day the coadjutor Bishop, accompanied by Adrian de Montalambert and many other priests, arrived at the convent, followed by an enormous crowd who remained outside the walls. All those who were to be present at the ceremony, beginning with the Bishop, went to confession.

Then, after some prayers had been said, the Bishop made a solemn aspersion with holy water, invoking the divine aid, and Dame Antonia was led to his feet. The Bishop made the sign of the cross on her forehead, and then placing his hands on her head, he said—

“I bless the head of this young sister, may the blessing of Almighty God, Father, Son, and Holy Ghost, descend on you, my daughter, and dwell with you always; may this benediction drive far from you all the attempts and machinations of the enemy. May the power of God strike him by our hands until he flies away, leaving you, O servant of God, in peace and rest, and free from terror. I adjure the enemy by Him who will come to judge the living and the dead and the world by fire.”

All said “Amen.”

The Bishop then continued—

“Dear brethren, it is well known that the angel of darkness often changes himself into the semblance of an angel of light, and then by subtle means deceives and ensnares the simple. For fear lest peradventure he has come into the dwelling of these pious women, we desire to expulse him if he is here, so that he shall neither hinder nor trouble us.”

The Bishop then rose from his seat to adjure the evil one, and said

“Spirit of darkness, if thou hast made one step among these simple, religious women, prince of lying, grown old in evil, destroyer of truth, inventor of iniquity, listen to the sentence we pronounce against thy fraud. Why, O spirit of damnation, didst thou not submit to thy Creator? By the virtue of Him who has created all things, go out of this place, fly from it and leave to us those places in Paradise which we are to fill. It is for this cause that thou art so enraged against us. We have authority from God, we command thee that if thou hast built up any treason by thy deceits against the servants of Jesus Christ thou shalt depart instantly, and leave them to serve God in peace. I adjure thee by Him who will come to judge the living and the dead and the world by fire.”

And all said, “Amen.”

Then the Bishop proceeded—

“Cursed spirit, thou art of those who wert once driven from the Paradise of God, where thou wert happy from the time that thou wert created until the day when evil was found in thee.

“Thou hast sinned, and thou wert thrown down from the heights of the holy mountain to the abyss of darkness, and to the gulf of hell; thou hast lost thy wisdom and hast in its place only devilish cunning. Now thou miserable creature, whoever thou art, to whatever infernal hierarchy thou dost belong, thou who canst only afflict us by Divine permission, if it is true that in thy cunning thou hast determined to meddle with these religious, we implore the Almighty Father, we supplicate the Son our Redeemer, we invoke the Holy Spirit of Consolation, so that the mighty right Hand of God may annihilate thy guilty endeavours, and thou shalt no longer follow the steps of our Sister Antonia if it is thou who dost follow her! And we, servants of God Almighty, unworthy

sinner though we be, we condemn thee by the virtue of our Lord Jesus Christ to leave these poor religious in peace.

“Ancient serpent, we anathematise thee, we excommunicate thee, we detest and renounce thy works, we execrate thee, we forbid thee to come near this place or those who dwell therein, we curse thee in the name of our Lord Jesus Christ, in order that by these imprecations thou shalt be troubled, confused, and exterminated, and fly swiftly to strange places, inaccessible deserts, where thou shalt wait for the terrible day of the last judgment, gnawing the curb of thy mortal pride.

“We anathematise thee by that same God, our Lord Jesus Christ, who shall come to judge the living and the dead and the world by fire.”

And all said “Amen.”

Then, in token of malediction, all the lights were extinguished, the bell slowly tolled, the Bishop struck the ground several times with his heel, that he might expulse and drive away the devil if he was near the young sister.

Then his lordship threw holy water into the air, on the ground, and upon all present, crying, with a loud voice, “*Depart from hence, all ye that work iniquity.*”

Four men now brought in the coffin containing the bones of Dame Alice, covered with a black pall, and the Bishop prepared to call upon the spirit of the departed one. After invoking the name of Him “who has made heaven and earth,” the Bishop said, “O spirit, whoever thou be, for or against God, who has for a long time followed this young religious, in the name of Him Who was brought before Caiaphas the Jewish High Priest, and was there accused and interrogated, but wouldst reply nothing until He was conjured in the name of the living God, and then replied that ‘truly He was the Son of Almighty God,’ I conjure thee, invoking that terrible name, to which in heaven, on earth, and in hell be homage paid, and by the virtue of that same God our Lord Jesus Christ [here all the assistants knelt down] I conjure thee, and I command thee that thou dost answer exactly as far as thou canst and art permitted by the Divine will to all that I shall ask of thee, concealing nothing, and so that I, and all here present, can clearly understand thy answers, and that we all may praise and celebrate the high secrets of God our Creator, who reigns for ever and throughout all ages.”

And all replied “Amen.”

Then the solemn examination commenced.

“Tell me, spirit, art thou truly the spirit of Dame Alice, long since dead?”—Rap.

“Tell me if these are the bones of thy body here present?”—Rap.

“Tell me, since thou didst leave thy body, hast thou followed this young sister?”—Rap.

“Hast thou an angel with thee?”—Rap.

“Is this angel one of the blessed ones?”—Rap.

“Does this good angel lead thee whither thou goest?”—Rap.

“Is it the same angel who wast thy guardian through life?”—Rap.

“Tell me the name of this angel.—No answer.

“Does this angel belong to the first hierarchy?”—No answer.

“Is he of the third hierarchy?”—Rap.

“Did he leave thee at the hour of thy death?”—Two raps.

“Does he ever leave thee?”—Two raps.

“Does he console thee in thy afflictions and sufferings?”—Rap.

"Canst thou, and dost thou, see other good angels?"—
Rap.

"Is not the angel of Satan with thee?"—No answer.

"Dost thou not see the Devil?"—Rap.

"Is there not truly a place called Purgatory, where souls are purified?"—Rap.

"Hast thou seen there those whom thou knewest on earth?"—Rap.

"Is there any sorrow or affliction in this world which can be compared to the pains of Purgatory?"—No answer.

"Is there rest in Purgatory on Good Friday in reverence for the Passion of our Lord?"—Rap.

"Do they rest at Easter and the Ascension in honour of His glorious Resurrection and Ascension?"—Rap.

"Do they rest on Pentecost and Christmas Day?"—Rap.

"Do they rest in honour of our Lady on all her feasts?"—Rap.

"Do they find relief on All Saints' Day?"—Rap.

"Dost thou know the time when thou wilt be delivered from thy pains?"—Two raps.

"Canst thou be delivered by fasting and almsgiving?"—Rap.

"By pilgrimages and prayers?"—Rap.

"Has the Pope power to deliver thee by his pontifical authority?"—Rap.

The Bishop was careful to write down each question and answer, and at the end he said:

"My dear sister, this pious company is assembled to pray to God that it may please Him to put an end to your pains and sufferings, and that He may deign to receive you among the angels and saints in Paradise." At these words the soul gave great signs of joy.

The Bishop intoned the "Miserere" and all replied, and at the end, Dame Antonia with another nun, turning towards the image of our Lady, sang the first verse of the "Ave Maris Stella," then they devoutly invoked the glorious St. Magdalene, and after these prayers the Bishop sprinkled the coffin with holy water, saying the usual prayers. The Bishop paused for a while and then addressed the community.

"My good ladies, my sisters, and my daughters, this our poor Sister Alice cannot rest if you do not forgive her with all your hearts the injury she did to your house and the scandal she gave."

Then immediately rose up Dame Antonia, putting herself as it were in the place of the departed, and going forward she knelt at the Abbess' feet, saying—

"My Reverend Mother, have pity on me in honour of Him who died upon the Cross to redeem us."

The Abbess kissed her on the forehead and replied, "My daughter, I pardon you and consent to your absolution."

The young nun then went in turn to the feet of each religious, making the same request, and receiving the same answer.

When all had pardoned poor Dame Alice, the Bishop rose and said:

"Our Lord and our God, good Jesus, King of Kings,

who has so much loved us that Thou hast washed away our sins in Thy precious blood, I call on Thee in the name of Thy poor creature. Thou dost behold how the Mother Abbess and all the religious have pardoned her."

Then he turned to Dame Antonia and said, "May God reward thee, charitable sister."

She replied, "Thanks be to God."

Then she said the "Confiteor," and the Bishop replied: "May Almighty God have mercy on you, dear sister, may He pardon all your sins, and delivering you from all evil, deign to bring you to eternal life."

And the nun said "Amen."

Then the bishop stretche d out his right hand over the coffin saying, "May our Lord Jesus Christ by His most sweet and holy mercy, and by the merits of His passion, absolve you, my sister, and I, by the apostolic authority which is confided to me, absolve you from all your crimes and sins and faults, however grave and enormous they be, giving you plenary and general absolution, releasing you from the pains of purgatory, giving back to you your baptismal innocence, as far as the keys of our Mother Holy Church can extend, in the name of the Father, and of the Son, and of the Holy Ghost." All said "Amen," and then the assembly broke up and departed in peace.

The spirit did not leave the convent, but was in a state of jubilation, and whenever the Abbé de Montalambert came to the house the spirit went to receive him with joy. She was no longer heard treading under the feet of Dame Antonia, but she made sounds of rejoicing in the air above her head. She revealed to the nun that she was free from Purgatory, but not yet admitted to eternal bliss.

At last she came to bid farewell, and this time she appeared to Dame Antonia, clothed in her religious habit and bearing a lighted taper in her hand.

She exhorted Antonia never to relax in her devotion to our Lady, regarding her as the "living fountain of grace," "the source of eternal peace," "healer of the wounded soul," "enlightener of sinners," "support of the unhappy," then she bade her farewell till they should meet in eternity, and never more did the soul of Dame Alice revisit the convent.

* * * * *

Here the narrative ends, and we can only imagine how the gentle Dame Antonia pursued her life to the end, and how peacefully she died, and how the community which had received so terrible a glimpse of the other world walked in the ways of peace and justice.

The convent was destroyed at the time of the Revolution and the annals are lost.

Is not this history full of instruction for us who live in days where men so rashly strive to satisfy their curiosity concerning the unseen world?

Holy Mother Church alone has the power to inquire about the "high secrets of God," and we see with what awe, with what wisdom, with what reverence, she approaches the Borderland which shuts the hidden things of eternity from our earthly gaze.

XI.—MORE ABOUT AUTOMATIC WRITING.

THE EXPERIENCE OF THREE OTHER WRITERS.

IT is not very surprising that I have been overwhelmed with applications for more information about Julia, and about the method of communication which she has adopted. I have endeavoured to answer most of these inquiries direct; but I must beg my readers to understand, once for all, that I cannot undertake to act as a general intermediary between Julia and the general public. I am a tolerably busy man, and as it is a constant source of regret to both of us that I can spare so very little time for receiving communications from Julia about business and affairs in which we both are personally interested, I cannot spare the time to put all the inquiries sent to me by inquisitive correspondents. And, further, if I had the time I would not do such a thing. Because I have been introduced to Mr. Gladstone and to the Archbishop of Canterbury, that gives me no right to ask them to answer every personal question which any Tom, Dick, or Harry may feel moved to forward to me for that purpose. I admit that there are many cases in which I should gladly consent to depart from this rule—where bereavement has been recent and a broken heart cries piteously for some response from beyond the dim impalpable veil that conceals the discarnate from those who are still in the body. But if I once began the practice, there would be no end to it; therefore I don't begin.

Many correspondents write me stating that they also have had automatic handwriting, and many of them inform me that their hands have written messages purporting to come from "Julia," who, of course, is always "Mr. Stead's Julia." To all such I answer that, when their hands write anything that is interesting, I shall always be glad to read it, and that if they are controlled by any intelligence purporting to be "Julia," let them ascertain Julia's surname. That is a simple test, which anyone can apply. No mistake can be greater than to imagine because your hand writes of itself that therefore it will write something that must be worth reading, merely because it was automatically written. There is an infinite quantity of nonsense written automatically. Now to all experimenters I would say, keep your writings, and read them over at the end of a month. If you find that you have neither got test of identity or information not in your own possession, nor communications intrinsically important and interesting, drop the experiment, and go on to something more profitable. Of course, there are exceptions. You may feel that in these disconnected and more or less illegible scrawls you can discern the promise and potency of communications of value. Then by all means go on, if you have time and patience. But never neglect your work in this world for speculating or experimenting as to the next, and never for a moment cease to exercise your common-sense upon all communications which you receive anonymously, whether from incarnate or discarnate intelligences.

The best working plan is always to regard every automatic writing as if it were an anonymous letter, and never accept any statement which it contains, unless it is capable of independent verification, until you have received a sufficient number of communications that have been verified to justify you in placing confidence in messages from that source. But as you write your own anonymous letter

in this case, you need to be very careful lest the conscious mind, ever on the alert and capable of asserting itself, intervenes to influence what you are writing. In automatic handwriting, the unconscious mind seems to be the controller of the hand which writes out the impressions that the unconscious mind receives either from living persons at a distance or from discarnate intelligences. The conscious mind, however, constantly can and does switch itself on and infuses an element of its own personality into the message in process of transmission from another.

This element in automatic handwriting is minimised when the writer does not see what the hand is writing, or when the communications are written in an unknown language. I am, however, too keen to see what it is my hand is writing to write blindfold, and I write much more rapidly when I look than when I do not. Neither have I yet been controlled to write Arabic, Hindustanee, or Chinese, as has been the experience of some automatic writers. Some automatic writers are much less liable to the incursion of the conscious mind. Last quarter I gave my own experience. In the present paper I supplement this by the narrative of others' experiences, notably that of Miss A., which is set forth by Mr. Myers in the last number of the *Proceedings* of the Psychical Research Society. I met Miss A. once, and Julia did not take kindly to Miss A.'s controls. Julia refused to use my hand in her presence, beyond writing that it was time the company broke up. Miss A. wrote very rapidly, without knowing what she wrote. I was a little late in coming, and the first message was an enquiry "why I was so hostile to this circle?" I disclaimed all hostility, and the next message was, "No, you are not; but your influences are." I had not mentioned to any one that Julia had ever expressed an opinion on the subject; but as a matter of fact she had cautioned me about Miss A.'s controls before I left the office.

Mr. Myers prefaces Miss A.'s narrative by the statement that—

"This is a case with which I am intimately acquainted, having carefully watched the progress of the phenomena for some years. The following statements refer largely to facts within my own knowledge, and these are given without exaggeration :—

STATEMENT OF MISS A. AS TO HER AUTOMATIC WRITING.

"1. *Origin of the Writing.*—About eight years ago we first heard that people could sometimes write without knowing what they wrote; and that it was supposed that departed friends could communicate in this way. We determined to try whether any of us could write thus. We tried first with a planchette, and when my mother's hand and my hand were upon it we got writing easily. We did not at first get any message professing to come from any spirit known to us.

"2. *Mode of Writing.*—We soon ceased to use the planchette, and I was able to write alone. I can now generally, but not always, write when I sit quiet with a pencil in my hand. The writing often comes extremely fast; at a much faster rate than I could keep up by voluntary effort for so long a time. I have to turn over the pages of the large paper which I generally use, and to

guard the lines of writing from running into each other, but except for this there is no need for me to look at the paper, as I can talk on other subjects while the writing is going on. I can always stop the writing by a distinct effort of will. One curious thing is that my hand is never in the least tired by automatic writing.

"3. *Character of the Script.*—I get various handwritings; I may have had a dozen altogether. I may divide these simply into two classes:—

"A. Large and scrawly hands, which seem to aim at ease of writing rather than at individuality, and do not divide their words, but run on without a break.

"B. There are also several handwritings which keep a strongly *individual* character, sometimes plainly of an assumed kind; I mean writing in a way in which no one would have written in life.

"Then, again, when the guides are writing in reply to a private question put by some friend of mine they write wrong side up, so that the friend sitting opposite to me can read the writing and I cannot. They seem to write this way just as easily as the other. Sometimes there is mirror-writing. Sometimes each word in a sentence is written backwards, and sometimes the whole sentence is written backwards, beginning with the last letter of the last word. When the 'spirit' or 'control,' or whatever it is, leaves me I cannot make it come again, and writing from spirits known to us on earth is rare in comparison with writing from the guides, or from quite unknown spirits giving fantastic names."

[Lady Radnor writes:—

"I think Miss A. has considerably understated the number of distinctly and remarkably different types of handwriting that have come through her hand. I enclose a list of thirteen names of 'guides,' each one of whom has a characteristic handwriting—invariably the same, however great the length of time that elapses between the communications. In addition to these there have been many instances where personalities—the so-called dead, or occasionally the living—have written in distinct handwritings."]

"4. *Drawings.*—Sometimes my hand is moved to draw instead of to write. The impulse in such cases is quite equally distinct. I never know what I am going to draw till the picture is half-finished. My hand begins at odd, unexpected places—for instance, with shading in a corner, or at the ear of a profile—and approaches the principal lines in a way which no artist would choose. There is no rubbing out or alteration of what is once done, but if whatever moves my hand does not like the picture, it suddenly scrawls it over and begins again on another piece of paper. Sometimes twenty or thirty pieces of paper have been spoilt in this way, even when the picture was all but finished; so that if I think that a picture is pretty I sometimes beg someone to take it away from under my hand for fear it should be scrawled on. I have no natural gift for drawing, and have only received a few lessons as a child. I could not even copy some of these automatic drawings. I have never of myself painted in oils, but sometimes I am moved to paint automatically in water-colour or oils. I put out a number of oil colours in a row, and my brush goes to them automatically, and dabs one wet colour on the top of another, making a picture which is odd enough, but much less muddled than might be supposed; in fact, artists have said that it was curious that a distinct picture could be produced in that way. When I paint thus, there is no drawing or outline, only the brush-work. These drawings

and pictures have a certain boldness and strangeness about them, but they are certainly not like the work of a regular artist.

"5. *Connection of written with other messages.*—The writing sometimes explains or completes other phenomena, as, for instance, figures seen, or sentences begun by raps. Sometimes, on the other hand, raps will come when I wish to have writing. But the writing will hardly ever explain or in any way allude to what really most needs explanation, namely, the crystal-visions. The guides who write seem to know nothing about these visions.

"6. *Subject of the Writing.*—The great mass of the writing consists of teachings as to religion and philosophy. This is what my guides seem to wish to give, and it is strange that it should be so, as my own thoughts have not been much directed to such matters.

"Another large part of the writing consists in a kind of fantastic description of the way in which a world was made. The name given with these writings is Gelalius. I suppose that this is a kind of romance.

"Some of the messages, however, deal with earthly matters. Some give general advice, some give medical advice, and some show a knowledge of things in the past or present which I do not possess. Some of these messages have been curiously right; some have been partly right, but confused or interrupted; and some have been wrong altogether. The sense of time seems confused, so that it is hard to say whether the incidents are meant to have happened long ago, or lately, or to be still in the future.

"On matters not connected with these phenomena I should always carefully read what the writing told me, but I should not go by it unless it seemed sensible. It does not always advise either what I wish or what I think wise; but generally it is wiser than I.

"7. *Medical Advice* has often been given by a control calling himself 'Semirus,' and this has been often successful; which is strange, since I am quite ignorant of medicine, and often do not know the names either of diseases or of drugs mentioned. Of course I cannot be quite sure that I have never read the words, but certainly when I have written them I have often not known what they meant.

"At other times the facts relating to the illness have been quite outside my knowledge. One friend has given an instance of this kind [printed later]; but I have not liked to ask others, as what Semirus says is generally meant for the questioner alone.

"8. *Thought-transference.*—The writing occasionally, but not often, tells me of thoughts in the minds of persons present.

"9. *Clairvoyance.*—I sometimes get messages which perhaps may be called clairvoyant, telling me, for instance, where lost objects are, or warning me of some danger at hand. Thus, about September 20th, 1888, the words came, by raps: 'Look to the candle or the house will be on fire.' We saw that it was not the candle in the bedroom, so we went into M.'s dressing-room, and found that her candle was so close to a cardboard pocket depending from the looking-glass that it would have been on fire in a moment. It was already smoking. No servant would have come in for some time.

"Again, I was descending a dark corkscrew staircase at Longford, in August or September, 1889 [account written October, 1889], when I heard a rapping on the stair. It was persistent, and drew my attention. I looked about with a candle, and at last saw a gold pencil-case of Lady Radnor's, with which I was accustomed to write automatically, lying on a dark little landing of the stair. I did not know that the pencil had been lost."

AN AUSTRALIAN AUTOMATIST.

Mr. Myers also reports the experience of an Australian correspondent, whose daughter is a writing medium who writes in foreign languages.

"Here is her father's report of her experience:—

"In this [automatic writing] we were unsuccessful, until it came to the turn of my eldest daughter, a girl of eleven years of age, to take the pencil in hand. Immediately on her doing so her hand was influenced to write, causing her to be considerably alarmed. She called out, 'Oh, Mamma! I am so frightened, my hand is moving.' We all pacified her as much as possible, and on taking up the paper we found her hand had written on it quite legibly, though in rather tremulous characters, quite different from her ordinary writing, the following sentence: 'Helen, Grace, Browne, I am come to see you. Your beloved aunt. You will,' &c., &c. The remainder of the writing was too faint to decipher. The name written above is that of my second daughter, between five and six years of age, who is called after two of her aunts, my sisters; one of whom, the wife of an officer in the Indian army, passed away many years ago, having died on her passage home from India, and whose spirit we afterwards ascertained influenced the girl's hand to write this message to her little niece and namesake. We had a number of communications through the same source that evening from different spirit-friends, and since that time, except on two occasions, when she said she felt no influence (a reason for which afterwards was given) whenever my eldest girl sits down for the purpose of communicating with our spirit-friends, her hand is almost immediately influenced to write. Her hand has written as many as forty pages of large notepaper within half-an-hour, which in her ordinary handwriting would take her several hours to copy.

"My daughter is quite unaware of what she is writing, and describes the sensation of the influence as though electricity were running down her arm from the shoulder. This is what is termed mechanical writing mediumship. She often writes far beyond her own powers of comprehension on subjects of which she has not the least conception, spelling words correctly which she does not understand, and of which, when read over, she inquires the meaning—such words as clairvoyantly, physically, &c. At other times she spells small words incorrectly, which, in her ordinary writing, she would spell correctly. She has written in French, of which language she knows but the rudiments; she has written in Chinese characters, and also in the Kaffir language, of neither of which does she understand a word. She has written in blank verse, which, though it would not stand the scrutiny of a critic, is decidedly beyond her powers in this line, she being more of a romp than a student.

"My daughter has frequently been influenced to write messages to strangers from their spirit-friends, giving them particulars about things of which she could not possibly know anything, and signing correctly the names of their spirit-friends in spirit-life of whom she had never before heard. Her mother and I have thought of a question to put to one of our spirit-friends when she was not present, and calling her into the room have given her a pen and paper, and she has written a correct reply to the question mentally asked, and signed the name of the spirit-friend of whom we thought. She can write either looking away from or on to the paper. A difference can be seen in the writing from each of our spirit-friends. If I see even the word 'yes' written through her, I can generally tell what spirit is influencing the medium's hand. I have seen her write the letters upside down, backwards, left-handed, and in various ways quite impossible for the child to do herself, and sometimes so fast you can hardly see her hand join the letters, and at other times slow; sometimes in a very small hand, at others in bold text-writing."

MRS. UNDERWOOD.

Mrs. Underwood contributed a paper to the Psychical Congress of Chicago on this subject. It is published in full in the *Religio-Philosophical Journal*, occupying three pages and a half.

Mrs. Underwood was brought up a devout Methodist, and for many years she was profoundly sceptical concerning all psychic phenomena. When she was twenty years of age she had her first experience with planchette, but it was not till three or four years ago that she began to get automatic writing. She got writing in different handwritings, signed by names known to her husband, who was opposed to the investigation. Ultimately these controls became so remarkable that he was intensely interested. Among other controls she had messages from Robert Browning.

Mrs. Underwood seems to have the same disinclination that I have to act as an intermediary.

"As I entered upon these experiments solely for my own satisfaction and now feel as if the intelligence, when it can be obtained, is as if from personal friends, I have no disposition or intention to use the power for the experiments of other people, so that I have not even attempted to 'get communications' for the many who have asked me to do so. I am very strongly averse to so doing, but in two or three instances when my sympathies were deeply moved by the appeals of grieving hearts, I have yielded to try, but in very doubtful mood. In only two cases was I apparently successful."

Her Julia, so to speak, gives the name of Pharos. Some of the communications are nonsense and quite untrue, but that only, as she says, increases the marvellousness of the information which is true. For a year or so she was ashamed of the writing, and kept it secret even from her most intimate friends, but after a time her hand used to abuse her for being a coward so vigorously, because she did not acknowledge the fact of the communications, that at last she gave way and undertook to make it known. Since then—

"Pharos has become as real an individuality to me as any one of various living beings with whom I have been in correspondence for years without meeting face to face—and I think I would recognise the signature anywhere as surely as I do those of these living correspondents."

Discussing the hypothesis that the writing emanates from the second-self, Mrs. Underwood says:—

"If this writing in any obscure unrecognised way emanates from the sub-consciousness of the only two parties concerned in it, Mr. Underwood and myself, I am at a loss to understand the tone taken toward us both. There are often statements made and opinions given of affairs and persons, diametrically opposed to our own convictions. We are personally reproved or differed from, and patronisingly addressed as 'children,' 'pupils,' &c. Mr. Underwood's close criticism of vague statements was often resented."

Mrs. Underwood then gives some of the answers which she has received as to the nature of spirit-life. These do not differ materially from what is stated by nearly all controls of whose communications we have any knowledge. As to the accusation that automatic handwriting is prejudicial to the health, she replies that she has not found it so in her case. The following account of her sensations will be read with interest by those who are beginning the practice of automatic handwriting:—

"I have been asked if during this writing I have any abnormal sensations? if I am perfectly conscious? if my hand or any portion of my system is insensible to pain at the time? if the writing exhausts me? if the thought written or the phraseology used is impressed upon my mind, &c., before it appears on paper? To which I reply:—

"I have no recognised 'abnormal' sensations, unless I should so designate the gentle thrill which announces the presence of the writing force, and which comes often to me even when I am so situated that I cannot respond by trying to get writing. This descends upon the top of my

head first, and if I am trying to get writing moves down through neck, shoulder, and arm into the hand holding the pen. It is, as near as I can describe it, like a gentle spray from a magnetic battery, pleasant and agreeable, never harsh or violent. Otherwise I am as normal as at this moment, alert in mind and ready to question, criticise, or enjoy and admire the bright unexpected answers given through my hand to questions propounded by Mr. Underwood or myself, mainly by Mr. U.—as often these unseen friends refuse to answer my queries, unless he voices them, and their chief interest seems to centre in him. At first I often felt half-provoked at his excusing himself from further questioning on the plea of tiredness, but before long we both began to observe that if the writing continued more than a short time it had always this effect upon him, and coupled with the fact that I can get no writing without his presence, and that it had been written that the 'power' was drawn from him, we could not help coming to the conclusion that the writing did exhaust him in some mysterious way. There is no insensibility of my hand or any part of my body. The words written are never previously impressed upon my mind. I follow the words with my eyes, but cannot always read them at once, as they are often written more rapidly than my own normal writing could be done, and there is no stopping to dot the I's, or cross the T's. I do that afterward in reading them over. Often as I note the first letters of a word, my own thought runs on ahead, and I guess the word is going to be this or that, but the intelligence which rules seems to be cognisant of my guessing and to take a perverse pleasure in twisting the words into something wholly unexpected, yet bringing the sentence into harmonious thought when finished.

"I am told also that this investigation is very hurtful to health and sanity. I have been engaged in it over three years now, but only for my own satisfaction, as I would in no wise become an experimenter for others, or a subject of experiments. Though during all my earlier years I was a semi-invalid, yet my general health has never been better than during these last three or four years, but I do not ascribe that to my investigations of psychic phenomena. I don't think that has anything to do with my health in one way or another. Another threat was that it would upset my nerves. I think that I never in my life suffered less from nervousness or loss of sleep, and dreams are far less frequent with me than ever before."

With regard to the value of the communications, it would be seen that Mrs. Underwood does not put it very high. She says:—

"Now as to the disappointments in this writing, which to some will militate against belief in the spiritual origin claimed for it. With all my experience in it I would not to-day venture upon any change, business venture, friendship, or line of conduct advised from this source unless my own common material sense endorsed it. Indeed, I would not take as fact any of its even reasonable advice without question, because it is not reliable as a guide in earthly affairs. Then, it is never at command of one's wish—the impediments to connected replies seem to be very great. There is constant talk of 'conditions'; but what the true, right conditions are, even those who take advantage of them when they are right, do not seem to understand. It would be amusing if it were not so pitiful to read the letters from mourning hearts which have come to me since the publication of the Arena articles, asking me to obtain for them such and such information, and from unnamed parties as if they thought I had the knowledge of all the spheres on tap to be drawn from at will in labelled and desired quantities at my mere request, when the truth is

that it is only occasionally I can obtain it. It is not my will that controls, and I can rarely get a message from my dearest friends. In my own case I may say that I have derived great pleasure, and a much wider range of knowledge from these experiments. It has made many dark and misunderstood things clear to me in a most reasonable way."

LYING CONTROLS.

The extraordinary glibness with which some controls will answer questions about which they know nothing is well exemplified in the following letter, which I received from a Minneapolis journalist whose hand writes automatically, and whose native wit and journalistic training led him to apply the very sensible test of asking for Julia's other name. He wrote:—

On September 15th or 16th, I forget which, I purchased a copy of BORDERLAND at the store of W. L. Beekman, 5th Street, this city. That evening, as I read, I was struck with your explanation of the phenomenon of automatic writing as applied to yourself. It occurred to me that I might be able to obtain results, and on the afternoon of Sunday, September 17th, I sat in my room and invited an effort. I did not have to wait long, as my pencil began to trace lines, and in the end I found that my hand had written an encouraging word or two. On the following afternoon, September 18th, I tried it again at my office during a quiet hour, and wrote a message or two relating to personal friends of mine. These were signed "Juan." I soon discovered that this influence, "Juan," could operate more readily, and seemed to be inclined to give me several superior tests.

He has stated through the medium of my hand that his name is Juan Monterio, that he was born at Valladolid, Spain, in 1810, and departed this sphere in 1911. There was more of detail, but that will interest no one save myself, perhaps. Being an American newspaper man, I am thorough in the matter of detail, and rather enterprising in the acquisition of facts. Accordingly, the following dialogue ensued between myself and the mysterious influence guiding my hand. I give it for whatever it may be worth, and trust that you will credit me with earnestness and a desire to test the quality of the assertions made.

Can you give me the correct name of this "Julia," who is such a favourite with W. T. Stead?—Yes.

Give it, then.—Julia Wyndham.

Have I got it correctly?—Yes.

When did she pass away?—September 18th, 1884.

At what place?—Wyckliffe, in England.

Of what complaint?—The uric acid in urinary organs was very unhealthy. Uterine inflammation and weakness were the indirect cause.

Who was her physician at the time of death?—William Young.

A graduate of what College of Physicians?—Wyckliffe.

What was announced as the cause of death?—Consumption.

Who is this Miss E., her friend, to whom Stead refers? Give name in full, age, and residence.—Emily Valeria Pond, Elcosgilroy, in Ireland, in the village of Winchester.

Have I registered it all correctly?—Yes.

Later in the day I resumed the theme, with the following result:

Juan, who is this Miss X. who is Stead's assistant?—Miss Alice W. Bass.

Where does she live—street, number, city, etc., if I do not annoy you too much?—You are welcome to ask any questions. Miss Bass lives at No. 154, Wesleyan Row, West Brighton, London, E.C., England. Under no voluntary circumstances must you reveal these facts to the public.

The main question is: Has Juan spoken or written accurately?

I wrote back to him that there was not a word of truth in any of the answers which he had received.

XII.—HAS MAN TWO MINDS OR ONE?

VARIOUS VIEWS ON MULTIPLE PERSONALITY.

IN the last number we published at some length Mr. Hudson's ingenious speculation as to whether man had one mind or two, which he describes as the subjective and the objective. The subject is one which Mr. Myers has treated at great length in his analysis of the subliminal consciousness in a great work which he is publishing in instalments in the *Proceedings* of the Psychical Research Society.

I.—MY OWN EXPERIENCE.

The fact that there is another side to the human personality, or rather the whole of the Ego is not manifested through the small portion of animated clay which acts as a two-legged telephone to communicate with its fellows seems to be pretty well established. The process of automatic handwriting by which some of my friends constantly report to me day by day or week by week what they have been doing, is to my mind a constant proof that the Ego is much wider and greater than its conscious manifestation. In the course of my constant communications I have come upon some very curious and interesting confirmations of this theory.

MISS X.'S COMMUNICATIONS.

That is to say, my hand—writing what purports to come from Miss X.—will describe phenomena of which I know nothing, and give a psychical explanation describing, for instance, monitions and premonitions which have averted some threatened danger, quieted some alarm, or dismissed some pain. On reading the communication over to her, I have found again and again that the facts have been stated correctly, but that she herself, although knowing the result, had no conscious knowledge of the means by which the result reported correctly by me had been brought about. That is to say, Miss X.'s subliminal self is more sensitive to the influences of psychic forces than Miss X. is in her normal consciousness, and it reports to me not only the outward facts which Miss X. can confirm, but also the explanation of these facts of which Miss X. was ignorant. There is at least a *prima facie* ground for accepting these statements in that they explain the occurrence of phenomena which Miss X. herself was unable to account for, and both the occurrence and the explanation were entirely unknown to me when my hand wrote them down.

WHICH SELF SURVIVES?

The system of automatic telepathy brings constantly into clear relief the difference between the conscious mind and the sub-conscious mind. In one of my friends the difference is so strongly developed that the influence which writes with my hand, continually complains of the influence of the body exercised on the mind. My conscious friend is very indignant with her subliminal consciousness, which is so very different from herself in sympathy, in aspiration, and in sentiment. Yet my friend recognises that the entity which writes

with my hand is part of herself inasmuch as it will continually inform me of the full meaning of phenomena of which she is only partially conscious. It will, for instance, explain the origin of a dream, or satisfactorily account for circumstances which were inexplicable to the conscious self, and which were entirely unknown to me. My friend is much puzzled as to which entity will survive after the dissolution of the body, and the conscious self is by no means pleased at the possibility that its subliminal self will be the survivor.

It is very difficult for me to carry on these investigations in the whirl of my other work, but, nevertheless, I am keeping on steadily, and nothing comes out more clearly to me than the fact that so far from our conscious selves being the whole of ourselves, it is merely a point in the great circumference of our real self, which seems to be an entity touching earth in the body, but with the other end of the diameter lost in the Infinite.

THE MIND THAT HEALS.

I have also found light on this subject in connection with the phenomena of psychic healing. I have received many letters from correspondents and others who are very anxious to test the power of sick healing. I have also received communications from some who say that they had for some time past exercised this power with great advantage. One correspondent declares that he always treats himself in this way, and has no need for doctors. He is convinced that he is not one, but two, and he orders the other one, whose duty it is to look after his health, to do his duty, which the obedient other one does not fail to do. It would be a great saving of doctor's bills if everyone could exercise the same power. I have had one or two extraordinary experiences as to the possibility of removing pain by will. In one case a friend of mine who was suffering wrote with my hand imploring me to heal her. She was at that time in France. I said I did not see how I could, but my hand wrote that I could if I would, and almost eagerly insisted that I should cure her. Remembering what had appeared on sick healing in the last number of *BORDERLAND*, I determined to make the experiment, and before going to sleep I set my thoughts strongly upon the patient, willing that the pain should subside. In the morning my hand reported that the pain was gone, and that she was much better. I had no knowledge whatever at the time that she was ill, nor did I know until she reported two days afterwards that she had been unwell, but was then much better. The letter was dated the morning on which my hand reported that the pain had left her. I found on her return from France that she had been very ill, and that she had obtained relief, how she did not know. This was a case in which the will was consciously exerted. In another case the same patient was threatened with an attack of the same complaint, but it mysteriously disappeared—why, she did not know; but according to the statement which her subliminal self made through my hand, it was due to my intervention, although I myself was unconscious of having exercised any influence whatever.

II.—MR. HUDSON'S "LAW."

Mr. Thomson J. Hudson, whose "Law of Psychic Phenomena" I reviewed in the last number, sets forth at length his reasons for believing that man has two minds, and that in this fact lies the explanation of all spiritual phenomena.

III.—MADAME BLAVATSKY'S VERSION.

Madame Blavatsky teaches, and the Theosophists accept, a somewhat similar theory; but, instead of saying man has two minds, they say a Higher and a Lower Self, which, again, they describe as Individuality and Personality. Madame Blavatsky, in an article published in *Lucifer* for June, 1890, quoting with approval Professor Ladd's remark that every region, every area, and every limit of the nervous system has its own memory, thus sets forth what may be regarded as the true Theosophic doctrine on the subject of "the Two Selves."

THE HIGHER AND LOWER SELF.

The metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or Nous, whose pale and too often distorted reflection is that which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation. The two sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, i.e., the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious Self, that which reincarnates periodically—verily the Word made flesh!—and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life period. The latter "principle" is the Lower Self, or that which, manifesting through our organic system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness." The former we term Individuality, the latter Personality. From the first proceeds all the *noëtic* elements, from the second, the *psychic*, i.e., "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather animal passions of the living body.

THE LIMITATIONS OF HIGHER SELF.

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation; the "lower" Self does; and its action and behaviour depend on its freewill and choice as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the Universal Mind, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its alter ego—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present and the future, and although it is from this fountain head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a Seer, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone.

THE CARNAL MAN AT ENMITY WITH GOD.

Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity," indeed. And it is the action

of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being *noëtic* or spiritual, the results will be actions worthy of the divine propeller: if from the "terrestrial, devilish wisdom" (*psychic power*), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

OUR MATERIAL MEMORIES.

No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, e.g., eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbour, &c., has aught to do with the "Higher" Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our *passional* organs, such as the liver, the stomach, the spleen, &c. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought," which is entirely distinct from the "*supersensuous*" thought. It is only the higher forms of the latter, the *super-conscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and selfish (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

EVERY ORGAN ITS OWN MEMORY.

No Occultist could express its teaching of Occultism more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cords of the memory of the medulla oblongata, the cerebellum, &c." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body has its own memory. For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action.

AN ÆOLIAN HARP—FOR GOD OR DEVIL.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the higher mind alone which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via* the spinal "centre" cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the

latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.

IV.—DR. RICHARDSON'S THEORY.

There is a very interesting article in the *Asclepiad* for December 15th, by Dr. Richardson, on the duality of the mind. He holds that every man has two brains in his skull—separate and distinct brains, which are sometimes so very different that they seem almost to belong to two different men. Dr. Richardson quotes a conversation which he had with Mrs. Booth, in which she challenged him to study the phenomenon of a sudden conversion in which a drunken reprobate became a changed man.

THE SECOND BRAIN AND CONVERSION.

Mrs. Booth, of course, attributed this to the grace of God, but Dr. Richardson is ready to account for it on his theory of the duality of the human mind. The following passage gives occasion for much reflection:—

Her model submerged man appears before me as one governed for long years by an evil brain. So long as that evil brain retained its dominant strength it ruled the man. But there came a time when that excited brain wore out into feebleness, when impressions upon it derived from the second brain began to act with superior force; when doubt and contrition thereupon agitated the man; when he felt that he had in him two volitions beyond his mere animal instincts and passions. At this crisis a strong and earnest external nature fell upon him, roused into action his own better nature, drove his lower nature into obedience of fear, and, temporarily or permanently, transformed him into that which he had never yet experienced—into a man in full exercise of a newly-developed strength. That man, physically and literally, was born again. We need not criticise the means employed for that regeneration; we will not, at this moment, question whether the training that followed the new birth was the best and only best; but we must admit the phenomenon of the change. There was about it no mystery; it was, in scientific definition, an organic mental transformation; the awakening into life and living action of an organ in a state of partial inertia; a physical conversion leading to new action, and, if we like to say so, making a new man. No wonder, from this reading, that the worst specimens of vice should become, under the change, the most lasting specimens of virtue.

THE OSCILLATION OF THE BRAIN.

Dr. Richardson is full of his theory, which he thinks is one of the grandest expositions ever revealed in the study of mental science. It explains no end of difficulties, especially those which arise in the study of insanity. No man has his two brains exactly balanced; sometimes one is stronger than the other. Occasionally he can get on very well when one of the brains has half gone to water. Sudden changes in the character are due to oscillations in the domination of one half of the head over the other half. Mrs. Booth would probably have replied that Dr. Richardson's discovery deals more with the mechanism of the means by which grace works than an explanation of the secret by which the domination of the good brain can be secured. Granting that the reformation of the man is secured by securing the ascendancy of the good brain over the bad, still his explanation does not give us any clue as to how that desirable alteration can be effected.

THE MORAL OF IT ALL.

Dr. Richardson sums up as follows:—

(1) That all mankind is dual in mind by natural construction, so that a congregation of human beings large or small, a

family circle, a private meeting, a parliament, a nation, must always be reckoned as twice its individual number before its mental constitution and strength can be properly appraised. (2) That the efforts of all should be directed to the proper construction of the casket of the mind and the physical powers working it. (3) That mental work should be for progress in ways of unity of purpose, towards greatness of life and character.

V.—MR. A. N. SOMERS' SPECULATIONS.

In the *Psychical Review* for May, 1893, Mr. A. N. Somers publishes an ambitious paper entitled "The Double Personality," and the "Relation of the Submerged Personality to the Phenomena of Modern Spiritualism," in which he endeavours to prove that there is a physical basis of double personality and that two sets of factors enter into and constitute the personality of a man.

THE DOUBLE CIRCUIT OF THE NERVES.

The cerebral central centres and surface filaments (nerves) constitute opposite poles of a circuit of energy (nerve-energy). The two circuits of the neural system are connected in the crossing over of their fibres in the medulla oblongata and fibres of commissures, by which arrangement the entire system acts in harmony with one purpose and will; but if deranged the activity may be double or alternating in acts of double personality (or mediumship).

The process of ideation may go on doubly, giving us "conscious" and "unconscious" cerebration (double cerebration). These facts are now demonstrable through hypnotism. Twenty years ago, when I discovered them, the only demonstrations known to our crude methods were comparative experimentation (often involving the vivisection of animals), confirmed by a few simple experiments on the human subject.

A SIMPLE EXPERIMENT.

My most demonstrable experiments were on the human tongue, the only single sense-organ which, however, registers its impressions in both cerebral hemispheres. By placing an acid (strong vinegar) and muriate of ammonia on either side and away from the medial line, in contact with the circumvallate papillae, tears could be excited in whichever eye I preferred; while if placed in contact with the papillae of the gustatory nerve, tears would appear in both eyes at the same time, as the whole series of the fifth pair of nerves is sympathetic with the gustatory nerves. These experiments were more successful on young children, as their senses are not perverted, and they have less knowledge and will power to defeat the object of the experiment than adults.

THE SUBMERGED PERSONALITY.

The constitution of the body, with its sensations and the tendencies that express it, gives us the physical basis of personality; while the emotions, reflection, and the imagination impart to it the psychological facts that complete it. Although the physical organism that furnishes the primary facts of personality is double in structure and function, under normal conditions of health its parts tend to act in unison, as the apparatus of a single personality, due in most part to hereditary influences and training.

Under such circumstances the second possible personality is never destroyed. It is simply submerged; and disease, fatigue, or psychical inactivity of the dominant cerebral hemisphere may allow it to come into the ascendancy of consciousness, with its stock of ideas wrought out in acts of double cerebration on the part of the least active cerebral hemisphere.

The strongest of the personalities early in life (usually about puberty) gains the mastery over the weaker, and in a state of bodily health and normal mental habits so continues in ascendancy, showing itself in all the states of consciousness. It is by it that we know the individual.

The most fundamental facts of the dominant personality are those sensations that make us conscious of our bodies ("bodily

sense"). When we lose that class of sensations (always absent in trance), through physiological or psychological causes, then the submerged personality becomes dominant in its states of consciousness (sometimes spoken of as states of sub- or semi-consciousness). Ignorance, or low mentality, favours the doubling and intermittence of personality, which takes place with equal frequency from an intellectual gauge of facts not properly comprehended and classified, as with the *mystic* and *visionary*.

A SUBMERGED SEX.

The researches of Darwin, and others after him, have revealed two sets of sex characteristics: the one primary (physical), and the other secondary (psychical). These have been the most prominent factors in the evolution of man.

In the bodily organism that gives us the primary facts of personality there is a double sex, the one more or less completely submerged from the sight of the uninitiated, yet controlling in one side of the binary neural system the less dominant one. Under abnormal conditions of disease (sexual perversion), or mental infirmity, the submerged sex may become the dominant one, in respect to its secondary characteristics. Although the one sex is submerged, it continues to manifest itself in its secondary or psychological characteristics throughout the entire life of the individual.

The essential femaleness is conservative (*anabolic*), while the essential maleness is radical (*katabolic*). These opposite forces contending for the mastery in the physical body stamp their imprint upon the mind.

THE RESURRECTION OF THE SUBMERGED SEX.

When the dominant sex and the personality that goes with it have run their limits, the submerged sex and its accompanying personality may, and generally do, come into the ascendancy with respect to the secondary (physical) characteristics of sex. The ascendant sex and its personality run their limits at the point we call, "change of life," which affects males and females; or it may be at an earlier period, through disease or abnormal physical condition. The personality of the opposite sex always controls the secondary characteristics after that change. When these "changes" take place we always see the personality doubled. This is generally due to a weakness of the physical organism, which diminishes the primary facts of personality and allows the hitherto submerged personality, accustomed to low physical tone, to rise and assert its secondary characters in the ascendancy (consciousness).

DREAMS AND MEDIUMSHIP.

The cerebral centres of the hitherto submerged neural half of the individual will assume greater activity than the hitherto dominant half. Previous to these changes the only outlet for the cerebral contents of the submerged personality was in dreams, visions, or illusions, and occasional instances of equal activity with its double under intense excitement. The submerged brain is active in a state of health, from which its centres are stored with energies that need only a chance to get control of the apparatus of expression, which has been denied it through habits that gave the control to its double. The various processes used in the "development of mediumship" are sure to transfer this privilege from the ascendant to the submerged personality.

TWO BRAINS BECAUSE TWO SEXES.

It is a fact, known even to the lay reader, that the centres of inhibitory motion for one side of the body are located in the cerebral hemisphere of the opposite side; that the nerves cross over from one side to the other in the medulla oblongata. If we recognise the brain as a binary body, as we some day shall, it follows that the left brain controls the right side of the body, and the right brain the left side of the body.

The brain is binary to meet the neural demands of two sexes resident in one bilateral body, and the parts are as opposite in their psychical characteristics as the sexes they serve. Let us examine this matter a little closer. At the point in the embryological life at which sex differentiation becomes com-

pleted, cerebral differentiation becomes more rapid and distinct. The one rudimentary brain (usually the radical, *katabolic*, left brain) becomes the dominant one, as its early stages of differentiation have been more marked, which gives it the ascendancy in speech, right-handedness, and general control over the circulatory and neural systems. Its psychical powers will naturally be in the ascendancy, no matter which sex gains the reproductive ascendancy.

We thus have female men and male women. The one sex prevails physically and the other psychically.

THE PSYCHICAL PERSONALITY OF THE CELL.

We have here, then, the possibilities and source of two sets of psychical facts that give rise to the doubling of personality. The submerged personality is ordinarily more mechanical (automatic) than the ascendent one, though when it comes pre-eminently into the ascendancy it loses this feature.

As all sensibility is psychical, there is personality in all forms of living bodies. Human personality is higher, and doubles because the organism is more perfect in its adaptations to its environment and in its functions. We may accord personality to the original cells (ova and spermatozoa), as their actions can be accounted for on no other grounds. They are psychical bodies, possessing organized bodies of sensations (experiences) that govern their acts. Every added cell derives its psychical powers from its parent cell, and is under its control until developed. Here we have the real basis of the laws of heredity.

The ascendant personality is the sum of all that consciously takes place in our nervous states.

THE PHENOMENA OF TRANCE.

I have found the right cerebral hemisphere of a right-handed medium rise in temperature one and a half degrees while in trance, and *vice versa* with a left-handed medium. In both instances the temperature of the quiescent hemisphere fell a degree during the trance, due to increased circulation in the hemisphere that took on greater activity when its opposite became hypnotic. I have gained the same results by hypnotism repeatedly. The trance of all mediums I ever saw—and I have seen many—was nothing more nor less than self-hypnotization, more or less complete, which I have produced on myself hundreds of times.

The hemisphere ordinarily active (and only one acts consciously at a time, unless under intense excitement) falls to sleep through an effort, physical and psychical, that switches the circulation to the opposite hemisphere after a brief interval of lessened respiration. I have seen the medium's pulse beat fifteen times less in a minute while in trance, accompanied by a lessened respiration in its incipient stages. Under these circumstances the submerged personality comes into ascendancy, and pours out its contents with the help of "suggestion."

THE KNOWLEDGE OF THE SUBMERGED.

Having acted independently of the personality that has controlled the ordinary states of consciousness and memory, it will give forth things not in either of them. In this way the medium does impart knowledge of which he has had no consciousness or memory. All these phases can be produced through hypnotism, as I have induced them.

From these facts (many others might be cited in proof) it appears, then, that the submerged personality is always active, mostly with what belongs and pertains to the *noumenal* (subjective) world, while the conscious, or ascendant personality is actively engaged at intervals with the phenomenal (objective) world. When, however, the submerged personality comes into conscious states, as it does in mediumship, it is confronted by the phenomenal world (objective); and dealing with it out of its body of experiences, it can only afford us inferences instead of scientific facts. Many of its inferences are correct, as the chances are in favour of hitting facts in some of our many guesses. From these acts of double cerebration we gain all of the normal and so-called "super-normal" phenomena of psychical life.

XIII.—THEOSOPHY.

MRS. BESANT'S STORY OF HER CONVERSION.

IN the *Weekly Sun* for October 1st, 1893, Mrs. Besant describes in the 170-5th chapters of "Through Storm to Peace" how she was converted to Theosophy. It is a very interesting revelation of the inner self of one of the most excellent of living women.

THE ORIGIN OF HER QUEST.

1889 is, to me, the never-to-be-forgotten year in which I found my way "Home," and had the priceless good fortune of meeting, and of becoming a pupil of H. P. Blavatsky. Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialist position sufficed on the economic side, but where to gain the inspiration, the motive, which should lead to the realisation of the Brotherhood of Man? Our efforts to really organise bands of unselfish workers had failed. Much, indeed, had been done, but there was not a real movement of self-sacrificing devotion, in which men worked for Love's sake only, and asked but to give, not to take. Where was the material for the nobler Social Order? where the hewn stones for the building of the Temple of Man?

THE COLLAPSE OF MATERIALISM.

Not only so, but since 1886 there had been slowly growing up a conviction that my philosophy was not sufficient, that Life and Mind were other than, more than, I had dreamed. Psychology was advancing with rapid strides; hypnotic experiments were revealing unlooked-for complexities in human consciousness; strange riddles of multiplex personalities; and, most startling of all, vivid intensities of mental action when the brain, that should be the generator of thought, was reduced to a comatose state. Fact after fact came hurtling in upon me, demanding explanation I was incompetent to give. I studied the obscurer sides of consciousness—dreams, hallucinations, illusions, insanity. Into the darkness shot a ray of light, A. P. Sinnett's *Occult World*, with its wonderfully suggestive letters, expounding not the *super-natural* but a nature under law, wider than I had dared to conceive.

HER SPIRITUALISTIC EXPERIMENTS.

I added Spiritualism to my studies, experimentalising privately, finding the phenomena indubitable, but the explanation of them incredible. The phenomena of clairvoyance, clair-audience, thought-reading were found to be real. Under all the rush of the outer life already sketched, these questions were working in my mind; their answers

were being diligently sought. I read a variety of books, but could find little in them that satisfied me. I experimented in various ways suggested in them, and got some (to me) curious results. I finally convinced myself that there was some hidden thing, some hidden power, and resolved to seek till I found; and by the early spring of 1889 I had grown desperately determined to find at all hazards what I sought.

THE SECRET DOCTRINE.

At last, sitting alone in deep thought, as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of Life and Mind, I heard a voice that was later to become to me the holiest sound on earth—bidding me take courage, for the Light was near. A fortnight passed, and then Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." I took the books; they were the two volumes of "The Secret Doctrine," written by H. P. Blavatsky. Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed, how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over, and the very Truth was found.

MADAME BLAVATSKY.

I wrote the review, and asked Mr. Stead for an introduction to the writer, and then sent a note asking to be allowed to call. I received the most cordial of notes bidding me come, and in the soft spring evening Herbert Burrows and I—for his aspirations were as mine on this matter—walked from Notting Hill Station, wondering what we should meet, to the door of 17, Lansdowne-road. A pause, a swift passing through hall and outer room, through folding doors thrown back; a figure in a large chair before a table; a voice, vibrant, compelling, "My dear Mrs. Besant, I have so long wished to see you," and

I was standing with my hand in her firm grip, and looking for the first time in this life straight into the eyes of "H.P.B." I was conscious of a sudden leaping forth of my heart—was it recognition?—and then, I am ashamed to say, a fierce rebellion, a fierce withdrawal, as of some wild animal when it feels a master hand. I sat down after some introductions that conveyed no ideas to me, and listened. She talked of travels, of various countries; easy, brilliant talk; her eyes veiled; her exquisitely moulded fingers rolling cigarettes incessantly. Nothing special to record, no word of Occultism, nothing mysterious—a woman of the world chatting with her evening visitors.

THE CALL.

We rose to go, and for a moment the veil lifted, and two brilliant piercing eyes met mine, and with a yearning throb in the voice: "Oh! my dear Mrs. Besant, if you would only come among us!" I felt a well-nigh uncontrollable desire to bend down and kiss her, under the compulsion of that yearning voice, those compelling eyes, but with a flash of the old unbending pride and an inward jeer at my own folly, I said a commonplace polite good-bye, and turned away with some inanely courteous and evasive remark. "Child," she said to me long afterwards, "your pride is terrible; you are as proud as Lucifer himself." But truly I think I never showed it to her again after that first evening, though it sprang up wrathfully in her defence many and many a time, until I learned the pettiness and the worthlessness of all criticism, and knew that the blind were objects of compassion, not of scorn.

"WHOSO LOVETH FATHER, ETC., MORE THAN ME," ETC.

Once again I went and asked about the Theosophical Society, wishful to join, but fighting against it. For I saw, distinct and clear, with painful distinctness indeed, what that joining would mean. I had largely conquered public prejudice against me by my work on the London School Board, and a smoother road stretched before me, whereon effort to help should be praised not blamed. Was I to plunge into a new vortex of strife and make myself a mark for ridicule—worse than hatred—and fight again the weary fight for an unpopular truth? Must I turn against Materialism and face the shame of publicly confessing that I had been wrong, misled by intellect to ignore the soul? Must I leave the army that had battled for me so bravely, the friends who through all brutality of social ostracism had held me dear and true? And he, the strongest and truest friend of all, whose confidence I had shaken by my Socialism, must he suffer the pang of seeing his co-worker, his co-fighter, of whom he had been so proud, to whom he had been so generous, go over to the opposing hosts and leave the ranks of Materialism? What would be the look in Charles Bradlaugh's eyes when I told him that I had become a Theosophist? The struggle was sharp and keen, but with none of the anguish of old days in it, for the soldier had now fought many fights, and was hardened by many wounds.

THE CHARGES AGAINST H.P.B.

And so it came to pass that I went again to Lansdowne-road to ask about the Theosophical Society. H. P. Blavatsky looked at me piercingly for a moment: "Have you read the report about me of the Society for Psychical Research?" "No, I never heard of it, so far as I know." "Go and read it, and if, after reading it, you come back—well." And nothing more would she say on the subject, but branched off to her experiences in many lands.

I borrowed a copy of the report, read and re-read it. Quickly I saw how slender was the foundation on which the imposing structure was built. The continual assumptions on which conclusions were based; the incredible character of the allegations; the most damning fact of all—the foul source from which the evidence was derived. Everything turned on the veracity of the Coulombs, and they were self-stamped as partners in the alleged frauds. Could I put such against the frank fearless nature that I had caught a glimpse of, against the proud fiery truthfulness that shone at me from the clear blue eyes—honest and fearless as those of a noble child? Was the writer of "The Secret Doctrine" this miserable impostor, this accomplice of tricksters, this foul and loathsome deceiver, this conjuror with trap-doors and sliding panels? I laughed aloud at the absurdity, and flung the report aside with the righteous scorn of an honest nature that knew its own kin when it met them, and shrank from the foulness and baseness of a lie. The next day saw me at the Theosophical Publishing Company's Office at 7, Duke-street, Adelphi, where Countess Wachtmeisters—one of the least of H. P. B.'s friends—was at work, and I signed an application to be admitted as Fellow of the Theosophical Society.

"I HAVE SEEN—I CAN WAIT."

On receiving my diploma, I betook myself to Lansdowne-road, where I found H. P. B. alone. I went over to her, bent down and kissed her, but said no word. "You have joined the Society?"—"Yes." "You read the report?"—"Yes." "Well?"—I knelt down before her and clasped her hands in mine, looking straight into her eyes: "My answer is, will you accept me as your pupil, and give me the honour of proclaiming you my teacher in the face of the world?" Her stern set face softened, the unwonted gleam of tears sprang to her eyes; then, with a dignity more than regal, she placed her hand upon my head: "You are a noble woman. May Master bless you." From that day, May 10th, 1889, until now—two years three and a half months after she left her body—my faith in her has never wavered, my trust in her has never been shaken. I gave her my faith on an imperious intuition; I proved her true day after day in closest intimacy living by her side; and I speak of her with reverence due from a pupil to a teacher who never failed her, with the passionate gratitude which, in our school, is the natural need of the one who opens the gateway and points out the path. "Folly! fanaticism!" scoffs the Englishman of the 19th century. Be it so. I have seen, and I can wait.

XIV.—ASTROLOGY.

SOME HOROSCOPES OF NOTABLE PEOPLE.

THERE cannot be anything incongruous with the laws of nature in the theory that the sun, moon, and the planets influence men's physical bodies and conditions, seeing that man is made up of a physical part of the earth.

The Moon, since she has the power when opposed by the Sun, to lift vast volumes of water from the ocean beds, may, it is scarcely unreasonable to assume; receive and transmit to this earth and its fractions the attractive or repelling influence she receives from, say, the gigantic Jupiter or Saturn. Kepler, the great astronomer, Dr. Butler, Dryden, and other men of genius, were computers of the horoscope. For my part I should like to know why we assume that the theory of the ancients has no foundation.

My cyclopædia informs me that astrology is an exploded science; but as the compiler neglects to say who exploded it, or witnessed the disaster, I cannot prove or disprove his assertion. Compilers of cyclopædias either deliberately misrepresent facts, or remain in total ignorance as to the many *primâ-facie* cases history records in its favour. The believers in astrology have a much larger *clientèle* in Great Britain than most people suspect.

Dr. Butler studied astrology, beginning as a sceptic and ending as a believer in its truths, and wrote a book in vindication of it. The following is an extract from his book: "Myself must also needs acknowledge that some years since I also was one of those enemies to the noble science who buffeted in the dark I knew not what, until sorely tempted to take a few lines' reading in this subject, although it was with a serious purpose to take up the after occasion to throw dirt at it; yet by this means attaining to understand who it was I spoke to, it begat in me a reverence to those grey hairs which, as unjustly as ignorantly, I had despised."

The Chaldeans say those born with the Moon in the western angle, conjoined with the Pleiades (these stars are in 28° longitude of Taurus) are threatened with blindness, injuries, or disease to the eyes. John Milton, whose horoscope I will publish in my next number, the blind poet, was born at 6 A.M., December 9th, 1608, when the Moon was exactly setting in conjunction with the Pleiades.

The following *primâ-facie* cases have vindicated the science under this head. A person born May 13th, 6 P.M., 1875, with the Sun and Mercury setting near the Pleiades has very weak sight. Another person, born at noon, September 10th, 1865, has the Moon near the Pleiades, setting in the western angle, and his eyes are a continual source of trouble to him, and he has once narrowly escaped blindness.

The Chaldean astrologers have recorded that Saturn in the second house (the division of the heaven which presides over the pecuniary affairs) in conjunction, square, or opposition to either or both the luminaries or planets, is a sure sign of poverty. Milton had Saturn in the second house, and his perpetual struggle to live is well known. Saturn held the same position in each of the following cases:—

- A person born 5 P.M., March 30th, 1864.
- " " 4.30 P.M., April 3rd, 1864.
- " " 8.30 A.M., July 22nd, 1865.
- " " 2.30 A.M., February 9th, 1871.
- " " 10 P.M., October 8th, 1858.
- " " 8 A.M., June 6th, 1831.
- " " 0.45 A.M., September 25th, 1830.

These are poor, ill-starred people, and life is a continual

struggle and hand-to-mouth existence. Some have died in actual want and misery.

As Saturn passes through the second house once every twenty-four hours, and for some thirty days each year conjoins, squares, and opposes the sun, it will readily be seen that thousands are born every year who are destined to come to actual want. George Eliot says:—"Babies can't choose their own horoscopes, and, indeed, if they could, there might be an inconvenient rush of babies at particular epochs!" ("Romola," Chap. IV.)

It is a well-known fact that no two persons possessing the same characteristics are born under different signs of the zodiac, and it is very easy to pick out the different types in one's own circle. The Sagittary man, or the person at whose birth this sign ascends, is as far removed in character as the poles from the person at whose birth the sign Taurus, Cancer, or Capricorn held the ascendant. This invariability is of itself sufficient evidence that Nature does not evolve a jumble of conflicting atoms. Compare the timid, reserved, fearful, retiring, suspicious person, whose birth moment coincides with Saturn's ascension in the eastern horizon, with the native at whose birth Jupiter presides. The latter's honest bluntness, bonhomie, generosity, free and open disposition, and sport-loving temperament, is a striking contrast to the former. The bold, self-confident, self-assertive, quarrelsome individual at whose birth Mars was in evidence, is a sharp contrast to the person owning Venus as mistress. The latter's love of peace, fondness of pleasure, vivacity, warmth of affection, and fun-loving temperament, are a striking contrast to the saturnine man's physical condition.

Those who have Uranus, Saturn, or Mars on the western angle receiving cross or opposition aspects, are sure to meet with misfortune, misery, antagonisms, and storms of domestic infelicity; and often domestic tragedies ensue in wedlock if two or more "malefics" oppose each other from the eastern and western angles.

Cases which support this aphorism are Annie Besant, born October 1st, 1847, at 5.43 P.M., Mercury, the Sun, and Venus are exactly on the western angle in opposition to Uranus, exactly rising. Charlotte Cushman, born July 23rd, 1816; Sun conjunction Mars on the western angle in opposition to Saturn; she never married. Adelaide Neilson, born March 3rd, 1839; the sun was conjoined with Uranus, and Venus was afflicted by Mars; she lived a shady, irregular life. Queen Elizabeth had Saturn in the western angle, and she never married.

Napoleon I. had Uranus in the western angle, and the story of his married life is a peculiar one. The Archduke Rudolph of Austria had Mars in the western angle, in opposition to Uranus, and we do not need to hunt up this unhappy prince's record.

Those contemplating matrimony should see that the western angle be free from affliction, and if possible have a care that the luminaries in their respective nativities are in concord. It is considered the happiest kind of an augury when the benefics or the Moon in the groom's nativity are found in favourable aspect to the Sun in the bride's nativity. Venus with the malefics conduces to undue sensuousness, liaisons, and unfaithfulness. Venus in one nativity on the place of Mars in the other nativity, will never fail to produce passionate or violent attachment. A mutual harmony of horoscopes is the true affinity, and the only safe solution of the matrimonial problem.

Those who have, at birth, Jupiter or the Sun in the second house, or mid-heaven, in good aspect to each other

or the Moon, accumulate wealth. Coleridge was born October 21st, 1772; at his birth the Sun was in the tenth house in trine aspect with Jupiter in the second house.

M. Carnot was born August 11th, 1837. Jupiter and the Sun will be found conjoined in the western angle, both in trine aspects with the Moon.

Sir Humphrey Davy was born December 17th, 1778; at his birth the Sun was in the second house, in parallel with Venus. "George Eliot," born November 22nd, 1819, had the Sun in the same position, in good aspect to Mars, Saturn, and the Moon. Among the unfortunate men at whose birth the evil stars were brooding and the luminaries were in cross rays to each other and the planets are, General Boulanger, born April 29th, 1837; the Sun, Mars, Jupiter, and the Moon are all in quadrate and opposition to each other. The Archduke Rudolf of Austria, was born August 21st, 1858, at his birth the luminaries and the malefics, are regarding each other adversely. The Sun is afflicted by the God of War and discord; Uranus regards the Sun askance; the Moon is in opposition to Saturn, and Mars is posited in the western angle in close opposition to Herschel. The most unfortunate horoscopes we have yet seen, are those of Emperor Paul of Russia and the Empress of Mexico. Emperor Paul was born October 1st, 1754; at his birth the sun, moon, and stars were most unhappily configured; Saturn was in quartile ray with the Sun and Moon, and the latter was in opposition to Mars. The Empress of Mexico was born June 7th, 1840. The luminaries and malefics are all in quartile and opposition to each other, unaccompanied with any benefic aspects from the "fortunes"—Jupiter or Venus; she is insane and most unfortunate. Maximilian, Emperor of Mexico (shot) born July 6th, 1832. The Sun was exactly rising in quartile with Mars, and the Moon was in opposition to the latter. Mr. Gladstone was born under happier influences, and is said to have arrived in this world about breakfast-time, December 29th, 1809; at his birth the stars were in friendly aspect to each other. Thrice, as Jupiter entered Aries (the sign which held Jupiter at his birth), has Mr. Gladstone acquired office. It is remarkable that at the time the right honourable gentleman was hit with a gingerbread biscuit and attacked by a cow, the Moon was in close opposition to Mars, in the sign Aries which rules the head.

The late Earl of Beaconsfield was born December 21st, 1804, 5.30 A.M., just as Jupiter and Venus arose in the eastern horizon, and he was surrounded *all his life by the influences of a propitious Jupiter and a kindly Venus.*

At the birth of His Royal Highness the Prince of Wales, 10.48 A.M., 9th November, 1841, *Jupiter held the same position; a striking contrast to the horoscope of Napoleon III., born April 20th, 1808, 1 A.M., when the baneful Saturn was on the meridian.*

The stars were particularly inimical to many of the Bourbon family; *the cross aspects of the infortunes will be found to coincide in each horoscope with startling regularity.*

Louis XVI., born August 23rd, 1754, at 6.24 A.M.; Mars ascending, Saturn afflicting the luminaries. Marie Antoinette, November 2nd, 1755; Uranus on the mid-heaven, Mars rising in the eastern angle in opposition to Saturn, and both in quartile to the Moon.

Louis XVII., March 7th, 1785, 7.0 P.M.; Uranus regarding the Sun adversely (quartile ray).

Louis XVIII., November 17th, 1755, 4 A.M., had Jupiter ascending, but Mars and Saturn opposed themselves to him. Mars was in the meridian opposed by Saturn, hence a propitious Jupiter had great difficulty in holding him on the throne.

Princess Elizabeth, whose fate was the guillotine, born

May 3rd, 1764, at 2 A.M., had Mars dominating and the Sun conjoined with Saturn. Charles X., born October 9th, 1757, at 7 P.M., had a most woeful nativity; Saturn and Uranus were conjoined in the mid-heaven, Mars in opposition thereto, and Jupiter in quartile aspect.

The Duke of Angoulême, born August 6th, 1775, at 3.45 P.M., found the stars inauspicious; Mars and Saturn were conjoined in the meridian, in quartile aspect with Uranus, and afflicting the Sun by a semi-square.

The Duchess of Angoulême was equally unfortunate and the victim of adverse stars; born December 19th, 1778, 11.25 A.M., Uranus opposed the Sun and meridian.

The Duc de Berri, who died by the hand of the assassin, born January 24th, 1778, 11.15 A.M., had the luminaries afflicted by Uranus. Louis Philippe, born October 6th, 1773, 9.40 A.M., had Saturn high in the heavens in evil aspect to the Moon.

Duc de Bordeaux, born September 29th, 1820, 2.35 A.M., had Saturn less in evidence, but in opposition to the Sun. The Duchess of Parma found the stars equally obnoxious; born September 21st, 1819, 6.35 A.M., Mars on the mid-heaven, Saturn opposed by the Sun.

The Duc de Nemours, October 25th, 1814, 5 P.M., had Saturn elevated.

Prince de Joinville, August 14th, 1818, 1.40 P.M., found the stars equally unpropitious; Mars was in possession of the meridian and opposed by Saturn. Duc d'Aumale, born January 14th, 1822, 9 P.M., has the Sun afflicted by Saturn and Mars. The Comte de Paris, born August 24th, 1838, at 2.45 P.M., has the Sun in adverse aspect with Saturn, Mars, and Uranus.

The greatest of all clairvoyants, Swedenborg, was born January, 29th, 1688, at 5.30 A.M., just as the benevolent Jupiter with Venus rose in the eastern horizon in trine aspect with the Moon. Saturn had culminated for the day; Mercury, the messenger of the gods, was also in the ascendant. These positions, in the language of the heavens, portray a gifted man, possessing rare talents; but as Mercury was in quartile aspect with both the malefics, Mars and Saturn, he had undoubtedly that insanity which is often allied to genius and inspiration.

It is recorded in the "Life of Dryden" that the bard was also an expert astrologer, and that he cast the horoscopes of his children. His son Charles's nativity was accurately noted, and after his wife had recovered from her accouchement, "he told her that the child arrived in an unlucky hour, as the Sun, Venus, and Jupiter had not risen, and the ascendant's lord was under heavy affliction from the malefics, Mars and Saturn. If he arrives at his eighth year, says the poet, he will be in danger of a violent death; if he should then escape the malefic influences, he will in his twenty-third year be again under evil directions; and should he again escape, the thirty-third or thirty-fourth year, I fear, is——" Here the grief of his wife interrupted the poet's further forecast.

Everyone knows that the ill-fated Charles was buried by a wall falling upon him in his eighth year, and though he was immediately dug out, he languished for six weeks in a critical condition, and then recovered. In his twenty-third year he was suddenly seized with giddiness and fell from the top of an old tower attached to the Vatican, at Rome. Though he again recovered, he ultimately found a watery grave at Windsor in his thirty-third year, thus affording a striking proof of the truth of Astrology and Dryden's predictions.

William Lilly, an astrologer whose predictions astonished the people of the seventeenth century, predicted the great fire of London. Michel de Nostradamus, another illustrious man who devoted his time to the study of Astrology,

predicted the fire of London a hundred and eleven years before, in the following words:—

Le sang du juste à Londres fera faute,
Brûlez par feu, de vingt et trois, les six,
La dame antique cherra de place haute,
De même secte plusieurs seront occis.

When the planets,
In evil mixture, to disorder wander,
What plagues! and what portents! what mutiny!
What raging of the sea! shaking of the earth!
Commotion in the winds!—*Shakespeare.*

Speculataque longe
Deprendit tacitis dominantia legibus astra,
Et totum alterna mundum ratione moveri,
Fatorumque vires certis discernere signis.—*Manilius.*

It is recorded in the "Life of William Lilly" that in the year 1647 this astrologer was consulted by King Charles I. as to a safe place to conceal his royal person; but unfortunately, we are told, the king neglected his advice, and lost a good opportunity of escaping from his evil destiny. Many people, like Sisera, have the stars in their courses fighting against their every effort, and they know it not.

GEORGE WILDE.

A SUGGESTED TEST IN INDIA.

IS ASTROLOGY AN EXACT SCIENCE?

UNDER the title of "A Talk upon the Roof," in *The Theosophist* for September, Colonel Olcott discusses the present position of Astrology in the form of a dialogue between an astrologer and a student. The Student begins with the familiar assertion that the proportion of successful to unsuccessful prognostics is so small—in our times at least—that I should rather explain the former as clairvoyant prevision than as astrological science.

A good many of us feel in the same case. However venerable and reputable may be the science of Astrology, there is, small *prima-facie* evidence of any substantial foundation for its conclusions. Nevertheless, even for those who rank it only as a method of enquiry into phenomena which we may otherwise explain, there is strong reason for not rejecting it from among the interesting features on the Borderland.

Not less than seventy-five per cent. of successes are demanded by the student as constituting a claim to success. The Astrologer confesses that no tabulated statistics are forthcoming, "both research and practice have been too empirical," but he is of opinion that "when the calculations are efficiently made and ably interpreted, the successes outnumber the failures."

The Astrologer bases his claim for consideration upon the theory of Monism.

Nature is a unit, and a relationship exists between man and all kingdoms, in all planes, and on all planets. This relationship must, I think, be physical, astral, and spiritual, since these principles pervade the universe, and differ in the various kingdoms only as to manifestation.

The Student admits so much, but adds—

What troubles me is to know whether your modern astrologers have preserved the ancient methods, and if they have, whether also they have preserved the faculty of correct interpretation. This causes one to suppose the clairvoyant faculty to be an important factor.

The Astrologer's reply strikes one as highly reasonable. It is just what we should suppose true, but one which only those who have confidence in their cause would venture to admit. Astrology, like all other teachings, has doubtless become overlaid by the assertions of its more ignorant followers.

AN ASTROLOGICAL CENSUS.

The point to which this preliminary conversation leads up is of practical interest. It is proposed to attempt some collection and tabulation of statistics through the *Theosophist*. Personally, Colonel Olcott says he has no bias either for or against Astrology, and he means that the research into its merits shall be judicially impartial. A European and a Hindu astrologer are to be appointed so as to enable the public to compare the Eastern and Western methods. All subscribers are to have the advantages offered by the following coupon:—

DOCUMENTS.

BUREAU OF ASTROLOGICAL RESEARCH.

The holder of this coupon is entitled to ask three questions upon any subject or event concerning himself or herself, to be answered without charge, according to the rules of Astrology. The particulars of birth should be filled in as carefully as possible. The coupon must then be returned to:

"The Manager, Astrological Bureau,
Theosophist Office, Adyar, Madras, India,"

together with a stamp for reply; if in India, of $\frac{1}{2}$ anna; outside India but within the Postal Union, $2\frac{1}{2}$ d., or the equivalent stamp of the applicant's country.

Questions will be answered in the order of receipt, and as promptly as circumstances shall permit. Only the questions of yearly subscribers to Vol. XV. of the *Theosophist*, commencing October, 1893, will be dealt with.

As an equivalent for the trouble and expense incurred, the coupon-holder is merely expected to report, on or before the 1st of August, 1894, as to the correctness or failure of any Astrological statements made; the object in view being to test the relative scientific value of Astrology as practised in the East and the West in modern times; and, indeed, to test the claims of the science generally.

All questions will be answered by both a European and a Hindu astrologer. There will thus be two sets of answers to every question, which answers, let us hope, will confirm one another and agree with the facts.

COUPON.

State clearly, and as accurately as possible, the particulars of birth; giving the date in the *Christian Era* if possible.

	CHRISTIAN ERA.	KALITYUGA, SALIVAHANA OR OTHER ERA, STATING WHICH.
Year		
Month		
Date of Month ..		
Hour of Day	A.M. — P.M.	
Sex		
Place of Birth ..		
Name		
Postal Address ..		

N.B.—The Kalityuga, and other Hindu Eras are only to be given in case the corresponding English date cannot be given under the Christian Era.

The three questions which the subscriber is entitled to ask must be written on a separate sheet and forwarded with this coupon.

Instead of asking any particular questions, the coupon-holder may, if he choose, leave the astrologers to give what information they can regarding either the past or future of the subscriber.

XY.—OUR FIRST TEST IN PALMISTRY.

RESULT OF THE EXPERIMENT IN READING UNKNOWN HANDS.

IT will be remembered in the last number we published an illustration of two hands, back and front, without stating to whom they belonged, and asking all students of Palmistry to delineate the character, describe the past, and, as far as possible, foretell the future of the subject. The blocks were not very distinct, but photographic prints were sent to those who undertook to read them. About a dozen delineations were sent in; only one of these was made by a palmist who knew to whom the hand belonged. Now that the experiment is over, I may state that they were my own hands, which were photographed for the purpose, and as my own character for good or for evil is pretty well known, it would never have done to have mentioned the name of subject. Bearing this in mind, I give three or four of the best delineations received, marking with an asterisk the one delineation which was made with a knowledge of my identity. It will be seen that there is a general concurrence of opinion that I am going to have a bad illness in the next few years, that it will affect my head, and will be brought about by overwork; but there is fortunately an equally general agreement that it will not be fatal and that I shall recover, and a few are even good enough to say that with care, notwithstanding the break of the life-line, I may avoid the threatened disaster. Only one of the delineators noted the mark of imprisonment in my palm. This was hardly a fair test, inasmuch as it is so difficult to read a hand from a photograph; the hand itself, its colour, its softness, and many other signs guide the palmist who is dealing with a living subject; still, even as it is, there is sufficient in most of these delineations to justify those who are convinced that there is more in Palmistry than the sceptics believe.

I.—By Miss SMYTHE.

Character and disposition are seen in the *shape* of the hand, events are read in the *lines*. If a man is indeed master of his fate, his career must be largely influenced by his disposition; hence in making a delineation, it is usual to study first the *character* of the subject, for it often helps to explain the events which to some extent depend upon it. In the present case this course is all the more desirable on account of the indistinctness of the lines, the photographs having evidently suffered in the reproduction.

From the mere portrait of a hand we have no means of arriving at the age of its owner, and, therefore, while we can state approximately the periods when such and such events occur in the life of the subject, we must leave it to him to determine whether they belong to the past, present, or future.

The object of this preamble is to explain why we venture to disobey the directions given to palmists in the first number of *BORDERLAND*, by beginning our delineation with the second heading, and by telescoping the other two into one.

Signs on hand.

Palm and fingers are of fairly equal length.

Finger tips are of different shapes.

Thumb long and thick.

Interpretation.

Judgment and intuition evenly balanced.

Versatility.

Good business capacity.

Signs on hand.

Thumb turns out.

First joint of thumb long.

Second joint of thumb thick.

Thumb set low on the hand.

Square-tipped first finger.

First finger relatively long especially in third joint.

Spatulate second finger.

Spatulate third finger.

Long straight little finger.

First joint of little finger long.

Little finger pointed and second finger spatulate.

Nails short and broad, and curved at the root.

Many lines on all the fingers.

High mount under little finger.

Forked head line, and lines on little finger.

The fleshy "cushions" to all the fingers.

High mount at base of hand (Luna) encroaching on the one above it (Mars).

Mount of Mars encroaching on Mercury.

The inclination of the first and fourth fingers away from the two central digits (*vide* portrait of left-hand palm).

Clearly traced heart line. Developed mount at base of thumb, with many cross-lines.

Breaks on life line, fluted nails which curve downwards at the finger tips.

Many lines on palm, and a depression just above the third joint of the thumb.

High mount, with few lines on outside of hand.

Interpretation.

Generosity.

Strong will.

Reasoning powers good.

Great talent.

Love of truth.

Strong sense of honour and of duty.

Activity.

Love of the beautiful, of colour and movement in art, and of dramatic effect.

Great influence over others.

Eloquence.

Aptitude for mystic science and occultism.

Temper hasty and irritable, but not malicious.

Impulsiveness.

Great intelligence, industry, and promptitude in thought and action.

Literary ability.

Perseverance.

Energy in imagination, continually evolving new ideas and schemes.

Courage in free speech.

Great originality in thought and independence in action.

An affectionate nature, giving and requiring much sympathy. Great love of humanity.

Health delicate, hereditary weakness—probably consumption or spinal affection.

Highly nervous temperament, giving extreme sensitiveness to physical pain.

Great fortitude and self-control under suffering, whether physical or mental.

LIFE-HISTORY.

Where Read.

Fate line rises from centre of wrist.

Thorny appearance of fate line at its commencement.

Line from life line to Saturn.

Line joining fate line, the precise spot is rather indistinct in photo.

Line across fate line.

Events.

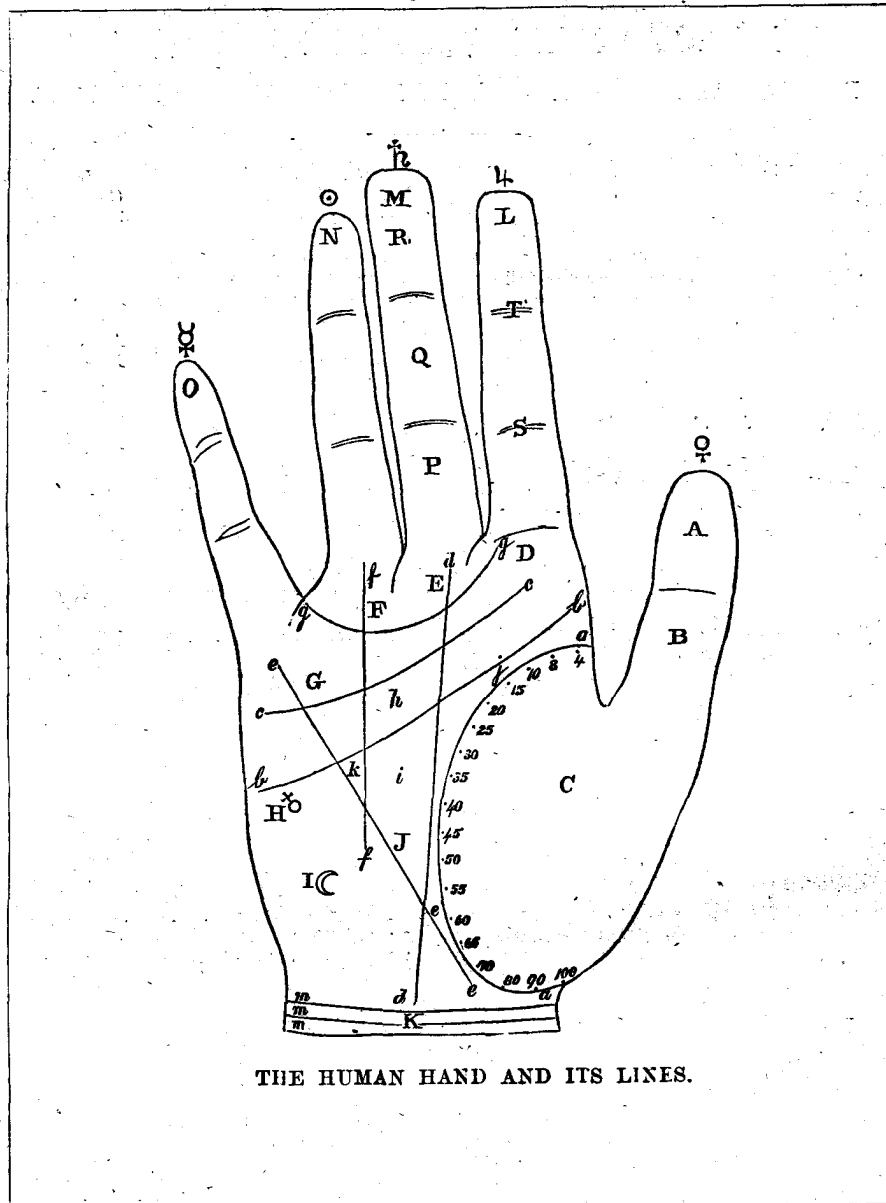
The career of the subject was marked out by himself, and his successes are due to his own exertions.

Parents were probably in strained circumstances during the subject's childhood.

Starts his own career at about 18 or 20 years of age.

Marriage about 25.

At about 30 there is a line denoting trouble, probably the loss of a relation.



THE HUMAN HAND AND ITS LINES.

EXPLANATION.

A. Will.
B. Logia.
C. The Mount of Venus.
D. The Mount of Jupiter.
E. The Mount of Saturn.
F. The Mount of the Sun.

a a. Line of Life.
b b. Line of Head.
c c. Line of Heart.
d d. Line of Saturn or Fate.

G. The Mount of Mercury. } The
H. The Mount of Mars. } Per-
I. The Mount of the Moon } cussion
J. The Plain of Mars.
K. The Basette.
L. Square finger.
M. Spatulate finger.
e e. Line of Liver.
f f. Line of the Sun or For un.
g g. Belt of Venus.
h. The Quadrangle.
i. The Triangle.

N. Conic finger.
O. Pointed finger.
P. The 1st Phalange.
Q. The 2nd Phalange.
R. The 3rd Phalange.
S. The 1st Joint (Order).
T. The 2nd Joint (Philosophy).

u. The Upper Angle.
v. The Inner Angle.
w. The Lower Angle.
x x x. The Brackets of Life.

Where read.

Fate line stops abruptly on touching the head line.

The fate line starts again and proceeds clear and uncrossed, throwing off a branch towards the line of fortune.

An oblique line joining the fate line.

The line touches first the head and then the heart line.

Dot on heart line where the influence line touches it.

Bar across the fate line, starting from the inner side of life line.

Break in the life line at this point.

The line appears to join again and encircle the thumb.

Events.

At about 35 there is a sudden check in the career, due to an error in judgment.

The "check" is, however, of very short duration, and increased success and prosperity follow.

At about 43 years of age a strong influence is brought to bear on the career of the subject.

It is probably the influence of some friend who appeals to the subject's affections through his intellect.

The connection, however, brings him a certain amount of suffering.

Another trouble threatens the subject, springing from his family circle.

The most critical portion of the subject's life is about 50 years of age. He must beware of overstrain. With due care he will reach his allotted three-score years and ten.

Regarded as a whole, the hand is that of a successful man who has been the architect of his own fortunes. Perseverance and industry are plainly marked. He has three great trials in his life, and his ambition once received a considerable check (bar across mount of Jupiter), but the high mount of Apollo gives hopefulness and Mars gives courage, so that the subject soon recovers from the shock and goes on prosperously after.

Mercury and Mars are the dominant mounts in the hand. The former gives quick intelligence, industry, inventiveness, cheerfulness, wit, and literary ability. Mars gives courage and resolution in the face of difficulties, a supreme disregard for the opinion of others, so long as conscience approves.

The distance between the head and life lines shows that the subject is unconventional, and the many lines on the fingers seem to say he is rather inconsequent, even erratic.

The developed third joint of thumb gives great general benevolence, but in individual cases he is apt to dispense his generosity a good deal according to his own whim.

Altogether, the hand is that of a man of refined tastes, quick emotions, strong affections, great enthusiasm, and an eager, restless mind. He has a great love of power and great influence over others, a lively imagination, considerable business tact—which enables him to turn his talents to their best account.

All palmists will agree upon the extreme difficulty of delineating from a photograph. If the subject would consent to have a cast taken of his hands, the task would be greatly simplified, but even that is far below the living model, since the consistency of the hands, the texture of the skin, and the colour of the lines and nails all form important items in a delineation.

OBSERVATIONS.—I say nothing about the reading of character. As to life history, Miss Smythe is wonderfully correct. I am what is called a self-made man. My parents were very poor. The literary turning-point of my career was when I was nineteen. I married when twenty-four. I was about thirty when mother died. I was thirty-six when I was sent to gaol, which did me good instead of evil. I was about forty-three when I

began to study Borderland, which has brought some trouble. On the whole the reading is very remarkably correct.

II.—BY JAMES ALLEN.

In delineating this pair of hands, the first and third points laid down I must take together, as the subject may be any age between twenty and fifty, and I cannot know whether an event is past, present, or future unless I know the age of the subject. It will amount to the same, therefore, if I state the age at which the events indicated would occur.

1. The record of the past life of the subject, and his present condition.

3. A forecast of the future, with some indication as to the probable date of his death, and impending good or evil fortune.

The childhood and boyhood of the subject was smooth and uneventful, shown by the line of fate being clear and uncrossed at the commencement. Indifferent health in boyhood and childhood, in fact, delicate (line of health broken and irregular). Probable marriage at about twenty-three* to an artistic person (line running from mount of Venus to heart line under the finger of Apollo in the left hand). Mind and career much influenced by the opposite sex between the ages of twenty-five and thirty (lines from Venus to heart in both hands, and from Luna to fate in the left hand).

At about forty years of age the mind of the subject would receive a shock (line of fate broken at head line, left hand). Probably the death of a dear friend (line from head, across heart to Saturn, heart line broken and irregular under Saturn). Followed by a very severe brain illness (life line broken in the right hand; broken branch stopping suddenly at head line); subject narrowly escapes death. The subject will meet with much opposition, especially during middle life (hand ~~must~~ crossed on the plain of Mars); but possesses the will-power and force of character to overcome it. The heart line branching up toward Saturn shows a sensitive disposition; this also is overcome by will-power. Two lines only, on the right wrist, indicates that the subject would work hard during the greater part of life; but great success would be achieved; shown by the three lines on the left wrist, and the cross on Jupiter; the latter also indicates happy marriage. From middle life on to old age, the subject would be honoured and renowned, shown by an island on the line of life, and lines running upward from the wrists. Length of life is about sixty-five.

(The lines in the right hand are not shown up well.)

By the clearness of the lines, and the apparent consistency of the hands, I should judge that the subject is, at present, in fairly good health; in fact, that he is enjoying much better health now than he did when younger.

2. An indication of his general character and disposition.

The hand is a mixture of the pointed and the square, and its general shape is indicative of a strong, many-sided, but harmonious character. The thickness and hardness of the hand shows great energy and activity; a restless disposition. The large thumb shows great will-power and talent for logical reasoning, and the way it turns out, combined with a large mount of Jupiter, shows generosity and nobility of character. The first phalanges of the figure show an intuitive nature, but intuition is checked by reason (knot of philosophy and logic). The finger of Jupiter shows a desire to command and lead; it also shows strong religious enthusiasm, but this is checked by reason. The subject has a clear head and sound judgment—shown by the long clear head line; also a strong mystical tendency (head line drooping on to Luna), but his very mysticism and intuition are analysed and partially destroyed by logic. The subject would often wander away into mystical regions, but would as often be brought back to the material world by self-analysis, reason, and logic. The subject is very analytical

* This is very uncertain. It may indicate a very important change in life, either with regard to the opposite sex or literature and art.

and critical (head line, logic, and knot of philosophy); but would not enter largely into detail (fingers rather square); he analyses in a general sense, and on a large scale, leaving the minor details to other people. The little finger is a very strong characteristic in the hand, standing, as it does, apart from all the others; this shows great independence of mind, and, combined with head line, logic, and knot of philosophy, originality of thought and great mental activity. The subject would be very successful in literature (lesser triangle, combined with the signs just mentioned). The line of Apollo, and Apollo and Saturn leaning toward each other, combined with the other signs of mentality, show a love of, and a leaning to, art and literature. Apollo spatulate shows dramatic talent. Long finger of Jupiter leaning toward Saturn, large mount of Jupiter and large Grand Triangle, show integrity, honesty, and uprightness of purpose. Taet is shown in the little finger—Mercury (long and pointed), but it is generally overruled by

honesty. Mount and finger of Mercury also show great self-control. The nails indicate a passionate and eager disposition, but governed by self-control. The large mount of Venus, combined with good heart line, shows dreaminess, sensuousness, and a strong regard for the opposite sex. In fact, the whole life and career of the subject is coloured and moulded, to a great extent, by the influence of the opposite sex. The thickness of the hand, with large, strongly-marked Venus, shows strong and ardent passions; these, in a hand possessing a less fortunate combination of qualities would be evil, but in the hand under examination they are good, as they add richness and strength to the character, and are turned to good account and worked off in legitimate channels by a clear intellect, a sovereign will, an uncommon self-control, and a more than ordinary integrity of purpose. It will be seen by the above that the subject possesses many very opposite traits of character; but these are not antagonistic, but blend har-



moniously together, giving a good all-round character. The hand is a combination of splendid qualities, viz:—Hand, mixture of pointed and square; thick and hard; large thumb, long Jupiter (large crossed mount); long, spatulate Apollo (furrowed mount); long, pointed, independent Mercury (strong mount); large Venus, clear moon and Mars; long, clear, heart line; long, clear, head line, well-formed angles, and clear, strong bracelets. These combinations would give great versatility of talent. The subject could do almost anything he gave his mind to, from ordinary mechanical work up to the writing of books, and is well adapted to mould the thoughts of men by his intellectual ability.

The many opposite traits of character, combined with all the signs of a strong mentality, and the tendency to self-analysis, would give the subject great ability as a dramatic author.

JAMES ALLEN.

OBSERVATIONS.—I was not very delicate, but neither was I robust. I married at twenty-four. My wife is

not particularly artistic. Feminine influence when I was twenty-nine affected my career. I lost no dear friend when forty, and the severe brain illness is still to come. I have had much opposition, and have had a happy marriage. I am in better health than when I was younger.

III.—By MR. W. H. COTTON.

TYPE OR CLASS.—Rather "mixed"; chiefly square, slightly spatulated, more so 3rd fingers.

FINGERS.—Right 4th more coned. Thumbs look square.

Left 4th coned and spatulated.

4th prominently disposed in all the photos.

Top or 1st phalanges short, except thumbs and right 4th.

1st and 3rd fingers about equal lengths.

2nd or middle phalanges, good length.

3rd or base phalanges, slightly thickened.
The three other fingers lean towards 2nd (Saturn) in both hands.

All fingers rather strongly lined; line across middle phalange of Saturn's finger (left).

Jovian.—Top or philosphic, moderate.

2nd or material order, strong. Very wrinkled at back.

Mars.—Rather longer than fingers; broad, especially right; look thick and firm.

Taurus, Colour, Gen.—Cannot state: nor about Aathowness, nation, touch, etc. } or otherwise.

Earle look rather strong and thick.

Hands look hairy towards wrists.

Thumb look squared, large. 1st phalanges good, 2nd very good, 3rd fully developed—for length and size, or proportion.

Mounts of 3rd (Venus) full, lined down; left, more cross-lined.

The above, chiefly for Character, defined as follows:—

Generally clever, with a variety of knowledge and information, can accommodate himself to circumstances, and, if will, industry and perseverance are cultivated, would excel and make a notable mark in life. The marked squareness prevailing, and the 2nd joints full, show love of order, exactitude, and good reasoning power. He may be clever at games of skill and judgment, and judging distances, etc. The 3rd finger, appearing more enphalanged, gives a liking for action in the representation of art; the 4th (Mercury) shows movement, science, a scientific turn of mind, with probably a leaning towards interest in occult matters, and the position of this finger in all the four photos, is a dominant one; its length implies intelligence by deduction and thought.

The Palm, rather longer than fingers, broad and apparently shows that the material instinct somewhat predominates. The base phalanges confirm this; the middle phalanges denote good mental capacity; but most of the top ones are rather short (especially looking so from back), and show that the ideal or divine world is less represented. (If the line-cutting middle phalange of 2nd finger (Saturn) is thick or deep, it is said to be a sign of danger from poison.)

The clearest lines on fingers are 4th left; they show a love of, and research in, sciences, with talent. Wrinkled backs of hands generally mean that the owner is impressionable, with benevolence and soul-sensitiveness, modified considerably, however, by the conscience.

The Thumbs are of good size, and phalanges seem well-proportioned; the three motor forces of life are here shown. The 3rd or base phalange is fully developed. (Passion and Reason); and the lines and cross rays give vitality and increase of power. The 2nd and 3rd good length, showing excellent reasoning and logical powers (Reason); while the first seems rather small in proportion (Will-power), so that he may sometimes fail in acting up to his good reasoning faculties through want of more will or force of character, and might even follow the inclinations against the suggestion of his better judgment.

The Mounts are almost impossible to describe from photographs, so that the planetary qualities, etc. (by their names) cannot be properly given. That of Jupiter (under 1st finger) looks full and has a "marriage cross" plainly shown, with another (fainter) more at side of finger. Saturn (under 2nd finger) looks flatter, and draws part of Jupiter and Sun's (3rd finger) mounts towards it. This, with the three other fingers leaning to Saturn's finger, shows the influence of fate and other qualities of that planet. The rest of Sun's mount not drawn towards Saturn seems combined with Mercury, which is generally the case in "mixed" hands. Mars (at side or percussion) looks thickish or full (this side is the more defensive part of mount, the other or aggressive part lies between mount of Venus and life line, near thumb) and slightly rayed, increasing its powers (or, may be journeys of consequence later in the life). Moon's mount, opposite Venus (ball of thumb), looks large, but flatish, with two or three long rays, left, and shorter cross rays, right. Venus full, and cross-rayed (as described under Thumbs).

* Would appreciate ease and luxury, but not necessarily seek them.

The Line of Life is not clearly marked in left, it is faint towards 59, where there is a slight branch to fate (coming in to help it), then continued down and round under thumb by other and separated lines. There is a faint inner line to nearly age of 30, adding strength to combat illnesses, etc. It is branched up to Jupiter (pride and ambition, and probably some success), as are two other lines from life line (one of which forms "marriage cross"). On the main line, an illness is marked at 7 or 8, another, perhaps more serious, at 10 or 12, both of which seem to have affected the head (lines going to head line crossing at dents or spots, and not knowing colour of spots, cannot say detail of illness or accident, etc.), an illness about 22 or 23, physical from heart or possibly from worry in the affections; something at 26 (line from Venus and perhaps affecting head), illness about 31 (a head ray again); then photo indistinct after to past 50, life may be taken up by stronger lines down to wrist and partly round thumb, and promises average life if delicate time is surmounted, and it is backed up by three fairly good wrist lines ("Rascette").

So much for the left or more "passive" hand. Now for the right or "active," as far as life line is concerned.

A strong inner line commences with head line and branches to Jupiter's mount, with faint "marriage cross" there. The beginnings of life and head lines look uneven or rather chained; this means delicacy in childhood, and as these two lines run together (apparently main) to under between J. and S. fingers it looks as if advancement in life had been somewhat retarded in youth. This main line then bends out very unusually (under Saturn's mount), and almost takes the place of a fate line (but I do not take it as "fate" because there are faint traces of a fate line from wrist and towards Moon's mount; and then in portions only up towards Saturn's finger). Illnesses, etc., seem about same places as left; but not so defined. Rather delicate childhood shown in both hands. A second inner gives great help over illnesses and additional vitality, and often forecasts the patient's recovery. This shows from age of 20 to 45 or so; an illness about 27, with probably head trouble before it, or brain worry (line to head and dent in). A long and very distinct "island" from about 50 to past 60; this denotes a delicate period lasting over these years with liability to illnesses, but a strong line from below thumb cuts this island and looks like a health line, which may give much assistance, though (if a health line) it indicates physical heart weakness. This being the "active" hand and the rascette not so good as left, renders it doubtful if the life will exceed 67 or 68, even if the island period is passed through. The uppermost line of wrists shows some weariness and work through life.

The Line of Health (Left) near base of thumb to fourth finger; faintly marked, broken up, and seems to cross the life line—if so, confirms heart weakness.

Right: not traceable above palm near Mars mount; taking the strong line from under thumb as part of this line.

In both it shows rather a weak digestion.

Line of Head.—Left: Illnesses as described at "life line" affecting head. Either physical weakness of heart or some worry in the affections appears here twice, and faintly a third time (lines across or "cutting" to heart line), ends rather short and forked near mount of Mars, therefore not so good for intelligence and brain power as right shows; the forking shows some "finesse" or a facility for seeing all sides of a question. Deeply cut under Sun's mount indicates success from brightness and intellect, etc. At end where it crosses portion of health line there is a faint star, a sign of probable injury or illness affecting the head. The line going from head line to between Saturn and Sun's fingers indicates, usually, some illness like toothache, headache, and possibly affection of the eyes, also melancholy fits at times. There is, however, a good-sized "preservative square" on the head line, and a smaller one, well-shaped, near it.

In Right, the line is clearer and much longer, and denotes capacity to meet the battle of life bravely (on to mount of Mars), and confirms good intellect and brain power, calculation, and a good memory.

Cut deep under Saturn's mount brings in qualities of that

* Spots or dents may be white, red, blue, or blue-black.

mount, perhaps slightly exaggerated or tending towards religious mania or morbid feelings in some cases, though here it may only add patience and prudence with gravity and depth of character. It looks rather "chained" or uneven at commencement, showing headaches and probably somewhat of concentration quite early in life.

Line of Heart.—*Left*: Three slight branches at starting (side of hand) increase powers of affection and tenderness, it is cut well and deep to nearly under Saturn; three or four *dents* or well-marked spots (which if white show love attachments of note; if reddish, such cause trouble; if dark red, blue, or blackish, physical illness), one of them is between Mercury and Sun; two, slighter, under Saturn; one, slight, nearer Jupiter, all of which might refer to personal appearance and qualities of the person of opposite sex concerned under the respective planetary influences, or, according to colour, may be illness or wounds to affections. One branch towards Jupiter increases ardour of affection; the line is rather mixed up with portions of "girdle of Venus," which, when cutting fate and Sun lines, invariably causes obstacles or disappointments in love and monetary affairs. Cannot detect any "chaining," nor are "affection lines" visible between heart-line and root of Mercury's finger.

In Right this line is chained and tasselled down at commencement, showing worry and trouble to affections, it also seems dented, or spots, to correspond faintly with *left*. The line is but faintly shown in this hand; short deep cut up between Saturn and Sun, somewhat confirming "head line" remarks, also slight portion of "girdle of Venus" (this girdle really means Saturnine influence, and shows nervous excitability when broken and in parts or branches). Two affection lines appear in this hand, one cut somewhat, showing an obstacle or mishap, the other rather starved, also meaning disappointment or even a catastrophe. It ends shortish but declines towards Jupiter, good. There is a "mystic cross" pretty clear in "quadrangle," i.e., between head and heart lines, and same may be traced in *left*, though there made by longer lines with other meanings; this cross denotes interest in and aptitude for occult and mystical subjects.

Line of Fate.—*In Left*, is well marked and straight from above wrist to head line and is partly supported by two lines from Moon's mount low down. This hand shows that a life of moderate ease and happiness was mapped out more at birth, and to be aided by imagination, and probably some caprice of the opposite sex.

A small "island" approaching head line denotes some affair of the heart of importance, an influence over the life, from about thirty-three to thirty-six or seven; this forms into a larger island, extending from beyond heart line, looking like a more important influence, perhaps marriage, lasting to about fifty-four; it then branches irregularly (chequered fate) towards Saturn and Sun, mixed with parts of "girdle," cut twice under Saturn, meaning obstacles; a cut across special line from head line to between Saturn and Sun, is some disappointment in fate and success; the main line ends forked between Saturn and Jupiter fingers (more to Saturn) betokens some success or fortune, by gaining desires through ambition (though it is not straight enough and the colour ought to be known).

Death of a relative about fourteen or fifteen, between thirty-eight and forty, and perhaps another about forty-eight or fifty. The two latter seem to be confirmed in *right*, but faint. Of the two distinct lines from low on Moon's mount, up close to fate line, the stronger is cut by health line forming long cross, this is most likely some watery illness, but if closer to fate would be some change affecting a dear friend or relation.

In Right, this line starts faint from cutting the top wrist line, then lost a little, then begins again lower middle of palm, lost, begins again faint near to, and crosses, head line, stops at heart line, separate branch deep and short on heart line, stops short, begins again, taking up Sun line (faint), and another separate line directly under Saturn's finger, across heart line, ending rather short and joining part of "girdle":—All of which is difficult reading, seemingly a very chequered career; stopped at head—arrested by some false step or brain interference, weakness of heart or worry and interference by love affairs—evidently a fate not without griefs and anxieties from thirty-five

and on towards end of life, though the one separate and straight line from between head and heart (*right*) mends matters a good deal, showing a more distinct though shortish fate later in life from head and heart causes.

Line of Sun (under 3rd finger).—*Left*: Commences at head line, the most usual point, but is cut off suddenly by line from Venus and life to heart; loss of money about twenty-three to twenty-five—most likely through near relative; begins again at heart line, rather deep, ending a little below Sun's finger, slightly cut by "girdle" portion; this promises better later on for success, fame, and honour, helped somewhat by a branch from fate line, joining it and going past part "girdle," i.e., slight obstacles again.

In Right but a very faint piece of this line, from above heart line to some way below Sun's finger, therefore not so good as *left*.

MARKS.—*Children*, not visible (at edge of hands just below 4th finger).

Voyages or Journeys.—Some, past, in *RIGHT*—two longish ones later in life.

In LEFT, one voyage with danger by water (small island on it)—probably past; and one other voyage—or important journey.

Legacy Marks (thumbs, near nail) not visible in photos.

Inheritance.—Not shown (over top wrist lines).

Greater and Lesser Triangles, not well-formed because of faint health lines—therefore not sufficient to show great capacity for mathematics and high studies.

Quadrangles, open out well towards "percussion," showing an honest and just character, and of an equal temperament.

WM. H. CORROX.

15th August, 1893.

OBSERVATIONS.—I have never had an illness in my life that confined me to bed since I was ten, when I had a slight attack of the measles. There is not so much to comment upon in this reading.

* IV.—BY A FRIEND.

(From lines only.)

The line of Life indicates caprice, fantasy, indecision, inconstancy. These signs are modified by the fate line, the triangle expressing hardihood, and the cross in the square denoting truth and trustworthiness. At 35 great mental excitement. Worry and money losses at 39. Important feminine influences at 17, and about 25.

Great dangers warded off by constant protection of benign influence.

A serious illness which will not be fatal; and a great crisis in life marked between the ages of 45 and 50.

The line of Heart.—Good, deep affection. Equable temper on the whole. Aptitude, curiosity, research, versatility all shown. Great fondness for feminine companionship. Line points to heart weakness in latter years, and to sudden death.

The line of Head.—Excellent through cultivation. Shows natural good sense, clear judgment, cleverness, strength of will. The last somewhat modified by impulsiveness in action. Great ability to utilise intuition and instinct. Splendid benevolence, idealism, imagination. Tendency to egotism. A clever sophist. Love of poetry, mystic and occult science, argument and controversy well developed. Brain development dates from 17th year. Capability to make practical use of inspiration evident.

The line of Fate.—Success in life result of personal effort. A misfortune from (1) error in calculation, or (2) mental breakdown, shown. Luck retarded but not lost. The line is good and modifies evil omens of life-line. It foretells imprisonment and shows a supersensitive condition of mind.

Line of Apollo foretells celebrity, and success in art. Shows much natural talent, contentment, and instinct of religion and piety.

Line of Hepatica indicates weakness of heart, indigestion, severe illness.

Lines on first finger indicate idealism in religion, reason and thought mingled with audacity.

Lines on third finger indicate losses occasioned by too great kindness of heart; and great success in life.

Lines on fourth finger.—Quickness, versatility, research in occultism.

OBSERVATIONS.—This is the only reading of the four which affords no test, as the palmist knew the subject. I quote it here for purposes of comparison. I have always had plenty to worry me, not only when I was thirty-nine; but I do not worry.

MISCELLANEA.

PROSECUTION OF A PALMIST.

ONLY in June last the Home Secretary explained in reply to Mr. Alpheus Cleophas Morton, that, so far as he was advised, the practice of Palmistry was not illegal. However, the Vagrancy Act of 1824 prohibits the practice of "subtle arts," and on July 15th, Miss Gaines was convicted of having unlawfully used certain subtle means, to wit, palmistry, to deceive and impose on certain of Her Majesty's subjects, and was condemned to pay a fine of 10s. and costs, in default of a month's imprisonment.

The lady in question lived at Darlington, and the *Darlington and Stockton Times* tells us she had been advertising in the local papers—the *North Star*, *Northern Echo*, and *North-Eastern Daily Gazette*, under the *nom. de plume* of Merline, as follows:—

"This clever Palmist may be consulted at Cleveland Terrace, Darlington. Wonderfully correct delineations—*vide* Press." There was no doubt that in pursuance of that advertisement a great number of people went to defendant's house. The witnesses on whose evidence she was convicted were sent there by the police, and paid 2s. each for their fortunes being told by means of Palmistry. They were told that if they wanted it reduced to writing the charge

would be 2s. 6d. each. The statute said "with intent to deceive and impose upon Her Majesty's subjects," and it did not matter for the purposes of this case whether the people he was going to call had been deceived or not. The question for the Bench to decide was whether the defendant had the intention of deceiving and imposing upon these persons. Her advocate said she was respected in the town, kind to the poor and well known to many interested in art and letters.

Several other convictions are reported in other parts of the country.

At the time of the Act, Palmistry was practised on servant girls by rogues and vagabonds, just as it is now by the gipsy who crosses one's hands at a race meeting. But in these days when Palmistry is alleged to be a "science," it is humiliating to find that in the eye of the policeman and the magistrate it is still no more than a "subtle art."

THE HANDS OF THE INSANE.

In *The Palmist* for August the editor comments upon the recent prosecutions of two pseudo-professors of the science of Chiromancy. While in no way sympathising with these impudent quacks, and their attempts to defraud the poor and ignorant, she deprecates the hostile attitude of many leading journalists towards the practice of Palmistry, gently hinting that it would be well they should exhibit a little of the wise tolerance advocated by Gamaliel of old.

The "Study of the Month" consists of an article upon insanity, exhibiting drawings of the hands of four inmates of Hanwell Asylum. The writer cautions tyros in the art against alarming nervous "subjects" by dogmatising too severely on this point, since no special mark in the hand can be said to denote lunacy, for the lines vary according to the kind of madness and its cause.

Grammar of Palmistry. By K. St. Hill.

Messrs. Simpson, Low & Co. request us to state that they are the sole publishers of this work, and not the Record Press as stated in error in our last issue.

XVI.—HYPNOTISM.

THE REPORT OF THE BRITISH MEDICAL ASSOCIATION.

THOSE who have watched the progress of the reception of hypnotism in connection with the healing art will remember that last year the report handed in by the Committee of Investigation was referred back to them for further evidence, the Association being desirous of acquainting themselves with the data upon which it was founded.

This year they had no room for any such demur. The Committee accomplished its further examination and report, and has offered to the Association a large amount of documentary evidence, including—

1. Details of a series of valuable investigations carried out by Mr. J. N. Langley, M.A., F.R.S. (Lecturer on Physiology in Cambridge University), in conjunction with Mr. Wingfield, B.A. On the death of Dr. Ross of Manchester, Mr. Langley joined the Committee, and placed these details at its disposal.

2. A report by Dr. G. M. Robertson, who, acting as Dr. Clouston's representative, visited Paris and Nancy for the special purpose of investigating and reporting upon the methods employed at these two schools.

3. A report by Dr. Yellowlees, approved by Professor Gairdner.

4. Reports by Drs. Robertson, Fleming, Kingsbury, Draper, and Hack Tuke.

5. A *résumé* of cases treated by Dr. T. Outtersen Wood.

At the first general meeting, Tuesday, August 1st, the motion, "That the report of the Committee appointed to investigate the nature of the phenomena of Hypnotism, its value as a therapeutic agent, and the propriety of using it for the year 1892, be received, and that the Committee be thanked for their services," was after a very short discussion put and carried.

And there, so far as the public is any the wiser, is an end, and we are left to gather from the report itself now brought forward for the second time, what is the nature of this large mass of evidence. Further we have no means of learning in what respect enquiry on this point has advanced since the meeting of 1892, nor since it was only "received" and not "adopted," have we any *ex cathedra* opinion as to its contents.

The report, though nothing therefore but what we have seen before—and surely so new an enquiry must have made strides within twelve months—is in itself very interesting.

We may divide it into four parts.

1.—HYPNOTISM IS A GENUINE STATE.

"After experiment and observation the Committee have satisfied themselves of the genuineness of the hypnotic state. No phenomena which have come under their observation, however, lend support to the theory of 'animal magnetism.'"

"Test experiments which have been carried out by members of the Committee have shown that this condition is attended by mental and physical phenomena, and that these differ widely in different cases."

It is interesting and suggestive that it should have been thought necessary at this time of day to protest against the theory of "animal magnetism," a theory which seemed to be superseded by the very use of the term *hypnotism*. Even if the action of magnetism be admitted in cases where the influence seems to be directly that of the hypnotiser, it cannot apply to hypnotism by suggestion after lapse of time, or suggestion at a distance, or to auto-suggestion. It is time that the term "animal magnetism" was employed by such careful observers as Binet and Féré, but it must

be remembered that the term *hypnotism*, as employed by the Salpêtrière school, is but of very limited significance.

2.—THE PHENOMENA OF HYPNOTISM.

"Among the mental phenomena are altered consciousness, temporary limitation of will power, increased receptivity of suggestion from without, sometimes to the extent of producing passing delusions, illusions, and hallucinations, an exalted condition of the attention, and post-hypnotic suggestions."

"Among the physical phenomena are vascular changes (such as flushing of the face and altered pulse rate), deepening of the respirations, increased frequency of deglutition, slight muscular tremors, inability to control suggested movements, altered muscular sense, anaesthesia, modified power of muscular contraction, catalepsy, and rigidity, often intense. It must, however, be understood that all these mental and physical phenomena are rarely present in any one case. The Committee take this opportunity of pointing out that the term *hypnotism* is somewhat misleading, inasmuch as sleep, as ordinarily understood, is not necessarily present."

The last statement is of special interest, and again shows that our English hypnotists view the subject in its wider aspects, as indeed is established by the fact of their considering its therapeutic employment at all. Binet and Féré definitely assert that hypnotic sleep "does not essentially differ from natural sleep, of which it is, in fact, only a modification." All those, however, who have witnessed hypnotic treatment are aware that the subject is often, for all practical purposes, in a perfectly natural state, except in the one detail of being more receptive to suggestion.

3.—WHAT IS THE USE OF HYPNOTISM?

"The Committee are of opinion that as a therapeutic agent hypnotism is frequently effective in relieving pain, procuring sleep, and alleviating many functional ailments. As to its permanent efficacy in the treatment of drunkenness, the evidence before the Committee is encouraging, but not conclusive."

This, again, in face of the evidence already before the public, a very moderate statement of the facts of the case, as, perhaps, the Association might have discovered had the evidence offered to them been considered. Two gentlemen present gave it as their opinion, that "while admitting that the report was guarded, it should be received with caution."

They said it was a very serious matter to pledge an important body like theirs to approve of the practice of hypnotism. What was hypnotism? Could it be weighed in the balance? Was it a thing that could be administered in disease in a liquid, solid, or any other form? The whole thing was imaginary from beginning to end. They must know as professors of physical science that mental influence could not cure disease. It might cure imaginary disease, and doubtless did so. They knew the action of fear and many other things, but it was another thing to pledge the Association to hypnotism as a thing to cure disease. One of them hoped they would not stultify medicine by adopting that report. He hoped they would all as medical men be very cautious in recommending the practice of hypnotism in this country. He moved as an amendment that the report lie on the table. The whole thing was of the essence of quackery and charlatanism.

Dr. Kingsbury's answer to these observations is too

valuable to curtail. He speaks as a practical as well as a theoretical student of his subject. His book on the "Practice of Hypnotic Suggestion" is for the lay reader quite one of the most interesting and instructive that we have.

"Dr. Kingsbury, as a member of the Committee, wished to say one word. As to the report itself, he admitted that it was not all that could be wished, for the reason that the Committee were men scattered hither and thither, and it was very difficult to get them together for collective investigation. He could have wished that it had laid down in certain definite sentences what the results of the experiments had been. It was put in a general form as less likely to create opposition. It pledged the Association to very little. It did not say that it approved of hypnotism or of its use, but left it allowable for any individual practitioner to practise it in suitable cases. He (Dr. Kingsbury) was not a hypnotist; he was a physician in the ordinary practice of medicine, but had made it his business for a number of years to study the phenomena of hypnotism. The result of his demonstrations at Birmingham, in the presence of five hundred gentlemen, was that a unanimous resolution was carried that the phenomena of hypnotism were worthy of the investigation of the Association, and that a Committee should be appointed for the purpose. That Committee presented a report as the result of experiments, and as the result of reports submitted to them, and now it was to be passed over simply because Mr. George Brown said that the thing did not exist. It was a preposterous and unscientific attitude for an association deserving the name of scientific to adopt. If Mr. Brown had found out that it was quackery, why had not he published his personal experience? When gentlemen said that hypnotism had done harm they should give details. If he referred to quack demonstrations given in public places of amusement, no doubt they did harm; but when it was said that the medicinal practice of hypnotism by medical men did harm, he asked for proof. He hoped the Association would deal fairly with the report and not be led away by any prejudice."

4.—WHAT ARE THE DANGERS OF HYPNOTISM?

The following is the conclusion of the Committee:—

"Dangers in the use of hypnotism may arise from want of knowledge, carelessness, or intentional abuse, or from the too-continuous repetition of suggestions in unsuitable cases.

"The Committee are of opinion that when used for therapeutic purposes its employment should be confined to qualified medical men, and that under no circumstances should female patients be hypnotised except in the presence of a relative or a person of their own sex.

"In conclusion, the Committee desire to express their strong disapprobation of public exhibitions of hypnotic phenomena, and hope that some legal restriction will be placed upon them."

(Signed) F. NEEDHAM, *Chairman*.

T. OUTTERSON WOOD, *Hon. Sec.*

It will be observed that the dangers of hypnotism are here divided into two classes: 1, dangers from unsuitable use or over-use in the hands of the profession, which may be said of any drug in the pharmacopœia; and 2, dangers arising from its use in the hands of the laity.

These we should distinguish. It is obvious that its therapeutic use in the hands of any but medical practitioners is as foolish as would be the use of any other powerful agency, and obvious also that dangers may arise both to patient and operator, without the presence of a third person.

In the case of its employment merely as a means of soothing pain or producing sleep, it is difficult to see why it should be prevented, even if we had it in our power to prevent it. Of course, even so, it is, like the use of food and drink, liable to cause danger from "want of knowledge, carelessness, or intentional abuse."

The question of public exhibitions is a moral as well as a scientific question. If hypnotism has any dangers at all, even if it is dangerous to a few of specially nervous temperament, surely it is not for practice in a mixed multitude. We do not make an entertainment of the administration of chloroform, of nitrous oxide gas, or of the victims of opium. If hypnotism is to be regarded as a healing agency it should surely be treated with reverence as such; if it is a psychical agency and of value as revealing the depths of our inner consciousness, then surely it is not to be regarded as a mere amusement. But this is not the side of the question important in our present connection.

It is doubtless true that, given its lay employment at all, hypnotism is, in some senses, safer in its public than in its private use. The experienced performer is prepared to guard against cross-hypnotisation or against a scare, in the event of delayed return to consciousness; on the other hand, while we have no power to prevent its employment in the household, we need not suggest it by public exhibition.

Dr. Urquhart said the last paragraph was most important, in which the Committee expressed strong disapprobation of public exhibitions of hypnotic phenomena, and hoped that some legal restriction might be placed upon them. He should be extremely sorry to see that recommendation go by the board. The Association should take up a thorough and decided attitude about these public exhibitions. He should be very sorry if the report was merely received.

Mr. George Brown asked if this had not already been resolved by the Association at a previous meeting.

Dr. Wade said he thought not. It was a matter upon which they would all give, without discussion, a very firm and decided opinion.

Dr. Hack Tuke, among his preliminary remarks, took up the same point. The report had been to some extent criticised as being too cautious and not sufficiently dogmatic. That was, he considered, a good fault. The report was unanimously adopted, and possibly if it had gone further it might not have been. It was on the whole a very carefully thought-out and cautious report, and concluded by urging on the Association the great desirability of putting a stop by legislation to all public exhibitions of hypnotism. The Committee felt extremely strong upon this point, and he hoped the adoption of the report would give a stimulus to that movement.

The end of the whole matter was, as we have said, somewhat inconclusive. We do not feel that the question has advanced, officially, in the last two years, but the very names of those employed in collecting and presenting evidence are our assurance that practically it is in excellent hands.

HYPNOTISING CHILDREN.

One of the most interesting features of the *Revue de l'Hypnotisme* is the constant appearance of articles of an educational interest. Dr. Bérillon, the editor, has for long taken an active interest in the application of the teachings of hypnotism to the management of children.

In the July number, for example, the habit of biting the nails is discussed from the psychological point of view.

XVII.—HAVE SOUNDS COLOURS?

SOME CURIOUS TESTIMONY.

A GOOD deal has been written during the last three months on the relation of sound and colour. It is a subject of great interest from the psychological point of view. It seems to be an idiosyncrasy, an individual peculiarity. I can perfectly remember my own surprise when I first discovered that the association of colour with sound was not universal. I was as a child blind, writes Miss X., and I find it interesting to myself to recall my colour education and the pains my father would take to examine me in its progress. For a long time I disliked red, "it made too much noise," but a piece of cloth of the pattern known as the 42nd tartan—a mixture of blue and green—soothed my senses like soft music. Among all my memories of æsthetic enjoyment, perhaps the most vivid is my first sight of a deep blue convolvulus major, a flower I never see, even now, without a retrospective thrill.

A negative statement is always, to me, of a blue colour, a positive is red. There are certain of my friends who, as Bacon says, "count it a bondage to fix a belief," whom I always think of as purple—an admixture of red and blue. People with few ideas strike me as yellow, which, as I am about to show, is, in my colour octave, the fifth of the scale—an interval which soon palls upon you taken consecutively, as all musicians know too well. My propagandist friends are orange—next door to red, the key-note; my dull ones, green—the fourth of the scale; a dreary man is pale blue—the minor third; a tragic one, or one having the possibilities of tragedy, romance, sentiment, is a deep full blue. I was aware of all this before I was musician enough to formulate my notions, which I know now to be as follows:—

The common chord, with its tonic third and fifth, is the perfect bow of colour, major or minor, according to the colour of it: third—blue, azure, or "royal," as the case may be. The discord of the dominant seventh has a strong orange tone which, as it is dissolved, melts into red. The sub-median is purple, and causes a sensation of suspense until reduced to its component parts, red and blue. The sub-dominant is green, and spoils the harmony of the arch. The dominant seventh gives an agreeable excitement of suspense by the hint of red, the perfection of sound, the key-note, contained in its vivid orange, whereas the dull yellow of the dominant neither excites emotion in itself nor stimulates curiosity as to its consequences.

Perhaps some readers will send us their personal impressions on these points; the opinions of artists and musicians would be especially interesting.

MUSIC IN COLOUR.

The following is very suggestive. It is taken from *Science*, and is in response to Professor Underwood's paper on "Sound and Colour" in that journal for June 16th:—

When intently listening to certain, but by no means all, eminent speakers, and to a few operatic singers of great renown,

I have for some years past distinctly detected, or, rather, have involuntarily become conscious of, an emanation of colour from the head of the speaker or singer with each distinct tone of the voice. The more impassioned the words and tones, the more intense the colour and the larger the visible aureole or colour area. The colour has thus far been limited, with a few exceptions, to a transparent and ethereal but decided blue. It emanates suddenly with each explosion of sound, passes upward like a thin cloud of smoke, and fades like a swiftly dissolving view. I noticed it for the first time while listening to Professor Felix Adler, later on when listening to Colonel Ingersoll, faintly over the head of William Winter; again quite distinctly in case of General Sherman and General Horace Porter, faintly in case of some other public speakers, including Anna Dickinson, Helen Potter, the elocutionist, and some eminent divines, but not at all in case of President Cleveland and some other equally prominent public men. In case of singers, the most noted instances I can recall are the De Retszke brothers (Jean and Edouard), Mme. Emma Eames, Lilli Lehmann, Mmes. Albani, Vogel, and Gudehus. In case of Mme. Lshmann the blue colour verged towards a liquid green, and with Albani it was a pale sheen of silver vapour. In case of Vogel, the tenor, the aureole was an evanescent and very pale straw colour. In Mme. Mielke the blue became a velvety purple or violet. Mme. Nordica emitted an aureole of pale, translucent gold. Emma Juch gives me the impression of a delicate and liquid pink, while Patti seemed to emit no distinguishing colour, but rather a kaleidoscopic blending of many colours. I should be glad to hear from others who have noted similar phenomena, for I have been inclined to question the reliability of my own impressions, vivid as they have been, and many times repeated. Professor Underwood's recital inclines me to accord them a little more respect.

A COLOUR ALPHABET.

A correspondent, Miss S. Harris, of Oxtou Hall, Tadcaster, writes:—

Ever since I was a child, Christian names have always appeared to me written in different colours. I have not thought about it much lately, and the colours are not as distinct now as they used to be, but as far as I can remember and see them now, my alphabet is as follows:—

Names beginning with—

- | | |
|--|------------------------------|
| A, pale pink; but those with the A long (Amy, Amelia) are very pale, and the short A (Annie, Agnes, etc.) a deeper pink. | M, green. |
| B, brown of different shades. | N, brownish yellow, I think. |
| C, white. | O, white, I think. |
| D, brown. | P, purple. |
| E, yellowish fawn. | R, rose colour. |
| F, | S, bright blue. |
| G, dark green, I think. | T, purple. |
| H, dark blue. | V, white. |
| I, purple. | W, dark blue. |
| K, stone colour. | Y, yellowish; some of them |
| L, purple. | I cannot feel. |

THE COLOUR OF NAMES.

Another correspondent, Mr. A. P. Pearce, Plymouth, sends us the following:—

I remember well that as a child I constantly associated names with colours, and, although I have given no more than an occasional thought to the subject for some years, the recollection of some of these is quite distinct.

Having rapidly glanced through the article, I determined to make the attempt of reviving these associations, so carefully refrained from noticing the results tabulated.

Taking a sheet of paper I wrote down all the names which occurred to me, together with what I call their apparent colour, though I scarcely know what terms to use in describing this strange combination. I was not surprised to find that the "faculty" had become somewhat feeble. For many common names, such as Mary and William, I was quite unable to improvise a tint, though all resolve themselves more or less completely into two divisions—light and dark. Unlike Miss Wordsworth, my symbolism is connected with the sound of the words, and not with their appearance. A curious example is that though Annie seems to be white, Ann appears dark.

The following are the first thirty names which occurred to me to which I could append a colour. I wrote them down indiscriminately, but have placed them here in alphabetical order to exhibit the difference between the outcome of my hallucination and Miss Wordsworth's list:—

Agnes, intense black.	George, sandy.
Amanda, light pink.	Henry, dark grey.
Amy, pepper-and-salt.	Joseph, dull yellow.
Arabella, light blue.	Judith, purple.
Arthur, black.	Laura, indigo-blue.
Beatrice, white.	Lizzie, orange.
Bertie, pepper-and-salt.	Mabel, pure white.
Byron, black.	Maud, drab.
David, dark grey.	Pilate, deep purple.
Edward, dove colour.	Richard, black.
Eleanor, purple-brown.	Ruth, red.
Ellen, plum.	Simon, pepper-and-salt.
Emma, slate.	Thomas, black.
Ernest, black.	Vera, deep blue.
Eva, deep blue.	Winnie, light grey.

The most prominent fact is that there are few pronounced colours. I cannot imagine a green name (except Olive and Ivy), and, at first, thought there could be no red ones, until Ruth flashed into my mind, in which case the connection is obvious. Floral names I associate with their natural colours, and I suppose the name Rose would hardly appear brown to Miss Wordsworth.

Until I saw your review of Binet's article I imagined my hallucination to be quite peculiar, but I shall hope now to hear more of the subject.

COLOUR AND FORM IN NAMES AND NUMBERS.

Miss Carter, Bury St. Edmund's, writes:—

I have always associated colours with words. As a child it was a source of the greatest bewilderment to me that I could not make other people understand. They always laughed and persisted in connecting the colour I gave the word with that of the object itself, an association which did not exist at all in my mind. Like Miss Wordsworth, proper names of people

and places stand out the more prominently, but all words, whatever part of speech, assume some colour, and in many cases definite forms as well. They are exactly the same as I saw them when a child—they have never appeared to me in any other light, nor is it possible to disconnect them. Contrary to Miss Wordsworth, the initial letter of a word does not govern its colour in the least; e.g., *M* appears blue alone, but the name *Marian* a distinct combination of black and green. *A* is black, but the name *Annie* a bright crimson. I think in most cases the influence of the vowels is prevailing, though you will notice they are all colourless or almost so. "A" particularly produces a vivid impression of dense black. I append a colour-alphabet and a few words:—

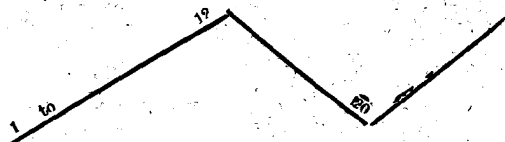
A, black.	N, blue.
B, greenish-yellow.	O, white.
C, white.	P, green.
D, yellow.	Q, same nearly as G.
E, stone, light.	R, black.
F, brick-red.	S, bright red.
G, hard black and white.	T, green.
H, reddish-brown.	U, very light stone.
I, white.	V, violet or mauve.
J, magenta.	W, colourless.
K, very dark claret.	X, orange.
L, yellow.	Y, white.
M, blue.	Z, dull vermillion.

Monday, black.	Nellie, bright yellow.
Tuesday, pinkish white.	Clara, bright violet.
Wednesday, darker shade of pink.	John, crimson.
Thursday, fuller shade of pink.	Kate, shot-green and black.
Friday, black.	Lottie, white.
Saturday, white and black.	Charlotte, first syllable black, the other white.
Sunday, bright orange.	Fanny, colourless.

In many cases the word is not one entire colour, but each syllable has its own hue, and words also present what I can only describe as a difference of texture. This sounds, I am aware, carrying the idea very far, but the whole is so definite in mind but difficult to describe in writing. Drawing or painting would portray better the impression I mean.

I mentioned this subject lately in a school which I was visiting, and found that one out of about thirty girls associated colour with words; but I had no opportunity of pursuing the enquiry.

To deviate slightly from the subject under discussion, I have often wondered if other people see numbers represented by a certain form as I do. To me they present the following figure:—



gradually ascending straight to 100.

Not only numbers but months of the year—nearly everything presents more or less some definite form. I always had a specially good memory, and I now believe it is owing largely to the perfectly unconscious and involuntary mind-pictures or diagrams, as it were, that everything assumes.

XVIII.—OUR CIRCLES AND THEIR MEMBERS.

Members of Circles are requested to send any alteration of name, address, or grouping, to "BORDERLAND" EDITOR, 18, Pall Mall East, and to be very careful to write *legibly*.

Members desiring direction in their studies, having experiences and experiments to submit, or suggestions to offer, will be welcomed by the Sub-Editor, 18, Pall Mall East, between three and five on Fridays.

Appointments must be made a week previous, and if possible, members of the same group will be received on the same afternoon, for their mutual profit and advantage.

The following arrangements are made for October, November, December, but students of other groups especially desiring an interview will be received *on appointment*:

October	20	General Enquiry.	November	17	Telepathy.
"	27	Crystal-Gazing.	"	24	Spiritism.
November	3	Automatic Writing.	December	1	Clairvoyance.
"	10	Hypnotism.	"	8	"Psychometry."

TO MEMBERS OF CIRCLES.

The use of the term Circle appears to have misled some of our readers, who imagine that by Circle is meant the circle that sits at a seance. This is not so. I have never undertaken the responsibility of organizing seances. What I proposed was something very different. I suggested that all those who were interested in the study of the various branches of occult study should send in their names in order that we might put them in communication with each other and arrange for the mutual interchange of experiences. I also undertook to secure for every member who should desire it an opportunity, free of other charge than one subscription to the Circle, of having an experimental test in psychometry, palmistry, or astrology. Besides this, members have the use of BORDERLAND Library, and are entitled to write on any subject connected with their particular branch of study.

The rules which were drawn up and published in our first number were as follows:—

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 anyone 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 post card 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.

This month I publish the names of those members who have not objected to publicity.

I hope that before next number is issued to be able to report the result of the psychometric, palmist, and astrological tests. But if so, members must supply me with the necessary material. I enclose an inset which gives the form which must be filled in by members desiring a reading either psychometric, clairvoyant, medical, palmist, or astrological. Any reader desiring to avail himself of one of those forms can do so by joining our Circles according to the annexed form.

The method by which we propose to proceed is as follows:—All those who undertake experiments will send their readings in duplicate. I retain one at BORDERLAND office, and attach to it our member's report as to the accuracy or otherwise of the delineation. In cases where prophecies are made, they will be entered with date, and a space left for noting their fulfilment or non-fulfilment. In the case of diagnosis of disease the same course will be followed. At the end of the quarter I shall prepare a report, setting forth briefly the results of the experimental tests of that quarter. As, for instance, if we have one hundred psychometric readings of character from a lock of hair, we should divide them into three categories, so many excellent, so many mixed, so many failures. Each member must necessarily report upon the accuracy or otherwise of the diagnosis. The readings of different psychometrists will be kept distinct, so that the experiment will test not merely the existence of psychometry, but the skill of individual psychometrists. I shall be glad to hear from any psychometrists, palmists, and others who are willing to undertake this test. It is, of course, true that the report of a member may often be the reverse of impartial. In some cases the very success of a psychometrist in divining the hidden weakness of a subject, may lead the latter to return an adverse report. But we must allow for this. No other test is possible excepting the judgment of the individual himself.

The tests which we are in a position to offer to our members are—

Psychometry or reading of character by (1) portrait, (2) hair, (3) handwriting, or (4) a fragment of clothing.

Clairvoyant diagnosis of disease by article of clothing from patient.

Palmist reading of character by cast or photograph of lines in the hand.

Astrological (1) reading of character for birth moment, (2) or advice on any subject from the position of the planets at the moment of asking.

The subject selected for a test need not necessarily be a member himself, as it will often happen that he may not know the exact moment of his birth. In publishing the results I do not in any case propose to publish the names, but merely the number, in case it should be deemed advisable to publish the details of any test. As a rule, we shall deal with results, not with details.

As the one thing that is necessary is to have a large number of duly-attested experiments, members cannot do better service to the cause than by challenging any sceptical friend to join the circle in order to make the test. They will find in many cases that the results are beyond belief, and nothing seems more incredible than that a total stranger, living at a distance of hundreds of miles, should be able to describe minutely the character of a person of whom she knows nothing, and with whom she has no communication beyond such as may be established by a tuft of hair, or the paring of a finger nail, or a scrap of handwriting. But as I have seen this done over and over again, and it is one of the simplest of experiments, any sceptical person may well be invited to put the thing to the test. That it can be done, I know; but how often it can be done correctly is a question upon which we at present have insufficient data, and these data can only be secured by tests, and the greater the number of tests the better.

In Palmistry the test is much more difficult than in Psychometry, because where the psychometrist only requires something that has been in contact, or formed a part of her subject, the palmist in most cases requires to see the hand of the individual. A photograph is but a poor substitute, and the attempt to take casts of hands are difficult because they nearly always break in passing through the post. Still a cast can be obtained, either in plaster-of-paris or in pitch, which enables the palmist to give an approximately correct reading of the indications therein contained.

Those who are interested in the investigation of the phenomena of Spiritualism will find in this number a list of the places where the spiritualists hold their regular meetings. In the last number I published Mr. Stainton Moses's advice as to the best method of holding seances; this month I publish similar advice by Mr. J. J. Morse, a copy of whose little pamphlet I have sent to all the members of the Spiritualists' circle. The hon. sec. of the Spiritualists' International Corresponding Society renews his offer to advise any enquirers.

Automatic Writing:

Anderson, Tom Scott, 59 Wilkinson-street, Sheffield
Banner, Alfred, Belle Vue Park House, Tunstall-road, Snodderland B.I.R.
Bowman, Mrs. Florence Moore, 2 St. James-terrace, Barrow-in-Furness
Buckley, James, Ivy Bank, Cricket-road, Sheffield
Child, Mrs., Elsworth, St. Ives, Huntingdonshire
Eason, J. W., 129 Queen's-road, Watford, Herts
Frankland, George, 37 Godolphin-road, Shepherd's Bush, W.
Geake, John, Milways, St. Stephen's, Launceston, Cornwall
Giddy, Mrs. Annie S., Stutterheim, King William Town, Cape Colony
Hilman, Lady, Wightwick, Wolverhampton
Huddleston, Lady Diana, The Grange, Ascot Heath, Berkshire
Kitson, E. C., Gledhow Hall, Leeds
Macnochie, A. F., Indian Civil Service, Baroda, Bombay, India
Mayne, J. S., 9 Rickford's-hill, Aylesbury
McNeily, G. C., Registrar Supreme Court, St. John's, Newfoundland
Mitchell, Maurice J., Pemberton's-place, Sittingbourne, Kent
O'Brien, R. D., 16 Upper Mallow-street, Limerick
Pedley, Charles, Solicitor, Crewe

Raeburn, J. R., 49 Manor-place, Edinburgh
 Scott, John, 140 Douglas-street, Glasgow
 Southall, Henry J., 20 Etnam-street, Leominster
 Stead, B., Currey-street, Kimberley

Astrology:

Allen, J., 14 Berkeley-terrace, White Post-lane, Manor Park, Essex
 Bispham, David S., 19 Kensington Gore, London, S.W.
 Brown, W. H., Inland Revenue, Greenock, N.B.
 Bulley, Henry A., Esq., 9 Walton-place, Pont-street, London, S.W.
 Davison, Georgiana M., Haddesley House, Selby, Yorkshire
 Green, G. F., Monkwood, 80 Auckland-road, Upper Norwood, S.E.
 Jacob, Miss Helena, Ballybrack House, Ballybrack, co. Dublin
 Shirley, Ralph, Clareville Lodge, Clareville Grove, Gloucester-road, S.W.
 Waite, Zechariah, The Balk, Pocklington, near York
 Wilson, J., Arnold House, Louth
 Williams, D. Keziah, 71 High-street, Merthyr Tydfil
 Winkler, Stephanie C., 4 West Hill, Dartford, Kent

Clairvoyance:

Begot, Hon. Mrs. Hervey, Shingle street-on-sea, Woodbridge, Suffolk;
 and 8 Boscombe-road, Uxbridge, London, W.
 Bell, Lieut. M.D., R.A., Royal Artillery, Fort William, Calcutta
 Bergmeister, R., 15 Musumstrasse, Innsbruck, Austria
 Boyd, Mr. E., care of Messrs. Runciman & Co., P.O. Box 125, Buenos
 Ayres
 Cameron, Miss, 19 Marlborough-place, Brighton
 Clough, James A., 193 Walton-road, Liverpool
 Davis, Constance L., St. Ives, Bushey-grove-road, Watford, Herts
 Fletcher, Emily, 346 63rd-street, Woodlawn, Chicago, Illinois, U.S.A.
 Gay, Miss Charlotte, Roseau, Falmouth, Cornwall
 Harcourt, G. C., Woodland Lodge, Grove-hill, South Woodford
 Hayes, Mrs. Clara Frances, 8 Northumberland-place, Bayswater, W.
 Herbert, Hon. Mrs. Love, Earncliffe, Ottawa, Canada
 Kay, William, 5 Chorley New-road, Bolton
 Lamont, John, 45 Prescott-street, Liverpool
 Lockyer, Miss M., 62 High-street, Battle, Sussex
 Longmore, Miss Florence, Riverside, Romsey
 Newton, J. R., 8 Gramere-street, Tong-road, Armley, Leeds
 Orron, Mrs. F. M., Hauptmannstrasse 5 pt. 1., Leipzig, Saxony
 Orrin, Arthur, mill manager, Great Factory, Central Jail, Bhagnal-
 pore, Bengal, India
 Pearson, Mr. Isaac, De Beers-road, Kimberley, S. Africa
 P. J. G.
 Reynolds, Wm. N., 35, Great George-street, Cork
 Scott, John, 140 Douglas-street, Glasgow
 Tebb, Mrs. R. P., "Heathfield," Tunbridge Wells
 Tucker, Miss, 66 Finborough-road, South Kensington
 Tweedale, Mrs. Clarens, Milton Hall, Cambridge
 Westcott, W., 26 Thavies Inn, Holborn-circus, E.C.
 Yates, Miss Laura, The Factory House, Wilton, Wilts

Crystal Vision:

Cooper, Benj., 405 Chestham-hill-road, Manchester
 Fairclough, John, 16 St. Laurence-road, Clontarf, co. Dublin
 Hume, Mrs. J., 10 Marsden-road, East Dulwich
 Kalf, J., Twolve, Holland
 O'Donnell, T. M., Mansion-house-chambers, Queen Victoria-street

Dreams:

Indenwick, M. L., Ballyloughan, Bruckless, Donegal
 Macanley, Mr. J. H., West End Compound, De Beers Consolidated
 Mines, Kimberley, South Africa
 Moulton, Mrs. F. A., 6 rue d'Anigny, Paris
 Querney, Miss Emily, Killester House, 3 Acomb-street, Greenhays,
 Manchester

General Enquiry:—This includes those members "generally interested" and those whose choice of subjects does not come under other classifications

Ackworth-Edwards, Theresienstrasse 26, iii. Munich, Bavaria
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 Blackwell, Dr. Elizabeth, Rock House, Exmouth-place, Hastings
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 Bradshaw, Mrs. Annie, The Willows, West End, Kimberley, Cape Colony
 Brampton, Miss, Sun Trap, Redcliffe-road, Croydon
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 war, India
 Burry, H. Pullen, Esq., Liphook, Hants
 Butt, Lady, 8 Petersham-terrace, Gloucester-road, S.W.
 Campbell, Emilie, 6 Jarratt-street, Hull
 Campbell, John, care of Parker, Wool & Co., Ltd., Newcastle, Natal,
 South Africa
 Carré, Jean Louise, Windsor, Nova Scotia, Canada
 Carter, Mrs. R., 9 Hyde Park Mansions, W.
 Coe, Daniel, 20 Lightfoot-street, Chester
 Coates, J. W., Esq., Glenbeg, Ardberg, Rothesay
 Coleman, Frank W., Gleniffer House, Walliscote-rd., Weston-super-Mare
 Collison, Mrs., Newlands, Weybridge
 Cunningham, Miss, 8 Preston Park Avenue, Brighton
 Dall, William C., care of Mrs. Purvis, 1 Abbey Mount, Edinburgh
 Davidson, Charles, Leipzig House, Malvern Link
 Deykin, W. H., Manor-road, Edgbaston, Birmingham
 Dodwell, C. E., 42 Queen-street, Halifax, Nova Scotia
 Donna, T. E., 28 Market-street, Manchester
 Dunlop, Mrs. Mary, 22 Leirim-street, Willowfield, Belfast

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 Evans, Samuel (Inspector-General), Turkish Tobacco Regie, Constanti-
 nople
 Etchells, Thomas, The Oaks, Lindley, Huddersfield
 Farrington, Miss Ada, 204 Milkwood-road, Herne Hill, S.E.
 Fitch, H., Esq., 60 Craster-road, Brixton, S.W.
 Gatherd, George, care of British Post Office, Constantinople
 Gibson, Robert, Mulgrave-cottage, Limerick
 Gillison, Jean Brush, 14 Freehold street, Fairfield, Liverpool
 Gopaldas, Viharidas Desai, Esq., Assistant Revenue Commissioner,
 Bhavnagar, Bombay Presidency
 Griffiths, John, 17 Eastgate-street, Chester
 Green, C. Theodore, 33 Grange-mount, Birkenhead, Cheshire
 Green, H. A., Patras
 Guiton, P. H., Alderbury Lodge, Vallée des Vaux, Jersey
 Hean, Charles, 5 Premier-place, Mount Redford, Exeter
 Hildyard, F. W., St. Michael's Club, 81a Queen Victoria Street, E.C.
 Hoppe, Rev. J. Page, Oak-tree House, South Norwood-hill, S.E.
 Hudson, Thomas Jay, Esq., 10 Ninth-st., S.E., Washington, D.C., U.S.A.
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 Jelliedrum, James, Woodlands Bank, Altrincham, Cheshire
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 Kinsman, John, 32 Wolsey-road, Mildmay Park, N.
 Lacey, Charles, 87 Gore-road, Victoria Park, London
 Laluhai Samalde, R-venue Commissioner, Bhavnagar, India
 Lee, Wm., No. 1 Klip Dam, Hebron, Griqualand West, South Africa
 Ley, Miss, 160 White Ladies'-road, Clifton
 Lennard, Rev. Arthur J., Mission House, Peddie, Cape Colony
 Lowson, Mrs. Flowerdew, Holly Cottage, Laswade, Midlothian
 Lowther, Miss, 47 Warrior-square, St. Leonards, Sussex
 Macdonald, W. J., Shirley, Prospect-road, Moseley, Birmingham
 MacQuillen, W. J., Port Blair, Andaman Islands, East Indies
 Medley, E. J. (Captain), 17th Bengal Cavalry, 77 Elsham-road, Ken-
 sington, W.
 Mister, N. C., Pleader, Chupra, Farum, Bengal, India
 Nicholson, Sir Charles, The Grange, Tottenham, Herts
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 Nunn, R. J. M.D., 118 York-street, Savannah
 Oakley, H. E., Esq., 50 Rua de Corpo Santo, Lisbon, Portugal
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 O'Flaherty, H. E., Penang
 Paget, J. Byng, 14th Regiment, Aldershot
 Passingham, C. A., Esq., 11 Moreton-crescent, Exmouth, South Devon
 Petrici, L. D., Poste Restante, Athens, Greece
 Phillips, William A., 84 King's-road, Cardiff
 Price, Mrs. J. E., White Hall Hotel, Towyn, Merionethshire
 Reynolds, H. C., Thorncliff, Lansdown-road, Cheltenham
 Richet, M. Charles, 15 rue de l'Université, Paris
 Selong, Edmund, Barton Mills, near Mildenhall, Suffolk
 Shewan, Robt., care of Shewan & Co., Hong Kong
 H. Southern, News Office, Grimsby
 Strang, Miss Cyril, 6 Waldegrave-park, Strawberry-hill
 Stykes, Miss, The Library, Exeter
 Swift, F. Lewis, Queens College, Ulloxeter
 Swift, Henry, Leathur Lane Lodge, Bishop-road, Kimberley, South Africa
 Taylor, Lt.-Col., Royal Military College, Camberley, Surrey
 Thomas, Fred J., 112 Wilmow-road, Withington, Manchester
 Townley, F., Bowmere-road, Tarperley, Cheshire
 Vaughan, T. R., Hyperion, Torquay, Devon
 Voman, Julius, 4 Regent's-park-road, Gloucester-gate, N.W.
 Vundravundas, Devidas, 63 Warden-road, Bombay
 Wall, Miss Mary Mack, Hotel Beau Site, Aix-les-Bains, France
 Williams, George, 60 Mark-lane, London, E.C.
 Wood, Horatio, Beechville, 3 Beech-grove, Harrogate
 Wright, Miss J. G., Oakhurst, Netley
 Wright, Mrs. Mary F., 18 Clarendon-road, Notting-hill, W.
 Wyld, Geo., Esq., Fieldhead, Wimbleton-park, Surrey

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 C—, A. M.
 Hart, R., Fairfield-road, Croydon
 MacDowall, Alfred, Craigenoeoch, Castlehear, Paisley
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 Reynolds, John Henry, 59 Montholme-road, Broomwood-road, Wanda-
 worth, S.W.
 Rodger, W., 12 Rankellor-street, Edinburgh
 Smellsingill, J., 74 Princess-road, Cambridge-gardens, N.W.
 Smith, E. Brown, Hermitage, Murrayfield, Midlothian
 Snowden, N. D., care of Blandy Bros. & Co., Madeira
 Spagnoletti, H. C. E., 29 Sydenham-park, Sydenham, S.E.
 Taylor, Frank, 61 High-street, Johnstone, near Glasgow
 T—, G.

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Bacon, John, George-street, Kimberley
 Burchell, Mrs., 28 Chapel-street, Leeds-road, Bradford
 Burton, George, Staveley-park, near Kendal, Westmoreland
 Cross, Mrs. Margaret, Salford Park Girls' School, Cromer
 Davies, Mrs. Henrietta, Brackenhoe, Marton, R.S.O., Yorks (Palmistry)

Dickson, Miss Marie Lenore, The Manse, Mahaica, Demerara, British Guiana
 Dixon, William, Savoy Hotel, Kimberley
 Donovan, H. C., Fairfield, Mycene-road, Westcomb Park, S.E.
 Ellis, Ida, 124 Roundhay-road, Leeds
 Formby, Rev. C. W., Fawley, Southampton
 Foyster, Miss, 21 Petterill Street, Carlisle
 Friedrich, Beuno, 241 Major-street, Toronto, Canada
 Heynsberg, Collin, District Medical Officer, Maskelya, Ceylon
 Hossack, Pauline, 31 Bryanston-street, Portman-square
 James, Charles, The Square, Liphook, Hants
 Kew, Charles Henry, Compton-Martin, near Bristol
 Kollen, C. H., Swedish Institute, Currey-street, Kimberley (*Palmistry*)
 Lowe, Oliver, care of Mrs. Calman, 24 Cambridge-street, Castleford, Yorks (*Palmistry*)
 Lucas, Mrs. Isabella, Hotel Windsor, Victoria-street, Westminster (*Palmistry*)
 Mandy, Frank, Belgravia, Kimberley, South Africa
 Mumford, Gilbert, care of Mr. W. J. Judge, Angel-street, Newton, Kimberley, South Africa
 Pearce, Mr. A. P., 8 Clarendon-place, Citadel road, Plymouth
 R. J. C. (*Palmistry*)
 Summerson, Alfred, Solicitor, Rocklington, near York
 Tubbs, George, 85 Hamstead-road, Byham
 Ure, Mrs. Eugenia, Fairlight Villa, Vanbrugh Park-road, Blackheath, S.E.
 Wingfield, Mr. H., 43 Studley-road, Clapham, S.W.

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Appleyard, Walter, End Cliff-crescent, Sheffield
 B. W.
 Bailey, Ellen H., 50 Clarendon-road, Holland Park, W.
 Baillie, Edmund J., F.L.S., Woodbine, Upton, Cheshire
 Bardell, Rev. Robertson, 4 Canterbury-street, Liverpool
 Bennett, A. J., Foster-street, Knifer, Stourbridge
 Blackwood, Mrs. Norton Court, Sittingbourne, Kent
 Bowen, Tatton, Manor Cottage, Richmond-road, Headingley, Leeds
 Burridge, Henry, 85 Chelverton-road, Putney, S.W.
 Bussy, Jules de, 280 Upper Brook-street, Manchester
 Charlton, Henry James, 7 Nursery-street, Fairfield, Liverpool
 Crane, Arthur A., 1 St. Mary's-street, Liscard, Cheshire
 De Dozewiecki, 54 Nowy Swiat, Warsaw
 Drummond, Emma, 65 High-street, Putney
 Elio, Gilbert, Highfield, Mottingham, Kent
 Fox, Alfred Russell, M.P.S., 66 Swig-hill, Sussex
 Garland, Miss J. R., 3 Henry-street, Warrington
 Gauntlett, T. W., 43 Sprules road, Brockley, S.E.
 Goodfellow, James A., Old-road, Brompton, Chesterfield
 Goulding, Miss E. C., 62 Warwick-square, London, S.W.
 Grove, Mrs. G. A., Frognaal, Ascot
 Hall, J. H. A., Old Bank, Chester
 Hermes, Edward S., 19 Devonshire Chambers, Bishopsgate-street-without, E.C.
 Holbrook, Dr. M. L., 46 East-twenty-first-street, New York
 Hope, Lt. G. A., R.A., 8 Field Battery, Shaoai, India
 Johnson, Staff-commander J. B., R.N., H.M.S. *Hercules*, Portsmouth
 Jones, Arthur James, 74 White Ladies-road, Bristol
 Kane, William George, 146 Woodstock-road, Belfast, Ireland
 Kingston, Harry D. R., M.D., Hillwood, Cuckfield, Sussex
 Legg, C., Ash Tree House, Wargrave, near Twyford, R.S.O., Berks
 Lucas, Mrs. Isabella, Hotel Windsor, Victoria-street, Westminster, W.
 Martin, Chas. J., 19 Chester-street, Edinburgh
 Mills, James Robert, D.D., St. Michael's, Coventry
 Newton, Mary Beatrice, care of Mrs. Murray Newton, 28 Herbert-place, Dublin
 Owen, John, 12 Holland Villas-road, Kensington
 Parker, W. H., 64 Gloucester-place, Portman Square, W.
 Perrett, H. P., Cromer House, Romford, Essex
 Plenderkeith, William, 60 Stroud Green-road, Finsbury Park, N.
 Scott, Miss, Wenoah, Poole-road, Bournemouth West
 Thatcher, Miss, 86 Devonshire-street, Portland-place
 Thompson, Charles E., 19 Beaconsfield-street, Princes-road, Liverpool
 Thompson, J. George, Walton House, Holly-walk, Leamington
 Tompson, W. D., Iver House, Iver, Bucks
 Wakeman, Gerald, 6 Westland Villas, Inchicore, Dublin
 Walderowick, Wladystaw, 54 Wspolna-street, Warsaw

Warren, Rev. Albert, M.A., St. Michael's Vicarage, Appleby, Westmoreland
 Woodruff, W., 16 Randolph-gardens, Dover
 Wynn, J. H., 14 Frederick-road, Edgbaston, Birmingham
 Young, Jno. D., 6 Carlton-terrace, Kelvinside, Glasgow

Telepathy:—Experiments, Experiences, and Enquiry.

Adams, Henry, 80 Queen Victoria-street, E.C.
 Apey, Jno. F., care of John Grimm & Co., Harbour Grace, Newfoundland
 Cox, Benj., F.M.A.S., Town Hall Weston-super-Mare, Gloucestershire
 Craigen, Christian, High-street, Banchovy
 Dottridge, Edwin, The Nest, Woodberry-down, Finsbury-park, N.
 Firth, Oliver, Hawthorne House, Baildon, near Shipley
 Gardener, Rev. A. M., 17 Bourne-street, Dudley, Worcestershire
 Green, J. F. N., Emmanuel College, Cambridge
 Hunt, Corrie, 9 Bunyan-road, De Beauvoir-square, N.
 Ker-Edie, H. S., Chindwara, Central Provinces, India
 Kirk, Joseph, 2 Ripon-villas, Upper Ripon-road, Plumstead, Kent
 Kirtan, Samuel B., Cullendars Estate, Christ Church, Barbadoes
 Lang, William A., 84 Newland, Lincoln
 Lockhead, Andrew, 6 Grange-terrace, Lightcliffe, near Halifax, Yorkshire
 Lonini, Mrs. M. C., Siena Lodge, Victoria-park, Wavertree, Liverpool
 Lyons, Lieut. A. H., B.N., H.M.S. *Aurora*, Bantry, Ireland
 Macgregor, Mrs. M. B., Seafield, Longman-road, Inverness, N.B.
 Marshall, J. A. P., 27 Artillery-road, Guildford
 Mitchell, Geo. A., 67 West Mill-street, Glasgow
 Moodie, Henry, Bank House, Dixon-street, Newton-leath, Manchester
 O'Donnell, F. M., Mansion House Chambers, Queen Victoria-street
 O'Meara, Ernest, 4 Albany Chambers, Kimberley, South Africa
 Purday, Thomas Myres, Stanhope Road, Darlington
 Robinson, Miss Francis, Manor-farm, Wyn Park
 Smart, Gordon, 128 Canterbury Road, Kilburn, N.W.
 Stewart, Mrs. Charlotte A., Larghan, Coupar Angus, N.B.
 Taylor, Walter, 39, Knight-street, Halifax
 Foothill, Mrs. Annie, Hazelhurst, Daisy Hill, Bradford, Yorkshire
 Trower, Ellen E., 1 Carlton-terrace, Redhill, Surrey
 Wakeling, John S., 81 T.vistock-road, North Kensington, London

Theosophy:

Nichol, H. Ernest, Marlborough Avenue, Hull
 Old, Bernard, Ivy-gate, Birchfield-road, Birmingham

NOTICES TO CORRESPONDENTS.

Answers to Questions asked by the following Correspondents will be found in the pages of the current number:—

CIRCLES.—Mrs. Wilton South, W. H. Crisp, E. Oldham.

BOOKS RECOMMENDED.—J. M. McAlery, Menarey.

AUTOMATIC WRITING.—Mrs. Horsey.

HOROSCOPES.—All persons desiring horoscopes must send particulars as to:—1. Time, 2. Date, 3. Place of birth.

PALMISTRY.—What is the meaning of a *double* (or attendant) *line of heart*? I have been told by an eminent Palmist that such a line is occasionally, though very rarely, met with in hands; but I have not found any references to it in any book on the subject that I have read.

A STUDENT.

The following answer is suggested:—

Is it not possible that the line described by "a Student" as an attendant heart-line is really only an elongated ring of Venus, or, as the Chirollogical Society prefer to call it, of Saturn? Such a line would denote an excess of tender, ness, but not of happiness in love. The effect of a sister-line is always to enhance the qualities of its principal. It is difficult to adjudicate upon palmistry questions without a drawing of the hand in question.

N. SMYTH.

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 The New Catholic Church
 Life and Writings of Emanuel Swedenborg, Rev. J. Hyde
 The World Beyond, Rev. J. Doughty
 Leaves from the Tree of Life
 Man as a Spiritual Being, Giles
 The Ministration of Angels, D. Canright
 The Apocalypse, with Historical and Explanatory Notes, E. Grimes
 The Esoteric Basis of Christianity, Part II., W. Kingsland
 Spiritualism Unveiled, Miles Grant
 Rationalist Bibliography
 Autobiography of a Shaker, F. W. Evans
 Terra, A. Anderson
 Essays on Vegetarianism, A. F. Hills
 The Aesthetic Element in Morality, F. Chapman Sharp

XIX.—REVIEWS.

THE RIDDLE OF THE UNIVERSE.*

THE riddle of the universe, in whatever guise presented—of philosophy, of religion, of science, of mysticism, of the experience of life, of joy or of sorrow—comes to the same thing in the end, "What is man that Thou art mindful of him, or the son of man that Thou rememberest him?"

Now and then it is complicated by doubt of the existence of a power to whom the question may be addressed, of the utility of the inquiry, of the capacity of the finite mind to grasp the solution were it offered. But the cry has been the same in all ages. From Ajax to Goethe, from the Psalms of David to the "Knowledge comes but wisdom lingers," of Tennyson, the cry of all ages is for "More light!"

This is how Mr. Edward Douglas Fawcett states the problem:—

"With what end or meaning is fraught the evolution of men and animals? Of what metaphysical significance are these units, often so terribly maltreated by events?"

Possibly never in the world's history has this question been so prominent as now. Time was when such questions were relegated to the province of religion, when religion alone was responsible for the answer.

But the problems of evolution, of consciousness, of individuality, of personality are those of which natural science and psychology, to say nothing of special movements—psychical research, theosophy, spiritualism—are in our own days seeking the solution.

The work before us is divided into two parts, the first of which is critical and historical, the second polemical and constructive.

The historical part traces the history of modern philosophy as represented by all the great philosophical thinkers of England and Germany. After passing somewhat hurriedly over the work of the pre-Kantian thinkers, several chapters are devoted to Kant and the post-Kantian idealists, and the remainder to Mill, Bain, Spencer, and Von Hartmann.

Of the Oriental philosophy he says little; his attitude in that regard is summed up at starting. "Germany, not India, is the true hierophant."

IS RE-INCARNATION THE KEY?

Nevertheless, he considers that the modern restatement of Oriental teaching has its uses. Max Müller, in criticising the literature of Theosophy, says, "We find nothing very new, nothing very old"—not new enough to be scientific, not old enough to venerate as philosophy. But Mr. Fawcett considers that a restatement which has familiarised for thousands who would never read philosophy ancient or modern the system of palingenesis—more familiar to many as the doctrine of re-incarnation—is eminently important.

Not that he approves of the manner in which theosophy has done this.

Readers of "Esoteric Buddhism and the Secret Doctrine," will confront a loose syncretism rather than a system. The fact is that theories which exploit Oriental metaphysic do so at their peril. . . . In the matter of so hoary a view [*i.e.* the doctrine of re-incarnation] common to so many races, religions and philosophies, Western and Eastern alike—the manner of re-statement is vital.

* "The Riddle of the Universe: being an Attempt to Determine the First Principles of Metaphysic considered as an Inquiry into the Conditions and Import of Consciousness." By Edward Douglas Fawcett. London: Edward Arnold, 37, Bedford Street, Strand. Price 14s.

Nor does Mr. Fawcett think much of the efforts of religion to answer the Riddle of the Universe.

IS SCIENTIFIC PROOF POSSIBLE?

We are invited in Part II. to examine carefully into such results as have been achieved by psychology in the answering of the great riddle, and into the relation of psychology to the metaphysic which we are told is to be our real clue.

Psychology [says Mill] is altogether or mainly a science of observation and experiment. . . . All, however, that we obtain in any case is a description in general language of certain outgoings of phenomena observed or inferred. We confront, in fact, a generalised *narrative*, phrased in the abstract terminology of science. When we inquire further into the meaning of this narrative—into the import of consciousness as a whole—we leap over the Rubicon that parts psychology from metaphysic.

Truly it is the leap that does the work! The time is not yet ripe for the building of a bridge of such construction as shall carry over our men of science, our materialist, our self-styled Agnostic! It is still a matter of individual conviction, not of scientific proof.

For the many the bald fact remains that what I call thought, emotion, action, individuality, are all dependent upon certain physical changes in the matter of which my brain is composed, just as what we call "life" depends upon the circulation of the heart and the aeration of the blood. Life ceases and the brain matter decays—and then where are my thought, emotion, personality?

And the conviction of the persistence of the individual which alone makes life endurable to many who have felt its barrenness, and disappointment, and loneliness, is as yet no more a matter for scientific proof than is the "Light that lighteth every man that cometh into the world."

IS THOUGHT DEPENDENT UPON MATTER?

But, Mr. Fawcett submits—What if psychology arrogates too much?

For the metaphysical thinker, the psychological assumption that consciousness is connected with body (viewed as portion of a supposed independent system of bodies) itself demands investigation. Not merely the way in which the terms [psychology and metaphysic] are related, but the actuality of the terms themselves is disputable. What if body is mere objective phenomenon of a subject, individual or universal?

That is, I take it, what if I have after all a separate existence apart from brain and heart; what if, after all, my body is merely a convenient means of temporary manifestation—what if, after all I, the I that you know, am but a point on the eternal line?

PSYCHOLOGY AND MATERIALISM.

And so our author goes on to discuss what he calls the fallacies of the materialist philosophies of psychology—not the facts of psychology but the conclusions to which those facts give rise.

The materialist philosophies are, he considers, of three kinds, which may be classified as follows:—

1. Extreme materialism. Materialists who, like Vogt, argue for the generic resemblance between thought and the secretion of bile; or, like Moleschott, who originated the epigram, "Without phosphorus no thought," to whom man is an organism, and the soul, as Bain said, is "brain in activity and nothing more."

2. Scientific materialism. This school we may perhaps characterise as holding the above view in a modified form, for whom emotion is consequent upon rather than identical with changes in the brain-matter, for whom states of consciousness are not molecular motion, but only representative of it.

3. Guarded materialism—the term is Professor Bain's—the materialism which denies both of the positions we have summarised, and believes that the two sets of changes, brain change and mind change, neurosis and psychosis, run on parallel lines without interaction. They are two sets of attributes of the same individual, as the convex and concave sides of a curve. Hence, by many writers, this view is known as Monism, though the title does not seem distinctive, for, from one point of view those philosophies which contend for the identity, or for the dual presentation of the neurosis and psychosis, are obviously even more Monistic.

Each of these views is dealt with in turn, showing—

1. The extravagance of the first, which may be thus stated. If thought and atomic charges are the same thing, then molecular change is *thought*, and what becomes of materialism then?

2. If molecular change is the cause of thought, how are we to account for the *development* of these sensations, the difficulty which Professor Tyndall has thus summed up:—

Given the nature of a disturbance in water, or ether, or air, and from the physical properties of the medium we can infer how its particles will be affected. The mind runs along the chain of thought that connects the phenomena and from beginning to end finds no break in the chain. But when we endeavour to pass by a similar process from the physics of the brain to the phenomena of consciousness, we meet a problem which transcends any conceivable expansion of the powers which we now possess. We may think over the subject again and again; it eludes all mental presentation.

3. Even the "guarded materialism" has, Mr. Fawcett finds, its fallacies. He contends that it places consciousness at the mercy of that physical basis from which all stimulus must come, that the two sides of the curve are not on an equal footing, that they stand, after all, in the relation of cause and effect.

The usual sources of help—religion, philosophy, and psychology—failing us, according to Mr. Fawcett, we are invited to turn to metaphysic for our solution. To this about half the book is devoted, though the present volume, we understand, is a preliminary work only.

The mere functional working of any organ is for utility. Life, according to Herbert Spencer, is the continual adjustment of internal to external relations, and much of the working of intelligence may be taken to cover a far wider field than this. The differences between one being and another are commonly referred to differences of environment. But while environment may make one man a writer and another a grocer, what is it that makes the grocer poetic and the poet commercial?

Genius in the poet, thinker, artist cannot be wholly explained by environment. The needs of adaptive adjustment seldom require it, or require it only in a very indirect manner. Genius proper is a world unto itself, and hopelessly, desperately, unpractical; i.e., unsuited for adjusting the organism to surroundings.

This element is among the proofs which Mr. Fawcett offers us of the existence of what he calls "the subject," and to this subject he assigns the notion of personal identity as something beyond "the ordinary subordinate memory-spun product," for the old notion of the individual as being

characterised by sequence and unity of memory is, according to many, a thing of the past.

Hypnotism substantiates this contention. Thus Binet, writing in the *Revue des Deux Mondes*, observes that experiment shows that several moral personalities, each having consciousness of itself, may rise side by side without mixing in the same organism.

Mr. Fawcett, in a very interesting chapter on "The Universal Subject," goes on to deal with the many grades of consciousness, which he divides into eight groups; animal, human, and superhuman.

KINDS OF CONSCIOUSNESS.

Man he places in the fifth grade, the first of the *self-conscious*, the reflective animal; but there are grades beyond; and this is the special point of interest to students of the Borderland. The dog is conscious of a bone, the man of himself—what is beyond?

For subjective activities superior to our ordinary perceptions and discursive intellect we pass to the level I have termed intuitive. Under this would fall the higher clairvoyant dream-consciousness revealed by some sleepers, hypnotic patients, and others, and the mystic insight elsewhere referred to. Experience of the latter sort would combine the advantages of reason and sense along with a deeper and richer content drawn direct from the fountain-head. Further conceivable levels are those of the fully illuminated subjects—omniscient relatively to some given system or systems of worlds—and finally that of the harmony of the perfected subjects as Deity. As transcending in a manner the individual, while yet dependent on it, this level is termed supra-conscious.

Considering that our author is of opinion that the creeds of Christendom are effete, it is odd that we should be reminded in this system of that of the God "Who has appointed the services of angels and men in a wonderful order!" It is a curious mixture of many elements; he reminds us of the Platonist poets, our earliest memories are "glimpses of forgotten dreams," and of the later school to whom life is merely the opportunity for self-development.

Imperfection means perfection hid,
Reserved in part to grace the after time.

THE PASSION OF DEVELOPMENT.

This craving is ours even beyond this life, and is illustrated by Schopenhauer's theory of the love-match: "It is that the match is meditated by the will of a soul seeking a rebirth which requires a special heredity; the outcome being the metaphysical as opposed to the physical marriage." So that such conditions are no longer to be called an *egoisme à deux*!

THE IMMORTALITY OF THE LOWER ANIMALS.

An essential feature of our author's teaching is that—

Palingenesis must be held to extend from the lowest rungs of the ladder up to the highest. . . . If we except the feeling of the sublime, the moral and religious sentiments, all the emotions we experience occur, albeit often in rudimentary form, among animals. . . . Waiving questions of grades, *subjectivity*, not special forms of it, constitute the riddle. . . . Optimism, also, it should be observed, must cope with the vicissitudes of suffering and rejoicing animal units, just as it must cope with those of over-rated, over-trumpeted man. No system holding that the vivisectioned dog, the slaughtered antelope, the tortured jutka-pony die clean out of reality, can be optimist. The nature of things would be soiled with a foul and ineradicable blot.

Space forbids further quotation, but for those of us who feel thus, this chapter "On the Mode of Persistence" is of extreme suggestiveness. I entirely sympathise with the view of animal life which Mr. Fawcett sets forth, but personally I find his system of development, *i.e.*, of reward for the suffering, less comforting than that of retrogression, of punishment for those who inflict suffering.

To know that a higher life is in store for the brute gives one less satisfaction in helplessly contemplating the agonies of the victim of scientific inquiry, of the horse in the tortures of the bearing-rein, of the shrieking, terrified hare, than to fancy, "Ah, poor wretch! you were a cruel vivisectionist, a fashionable woman, a cowardly sportsman once!"

The sufferings of the defenceless brute at the hands of their Creator's representatives is surely no small part of The Riddle of the Universe.

X.

LAWRENCE OLIPHANT, JOURNALIST AND AUTOMATIC WRITER.*

THERE are some who might be inclined to say that we have had enough of Lawrence Oliphant, and that we don't want to begin upon him again at this time of day. But there are few, I think, who, having once begun upon this review of his life and works, would not feel interested, if not in the man himself, at least in this presentation of the facts of his life. And to those of us who have come under the spell of his glamour, who have felt the pathos of his story, the halo of martyrdom which lends an additional glory to the successes of his career, there is a special interest in reading his history and views from the French point of view. Like many men of genius, he belongs to no particular age or nation, he bears no stamp either of Englishman or *fin de siècle*; we could conceive of him as the contemporary of Pythagoras or of Thomas Aquinas, of John of Salisbury or Dr. Dee. His speculations are far-reaching as time and space; his conclusions are special not to any age or country, but to the individual. To one here, and another there, he is a prophet and martyr; to the world at large, he is the wildest of visionaries, grossly deceived, grossly mistaken, sacrificing himself and his friends to a hopeless cause, suppressing not only his career but his individuality, seeking not asceticism but self-development, and yet achieving for the time a miserable and morbid self-extinction. Surely the seer should, more than all men, learn the value and consequence of his own possibilities; they are not of his creation, hardly ever under his control, contributing in no sense to his personal vanity. No fear of being misunderstood, no shrinking from the charge of egotism should permit him to subordinate a great gift, and this lesson, after many years of self-torture, Lawrence Oliphant realised at last.

There is nothing especially new in the contents of this article; what is interesting is the point of view. It might almost be called "The Borderlander as seen from Paris." Not that the writer lacks sympathy, but there are certain touches which are distinctly "French."

HIS TRAINING FOR THE BORDERLAND.

The opening passage is somewhat discouraging to the seer, for what seer does not, directly or indirectly, hail from the land o' cakes? It is, however, an unfamiliar contribution to history, sacred and profane.

* "Un Illuminé Moderne—Lawrence Oliphant;" d'après un livre récent par M. Pierre Mille, in the *Revue des Deux Mondes*, September.

One day, so we are told in the Evangelist St. Luke, the devil carried our Lord to the top of a high mountain, and showed him in an instant all the kingdoms of the world and the glory of them. "They are thine," he said, "all thine, except one little corner which I reserve for myself—nothing of any consequence, only the little country to the north of the English island; Scotland they call it." So spoke the evil one, who, since that time, has continued to reign over the Gramscians. Such is the legend, and truly the Scottish race, beneath its apparent coldness, its solid and massive envelope of flesh [we always thought that porridge contributed rather to the development of *bone*], is a race of extraordinary nervous sensibility. Among no other people are there so many stories of apparitions, of presentiments, of psychical communication at a distance, nor stories so well accredited.

And to this race Lawrence Oliphant belonged. Novelist, journalist, lawyer, diplomatist, war correspondent, each of these he became in turn, "touching nothing that he did not adorn," but above all, and beyond all, he was a seer and a sensitive.

Even while writing for the *Times*, or *Blackwood's Magazine*, quitting the presence of Lord Dufferin at Constantinople, or of Queen Victoria at Windsor, he believed himself to entertain commerce with the spirits, superior and invisible—who peopled the earth. . . . Upon the organisation of society, or manual labour, or on marriage, this extraordinary person held ideas in the main analogous to those of Tolstoi, while, even more than Tolstoi, he forced himself to live up to his theories, and died in full faith of the near realisation of his impossible gospel.

Except for a brief year at Eton, Lawrence (he is spoken of as "Lawrence" throughout the article—one of the little ways of French writers) had no systematic education at all.

He learnt to watch, to imagine, never to reason. This serves in some degree to explain his strange career. He himself calls this original fashion of acquiring knowledge, *education by contact*.

He had plenty of opportunity for watching. He was in Italy at the moment of her struggle in '47. At nineteen he defended twenty-three Hindoos accused of murder, in the Supreme Court of Ceylon; he was Lord Raglan's adviser in the affairs of the Crimea; he accompanied Lord Elgin to Washington; he made love to the girls he met on his hasty travels "furiously, because there was no time to linger over it"; he came back to Europe, joined Lord Sturford at Constantinople, and became war correspondent of the *Times*. In 1863 he was present at the Polish insurrection; he was in Denmark during the war. From time to time he was in London, the pet of society, of politicians, of women; from time to time he produced a novel. In 1867 he became member for Stirling. Then suddenly he suffered eclipse, and for a time Lawrence Oliphant was no more seen. The shadows of the Borderland had fallen around him, and his voice came back to his home as from the far distance, speaking strange things in a strange language.

ON THE BORDERLAND.

How was this brought about? Ten years earlier "Lawrence" was on board a vessel home-bound from China after two years' absence, when one morning he appeared among his friends, pale and agitated. "My father is dead," he said; "he appeared to me during the night." When the vessel touched at Colombo a telegram awaited him. Sir Anthony Oliphant had, in fact, died the very night of his son's vision. A hand had been stretched out from the Borderland, and, like the sailor who joins hands with a mermaid, the world was to Lawrence a home no longer.

His emotional nature was keenly alive to religious impressions, which his mother, a good woman, but a rigid Evangelical, was ever ready to enforce and exaggerate.

As one who mixed with the world, Lawrence thought he had lost the right to account himself a member of any religious faith; but he had preserved, as if in spite of himself, a passion for religious discussion, a mania for self-examination. He adored his mother, having had the happiness of knowing her while still quite young and very beautiful, which always lends an admixture to the filial passion of a sentiment not deeper, but more vivid—a sort of confiding admiration.

And so, from all parts of the world, living in the world and of it, Lawrence had carried on with his mother long discussions on the divinity of Christ, the inspiration of the Scriptures, and the Christian life, demolishing society and religion, uttering the same strictures which twenty years later Tolstoi has repeated in "My Religion."

Meanwhile, while he wrote romances, and allowed himself to be adored in London drawing-rooms, he felt, in his soul, a growing horror of himself. One evening, as he was leaving a noble house in Grosvenor Square, a man who had followed him about for some time took him by the arm. This man was a sort of popular mystical preacher, a man of doubtful reputation, a Swedenborgian by religion. While he was speaking somewhat wildly, Lawrence felt within him the breaking of the ties which still attached him to the world. "What need," said the new apostle, "can there be to keep up the old symbols? The Father and the Son are but one. There is no Trinity, but a Binity, the divine Father and the divine Mother. . . . What matters is not to believe, but to act. All religions are empty, unreal. Priests and faithful lack one single teaching, the abandonment of self, the one means of communication with God, of understanding the divine life. He, Thomas Lake Harris, had brought this doctrine to the world—*To live the life.*"

His teaching was much the same as Tolstoi's; but he went further. His was no voice crying in the wilderness; he cried among rich men and women, and he asked for something definite and decided. But he was clever enough to offer something in return.

He felt that if we tear down the ancient mysteries, we must erect others in their place; humanity cannot obey blindly except to the miraculous, to something they believe without understanding, for that alone is beyond criticism. This element of mystery Harris thought to find in spiritism. Allan Kardec had made in America many fanatical proselytes, and the United States was becoming peopled with mediums. The Yankee people, so profoundly realistic, took to the doctrine because it was the most materialistic form of the religious spiritualism in which they wished to continue to believe.

The italics are our own. Perhaps this view may explain something of the existence of the grosser and coarser forms of spiritism. There are people to whom you have no means of appeal except through their emotions—the people for whom we write street songs about "The Old Folks at Home," and "God bless the little Church around the Corner," who find in these and in table-rapping and spirit-music the help which others may derive from Thomas a Kempis or Gregorian chants. Puritanism, like every other form of asceticism, has a good deal to answer for in the matter of reaction.

And so Lawrence followed his prophet, and went to labour with his own hands in an obscure community in the States, living in a barn furnished with a mattress and some empty orange-boxes; working all day on dung-hills and mud-heaps, never speaking; ordered, when his task was done, to draw water for the community, till his hands were frozen, and he sank with cold and fatigue.

Harris was master of his people, body and soul. The house was crowded with mediums and obsessed persons, and the casting out of evil spirits in visible form was, it is alleged, a daily occurrence.

In 1868 Lady Oliphant joined the community, and was put to work at the wash-tub. But mother and son were not reunited for long. Lawrence, for Harris's own purposes, was sent back into the world, and, having travelled to Europe third class, became war correspondent to the *Times* during the Franco-German War.

The importance of the journal which he represented and his devouring activity naturally brought him *en evidence*. The misfortunes of the time rendered the sympathy of England indispensable to us; M. Thiers set himself to charm and capture the journalist whose telegrams contributed so powerfully to form the English opinion. One day he even proposed to him laughingly—but one always laughs to begin with—"to buy the *Times*."

The two pictures make a queer pair—the slave of Lake Harris one day, dictating opinions to his countrymen the next.

The next event in his life is, perhaps, the most perplexing of all. Among the many who came to see Paris in ruins was Alice l'Estrange, a woman who, like Oliphant herself, had

the sacred malady of Heraclitus, the thirst for a religion that should satisfy, to which she could give herself absolutely. The God of the Christians who permitted sorrow and evil seemed to her but a false god, and the Christian religion, subordinated, as it was, to the world, a despicable religion. She needed a cross. When Oliphant spoke to her of Brocton and of the Prophet, her heart responded with enthusiasm. *To live the life*—was it not to feel God within, to communicate with him truly, physically, to love in her husband, not himself but humanity—the universe.

They would live the life together. Together they would rejoin the Brocton community; they would place all they had at the Prophet's feet. But the Prophet forbade. Alice might rob him of Lawrence; she herself must be brought to submission. M. Pierre Mille, who writes the review, reads into the story at this point a detail of added torture which reduces the autocrat to a slave-driver. In his youth Lawrence had deeply grieved his mother, gentle saint that she was, by certain irregularities of life. After her arrival at Brocton—

to this immaculate mother the prophet commanded that she should write to her who had led Lawrence in evil ways, that she might become regenerate, that she, too, should come to the shores of Lake Erie, to labour with her hands.

And then, when, perhaps for the first time in his life, Lawrence was to be thwarted of his heart's desire, the mandate was sent through—

a mother in whom Harris had placed entire authority, and this not Lady Oliphant, who was still washing the dishes, but perhaps the former friend of Oliphant; through her he commanded that purification should come first, marriage afterwards.

So to Brocton and laundry-work Alice l'Estrange also was sacrificed. Even when, in 1873, the marriage was permitted, she remained to clean the staircases and wash the linen while her husband launched speculations in New York. For seven years they never met. Even love can die, and the apparent indifference of the husband became, on his return to London, a matter of public scandal, to such an extent that he was at length roused.

He recalled her to England and presented her everywhere . . . but the Prophet remained between them: they felt

that they were far apart. The time was now ripe, and a tragic event occurred to break the bond between master and disciple.

This was the death, under sad circumstances of neglect and loneliness, of Lady Oliphant. Harris's personal conduct had become more and more disgraceful. He had left Brocton, and was leading a life of dissolute selfishness. Lawrence, recalled to his mother's sick-bed, took her at fearful risk from Erie to California, and, laying her at the Prophet's feet, cried, "Thou who canst do everything, to whom I have given up everything, save my mother."

But Harris would not be troubled, and, at one blow, Lawrence lost both his mother and his master.

HIS DEVELOPMENT OF HIS POWERS.

Such was his education for the Borderland. His fortune, his talents, his energies, his political career had been confiscated. Liberty and love were restored; love of Alice and humanity, liberty to live and work for both. With the wreck of his fortunes he made a home, not only for themselves, but for the defrauded disciples of Brocton, and for many sad and suffering besides.

This home, characteristically enough, was in the Holy Land, under the shadow of Mount Carmel, where a colony of German mystics toiled in the fields of Galilee and looked for the second coming of Christ.

Among these favouring surroundings their exaltation increased instead of diminishing; the almost pontifical authority which they exercised increased their consciousness of their relations with the world beyond. . . . The two were so profoundly mingled that the thought of the one became, without any communication, the action of the other in virtue of their intimate and mysterious cerebral union. One day Lawrence felt a violent desire to write, but, nevertheless, knew not what to write—a wish without an object, a powerful but indeterminate desire. Suddenly Alice cried, "I know!" and she began to dictate an entire book, *Sympneumata*. . . . "Write it yourself, since you can dictate it," suggested her husband. But she could not. She seemed to have no manual power, to think only through him. Such a condition of soul was the very crowning of their hopes. It was thus that truth should be taught to the world—revealed to the woman, communicated through the man.

AFTER. DEATH.

It was a union which death itself had no power to interrupt.

In the midst of this superhuman enchantment, as they were seeking the feet of Jesus among the flowers on the shores of the Lake of Tiberias, the fever fell upon Alice. She lingered a few days and died.

But life is stronger than death, and Lawrence Oliphant was not left alone. Alice, he believed, and those about him believed, returned to share their double existence, moving, speaking, feeling, as he moved and spoke and felt. Soon their work began once more.

With all the power of her de-materialised genius she began to dictate a work which should carry on their former teaching. . . . What his hands wrote did not come from him but from her; it took the character of a sublime revelation. An irresistible force moved him he knew not whither, not even the title of the book, since she had not revealed it.

He thought of calling it "The Divine Feminine," but she gave it the title of "Scientific Religion."

THE END.

However, the nervous tension was too acute to last; his health gave way, and he returned to England to superintend the publication of his book. But his work was almost done. One day he called upon Alice, and there was no answer. He was like the blind man for whom the sun never rises. He tried the services of a medium, but with only temporary result of return of vigour. He was at the end of all things; he endured a living death. In his utter despair he committed the crowning insanity of his life and married again. A Miss Dale Owen contrived to persuade him that Alice had appeared to her, advising this extraordinary step, and the sacrilege was accomplished.

The best we can say of it is that Lawrence Oliphant married a second wife in order to continue his relations with the first. But it was not to be. The following day he fell seriously ill; he lingered a short time, and, like a greater thinker, fell asleep with a cry of "More light!"

"I am unspeakably happy," he said when death hovered over him, and one is glad to be told of this; otherwise one would have said, after a careful reading of the fruit of his labours, that for him, as for that other thinker too, "the seeking of truth was worth more than the finding of it."

Strange and wild are the teachings so strangely communicated, but never unworthy, never commonplace. Truly he "lived the life."

In spite of all he was no madman. If ever you go into an asylum you will find there no Lawrence Oliphant. He was ardent, brilliant, created for action. To his last moments his vision in regard to humanity and the outer world was of the clearest. The truth is, he wilfully abandoned himself to a mystical neurosis.

And, being a Frenchman and a materialist, our author proceeds to enlarge on this explanation. We will not follow him in detail. It is easy on such a hypothesis to argue that his attitude was

the expression of his contempt for people who professed obedience to a religion of renunciation, while they renounced nothing, imposing upon the multitude respect for their shortcomings and imitation of their vices. . . . The greater his sacrifices, the greater his determination that they should not be made in vain. . . . Spirits which at first had merely a quasi-theological entity became physically sensible. . . .; he took for evocations what were merely morbid subjective phenomena. . . . Finally, he died of the neurosis he himself had invited; I pity him, but I cannot hinder myself from feeling an immense repulsion for the mysticism which killed him.

And truly one feels that, if the value of a life consists in its visible successes, it was a wasted life. But if struggle be the law of growth, if renunciation be the condition of the higher gain, if obedience and love are the law of life under the old gospel and the new, then was Lawrence Oliphant's a not unworthy life. "A man's reach should exceed his grasp. Or what is heaven for?"

"He has taught," our author concludes, "what Tolstoi had said, what you yourselves think at certain moments. Respect this poor man, I say again; he has died only from having reflected more deeply than you upon the same things."

XX.—SOME ARTICLES OF THE QUARTER.

JULY 15th to OCTOBER.

We shall be grateful for the co-operation of Members of Circles, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Copies of all Articles quoted in the Index, and, where desired, translations of those in the foreign magazines, can be had on application to BORDERLAND Editor, 18, Pall Mall East.

Animals:

L'intelligence des bêtes, *Revue Spirite*, July
Hypnotic Power in Animals, *Light of Truth*, August 19

Astrology:

Mr. Frederick Pratt on Dr. Barnard, *Light*, September 16
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Lancet, August 19, 26
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- Healing an Anthropological Study, M. L. Holbrook, *Religio-Philosophical Journal*, September 9
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- Experiments of Kraft Ebings de Puysegur, *Sphinx*, July, August, September
 Exteriorisation of Sensibility, Dr. Hart on, *Religio-Philosophical Journal*, September 9
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- Immortality, Evidences of, Walter Howell, *Religio-Philosophical Journal*, July 22, 29
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- Les Mediums Anglais, *Revue Spirite*, August
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- Palmistry and the Police, *Palmist*, July
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- Sir E. Arnold on Premonitions, *Light of Truth*, July 29
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- Pouvoirs psychiques, Pourquoi nous devons développer nos, *Le Lotus Bleu*, July
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 Article on, *Light*, September 16
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Fakir Soliman Ben Alissa, *Sphinx*
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 Re-incarnation and Theosophy, by W. F. Kirby, *Lucifer*, July
 Study of Human Soul, J. A. Anderson, *Lucifer*, August
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 Article on, *Irish Theosophist*, September
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 Correspondence on, *Light*, September 23rd
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 An Essex Witch, 1645, *Light*, September 16

PROFESSOR CROOKES' LETTER.

At the Psychical Congress at Chicago there were only three letters read from absentees. One was from Lady Henry Somerset, the other from Miss Willard, and one from Doctor Crookes. The last was as follows:—

7, Kensington Park Gardens, London,
 July 27th, 1893.

MY DEAR PROFESSOR COUES,

If you hear any rumours that I have backed out of the subject because I have found out that I was taken in, or in some other way found reason to disbelieve my former statements, you have my full authority—nay, my earnest request—to meet them with my full denial. As far as the main facts and statements I have recorded in the different papers I have published on the subject of the phenomena of Spiritualism, I hold the same belief about them now that I did at the time I wrote. I could not detect at the time any loop-hole for deception in my test experiments; and now, with the experience of nearly twenty years added on to what I then knew, I still do not see how it was possible for me to have been deceived. Read my recently published "Notes of Séances with D. D. Home," and the introduction to these "Notes," and you will see what my present attitude of mind is.

With kind regards, believe me,

Very sincerely yours,

WILLIAM CROOKES.

XXI.—SOME PRESS COMMENTS ON "BORDERLAND."

THE WEEKLIES.

THE *Spectator* says:—"As Mr. Stead is anxious for counsel as to the method of his BORDERLAND investigations, we will offer him a suggestion which he may we think, find of considerable use,—namely, to try to introduce a strict standard of truth and honour into the treatment of these very complicated subjects. What Mr. Stead really wants to do, and seems to have not a little capacity for doing, is to compel men of sense and discrimination, like the Bishop of London, who have as yet resisted and resented the notion of attempting to make use of the half-lights which come to us from what is generally regarded as the domain of superstition, to reconsider their opinions and look strenuously and carefully, though without any disposition to gulp down credulously all that gives them a thrill of awe, at the many evidences which are beginning to accumulate on every side, of real knowledge derivable from sources hitherto regarded as either preternatural or purely imaginary. . . . It appears to us that Mr. Stead and his correspondents live a curious sort of amalgamated life, which must, we think, bring up a great number of very delicate moral problems as to the laws of truth and honour in these matters. There is something of the same tendency in all these curious revelations of sympathetic consciousness to confuse the boundaries between mind and mind, that there is in the modern socialism to confuse the boundaries between mine and thine. In both regions alike, there is a tendency to the springing-up of a sort of moral collectivism which seems to us the greatest of all the dangers of the new era."

The *Saturday Review* (July 22) thinks that—

"If we are to concern ourselves about mythology at all, we should do so with excessive caution, and a democratic congregation of inquirers is not likely to be cautious. If we are to have any working hypothesis, beyond those of imposture, illusion, and mal-observation, the hypothesis should be that which wanders least from common experience. . . . It is, unfortunately, possible to bring vulgarity and twaddle, and perhaps even 'interviewing,' into our association with the world beyond the grave. To consider thus may be to consider too seriously. We do not suppose that Mr. Stead's Review will lower the moral and intellectual tone of people whose tone is not pretty low already."

The *Speaker* expresses "disappointment" with the first number of BORDERLAND:—

"In BORDERLAND we have Mr. Stead's latest achievement in journalism. Having exploited the political world, the world of philanthropists, and the world of social enthusiasts, this remarkable man now seeks to exploit the world of the unknown. It must be confessed that the first number of his new journal is not a little disappointing. No new ideas or new principles are to be found within its covers, though the old ideas, it must be acknowledged, are set forth with all Mr. Stead's accustomed vigour of diction. The chief interest of his narrative lies in the tales he has to tell us of the remarkable success attained by some of his 'spooks' in the line of prophecy." It tells a story of curious coincidence in the writer's life; it says, "But what would a hundred successes of this kind prove in the face of the evidence

accumulated through long centuries of the absolute ignorance of the human mind concerning the supernatural world?"

The *Edinburgh Medical Journal* thinks that it is a sign of the times that a publication like BORDERLAND should see the light; but does not approve of it, and continues:—"We deem it to be the duty of every right-thinking practitioner of medicine to set himself boldly against all tampering with such investigations. Although it is true that there are many words of warning uttered, yet, take the bishops of the Church of England, they seem to fail to appreciate the gravity of the situation; they do not seem to know that thousands are undertaking occult studies of various natures. . . . There seems to be a marked tendency, with one or two notable exceptions, in those who have replied to Mr. Stead's circular, to countenance his venture and to wink at the evil results which are sure to follow. The subject cannot be ignored by the medical profession. . . . The attitude which they, if more wise, would take up is a very different one. They must face the facts, which are daily being substantiated, of the existence of occult powers and psychical phenomena, so as to be able to cope with the new difficulties which arise, and with which they will have to deal in the near future. Physicians must be in the forefront of the fray, unless they wish to see our lunatic asylums overfilled by 'fools having rushed in where angels feared to tread.'"

Black and White (July 22) thinks it a pity that so much money has been spent on establishing telephonic communication, for now that "BORDERLAND has appeared, he who will may read therein how Mr. Stead communicates mysteriously with his assistant editor, when she is far away. The sixpenny telegram cannot stand against the spirit control. In certain stagnant and unprogressive offices, we believe the sixpenny telegram still obtains."

The *People's Friend* (August 28) thinks that if every part of BORDERLAND is as interesting as No. 1, it will be "exceedingly popular," but adds:—

"We have no belief in spiritualism as known and practised at the present day, but we are quite prepared to admit that much of the phenomena described as taking place at spiritualistic seances is *bond-fide*, though we deny that spirits have produced them. If asked to say what *does* produce the phenomena then, we admit that we are face to face with a difficulty; but until so-called spirits act as reasonable beings, and give us some clear, indisputable evidence of their presence, we prefer to refer the phenomena to some force inherent in the sitters, and animal magnetism will serve to describe that force till we get a better name for it. Our attitude is wholly sympathetic towards this enterprise of Mr. Stead."

The *Exchange and Mart* (July 24) thinks that "if Mr. Stead can satisfy the Society, at the head of which stands Mr. Balfour, that his is a true and genuine instance of a power which is so uncertain in its operation that it has practically been universally denied, then he will have many ardent disciples. Personally, we hope he will succeed in proving what he unquestionably honestly believes, for then the door will be open to a world in comparison with which this globe of ours is a globe of sand."

The *Court Circular* says:—

"We are all very clever and philosophical, but deep down in our hearts there is a belief in the supernatural, and it must be satisfied in some way. . . . Spiritualism has never yet dared to come to close quarters with science, and we think it is exceedingly unlikely to do so now."

The *Publisher's Circular* (July 22) pronounces BORDERLAND "an extraordinary medley," and comes to the conclusion, after reading it, "that Mr. Stead is pursuing shadows which he will never be able to grasp."

The *Coventry Herald* (July 21) is more hopeful, and says: "Everybody knows that Mr. Stead is not a man of half-measures—that if he cannot get in at the door he will jump through the window. If there is a spiritual territory discernible to mortal sense, he is just the man to be over the frontier while other people are speculating about it. He is never long on the borders of anything. His characteristic mood is one of discovery and possession. Truth is said to be revealed to the obedient."

A writer in the *Manchester Sunday Chronicle* trusts, for the credit of the age he lives in, that the future historian of the latter end of the nineteenth century will not come across a copy of BORDERLAND. "For if he does, and then pursues his investigations, he will find that Mr. Stead is a sort of journalistic weathercock, which shows, with fair accuracy, from what quarter of the heavens the wind of popular folly is about to blow. . . . It is not at all surprising that he should ask us to believe in 'Julia.' What is extraordinary is that we should believe. And yet we do, lots of us; and lots of us would were he to tell us that he had gone to the moon on a broomstick between lunch and afternoon tea, and had found that it consisted of the finest green cheese."

THE DAILIES.

The *London Daily Chronicle* (July 17) thinks that—

"The spook would be well advised to make a clean breast of it. So many people are on his track that he is sure to be caught sooner or later. . . . His secret cannot be preserved much longer. Mr. Stead, Mrs. Besant, Mr. Morse the spiritualist, and Miss X. have united to run him down." The *Chronicle* thinks that "it is only to show oneself ignorant of the course of experimental psychics to deny that undoubtedly many occurrences have been observed and recorded that are not explicable on current scientific grounds. But unfortunately the temptation to fraud in such matters is so powerful and so insidious as almost to warrant us in declining to receive the evidence of anybody who has a pecuniary benefit in the result."

The *Sun* thinks that "BORDERLAND is a phenomenon in itself. A quarterly review, devoted entirely to the hunt for the spook, is such a portent as we have not seen in England since King James published his tractate on the sure method of discovering witches. . . . It may be as well (it adds) for Mr. Stead, Mr. Myers, and the rest, that men like Professor Geikie are not wielders of despotic power in these countries, or we might see them all sent to the stake as soon as it occurred to these rulers that psychical research was in danger of reaching the proportion of a public nuisance."

"The chief articles in the opening number of BORDERLAND," says the *Scottish Leader*, "are contributed by the

interesting 'Julia,' writing with Mr. Stead's hand and in Mr. Stead's style but narrating facts that are beyond the unassisted knowledge of even that omniscient man. Her communication as to the nature of 'the life beyond' is a most remarkable document, and will bear comparison with the similar accounts that have been given by Swedenborg, John Engelbrecht, and other famous seers of visions. But it is almost certain that the Editor, especially when he is so good a journalist as Mr. Stead, will insensibly find himself printing communications because they are interesting rather than because they are well attested."

The *Glasgow Herald* (July 17) says:—"Mr. Stead announces that in his new venture he will obey the apostolic injunction to 'suffer fools gladly.' He may also lay his account with their creation and propagation as well. Under his fostering care the long-bared multitude will increase and multiply abundantly. . . . Mr. Stead's audacity, colossal as it has sometimes shown itself in sublunary things, has never hitherto reached such a height as it has done in this matter of spooks. . . . But we decline to believe, simply on Mr. Stead's showing, in his deceased friend Julia. Nor is it easy to accept the remarkable assistant-editor, Miss X., who helps him in his work, no matter where she may be, 'without the employment of any wires or any instrument, and equally when asleep or awake.' This is much too large an order. Mr. Stead may, as we have said, be perfectly honest in all this, but if he is, then so much the worse for Mr. Stead."

"From the care of all the churches," says the *Manchester Courier*, "Mr. Stead has passed to the control of all the spirits. Politics and politicians he gave up some time since as a hopeless case. The spirits appear to be more manageable. BORDERLAND contains nothing that could not have been written by any intelligent hearer of Evangelical sermons, and presents not one single point which is not incomparably better put in the Apocalypse."

The *Midland Evening News* asserts that "People are beginning to wonder whether Mr. W. T. Stead is a fool, or whether he imagines that the world is for the most part made up of fools. He is now publishing astonishing statements, before which the average mind reels and staggers in utter disbelief." "However," says the *Birmingham Daily Post*, "Mr. Stead, if anyone, knows his 'public,' and we shall watch with some curiosity the results of the promised 'study of psychical and occult phenomena.'"

The *Hull Morning News* (July 18) admits that "Mr. Stead has indeed the ability of keeping things alive; and when one fad is played out he can adapt himself to another, each one more startling than the last. He has had a turn at puffing the Tzar; then he worshipped at the Vatican; next he transferred his affections to the Salvation Army; after that Theosophy captured him; and last, but not least, the spooks have got him. What the next phase will be it is hard to say. It seems at present impossible to 'go one better' than the latest development."

The *Sunderland Independent* (July 22) recommends their readers, if they have not seen BORDERLAND, "to buy or borrow a copy at once." For "Mr. Stead is an epoch maker. He catches everything that is going and 'develops' it, till the familiar thing is as startling as the Apocalypse of St. John. He cannot help it. He is built that way. . . . He has got a well-educated corre-

spondent beyond the grave. Her telegrams are well-written. They are written indeed with all the peculiar literary characteristics of Mr. Stead himself."

The *Galignani Messenger* (July 22) says:—

"We confess that we have no love for Mr. Stead. He is troubled with too many missions; and in his missions the ideal and the spirit of commercialism are, to our thinking, too closely mingled. . . . Mr. Stead has not made a discovery; he has merely fallen a victim to a not uncommon mental condition wherein every curious experience of an unbridled imagination is raised to the dignity of a revelation. . . . If egoism were a qualification, he would be a capable man indeed."

The *Leeds Evening Express* (July 21), on the contrary, thinks "the new venture an heroic endeavour to deal with a difficult and, we fear, unsatisfying problem, and to do so in a temperate and reasonable manner."

THE CHRISTIAN PRESS.

The *Review of the Churches* (August) is of the opinion that—

"Since men of science in the British Association assembled candidly acknowledge that there are phenomena of the kind dealt with in *BORDERLAND* to be investigated, there is surely a *prima-facie* case made out for investigation. And since Mr. Stead feels it laid upon him as an imperious duty to conduct and organise investigation, he must, we suppose, fearlessly go on and 'dree his weird.' He certainly seems to possess remarkable psychical endowments, which carry with them special responsibilities for their use. At the same time we may be thankful that not all are called to the same perilous task. Only a few men are fitted by nature to be Alpine climbers, and possibly only very few are sufficiently 'pure at heart and sound in head,' or 'with divine affections bold' enough to explore the dizzy heights and dark passes of the mysterious *Borderland*. The gravest objection against the new magazine is that it may allure many that are totally unfit to 'tread on shadowy ground,' and finally land them in the abyss of insanity. But we must confess that this fear is greatly allayed by the breezy, healthy, cheery tone which pervades the first number. Mr. Stead has his own undaunted way of letting in the light on dark places, and perhaps this dauntlessness may infect his readers. But in any case and on every side of it, it is a risky business."

The *Christian World* thinks that, "Whether or no the subscriber will obtain any satisfactory information about another world, he may safely rely, in investing in a publication of which Mr. Stead is the editor, on getting something interesting for his money. As regards the present movement we regard it, and the position Mr. Stead is now taking with reference to it, with mixed feelings. While sympathising with his purpose, and appreciating to the full the courage, enterprise, and ability which he is bringing to this work as to everything else he touches, we are in great doubt as to the utility, or even safety, of his newly-propounded methods. We have beforetime in these columns expressed the conviction that the phenomena in question are legitimate subjects of investigation. But we have been careful to add the opinion which we, in common with a large number of his most influential correspondents now reiterate, that the subject is one for trained minds only to deal with,

and that to throw it open indiscriminately to the public, as *BORDERLAND* seems to propose, will open the door to every kind of delusion, will add enormously to the victims of hysteria and nervous disorders, and will render necessary the speedy erection of supplementary lunatic asylums."

The *Christian Million* (June 3) does "not see any cause for believing in the 'spooks.' Satan finds some mischief still for idle hands to do. If men will materialise away the Scripture doctrine of regeneration into a mere evolutionary change; if they neglect converse with the Holy Spirit and with Christ through his Word, all sorts of errors are sure to abound, and the prevailing crop of nonsense about 'spooks' is just what might be expected as a result of the down-grade theology. We are not surprised to learn that those who doubt whether their living fellow-creatures have immortal souls are beginning to believe in 'spooks.'"

The *Christian Commonwealth* regards the contents of *BORDERLAND* as "unmitigated rubbish," and parts of it as on the "borderland of the blasphemous."

The *Bible Standard*, Auckland (June), thinks that *BORDERLAND* emanates from the Evil One, arguing that "No reader of the Word can fail to see that the fact of the existence of demons, servants to and agents of the devil, is recognised throughout its pages, both in the Old and New Testament." And sums up, "For ourselves we accept the whole matter as the work of demons acting on a clever man who is willing to subject himself to them. We beseech all Christian men and women to stand aloof from all such dealings."

The *Christian Leader* (August 15) is complimentary:—

"Mr. Stead is a man of ideas. More than that, he is what some people would term a 'crank.' He is determined to be a Columbus if he can." But the *Christian Leader* thinks a word of warning is necessary, and after quoting Dr. Paton's suggestion that "distinct licence and authority for engaging in a procedure (hypnotism) which is fraught with peril" should be made a necessity—"We go farther than Dr. Paton," the *Leader* remarks, "it should be rendered compulsory at once."

According to the *Freeman* (August 4), "Mr. W. T. Stead has certainly produced an astonishing result. We never were more impressed by his great ability than when looking through these ninety-six pages. They beat the record in literature for absolute vacuity. We read on page after page like 'a child playing on the seashore' and looking for precious stones. Not one gem of thought—all dreary, dull sand. But the journal is not without its value. It goes a long way towards settling the question. If Mr. W. T. Stead can say nothing better in defence of these notions, the case must be helpless indeed."

FROM THE CATHOLIC POINT OF VIEW.

The *Tablet* (July 22) seems most concerned as to whether I really believe these things or am only testing the gullibility of the British public. "Nor is it easy to reconcile Mr. Stead's own attitude of avowed belief in the reality and genuineness of these messages with what he records of his own conduct. . . . If there is one thing more remarkable than the fact that these invisible spirits seem to have nothing whatever to say, it is their constant longing to talk. They have revealed no new truth about

either their own world or ours, and though some of them still are keen politicians they have not been able to strengthen the Home Rule cause by a single new argument. . . . In fairness to 'Julia' as a person of practical mind, it must be mentioned that it was she who suggested to Mr. Stead that he could get answers from Miss X—, the lady who is proficient in crystal-vision and shell-hearing, without her knowledge, instantaneously, and regardless of distance. Mr. Stead's chapters devoted to Palmistry and Astrology, seem tame after the exciting possibilities suggested by his favourite spook, but they are sufficiently remarkable."

"What's the matter with Mr. Stead?" asks the *Catholic Times* (July 21). . . . "Pity it is that a journalist of brilliant capacity, who has the interest of our teeming multitudes so much at heart, and who has so many avenues open for his wonderful energy, should betray such a lack of sound mental fibre as is exhibited in this publication, which is filled from cover to cover with ridiculous stories. Mr. Stead hopes the Review will create an epoch in the investigation of the unknown forces which surround us. It is much more certain that it will be a too memorable event in his own career, and that, as Professor Geikie fears, it will help to increase the population of our lunatic asylums."

United Ireland believes that "the effect of this investigation will be to encourage an unwholesome curiosity which is certain to unhinge weak minds. We cannot understand how anyone who holds to the teachings of Christianity can engage in such an investigation—certainly no Catholic Christian can take part in or countenance it. God, in His providence, has concealed the spirit world from the eyes of men; and it appears to us to be nothing short of an attempt to defy Him to engage in those practices which BORDERLAND desires to encourage."

THE PSYCHICAL PRESS.

The *Light* comments on "The Bishops in Relation to the Unseen":—

"Not the least interesting feature of BORDERLAND is its quotations from the replies of clerical persons, in response to Mr. Stead's characteristic appeal. If we knew no better, we should conclude that these gentlemen were engaged in pursuits which hardly admitted of interferences from distracting reference to an unseen world: the last thing that would occur to us would be the fact that they were persons whose special function it was to bring the realities of the unseen to bear upon the seen. . . . This glimpse of the state of mind of the men in high places is most instructive. We do not say that men who write as they have written about the unseen world are really sceptical as to it, but we do say that their belief is vague, conventional, gaseous. How can it be otherwise, stifled and blinded as they are by the belief in the resurrection of the body?"

The *Religio-Philosophical Journal* (August 5) summarises the conflicting criticisms (adding its own note of criticism), as follows:—

"BORDERLAND, Mr. Stead's new publication justly attracts wide attention. The first number presents a large amount of information in regard to Spiritualism and subjects of a psychical nature. Mr. Stead's contributions in regard to his own experiences are among the most valuable papers in the magazine. The replies

of certain persons whom he addressed to obtain their ideas in regard to starting the publication give us a very clear insight into the minds of the writers."

The *Two Worlds* (July 21) says:—

"BORDERLAND fulfils the promises made by Mr. Stead as to its scope and utility. To our thinking, the most interesting portions are Mr. Stead's own experiences, though in the main they are already a thrice-told tale—but bear repetition—and the admirable setting given to the ever wonder-inspiring story of the extraordinary doings of 'Jeanne D'Arc, saint and clairvoyant.' Mr. Stead receives cold comfort from the clerics. . . . A serious blot on the otherwise fair pages of BORDERLAND in our opinion is the be-littling and disparaging remark anent the Spiritualists, who alone, by their brave and determined advocacy of the facts of spirit intercourse, have made this BORDERLAND a possibility."

The *Future* for July "has much pleasure in recommending this new publication of Mr. Stead's to all who desire to learn something of the Borderland lying between our present life and the higher life of the world to come. To spiritualists it is indispensable. Mr. Stead's description of 'How we intend to study Borderland,' is philosophically and admirably written. Mr. Stead is a good instance of combination of psychic powers, etc., with business capacity, and has, therefore, a fair chance of making BORDERLAND a success. As we are not connected in any way with the Theosophical Society, our good opinion of Mr. Stead's work may be taken as unbiassed."

The *Banner of Light* (August 5) speaks of BORDERLAND thus:—

"The new quarterly is launched with unquestioned courage, which it may take still greater courage to sustain on its projected course."

The *Theosophist* (for August) while considering the publication of BORDERLAND "an event of the greatest importance, whether considered in its literary, ethical, or scientific sense," thinks it—

"A perilous venture for its promoter, both pecuniarily and personally; for, while Mr. Stead's prior journalistic successes go far towards guaranteeing business prosperity for the new quarterly, yet precedents are lacking to show that organs of psychical research are paying ventures; and, secondly, no other branch of scientific enquiry can compare with this as to chances of error and self-deception for the observer and critic. The editor of such a quarterly as BORDERLAND ought, therefore, to be the most experienced, unbiassed and cautious, as well as the most morally brave specialist of the day. As one of his friends and admirers, I, for one, believe he will do all that a clever man can, to make his new organ a great teaching, ethical, and evolutionary agency; I believe in its successful establishment; and hope it may have a wide circulation among Theosophists the world over."

The *Theosophical Gleaner* thinks that BORDERLAND promises "invaluable help to a more thorough comprehension of the secrets of the astral plane, and possibly also of the mysteries connected with the fourth dimensional space." But warns students of the occult that "There are semi-intelligent beings on the astral plane, which have numberless devices with which they allure the very best of men into danger; hence the investigation into the 'Borderland,' or *Pishchavidya* is strictly prohibited in the East, and can only be safely undertaken when the higher principles of man's nature are mastered."

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