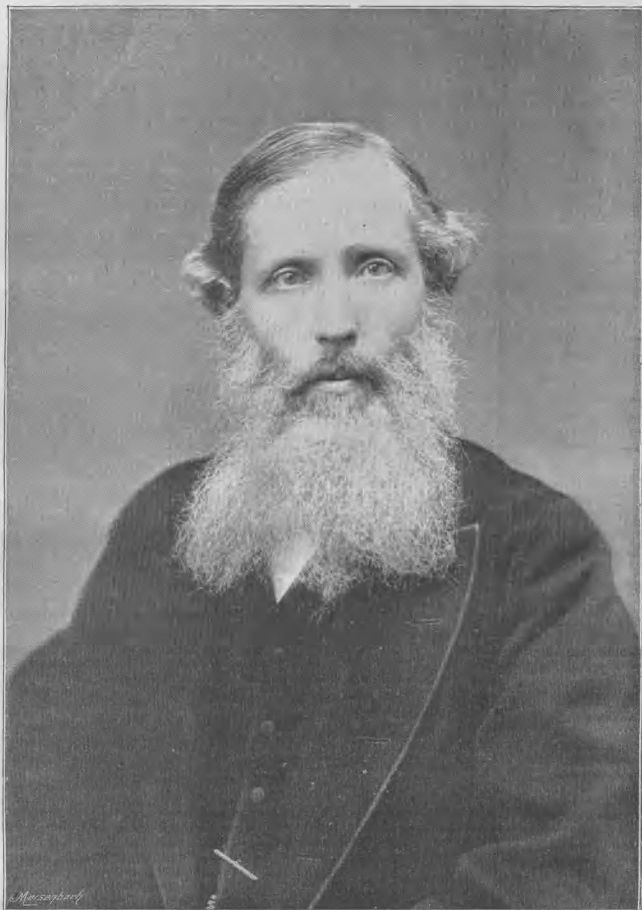


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PROFESSOR SIDGWICK, CHAIRMAN OF COMMITTEE ON THE CENSUS OF HALLUCINATIONS.

From a Photograph by Mr. S. A. Walker.

BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. I.

OCTOBER, 1894.

No. VI.

I.—THE CHRONIQUE OF THE QUARTER.

PROFESSOR SIDGWICK'S CENSUS.

THE AR and away the most important event in the psychical history of the year has been the publication of the Report of Professor Sidgwick's Committee on the Census of Hallucination. The recorded experiences of 17,000 persons, both negative and positive, afford the first solid basis for forming a judgment as to the nature and extent of the psychic experiences of mankind. The guarded utterances of a very unpsychical committee represent the irreducible minimum of conviction at which any honest and impartial investigator must arrive who will take the trouble to look into the facts. Of course, many will be disappointed on finding that the extremely reserved and balanced judgment of the Committee falls so far short of the conclusions which they deem warranted by the evidence. But safely and slow, they stumble who run fast; and if you want to go to the house-top the first thing to be done is to get your foot on the first rung of the ladder.

THE JOURNALISTIC KINSMEN OF DIVES.

It is a curious illustration of the failure of the distinguished men and women who form the Psychical Research Society to overcome the rooted reluctance of the British Philistine to face the question of the possibility of a future life, that this valuable Report, embodying the result of years of painstaking labour, has been practically boycotted by the press. But for the articles in the *Westminster Gazette* the Report might be said to have been entirely ignored. British journalism as a whole has taken far less notice of the elaborate volume embodying a scientific inquiry into the experiences of 17,000 persons, on the most important question that can occupy the mind of man, than it bestows upon a second-rate horse race or a third-rate novel. Newspapers seem to be largely edited by the kinsmen of Dives, of whom it was said, "Neither will they be persuaded though one rose from the dead."

A CENSUS OF DREAMS.

Professor Sidgwick's Census suggests the expediency of taking another census on rather different lines. The Census of Hallucinations was limited to three kinds of phenomena. Unless a person had, when completely awake, a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing voice, they were out of it. Now it seems to me that our readers might be able to take another census which would not be less valuable than that which has yielded such useful results to Professor Sidgwick's Committee. Take, for instance, the investigation of dreams. The more Borderland is studied, the more obvious does it become that as the hypnotic trance offers the most direct road to the unknown country of all those which are due to the will and subject to the control of man, so the phenomena of dreams afford the most helpful hints as to the nature and laws of the mysterious under-world. I invite contributions from my readers on the subject. If the suggestion meets with approval, I will insert a census paper for the interrogation of our readers relating to dreams.

A SUGGESTED QUESTION PAPER.

The form of the question to be asked would, I take it, run somewhat as follows:—

Can you remember ever having had any personal experience of dreaming which either foreshadowed events to come, or implied a consecutive dream-life distinct from waking existence, or otherwise convinced you that there must be something in dreams that deserved investigation?

This may not be the best form of the inquiry, but if some such question were addressed by each reader to five persons of their own acquaintance, we should have much more material to go upon than has Professor Sidgwick.

A DIRECTORY OF MEDIUMS.

The close of the first volume of BORDERLAND naturally suggests the desirability of a forward movement all along the line. Next year one line of advance, which is most promising, is the investigation into the phenomena of mediumship. It is little short of scandalous that at this moment, neither in the office of BORDERLAND nor that of any other paper devoted to occult subjects, is there a Directory of Mediums. With a view to remedying this omission I appeal to our readers to fill in and return to the office of BORDERLAND the return which is issued with the present number. It should be distinctly understood that no reader is asked to guarantee the genuineness of all the phenomena obtained by any medium whose name he may return in his paper. It is sufficient if he or she have had first-hand experience of phenomena with the medium, as to the genuineness of which they believed they had reason to be satisfied. After this information is obtained the further work of examination can be proceeded with, and so in time we may have some idea as to the number of persons there are who are available for purposes of investigation along this road.

AN APPEAL FOR HELP.

I hope the various spiritualist papers at home and abroad will assist in this inquiry. *Daybreak and Medium* has from the first made a feature of publishing descriptive accounts of the mediumship of certain well-known psychics; and *Light*, I am glad to see, is publishing a valuable series of interviews with mediums which, when complete, will embody much of the information that we need. The *Two Worlds* publishes an extended list of spiritualist meetings, held every week all over the country, but although mediums are present at each assembly, it has not published a certified list of mediums for the information of the public. Yet for the purpose of investigation good mediums are invaluable. Mrs. Piper, for instance, begun the conversion of the Society for Psychical Research, and Eusapia Palladina is continuing it, and possibly Mrs. Mellon and Mrs. Davies may complete it in the coming year.

RECORDS OF SEANCE PHENOMENA.

Another suggestion, which we hope our spiritualist subscribers will approve and act upon. Why should not minutes of every séance where phenomena occur which can be certified by first-hand witnesses be filed at this office? We will gladly issue Minute Papers to any circle or society that is in the habit of holding séances, whose secretary will undertake to fill up the forms and return them to us. This is constantly done in the case of cricket matches, and if it were done in the case of séances we should then be in a position to form some kind of idea as to the nature and the quantity of evidence to be expected in the case of each medium. We should also be informed from time to time of really important phenomena that would well repay further investigation. Specimens of Minute Papers for recording results can be had on application to the Secretary of BORDERLAND.

A CIRCULAR TO PHOTOGRAPHERS.

Another promising field of exploration is that the gate of which is kept by the photographer. Photographers occasionally find foreign and strange figures in their plates, figures which, in some cases at least, suggest the hypothesis of the presence of spirits. In the course of 1895 we propose to issue a special circular letter of inquiry to the photographers of the kingdom, calling their attention to the question and asking them, whenever any such unusual forms appear upon their plates, instead of destroying them to send them to me. By this means I doubt not that a mass of evidence could be obtained which will startle many people—most of all the photographers themselves. There seems to be little doubt that there are some sitters and some operators who have some supernormal influence on the photographic plate—an influence which sometimes, in the case of the sitter, renders it impossible to secure a good likeness, and in the case of the operator compels him to desist from photographing certain places or of photographing anything on certain days.

THE NEXT MEETING OF THE S.P.R.

The Members of the Society for Psychical Research ought to have some information on new lines to present at their winter meetings. Professor Oliver Lodge and Mr. F. W. H. Myers have been investigating physical phenomena at the séances of Eusapia Palladino in the South of France, and Miss X. has been in the highlands and islands of Scotland inquiring into the evidence for the well-known tradition of Second Sight. She will give an informal account of her expedition at a meeting of the Society early in December, but considers that any more of her investigations would be premature.

The address on "The Apparent Sources of Super-normal Messages," which Miss X. delivered at the June Meeting of the Society for Psychical Research, will be read at the first winter meeting of the American Branch of the Society in Boston.

THE PROPOSED CONGRESS OF SPIRITISTS.

We learn that the London Spiritualist Alliance have resolved to call a General Conference of Spiritualists of the United Kingdom to meet in London in 1895, and to invite all London and Provincial Societies to send delegates. The Alliance also propose to hold an International Congress of Spiritualists and others interested in psychical investigations in London in the summer of 1896. A committee for carrying out the necessary arrangements, with power to add to their number, and to avail themselves of the assistance of any friends whose co-operation may be thought desirable has been appointed, viz., Mr. E. Dawson Rogers (President), Mr. H. Withall (Treasurer), Mr. J. F. Collingwood, and Mr. T. Everitt. This committee have already added to their number Rev. J. P. Hopps, M.A., J. Sutton, Mr. J. J. Morse and Mr. J. Allen.

THE "OLD GUARD" OF SPIRITISTS.

It is said that the little town of Keighley, in the West Riding of Yorkshire, is virtually the birthplace of English

Spiritualism. In commemoration of this fact, their portraits in oils have been recently presented to "two of the old guard," Mr. Judson and Mr. Clapham, both residents in Keighley. After a quarter of a century the well-known bookshop in Southampton Row is deserted. Mr. Burns' business has passed into the hands of his son, though he continues to edit *Medium and Daybreak*. Visitors will now find "The Psychic and Occult Book Rooms" in 56, Great Queen Street, W.C.

PROVINCIAL SPIRITUALISM—PAST AND PRESENT.

The progress of Spiritualism in the provinces does not seem to have been, so far, very great, judging from Mr. Morse's article in *Light*, for August 18th. Its stronghold seems to be the north; the west and south-west has not responded, and Wales, in spite of the emotional character of its people, "dashed with much that could be described as mediumistic," has hitherto treated the "liberal and educational influence of philosophy," as "diabolic in their origin and perilous to immortal welfare." Judging from the references made by Mr. Morse to the circles in working order it would seem that only in the large towns, those principally devoted to manufacturing interests, has Spiritualism any hold, Bristol, Cardiff, and Birmingham are the only conquests mentioned south of the Humber. "Spiritualism does not find a ready acceptance in purely agricultural districts," and the old-time beliefs in pixies and goblins seem still to suffice for the men of the west even when they are confronted with the new "philosophy." Whatever may be the real cause of this failure of Spiritualism to make its way in the country as successfully as in the big towns,—whether it be the all-powerful influence of "the Hall and the Vicarage," as Mr. Morse suggests, or some even higher power in natural surroundings, hills and vales, to which fairies seem native and séances an impertinence,—the fact is patent enough, and is well worthy of consideration to the student of psychic questions.

MRS. WILLIAMS (OF NEW YORK) IN EUROPE.

The celebrated American medium, Mrs. Williams, about whom various articles have lately appeared in *Light*, *Annales des Sciences Psychiques*, *Banner of Light*, &c., has promised to visit Berlin in October, under the auspices of Herr Max Rahn, editor of the *Uebersinnliche Welt*, and secretary of the Sphinx Society. Opinions as to the value of this lady's séances appear to differ widely, and an article by Mons. Arthur Engel, in *Annales des Sciences Psychiques*, purporting to be a diary of sittings held in 1887 and 1893, treats the whole performance as one of deceit and jugglery. The earlier accounts were more favourable, and *Light* states that the accuracy of M. Engel has been questioned in various quarters. The action of Herr Rahn, in inviting Mrs. Williams to Berlin, will give the critics an opportunity of testing the value and accuracy of the opposite reports and of deciding between them.

JOURNALS OF BORDERLAND.

The *Two Worlds* kept its seventh birthday in August. It is sad to learn that it is not yet self-supporting. And

yet new Borderland papers are appearing every quarter. In our last issue we gave a hearty welcome to *The Unknown World*, and now we are called upon to extend a greeting to *The New Age*, a Magazine of Spiritual Knowledge and Psychical Research, published in Edinburgh, by Mr. Duguid, as well as to an Australian spiritualistic journal, *This World and the Next*, published on the 15th of each month, in Melbourne.

MARK TWAIN AS A TEST FOR PALMISTS.

The account of the palmistry tests which I publish in the present number will probably attract more widespread attention than any previous tests that have appeared. Mark Twain is one of the best-known writers in the English-speaking world, and every one of his innumerable readers will probably feel that he is better qualified to express an opinion as to Mr. Clemens's character than persons who simply saw the very imperfect photograph of his hands. Everyone, therefore, will feel justified in sitting in judgment upon the delineation, and we shall look forward with interest to the next issue, when I hope to publish Mr. Clemens's own report on the subject.

THE DOCTRINE OF REFLECTED ACTION.

Of all the occult sciences, that of palmistry seems to be on the face of it the most absurd, and yet in face of the very extraordinary tests which have appeared during the last eighteen months in these pages it is very difficult to ridicule the claims of its professors. Now, however, an element of extreme uncertainty has been introduced into the science quoted by the declaration of the *Palmist*, that the lines upon our hands are by no means to be taken as indicating exclusively our own character; they may also indicate the character of those among whom we are living. This is what they call "reflected action," and if it is to be accepted as an actual fact it vitiates the whole science.

Take, for instance, the case of a chaplain in a convict prison or of a doctor in a criminal lunatic asylum. Their hands, according to the theory of "reflected action," would show them to be men of the lowest criminal type, with a strong tendency to insanity.

HYPNOTISM AND THE MEDICAL PROFESSION.

The subject of hypnotism does not appear to have come up at this year's meeting of the British Medical Association. No report has been made upon the subject, and no notice of the reading of any paper on hypnotism is to be found in the published reports of the proceedings. The question, however, seems likely to exercise the medical faculty pretty considerably before long. The sudden death of a hypnotic subject in Hungary has occasioned great discussion among the doctors of the Continent, but as long as Dr. Ernest Hart controls the *British Medical Journal* hypnotism will hardly receive fairplay in this country. That it is making silent but steady progress is attested by many facts, among which may be mentioned that it is being employed, with most satisfactory results, in one of our largest and oldest established insane asylums in London.

II.—THE CENSUS OF GHOSTS.

THE REPORT OF PROFESSOR SIDGWICK'S COMMITTEE.

WHEN little more than a year ago I published the first number of *BORDERLAND*, I expressed my strong conviction that before long the continuity of the individual after the change which we call death would be as firmly established and as universally accepted as any other fact in nature. This declaration, which was scoffed at at the time, seems to be in a fair way of fulfilment. Such, at least, is the conclusion that will be drawn from the publication of the Report of Professor Sidgwick's committee on the Census of Hallucinations, which has occupied the time and attention of the Psychical Research Society for the last six years. The Report, a very voluminous document, occupying 500 pages of the August *Proceedings* of the Society, has just made its appearance. Although, as might be anticipated from the character of the members of the committee, and the extreme gravity of the subject which is under consideration, the conclusions at which they have arrived are stated very guardedly, there is no doubt that the Report makes a distinct advance towards the recognition of the weight of evidence in favour of the continuance of the individual after death.

DO THE DEAD STILL LIVE?

"If a man die, shall he live again?" is the question with which most readers will approach the elaborate analysis of the statistical tables accompanying this census. The attentive reader will not have much difficulty in deciding which way the ultimate verdict will go. At present the committee confine themselves to saying that, whilst the amount of evidence at present does not suffice in itself to constitute a conclusive case for post-mortem agency, the cases recorded afford some argument for the continuity of psychical life and the possibility of communications from the dead. They further say that the census affords some remarkable cases which *prima facie* are not purely subjective, and which suggest the action of the dead. This, it may be observed, is very guarded, but they point out that the difficulties which lie in the way of proving communications from the dead are necessarily great, and that the accumulation of the necessary evidence must be slow and laborious. A careful examination of the well-authenticated reports of the apparitions of the dead show that the largest number occur at or about the time of death, and become rarer as the death recedes into the distance. Death thus forms a central point about which the hallucinations cluster, diminishing in number on each side of it, and this, say the committee, certainly suggests that there is no discontinuity at the moment of death, no sudden transition from a state in which communication with the living is possible to a state in which it is not.

FULFIL THEIR PROMISES?

This argument is strengthened by the fulfilment of promises to appear after death. The evidence in favour of the fulfilment of such promises, say the committee, seems almost to drive us to suppose that the efficacy of the promise depended upon the state of the dead or dying person. They suggest that the promise and the apparition may in some way be causally connected. If the apparition depends upon the state of the dead or dying, they say, we seem to have in the case of the fulfilment of a promise to communicate a further indication that there is for the dying person no abrupt transition at death. The usual

theory that people expect to see the apparitions of those who have promised to return, is dismissed by the remark that the number of apparitions fulfilling the promise, after the death is otherwise known to the percipient, is equalled by the number of appearances when there was no such knowledge. That is to say, the spirit appears in fulfilment of its promise before the fact of its death was known to the person to whom the promise was made at least as frequently as after that knowledge had been otherwise communicated.

INTEREST THEMSELVES IN OUR AFFAIRS?

They quote one of the cases which "appear to suggest that the deceased are continuing to take an interest in mundane affairs." The story, which they say is one of the strongest in their collection, is communicated by Miss Dodson, and it is certainly very remarkable. In brief it is as follows: On Sunday, June 5th, 1887, close upon midnight, Miss Dodson was roused by hearing her name called three times. She answered twice, thinking it was her uncle. The third time she recognised the voice of her mother, who had been dead sixteen years. "I said," continued Miss Dodson, "Mamma."

She then came round a screen near my bedside with two children in her arms, and placed them in my arms and put the bed-clothes over them, and said, "Lucy, promise me to take care of them, for their mother is just dead." I said, "Yes, mamma." She repeated, "Promise me to take care of them." I replied, "Yes, I promise you"; and I added, "Oh, mamma, stay and speak to me, I am so wretched." She replied, "Not yet, my child"; then she seemed to go round the screen again, and I remained, feeling the children to be still in my arms, and fell asleep. When I awoke there was nothing. Tuesday morning, June 7th, I received the news of my sister-in-law's death. She had given birth to a child three weeks before, which I did not know till after her death.

Professor Sidgwick says, as the result of an interesting conversation with Miss Dodson, that the children were of ages corresponding with the ages of the children of her sister-in-law; they seemed to be a little girl and a baby newly born. The only way an ingenious sceptic can get round this case is by supposing that a telepathic impulse from the living brother might conceivably embody itself in the form of his mother. But the idea of a brother in Belgium being able to transmit a telepathic message in the assumed shape and with the voice of his mother, who had been dead for sixteen years, and also to telepath into existence in London the two little children who were living in his house at Bruges, constitutes too great a draft upon the imagination of man.

The committee quote another case reported from Brazil, which they admit can only be explained away by a highly-strained hypothesis; and they add, a few more well-evidenced cases of this sort will go far to establish the agency of the dead.

"Between deaths and apparitions of the dying persons a connection exists which is not due to chance alone. This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper, nor perhaps exhausted in this age." With these words Professor Henry Sidgwick, Mr. F. W. H. Myers, Mr. Frank Podmore, Mrs. Sidgwick, and Miss Johnson conclude this elaborate report.

Two hundred and twenty-three women and one hundred and eighty-seven men undertook to make the inquiry, and the census is the result of their questioning all their friends and acquaintances, and of others with whom they could come into contact. About nine-tenths of these collectors were educated people, intelligent and zealous; their work was prolonged, and it involved a good deal of correspondence, as well as persistent questioning of their informants. The majority of the seventeen thousand persons thus put to the question also belong to the educated class, but the proportion is not so large, owing to the fact that in many cases domestic servants, who were in the households of the collectors, were added to the list. The result of the inquiry tends, therefore, that differences of education and occupation lead to no material difference in the tendency to hallucination.

ONE GHOST SEER IN TEN.

The inquiry which began in April, 1889, and ended in May, 1892, has resulted, broadly speaking, in the following conclusions. Of 17,000 persons who were asked the census question above quoted, 2,272 answered "Yes." After an examination, with a view to the elimination of all affirmative answers that did not come within the precise scope of the question, the Census Committee have arrived at the conclusion that the total number of persons who have had experience of such hallucinations amounts to 1,684 out of 17,000. That is to say, broadly speaking, one person in every ten has either heard a voice or seen an apparition, or been touched by something invisible. So far, therefore, as the census goes, it seems to suggest that mankind may be divided into two unequal fractions, one-tenth consisting of those who have had personal experience of the supernatural, so-called, the other nine-tenths being those without experience. The proportion might be raised considerably if the hallucinations were not restricted to those three heads. If other hallucinations were permitted, the proportion would be nearer one in eight. The immense majority of those who have experienced hallucinations have experienced them through the eye. Of the 1,622, 1,120 were visual, 388 auditory, and only 144 tactile. The majority of these hallucinations occurred in connection with living persons. Of these realistic human phantasms 520 were unrecognised, 536 were those of the living, and 232 of the dead. There were only 16 angels and religious phantasms, 33 grotesque and horrible apparitions, and in 27 cases the spectral form was that of an animal. Of the visual apparitions 460, or nearly one-half, were seen within the last ten years, 423 were seen when the observer was awake in bed or immediately after waking, in 438 cases the recipient was up and indoors, and 201 were out of doors.

PRECAUTIONS AGAINST ERROR.

From the table of nationalities, it would seem that the English-speaking race see apparitions much less frequently than Russians, Brazilians, or other nations, but this may be accounted for by the comparatively small number of persons interrogated outside the English-speaking world. The apparition-seeing minority among the English-speaking people is 9.4, of Russians 15.9, of Brazilians 23.9, and of other nations 12.1. The great ghost-seeing age is between twenty and twenty-nine, which holds a percentage of 43 per thousand of informants. The committee explain elaborately how the census was taken and the precautions that were adopted in order to prevent deception. They say that they feel sure the affirmative answers received have not been intentionally deceptive, or the account of the hallucinations fictitious. There is less certainty about the accuracy of those who answered "No," for many refused

to answer or denied their experiences because they were unpleasant. The danger of obtaining returns from people who were in a fair average is guarded against by the fact that each collector was asked to collect twenty-five answers on each sheet of paper. Of the collectors 21 per cent. have had experiences of their own, and of the committee only one has had any experience of hallucination, and that was of a trivial and uninteresting character.

FORGOTTEN EXPERIENCES.

The chief source of error, against which it is impossible to guard, is the forgetfulness on the part of those who have had experiences and who have forgotten them. So important is this source of error that the committee, "in order to arrive at the true number of visual hallucinations experienced by our informants since the age of ten, reported, the number must be multiplied by some number between four and six and-a-half, and that in the case of auditory and tactile hallucinations, a still larger correction will be needful." This makes a tremendous difference, for if we take the number between four and six and-a-half at five, and multiply the number of hallucinations by five, it comes out that instead of one person in ten having seen, or heard, or felt something of the so-called supernatural, the proportion is really one in two.

TEN MILLION GHOST SEERS.

Omitting that, however, and confining ourselves strictly to the number of persons who remember what they have seen, we have one person in every ten who has had such experience. If we take the population of this planet at 1,000,000,000, and if we confine ourselves to those who see, and omit those who hear and feel, we have between six and seven per cent. who have seen apparitions of one kind and another, and about one per cent. who have seen and recognised realistic human apparitions of dead persons. Twice that number saw unrecognised ghosts, and more than twice that number saw apparitions of the double. If we may take the census figures as a fair sample of the human race at large, we may conclude that of the thousand million persons now living on this planet, there would be, if they all lived to maturity, at least ten millions who will see and recognise in the course of their lives realistic human apparitions of dead persons—that is to say, ghosts in the strictly technical sense of the word.

DO THE DEAD RETURN?

In considering the importance of the extremely guarded, but solidly established, conclusions of this committee, it must not be forgotten that they ceased their census in 1892. No evidence collected later than that year figures in the materials upon which they have based their report. But since 1892 great progress has been made in the investigation of the question of telepathy, which underlies, and to some extent explains, many of the phenomena formerly regarded as explicable only by the supposed intervention of an invisible spirit. Of this, however, I speak elsewhere. Before printing the summary of the contents of this solid and elaborate report I must quote from the appendix the well-weighed words of Mr. Myers as to the significance of the accumulating years of evidence as to the appearance of spirits of the dead, or as he phrases it, "of phantasmal appearances in which the agent appears to be a disembodied intelligence." The evidence for this, he says, "has so increased since 1885, that no discussion can now afford to neglect its difficult lessons." Mr. Myers continues:—

I have no wish to press or hurry any man's belief, but I think that if the testimony which points in this direction cor-

tinues to flow in as our *Proceedings* and *Journal* show it to have flowed in during the eight years since "Phantasms of the Living" appeared, it will soon become a rare exception for a student who attaches importance to any part of our evidence to refuse to admit the occasional occurrence of various forms of posthumous communication. But if this be once thoroughly admitted—if the significance of this prodigious hypothesis sink deep into the mind—it is plain that all theories as to the nature of telepathy between living men—nay, as to the nature of earthly life itself—must pause in suspense while the character of this telepathy in *excelesis*, of this transcendent life, is studied as far as human powers allow.

SUMMARY OF THE COMMITTEE'S REPORT.

THE following summary of the Report of this Committee is in substance identical with that drawn up by the Committee themselves, as published in the *Proceedings of the Society for Psychical Research*; I have, however, extended it by introducing from the Report itself some illustrative cases, and some additional detail in the shape of statistics.

CHAPTER I.—Introductory. The inquiry, begun in 1889, was approved by the Paris International Congress of Experimental Psychology, which entrusted it to Professor Sidgwick's direction. Explanation of plan of Report. Previous evidence for telepathy collected by the S.P.R. of two kinds,—experimental and spontaneous cases: a link between these types is furnished by experimental apparitions. Since "non-coincidental" as well as "coincidental" or "veridical" apparitions occur, it is necessary to find the proportion of one kind of case to the other, in order to test whether the number of coincidences is more than chance would produce. The attempt was first made by Mr. Gurney: the present inquiry is a development of his. Distribution of the work among different members of the Committee.

CHAPTER II.—Method of Conducting the Inquiry, and General Results. Inquiry limited to sensory hallucinations of certain kinds; carried on by collecting answers to the "Census question."

Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing, or being touched by a living being or inanimate object, or of hearing a voice, which impression, so far as you could describe, was not due to any external physical cause?

The following instructions were issued to all who undertook to collect answers:—

The object of our inquiry is (1) to ascertain approximately the proportion of persons who have such experiences, and (2) to obtain details as to the experiences with a view to examining into their cause and meaning.

For the first object it is important that the question should be very widely asked and of all sorts of people—not only of those who are thought likely to have had such an experience or of those who are thought likely not to have had it. The answer "No" and the answer "Yes" are equally important. The question should not, however, be asked of persons who are known to have been at any time insane, and it is not intended to include experiences of delirium.

It is important not to put down second-hand answers—not to state on the authority of B that A has or has not had an experience of the kind inquired into, but to ask A himself. The name, address, sex, and occupation of those answering can be filled in by yourself (the collector), and we shall be glad if you will also put a cross against any answer known to you before asking the question. The question should not be put to persons under twenty-one years of age, though remembered experiences which have occurred at any

age should be included. In the case of affirmative answers the age at the time of the experience should be given.

After the first sheet of answers was received, the following queries were sent to all who answered Yes:—

1. Please state what you saw or heard or felt, and give the place, date, and hour of the experience as nearly as you can.

2. How were you occupied at the time, and were you out of health or in grief or anxiety? What was your age?

3. Was the impression that of some one whom you were in the habit of seeing, and do you know what he or she was doing at the time?

4. Were there other persons present with you at the time, and if so, did they in any way share the experience?

5. Please state whether you have had such an experience more than once, and if so, give particulars of the different occasions.

6. Any notes taken at the time, or other information about the experiences, will be gratefully received.

Nine-tenths of the 410 collectors are persons educated up to the standard of the professional classes. Fourteen of them have had systematic training in psychology. Those whose occupations are known to us include: medical (22); clerical (20); engaged in University or educational work (82); elementary school teachers (3); army and navy (10); Civil Service—Upper divisions (10); Civil Service—Lower divisions (9); other clerks (12); law (6); artistic (7); social work (7); engaged in literature and journalism (11); merchants and manufacturers, &c. (13); retail traders (8); coastguards (5).

Most of the informants are educated persons,—17,000 in number. Affirmative answers in some cases have to be counted as negative. Tables.

SUMMARY OF RETURNS.

Witnesses, 17,000—8,372 men; 8,628 women, of whom 1,684, or 9.9 per cent., viz., 655 men, or 7.8 per cent., and 1,029 women, or 12.0 per cent., answered yes.

Committee transferred 524, or 198 men and 324 women, from yes to no. The total who answered yes was 2,272.

Of the 1,684 who answered yes, 1,112 saw apparitions, 494 heard voices, and 179 had felt touches.

Of the apparitions, 315 were unrecognised humans; 352 were of recognised living persons; 163 of recognised dead persons; 143 were imperfectly developed; 12 were of angels and religious visions; 33 were grotesque or monstrous; and 25 of animals. Of these apparitions, 201 were seen out of doors, 439 indoors out of bed, and 423 in bed.

Of the voices, 170 were unrecognised, 215 were of the living, and 109 of the dead.

Of the touches, 78 were unrecognised, 32 were of the living, and 27 of the dead.

Average age of witnesses, 40.

CHAPTER III.—Discussion of the Trustworthiness of our Results. Possibility of deception. Whether refusals to answer the Census question will have affected the proportion of affirmative answers recorded. Not much. Danger of selection of informants by collectors guarded against. Collectors instructed to mark the names of persons whose answers they knew beforehand. Collections of answers from complete unselected groups and comparison of these with the whole collection. Proportion of collectors who have had hallucinations, 21 per cent. Proportion of affirmative answers greatly diminished by experiences having been forgotten. Superficial forgetfulness: this has affected auditory and tactile hallucinations more than visual. Permanent forgetfulness shown by the numbers of visual hallucinations reported for recent periods being greater than for remote periods, the numbers decreasing systematically as the periods become more remote. The numbers of doubtfully hallucinatory experiences are com-

paratively much larger in the recent periods. Inference that to obtain the true number of visual hallucinations experienced since the age of 10, the number reported must be multiplied by some number between 4 and 6½.

Startling result of this: Multiply 1,634, or 9·9 per cent., by mean between 4 and 6½, say 5, brings total of affirmative witness to 8,420, out of 17,000, or 49·5 per cent.

Auditory and tactile hallucinations are forgotten more rapidly than visual ones. Visual hallucinations especially of the dead best remembered, and most often known beforehand to others.

CHAPTER IV.—*Hallucinations and Pseudo-Hallucinations.* Definition of sensory hallucinations; the distinction between them and dreams. Example of dream-images persisting into the waking state.

I woke one night hearing the words, "John, don't you know me?" I opened my eyes and saw a Mr. L., who had died some years before, and with whom I had been very familiar. I got out of bed and followed the form from the bedroom into the dining-room, where it disappeared. This happened in the month of June or July of 1871. Health good. No grief or anxiety. Age 49. Dr. J. P.

Distinction between hallucinations and mental images. Examples of fully externalised hallucinations. Pseudo-hallucinations, and incompletely externalised hallucinations; examples. Examples of apparitions seen in the dark; difference between them and pseudo-hallucinations, and further examples of the latter. Apparent illumination of real objects. Examples of "visions," incompletely and completely externalised. The "sense of presence," sometimes accompanied by non-externalised visual images. Auditory and tactile pseudo-hallucinations; examples. Further examples of "visions." The power of visualising in relation to hallucinations and pseudo-hallucinations.

CHAPTER V.—*The Relation of Illusions to Hallucinations.* Instances of illusions. Possibility of mistaking illusions for hallucinations; Illusions relatively frequent out of doors—where also mistakes of identity may occur—and in a bad light. Examples of apparitions seen repeatedly in the same place, which may have been illusions. Apparitions recurring in the same place which were probably hallucinatory. Cases transitional between illusions and hallucinations. A case of visions seen in a carafe of water. *Point de repère.* Mr. Dixey's experiments on the effects of lenses on crystal-visions. Mrs. Sidgwick's experiments with a hypnotised subject on *points de repère* in moving hallucinations. Many hallucinations are entirely independent of *points de repère.* Example of a moving apparition. Auditory illusions frequent; more difficult to decide whether an experience is an illusion or a hallucination in auditory than in visual cases. Tactile illusions; possible instances. In some bisensory cases, illusions may be combined with hallucinations.

CHAPTER VI.—*Form and Development of Hallucinations.* Hallucinations tend to take familiar forms; the great majority of visual hallucinations represent human beings, and more than two-fifths of these are living persons known to the percipient. The dress and movements of apparitions are also generally such as the percipient is accustomed to see. Modes of appearance and disappearance of phantoms, with examples; examples of metamorphoses; of development from a cloud-like form to a clearly-defined figure; of a figure becoming transparent as it gradually disappears. Description, with instances, of "incompletely developed apparitions":—a transparent figure; shrouded and veiled figures; a figure with an in-

distinct face. A case of piecemeal development. Examples of fragmentary figures; hallucinations projected on flat surfaces, like pictures; indefinite forms; lights. Symbolic forms of hallucinations. Apparitions of animals.

THE GHOST OF A DROWNED CAT.

Miss Gordon Jones writes:—

I have the strongest aversion to cats, but I once allowed one to come into the house. It was an ordinary grey and black striped one; but I very seldom looked at it, and it was never allowed to come upstairs.

One day I was told that the cat was mad, and asked if it might be drowned. I did not look at the animal myself, but said yes. I next heard that it had been drowned by the groom in a copper. As the cat was not a pet, and had never been my companion, its death made no impression on me. It was drowned in the morning. The same evening I was sitting alone in the dining-room. I am sure that I was not thinking of the cat or of possible apparitions. I was reading; presently I felt impelled to look up, the door seemed to open, and there stood the animal that had been drowned in the morning; the same cat, but apparently much thinner and dripping with water—only the expression of the face was changed—the eyes were quite human, and haunted me afterwards, they looked so sad and pathetic. I felt so sure of what I saw that at the moment I never doubted that it was the living cat who had escaped from drowning. I rang the bell, and when the servant came I said, "There's the cat, take it out"; it seemed to me that she could not but see it too—it was clear and distinct to my eyes as the table or chairs. But the servant looked frightened, and said, "Oh, ma'am, I saw the cat after William had drowned it—and then he buried it in the garden." "But," I said, "there it is." Of course she saw nothing, and then the cat began to fade, and I saw nothing more of it.

Apparitions of inanimate objects. Religious phantasms. Deferred recognition. A case of double recognition. Auditory and tactile hallucinations more rarely reported than visual, but partly, at least, because they are more forgotten.

THE VOICE OF A MURDERED MAN.

Emanuel Hospital, Westminster.

On 30th October, 1857, while Curate of Gain's Colne, Essex, I was sitting in my room, in lodgings, in a lonely half-occupied farmhouse, about 7 p.m., when I heard the voice of a parishioner, whom I well knew, calling me from the outside, under my window, "Mr. Maskell, I want you; come." I went out, but saw no one, and thought no more of it, till about 9 p.m. I was sent for by the man's wife, distant nearly a mile, and then learned that the man J. B. had been found dead in the roadway from Chapple Station to the village—a long distance from my abode, perhaps a mile or more.

[I was] reading, and in good health.

J. B. was a cattle-dealer, and I saw him frequently, both in his place in church and out of it. I had no knowledge of his occupation at 7 p.m. on Saturday, October 30th, 1857.

A lad who was my pupil [was present]; he had no share in the experience.

I took no notes. The man J. B. was supposed to have been murdered, and at the inquest the verdict was "Wilful murder against some person or persons unknown." The motive for the murder was robbery, and as he had sold much cattle, and was returning with money from Colchester market.

(Signed) J. MASKELL.

We have verified the fact that October 30th, 1857, was a Saturday.

Mr. Maskell is now no longer living, but through the kindness of Mrs. Maskell we have been able to obtain a copy of the inscription on the murdered man's tomb in the churchyard of Colne Engaine, Halstead, Essex, which gives the date of his death as October 31st, 1857. The circumstances of the death seem to make it certain that it was on Saturday night, and not

on Sunday, that the man was killed, so that we must suppose the day of the month on the tombstone to be wrong.

Miss Maskell says:—

"[My father] was, I know, much impressed with the occurrence, and seldom spoke of it; but, if necessary, I could give you data, &c."

They are much less impressive; e.g., many cases of hearing name called; but sometimes an apparition is combined with a voice. Instances of tactile hallucinations.

CHAPTER VII.—*Physiology of Hallucinations.* No attempt made to discuss the physiological processes involved in veridical hallucinations as such. Hallucinations may sometimes be initiated by the condition of the sense-organs; e.g., the very rare ones that move with the eyes; and those that occur during diseases of the sense-organs; no evidence of such an origin in the great majority of our cases, which are probably cerebral in origin. It has been suggested that, in the case of hallucinations centrally initiated, there may be a downward sensory impulse, through which the sense-organs are involved. The view rests chiefly on cases where hallucinations resemble retinal after-images,—positive or negative. Examples of hallucinations resembling positive after-images. When the hallucination occurs some time after the object which it reproduces was seen, it is especially improbable that the retina is concerned. Examples of hallucinations reproducing objects seen many years before and almost, or quite, forgotten. Hallucinations resembling negative after-images. Binet and Féré's experiments in induced hallucinations of colour, followed spontaneously by hallucinations of the complementary colour. Dream-images persisting with complementary colours. Gorham's experiments show that effects which appear to be produced on the retina may be purely cerebral. This is confirmed by "Miss X.'s" crystal-visions, where one picture was followed by another, of a complementary colour but different form; or a mere desire for change was followed by the appearance of the complementary colour. The physiological action involved in most hallucinations is probably exclusively cerebral.

CHAPTER VIII.—*Age, Sex, Heredity, Nationality, and Health. Recurrent Hallucinations.* Hallucinations may occur at any age; seem to be relatively most frequent between 20 and 30. Hallucinations of grotesque or fanciful objects rare with adults, not unfrequent with children. Examples of cases experienced by children. Women experience more hallucinations than men, or at all events remember them better. The disproportion is less in the veridical cases. Galton's results as to variations of visualising power in different sexes and ages. Evidence that hallucinations tend to run in families, and then sometimes tend to take similar forms; examples. Foreign informants report larger proportion of hallucinations than English, also larger proportion of bisensory cases. Reports as to health of percipients at time of their experiences. A certain degree of ill-health reported in rather over 7 per cent. of the cases included in the Tables. Examples of hallucinations occurring during ill-health. Number of persons who have had more than one hallucination. Recurring hallucinations, in which the same form is repeated several times.

CHAPTER IX.—*Mental and Nervous Conditions in connection with Hallucinations.* Hallucinations sometimes occur during a state of nervous overstrain; examples. Effect of emotion. Anxiety, grief, or trouble reported in nearly 14 per cent. of the cases; but not easy to separate from other possible causes. Some instances given of hallucinations occurring during emotional conditions with which they are obviously connected. Repose and abstrac-

tion favour hallucinations; a large proportion occur in bed, and many soon after waking,—sometimes apparently caused by preceding dream-impressions; examples. Hallucinations occur more in solitude than in company.

CHAPTER X.—*Expectancy and Suggestion.* Example of apparition of person whose arrival was expected. Cases where the expectation has been aroused through *stances*. Suggestions by word or gesture from the other persons present; examples. Effect of noises in producing hallucinations; examples of probable and possible cases. In some cases where apparitions are preceded by sounds supposed to be hallucinatory, the sounds, which may cause the sights by creating expectancy, may be real—especially when they are heard by more than one person; example. Reference to experiences of "coloured audition" which sometimes assume a hallucinatory form. Examples of other slight impressions leading to hallucinations. The operation of suggestion in the working out of hallucinations; examples of reflection in mirrors; of apparitions casting shadows. Hallucinatory vision generally affected by physical conditions which affect real vision; example. Comparison with cases of hypnotic hallucinations. Apparent effects on real objects produced by apparitions; instances. Hallucinations affecting more than one sense, one percept leading on to another; example. Sometimes the appeal to other senses is observed to fail; example. In some bisensory cases, the connection between the two elements of the perception is not very close. Example of verbal suggestion from an apparition producing a second visual hallucination. Example of suggestion from an apparition as to the ceasing of a persistent hallucination. Example of sequent hallucinations.

CHAPTER XI.—*Organic Effects accompanying Hallucinations.* Operation of suggestion has to be borne in mind in considering these. Examples and discussion of cases where a "cold shudder" is reported to precede or accompany hallucinations. Example of hallucination accompanied by sensations as of electric shocks. Cases where fainting occurs. Pain resulting from hallucinatory touches; examples. Other physical effects. Marks produced on percipient resembling those that would have been produced by pressure of fingers; example:

THE TOUCH OF A GHOSTLY HAND.

Miss M. P. writes:—

My sister and I slept in the same bedroom at the top of the house, in small beds placed about three feet apart. One night about three years ago (our ages at the time being respectively twenty and eighteen) I awoke suddenly with the horrible feeling that some one was in the room. For a few minutes I lay still, too much frightened to speak to E. At last I called to her, and she answered in a voice of extreme terror, "Who is in the room? I have been awake for ages, and dare not speak." At that moment a cold hand touched my face; in an agony of fright I called to E. once again, but not saying what had happened. The next second she shrieked to me, "Some one touched my face." Overcome with terror, we pulled the bed-clothes over our heads and shouted for help. A few minutes later my brother came, and we told him that some one was in the room. He searched everywhere, but of course found nothing. E. complained that her face was burning, and on lighting the gas we saw that her face on the one side was crimson, with the distinct impress of a hand with outspread fingers.

Twice afterwards, at intervals of about a month, we were awakened with the same horrible feeling of a strange presence in the room, which for a few minutes paralysed all powers of speech, and once we saw the same thing stand between our beds.

The marks, as of fingers, on Miss E. P.'s face were very dis-

inct. She had not been lying on that side, so there could have been no normal pressure there.

CHAPTER XII.—*Death-Coincidences.* In this chapter we enter on the consideration of the evidence for telepathy afforded by the Census. The main object of the inquiry was to decide whether the number of hallucinations *primâ facie* telepathic is more than chance will account for or not. Evidence for veridicality may be of three kinds: coincidence, conveyance of unknown information, and collectivity. The discussion in this chapter is confined to "death-coincidences," *i.e.*, cases of recognised apparitions occurring within 12 hours of the death of the person represented, the death being unknown to the percipient at the time. There are 80 first-hand cases reported as death-coincidences in the Census; by excluding certain types, these are reduced to 65. Of these, 19 were known beforehand to the collectors, and there is reason to suspect that 3 of the 19 were specially selected. Deducting these 3, 62 alleged death-coincidences remain. Twenty-six examples of these are given.

PROMISE TO APPEAR FULFILLED.

I was my uncle E. de C.'s favourite niece, and we had made a compact that whichever of us died first should appear to the other. I was about twenty-five at the time, and he said to me, "You won't be afraid, but, if God permits such a thing, I will come to you." This took place at Camareah, in 1860. I was then a widow, living at my uncle's house. It was in December, 1863 (I had married again, and was living at Umritsur), when, one morning at about four o'clock, as I was sitting up in bed with my baby in my arms, I saw my uncle. He was lying on the sofa in the drawing-room, and appeared to be dying. I also saw his bearer and my aunt's ayah. They passed each other in going across the room, and looked at me and sighed. I said to my husband, "Look, there is my uncle dying," and I described the above scene. He thought it so remarkable that he got out of bed and made a note of it. He wrote at once to my cousin C. to inquire after uncle, and we heard from him that my uncle had died very suddenly, on the day and at the time I saw him, of heart disease, after an illness of a few days, at his house at Mirzapore.

Mrs. Baldwin writes further:—

Camareah is between Allahabad and Benares, about thirty miles from the latter.

Mr. E. de C. was not failing in health prior to his sudden death, and did not even know he had heart disease.

I saw the drawing-room distinctly, with my uncle lying on the sofa. The room was at his own house.

The number of cases, veridical and other, in which it is reported that notes were made and the proportion of notes preserved are discussed. Evidence that in some of the 62 cases the closeness of coincidence has been exaggerated is shown to be afforded by the cases reported for remoter periods being too numerous in proportion to the recent ones. From this we refer that the whole number may more safely be estimated at 40 (instead of 62), and an allowance for possibly undetected selection further reduces to 32 the number which we decide to count in the calculation of the next Chapter. The extent to which members of the Committee have had personal interviews with the percipients is explained.

CHAPTER XIII.—*Chance Coincidence.* The probability that any one will die on a given day,—*e.g.*, that on which his apparition is seen,—is 1 in 19,000. The number of apparitions of living persons reported in the Census is 381; by excluding cases of a type already excluded from death-coincidences these are reduced to 350. Since there is no evidence that death-coincidences are forgotten, we do not apply the correction for oblivion, as calculated in

Chapter III., to them. Applying it to the whole number of apparitions of living persons, and deducting from both sides cases whose hallucinatory character is doubtful, we have 30 death-coincidences in about 1,300 cases, or 1 in 43,—that is, 440 times the number that chance would produce. Or, if reported cases whose hallucinatory character is doubtful are included, 1 in 65. But the interval between death and apparition is, in most cases, much less than 12 hours, which greatly increases the improbability of chance coincidence. The evidence for the death coincidences must break down in a wholesale way in order to destroy this argument; and it is shown that neither selection nor a state of the percipient produced by his knowledge of the dying person's condition can account for their number. Anxiety may facilitate telepathic communication, but cannot by itself account for the death-coincidences.

CHAPTER XIV.—*Veridical Hallucinations Continued: Further Coincidental Cases.* The three death-coincidences excluded from Chapters XII. and XIII. because they were selected. Other cases coinciding with deaths: examples of recognised voices; example of touch and mental impulse; cases of apparitions of relatives of the dying person; cases of unrecognised apparitions; example of an indefinite figure; and of an unrecognised voice. Hallucinations coinciding with other events than death. Examples of apparitions, and of an auditory hallucination, experimentally produced. Examples of apparitions coinciding with sudden or serious illness of person represented.

APPARITION BEFORE DEATH.

When I was about nineteen years old, an old friend of my mother's, Mr. Wilson, came to live near us. He had just lost his wife, and was himself in consumption, with no chance of permanent recovery. He was in the habit of coming to our house in a bath-chair every morning, when he was well enough, and having a rest and a little luncheon. One day he came, as usual, but looking much better and in particularly good spirits. On the evening of that day, about nine o'clock (it was quite dusk), I was sitting at supper with my mother and aunt in the dining-room, with my back to the window and facing an old-fashioned sideboard. I distinctly saw Mr. Wilson standing, resting his elbow on the sideboard and his face on his hand; he had no coat on, and I was particularly struck by noticing that the back of his waistcoat was made of a very shiny material. I felt as though I could not take my eyes off him, and my aunt, noticing that I looked terrified, asked me what was the matter. He then disappeared. Within an hour a messenger came to fetch my mother, telling her that Mr. W. had broken a blood vessel and was dying. We went round just in time to see him alive, and he was lying on the bed, on his side, without a coat, and wearing a waistcoat with a particularly shiny back.

This vision so unnerved me that for months I was unable to go about the house alone, even in the daytime. This is perfectly correct, not in any way exaggerated.

(Signed) ADA BELCHER.

Example of case which may have been a death-coincidence. Examples of voices coinciding with sudden attacks of illness. Examples of hallucination coinciding with emotional states or thoughts of the agents. Example of a possibly reciprocal telepathic impression. Greater force and insistency of telepathic hallucinations.

CHAPTER XV.—*Collective Hallucinations.* Ninety-five out of 1,087 visual cases, and 34 out of 493 auditory cases are reported to have been collective; also two tactile cases. But assumption of collectivity is easily made on insufficient grounds; also the hallucinatory character of many cases is doubtful. Examples of apparitions seen collectively: of a cat; of recognised living and of a recog-

nised dead person; of an unrecognised figure seen out of doors; of an indefinite figure; of a shadowy form seen a few hours before a death. Examples of collective auditory hallucination: of the voice of a dead person; of a voice coinciding with a death. Two examples—one coincidental—where the two percipients have simultaneous but dissimilar impressions. Reference to other cases of collective hallucinations given in *Phantasms of the Living*, or since printed in the *Journal S.P.R.*

GHOST SEEN BY THREE PERSONS AND A DOG.

Here is the phenomenon of which all our family were witnesses. It was at Petersburg, in 1880, when we were living in Pouchkarska Str. et. One evening in May, toward six o'clock, my mother (now Madame Téléchof) was in the drawing-room with her five children, of whom I was the eldest (I was then sixteen years of age). A former servitor of the household, whom we were wont to treat as a friend (but who was then no longer in our service), had called to see us, and was at this moment engaged in conversation with my mother. All of a sudden the joyous pastimes of the children stopped, and the general attention was directed towards our dog "Moustache," who, barking furiously, had rushed toward the stove. Involuntarily we all glanced in the same direction, and we saw on the surbase of the large china stove a little boy of about five years of age, in his shirt. In this boy we recognised the son of our dairy-maid—André—who often came to our house with his mother to play with the children; they lived quite near us. The apparition left the stove, passed over the heads of us all, and vanished through the open window. During this whole time—some fifteen seconds or so—the dog never left off barking with all his might, and ran and barked as he followed the movement of the apparition. The same day, a little later, our dairy-maid came to our house, and informed us that her son, André, after several days' illness (we knew all along that he was ill) had just died; it was probably at the moment when we saw him appear.

The different kinds of hallucinations are fairly represented among collective cases in the Census. Discussion of explanations. Hypothesis of a basis of common illusion can only cover a small proportion of cases. The hypothesis that both percipients are directly and independently affected by an external agent,—the latter either being or not being reciprocally affected himself,—is discussed, and reasons given why it can at most be of restricted application, and why, even when applicable, the experiences of the two percipients can seldom be independent of each other. The phenomenon is in many respects most easily explained by attributing it to the influence of one percipient on the other. This may be by word or gesture, or telepathically. There is more evidence that hallucinations may be induced by telepathic than by verbal suggestion in the normal condition; but it is difficult to exclude the agency of ordinary suggestion in collective cases, and probably both kinds of suggestion are then operative, assisting each other. The supposed sharing of hallucinations by animals is occasionally reported; from the nature of the case this must be doubtful. Examples where hallucinations may have been produced in human percipients by suggestion through the action of dogs. Other examples of animals supposed to see apparitions.

CHAPTER XVI.—*Premonitions and Local Apparitions.* Cases of apparitions seen a short time before the death of the person represented are rare, and of doubtful interpretation. Example of an apparently premonitory vision. Example of a partially fulfilled prophecy. Example of an unrecognised apparition seen shortly before unexpected illness of percipient's son. Example of a hallucination saving the percipient from danger. Unrecognised local apparitions. Arguments for their not being purely sub-

jective rest on apparitions being seen independently by more than one person, and on reasons for associating the apparitions with some deceased former inhabitant. Special sources of error and weakness in evidence. About 30 cases in Census afford *primæ facie* some such evidence of being more than subjective; in half, the apparition was supposed to represent some dead person. Constantly recurring noises form a frequent part of the phenomena; they may sometimes be ordinary noises, misinterpreted, which lead to the seeing of the apparition. Example where noises were often heard before apparition was seen. Two similar examples where apparitions were seen by more than one person. Case where the apparition was first seen collectively. Recognised local apparitions. Example of phantom of a dead person seen after unrecognised figure had been seen by another percipient in the same room. Example of apparition of a dead person seen independently several times by several percipients, one of whom had another similar series of experiences. Example of apparition associated with a dead person seen by several persons. Examples of apparitions of the same living person seen independently by two percipients. Example of similar apparitions, afterwards associated with a living person, seen in the same house by three percipients.

CHAPTER XVII.—*Phantasms of the Dead.* This class is less numerous than that of phantasms of the living, and on the whole more impressive to the percipient than other phantasms. They usually appear in familiar dress, &c. To prove the possibility of communication from the dead to the living would have important influence on our view of telepathy between the living. But the recognition of telepathy between the living makes it more difficult to prove the possibility of communication from the dead. Evidence from coincidence is only possible in cases such as those where the death has taken place, but has not been heard of by the percipient; while information given by the phantasm may be due to telepathy from a living person, or to clairvoyance.

APPARITION AT MOMENT OF DEATH.

I saw the form of a lady friend lying on a sofa as if dead. I exclaimed, "Retinha is lying there dead, mother." We were living at the time at Rio de Janeiro. It was past midnight, on the 21st of June, 1886.

I was doing needlework. Health and spirits good. Age at time, fifty-six.

[It was] Donna R. N., my cousin. She had promised to dine with me that very day, but afterwards sent word that she would dine at T. She died of congestion of the brain at the house of the people she had gone to visit, shortly after midnight, and was laid out on the sofa. I saw her next day exactly in the same position in which I had seen her at home.

My mother and a servant [were present]. They did not share the experience.

This case was not known to the collector beforehand.

In considering the cases in which the evidence for veridicality is coincidence, the "death-coincidences" previously considered must be taken into account. Of the 80 death-coincidences, 10 are known to have occurred after the death; and are, therefore, strictly speaking, coincidental phantasms of the dead. Five examples of apparitions of dead persons, seen more than 12 hours after the death, but before the percipient knew of it; in three there are veridical features besides the coincidence. Taking phantasms of the living and of the dead together, there is a marked accumulation of cases about the time of the death, gradually diminishing on each side of it; this suggests that there is no discontinuity at death. The cases where the percipient was unaware of the state of the person represented show that these numbers cannot be accounted

for either by anxiety about illness or by grief for death. Promises to try to appear after death are reported in ten cases; 3 of these were death-coincidences, and 2 occurred during fatal illness or after the death,—the state of the person seen being unknown to the percipient; example of such a case, in which there was no coincidence. Two cases in which information unknown to the percipient was conveyed to him by the apparition. Example of an apparition appropriate to the circumstances of the percipient. Example of corresponding impressions, suggesting agency of a dead person, simultaneously experienced by two percipients.

AFTER SEVEN YEARS.

I saw what seemed to be my *fiancée's* sister at a window in the garden. Her head was tied up in a handkerchief; I approached her, but on arriving opposite the window I found it closed. "Nobody was there; yet one moment before I had seen the form, and I did not hear the window close, for which, indeed, there was no time. I stood before the window, gazing at it in perplexity, when suddenly the panes seemed to disappear and the same form was leaning on the sill looking out upon me. It was not the sister of my *fiancée*. I recognised the appearance as that of my *fiancée's* mother, for I had seen her portrait in the house. I retired towards the place where my *fiancée* was sitting. I was horrified, but not to alarm her I did not run. When I came back to her she saw the form accompany me. It was visible only down to the waist. She had also seen what she supposed to be her sister at the window, and told me not to pay her any attention. There was at the time some misunderstanding between them. As I was going up the steps of the verandah, I felt as it were a finger pulling me back by the collar. I did not look back; but G. screamed out: "Look — my mother!" and fainted away. Place: Rio de Janeiro. Date, 1876; hour, 9 o'clock P.M.

I [had been] talking with my future wife on subjects of everyday life. Health and spirits of both good. Age at time between twenty-one and twenty-two. (My wife was twenty-one.)

Our first impression was that my future sister-in-law was listening to our conversation. This annoyed me, and was the reason of my going to the window. I afterwards recognised my *fiancée's* mother by the portrait in the family album, which I had already seen. She had been dead seven years.

The light by which the above apparition was seen was that of the gas-lamp which stood just opposite the garden gate. . . .

The collector, Professor Alexander, writes:—

Rio, May 16th, 1892.

In answer to questions, the wife of Dr. da G. declares that she recollects seeing the figure at the window and behind Dr. da G. as he came towards the steps. It was visible from the

waist up. She does not remember if it had a handkerchief tied round its head or not. She thought that the form at the window was that of her married sister, but she afterwards recognised her mother. She thinks that she told him at the time that it was her mother. She cried out at the moment that Dr. da G. felt himself pulled from behind. When she did so the form disappeared. This happened when they were on the verandah engaged in conversation. . . .

Example of an apparition seen on the same night by two persons in different places. A case in which the percipient saw repeatedly apparitions of a certain dead person, with some evidence of veridicality.

The conclusion of the committee I quote textually:—

Summing up the results of this chapter, we have found that the distribution of recognised apparitions before, at, and after the death of the person seen affords some argument for the continuity of psychical life and the possibility of communication from the dead. We have found further that the census affords some remarkable cases which *prima facie* are not purely subjective, and which suggest the action of the dead. The amount of evidence, however, does not appear to us in itself sufficient to constitute anything like a conclusive case for *post mortem* agency.

In the final summing-up the committee says with regard to "hauntings":—

We have endeavoured to estimate impartially, and illustrate by the most noteworthy cases in the census, the evidence tending to connect the seeing of apparitions with certain localities; but we have not found any strong reasons for attributing phenomena of this kind to the agency of the dead.

Stronger arguments, however, for accepting the possibility of communication from the dead to the living may be drawn from other cases included in our returns; accordingly, in the final Chapter (XVII) we have given careful consideration to these arguments, although we do not regard them as in themselves conclusive. We have endeavoured to estimate the kind and degree of support that the hypothesis of such communication appears to us to obtain from our statistics as to the grouping of hallucinations about the crisis of death: and we have further laid before the reader the isolated cases which suggest the conveyance of information from the dead.

In conclusion, we hope that our report will afford information of some value on several questions relating to the casual hallucinations of sane and healthy persons. But undoubtedly the most important part of our work lies in the corroboration (in Chapters XII. and XIII.), on a much wider basis, of the conclusion already drawn by Mr. Gurney from his census in 1885. *Between deaths and apparitions of the dying person a connection exists which is not due to chance alone.* This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper;—nor perhaps exhausted in this age.

III.—TELEPATHY.

A PASSING NOTE REPORTING PROGRESS IN TELEPATHIC AUTOMATISM.

AS I every day receive communications from my friends by my automatic telepathic hand, it does not occur to me to say much about it in these pages, any more than it would occur to me to mention that I come up to town every day by the help of a steam engine. As, however, the Committee of the Census of Hallucinations are by no means up-to-date as to the latest developments of telepathy, it may be well to reproduce the following article on the subject which I contributed to the *Westminster Gazette* of September 10th.

The evidence as to telepathy, laboriously accumulated by the Psychical Research Society, is regarded by many who recoil from admitting the reality of the invisible world as affording an invaluable store of arguments and illustrations for combating the belief in the existence of the soul after the dissolution of the body. According to these thorough-going sceptics everything that was once esteemed supernatural can be accounted for by telepathy. A man sees, or thinks he sees, a ghost. What he does see is simply the visualisation of a thought transmitted to him telepathically by another mind. He hears the ghost speak in the very tone and accent of the deceased. This is again declared to be but the revival of memory due to the telepathic impact of another's thought. He grasps the hand of his ghostly visitor, and feels a missing finger, a deformed thumb, or a peculiar ring. This also is explained as being a tactile impression suggested telepathically to the recipient. But when the ghost communicates information known solely to the dead, or utters predictions concerning things to come, the strain on telepathy becomes too great, and we have to fall back upon some other hypothesis to account for the facts.

WHAT IS TELEPATHY?

Taking the Report of the Census of Hallucinations as my text, let me quote a few passages to indicate the significance of the evidence which, in the opinion of Professor Sidgwick's committee, establishes the reality of telepathic communication.

The word Telepathy was brought into use by us to express the (scientifically speaking) novel conclusion—which several different lines of inquiry have tended to establish—that thoughts and feelings in one mind are sometimes caused by the influence of another mind, conveyed somehow otherwise than through the recognised channels of sense.

Now, there can be no doubt that the general acceptance of Telepathy, in this sense, as a fact of nature, must importantly modify the current scientific view of the relation of mind to matter. But it may conceivably modify this view in either of two different ways, respectively important in very different degrees.

(a) It may lead to the ultimate discovery of some physical process hitherto unknown, by which the psychical state of one human being (A) influences the psychical state of another human being (B) through the corresponding physical states of the two human organisms concerned.

Or (b) it may lead ultimately to the conclusion that the causal relation between the two psychical facts telepathically connected is independent of any such physical process.

TELEPATHIC APPARITIONS.

Without attempting to decide which of these two conclusions is the correct one, the Report proceeds to describe how images of persons dead or alive can be telepathically

conveyed by the mind of one to the eye of another. The committee say :—

We refer to cases in which the percipient sees an apparition of some one who is trying to transfer an idea of himself—or of some other human being—to the percipient's mind, without any previous knowledge on the part of the latter that such an attempt was being made. There are fifteen successful experiments of this kind already recorded by our Society, in which ten different experimenters have taken a part: the records are all at first-hand, and in every case the evidence of the percipient has been obtained, as well as that of the experimenter.

TELEPATHY OR THE DOUBLE?

The cases recorded in the report do not, however, exclude the hypothesis of the apparition being not the mere externalisation of a telepathically received idea as a sensory hallucination, but the Double or Astral second self of the experimenter. This certainly appears a possible explanation of the case on which Mrs. Rayleigh Vicars, on going to bed, willed with all her might that her friend in the adjoining room should see her, with the result that she did see Mrs. Vicars standing by her bedside, Mrs. Vicars meantime being in her own bed dizzy and half-conscious. That seems to be much more a projection of the Double than a mere externalisation of a telepathic idea.

THE SIGNIFICANCE OF TELEPATHY.

But, waiving that question, the committee point out the significance of the recognition of the fact of telepathy in connection with the great question of the possibility of communications between the living and the dead. They say :—

If we arrived at the conclusion that telepathic communication between living men occurs independently of any physical process through the intervening of space, we should certainly have taken an important step towards proving that the mind is not essentially dependent on the body; and we should thereby have got rid of an important argument for supposing that the death of the body carries with it the extinction of the mind, or at least the termination of its power of communicating with another mind.

At this point I venture to intervene with a reference to my own experience in telepathic communication. In another passage in the report the committee say, dealing, be it remembered, with no later evidence than 1892 :—

For the most part—though, as will presently appear, not entirely—it has been only found possible to perform telepathic experiments successfully when the persons between whom the telepathic influence operates are separated by a comparatively small interval of space.

This is no longer true. I have found no difficulty in obtaining most accurate and lengthy telepathic communications from friends who have been removed from me by intervals of space measured by hundreds of miles.

MY OWN EXPERIENCE.

The evidence recorded by the Psychical Research Society is for the most part either occasional and spontaneous, or consists of experiments which, however interesting they may be, are of no practical use to the experimenters, who never seem to carry them further. In my case it is quite different. I constantly use my automatic hand for the

purpose of receiving communications from my friends, nor when I have once established telepathic communication with anyone do I ever have any difficulty in securing messages from them, no matter where they may be, whether far or near, asleep or awake. These messages differ infinitely in importance, in length, and in accuracy. But, speaking broadly, in nine cases out of ten they are accurate, and when they are inaccurate, it is sometimes due to my own thought mixing itself up with the message, and sometimes to the telepathic message being a little too previous, and announcing as an event of to-day something that really will not occur till to-morrow or next week. When I am in ordinary working trim, not a day passes that I do not receive messages from distant friends.

A CASE OF AUTO-TELEPATHY.

When Miss X., my assistant editor on BORDERLAND, returned from her recent interesting expedition in search of the gifted seers of the Highlands, she wrote telepathically with my hand a long report covering three closely written quarto pages, describing the result of her visits, her plans and intentions in the future, reporting upon the condition of the office and its work, and discussing questions of practical business. All this was written out with my hand at Wimbledon, while Miss X. was in town. I had not seen her for nearly six weeks, during which time I had not once written to her. When I met her I read over to her her telepathic message. When I had finished, she said, "You have made one mistake. You say, 'So-and-so is very painstaking but very stupid.' That is not my opinion. So-and-so is very painstaking, but only occasionally stupid." And that was the only error in three closely-written quarto pages!

LONG-DISTANCE TELEPATHY.

It may be said that it was not more than ten miles from Wimbledon. But when I was at Grindelwald, I found no more difficulty in telepathic correspondence with London than when I was at Wimbledon. Of this I may perhaps be permitted to give an instance, where telepathic communication anticipated a telegram by three hours, in a case in which I was personally very deeply interested. Although the incident was comparatively slight, the evidence is so clear and so well attested, and, moreover, the telepathic communication followed immediately upon a message purporting to come from a disembodied spirit, and was in turn followed by confirmatory letter and telegram, that it may be worth while simply reproducing them here.

When I was in Grindelwald in July, I was grieved to receive bad news as to the health of one of my nearest and dearest friends. Three days in succession I received letters from London, each more gloomy in its tidings, and when the third arrived I decided to return at once. I went to Dr. Lunn's office, and asked him when I could get a reply from a London suburb to a telegram. It was then four. He said he did not think I could expect a reply before eight o'clock. I discussed the question of leaving that night, or of waiting till the morning. Ultimately I decided to adopt the latter course, and, going across to the telegraph office, I sent off a despatch, saying, "Grieved to hear of —'s illness. Will return to-morrow. Telegraph doctor's latest report." Returning to the hotel to make all preparations for departure, I found a friend in my room to whom I told my bad news.

A TELEGRAM ANTICIPATED.

Sitting down at the table, I determined to try whether or not I could, by the aid of my automatic hand, obtain any news from London. I first asked the ever-faithful

friend who some three years ago passed from our sight whether she could tell me how the patient was. My hand wrote without a moment's hesitation:—

Your friend is better. You need not return. The proof of this is that about seven o'clock you will receive a telegram to this effect, when you will see that I am correct.

I then asked mentally if I should ask my friend's son to use my hand telepathically to give me the latest news. The answer came at once as follows:—

No, you had better ask her daughter; she is at home, and can give you the latest news.

I then asked the daughter to use my hand, and tell me how her mother was. My hand then, as always, unconscious of the least difference in the control of the embodied or disembodied, wrote as follows:—

Mother had a better sleep last night. There is no need for you to return earlier. We have taken a house at the seaside at (name unintelligible). Mother thinks she will be all right after her visit.

I feared to believe the good news. I read the messages to my friend, who signed them as confirmation, and remarked that if this turned out right it would be a great score for the spooks, but that I feared my own strong desire for better news had vitiated the accuracy of the despatch. I then left the hotel, and went down to Dr. Lunn's chalet, where I told Dr. Lunn, Mr. Clayden, Dr. Lindsay, and other friends that I must return to London next day.

CONFIRMATION COMPLETE.

At seven o'clock dinner is served at the Bar. I saw the head waiter, told him I was expecting an important telegram, and asked him to bring it me at table. This he promised to do. Dinner passed. Eight o'clock approached. "I am afraid," I said to my friend, "the spooks are no go this time," and set off for the church. I had not got half-way there when my boy Jack ran after me, shouting, "Father, here's your telegram; it was delivered by mistake in Uncle Herbie's room." I opened it, and found that it had arrived at 7.10. It ran as follows:—

— better. Don't come back.

Two days later I received a postcard from the daughter, partly written before my telegram arrived. Here it is:—

Mother is rather better. We have taken a house at W—. Later: Your telegram has just come. There is no need for you to come back.

[I quote from memory the contents of the letters and telegrams. I put them all together into an envelope for the Psychical Research Society, and I cannot lay my hands upon them at the moment of writing. I can swear, however, to the substantial accuracy of the above narratives.]

There was only one point left unconfirmed. Did the patient think she would be quite set up by a stay at the seaside? When I returned to London I put the question to her daughter. She replied, "I never heard mother say anything about that. But the doctor said so when he called that day."

THE BODY AS A TELEPHONE.

Now if I am asked to explain how my automatic hand got that message, I cannot explain it, excepting on the hypothesis that the mind, whether for the time being in or out of a body of flesh and blood, has the capacity of communicating directly with other minds without being in the least degree hampered by the limitations of space, or by the

accident of its embodiment or its disembodiment. The more I experiment with telepathy the more is the conviction driven in upon me that the mind uses the body as a temporary two-legged telephone for purposes of communication at short range with other minds, but that it no more ceases to exist when the body dies than we cease to exist when we ring off the telephone.

TELEPATHY AND THE FUTURE OF RELIGION.

By Mr. F. W. H. MYERS.

I WISH that those of my friends who lament over what they regard as my deplorable devotion to the study of spooks would read Mr. Fred W. H. Myers' article on "Psychical Research" in the *National Review*. No matter how prejudiced any one might be, he could not fail to understand, from that brilliant and masterly presentation of the case for the study of psychical phenomena, why despite all entreaties, denunciation and ridicule, I must persist in prosecuting my experimental investigation in the obscure but transcendently important region. As Mr. Myers puts it, in telepathy we have the first indication of a stable standpoint from which Natural Religion may move the world, from which a scientific religion may be developed which will offer a satisfying answer, not only to the external and practical but also to the profound and inward desires and questionings of man. If this be so, how dare those who at the present moment have facilities afforded for telepathic experiment, refuse to allow this rare and almost unique gift to remain unused?

THE REDISCOVERY OF THE SOUL.

Mr. Myers, in concluding his article, compares himself to the dog baying at the moon:—

To him it seems that in all this planet's history there has been no more marvellous, more inspiring hour. But the dog's part is but to bark and to awaken; to rouse and summon the soon-dawning century to another Copernican displacement of the centrality of earth;—a Copernican expansion, not of the macrocosm without us, but of the profounder microcosm within.

It is the rediscovery of the soul of man, with all its divine potentialities, that telepathy suggests, and it is worth while risking the whole world for the chance.

"SCIENCE FALSELY SO-CALLED."

Mr. Myers deals sympathetically with the objections of his scientific friends to the only possible methods by which psychical research can at present be prosecuted:—

It is the natural dislike of a railway-guard to turn back-woodsman. To understand it, one need only think of the difference between the popular conception of a man of science in the old days and now. The old idea of a man of science was of a man who groped into Nature. The new idea is of a man who may be trusted never to make mistakes. But men who insist on electric lamps along their road will never reach the centre of Africa.

WHAT HAS BEEN PROVED.

Referring to the Report of Professor Sidgwick's Committee on the Census of Hallucinations, Mr. Myers says:—

It has, I trust, finally established what may be called the preliminary statistical fact that a casual connection of some kind must exist between the death at a distance and the apparition of the dying man. Most fair-minded persons, I think, who study the Report of Professor Sidgwick's Committee (as well as all the former evidence to the same effect),

will be convinced that there are true apparitions of dying men. And few persons who hold this belief, and who also study the collections of apparitions of so-called dead men which have appeared in our "Proceedings" (as well as in the Report of the census itself), will long refuse to believe that the living impulse which projects these phantoms can and does operate unenfeebled after the shock of death.

IS THERE LIFE AFTER DEATH?

Then is there life after death? Does the personality perish? Mr. Myers has no hesitation as to the answer:—

Beyond us still is mystery; but it is mystery lit and mellowed with an infinite hope. We ride in darkness at the haven's mouth; but sometimes through rifted clouds we see the desires and creeds of many generations floating and melting upwards into a distant glow; "up through the light of the sea by the moon's long-silvering ray." To these precursory glimpses I must devote the space which remains to me; to the flashes of distant illumination which those messages from the unknown may shed through mist and blackness upon the life of men.

THE ANSWER OF TELEPATHY.

What light, then, does telepathy throw on the great problems of human life? Let Mr. Myers reply:—

We have already adequate evidence that telepathy does not operate between living or embodied minds alone, but operates also between the so-called dead and the living; between discarnate and incarnate souls. This means that in some form or other our lives and memories survive the tomb.

NEW LIGHT ON DUTY.

What is its bearing upon the ideal and sanction of Duty? The answer is not less reassuring:—

Its general influence on the ideal of duty is obvious at a glance. It will be in the direction which moral reforms must always take; the insistence on inwardness and reality, as opposed to that mere accomplishment of external functions which is all that Law and Society are able to exact. The mere knowledge that mind is ever thus speaking to mind must needs be a perpetual summons to a willing transparency and an intimate truth of soul.

THE DAY OF JUDGMENT.

Nay, more, telepathy suggests the possibility of demonstrating the reality of future retribution, and holds out the hope of a scientific conception of the Day of Last Assize:—

Once grant telepathy, however—once admit the principle of *Like to like, and all is known*,—and there is no need of further machinery to secure either punishment or beatification. The adjustment is inevitable, the sanction is automatic. To be transparent to all—to be linked and bound to other souls in the precise degree which affinity justifies—who cannot imagine the deserved delight of such reward, or oftener, perhaps, the terror of such retribution?

THE EFFICACY OF PRAYER.

Prayer also, the efficacy of prayer, upon that also telepathy has much to say:

What is the bearing of telepathy upon that ancient hope which in so many times and lands has shaped itself in the "varying voices of prayer?" In all ages men who knew nothing of the power to impress their fellow-men at a distance have trusted that the cry which on earth would not carry for a bow-shot might yet have force to pierce the heavens. To this primitive, this instinctive hope it is the privilege of telepathy to accord a reasoned sanction.

THE COMMUNION OF SAINTS.

Telepathy also enables us to understand something of

the real meaning of the doctrine of the communion of saints:—

We may remember that telepathy, even as we know it here, is not a mere enforced entrance into another's privacy, nor even a mere shorthand transference of unfettered thought. Rather it is in its essentials a *communicatio idiomatum*—a mingling of spirits often too intimate to express itself through any or through all of the narrow senses of the flesh. The communion of saints will be the very substance of the life everlasting.

THE SUPREME PROBLEM.

But what has telepathy to say of God:—

To the solution of such a problem we men can offer only a first and rudest approximation. We can do no more than generalise still further the highest law which we have thus far divined. Thus far, as the spirit has risen higher, its modes of knowledge have seemed open—backward, forward, inward, around; its bond and conjunction with other spirits has seemed more far-reaching at once and more pervasive. In their imperfect and stammering utterance the automatic messages shadow forth an ever closer fusion; such marriages of mind as Plato pictured, whose offspring are not earthly children, but institutions, maxims, ordinances, a brood of truth and law. Need we fear that such an integration must imply a diminished individuation of each constituent spirit? Or are not those the strongest natures which form on earth the closest ties, and intensify rather than loose by consociation the aroma of each several soul? A more illumined consciousness, a profounder unification—we can but imagine of this evolution as light at once and love.

Now, if Mr. Myers can see all these immense potentialities in telepathy, of which he knows nothing experimentally, and of the latest improvements of which he is very imperfectly informed, can any one wonder that I, who constantly live in close and telepathic written communications with my friends, should feel that no sin against the human race which I could commit would be other than venial in comparison to the crime of refusing to follow up the clue which by this marvellous gift has been placed in my hand?

PROFESSOR OLIVER LODGE ON THOUGHT-TRANSFERENCE.*

PROFESSOR LODGE's trumpet has no uncertain sound. When he speaks it is because he has something to say. From a scientific man of his standing the following dicta are of real value to the student:—

SIMPLY IGNORANT.

That this community of mind or possibility of distant interchange or one-sided reception of thoughts exists, is to me perfectly clear and certain. I venture further to say that persons who deny the bare fact, expressed as I here wish to express it, without any hypothesis, are *simply ignorant*. They have not studied the facts of the subject. It may be for lack of opportunity, it may be for lack of inclination; they are by no means bound to investigate it unless they choose; but any dogmatic denials which such persons may now perpetrate will henceforth, or in the very near future, redound to the discredit, not of the phenomena thus ignorantly denied, but of themselves, the over-confident and presumptuous deniers.

WHAT THOUGHT-TRANSFERENCE IS.

We must not too readily assume that the apparent action of one mind on another is really such an action. The impression

* Society for Psychical Research, *Report of Proceedings*, August, 1895, p. 17. Professor O. J. Lodge. "On the difficulty of making crucial experiments as to the source of the extra or unusual intelligence manifested in trance-speech, automatic writing, and other states of apparent mental inactivity."

received *may* come from the ostensible agent, but it *may* come from a third person; or again it *may*, as some think more likely, come from some central mind or *zeitgeist*, to which all ordinary minds are related, and by which they are influenced. If it could be shown that the action is a syntonic or sympathetic connection between a pair of minds, then it might be surmised that the action is a physical one, properly to be expressed as occurring directly between brain and brain, or body and body. On the other hand, the action may conceivably be purely psychological, and the distant brain may be stimulated, not by the intervention of anything physical or material, but in some more immediate manner, from its psychological instead of from its physiological side.

WHAT WE WANT TO KNOW.

This, then, is the first question on which crucial experiments are desirable, though difficult.

(1.) Is the mechanism of telepathy physical or not?

The second question of which I am thinking is one less easy to state, and far less easy (as I think) to resolve. It may be stated thus, in two parts, or as two separate questions.

(2.) Is the power of operating on the minds of terrestrial persons confined to living terrestrial people?

(3.) Is the power of operating on, or interfering with, the rest of the physical universe confined to living material bodies?

I should conjecture that an affirmative answer to question 1 would render likely an affirmative answer to questions 2 and 3; but that a negative answer to question 1 would leave 2 and 3 entirely open, because, so far as we at present know, terrestrial people and people with material bodies may be the only people who exist.

WHAT EXPERIENCES ARE EVIDENCE.

Mere sentimental messages, conveying personal traits of the deceased, though frequently convincing to surviving friends, cannot be allowed much scientific weight. Something more definite or generally intelligible must be sought.

Of such facts, the handwriting of the deceased person, if reproduced accurately by an automatist who had never seen that handwriting, seems an exceptionally good test if it can be obtained. But the negative proof of ignorance on the part of the writer may be difficult.

At first sight facts known to the deceased, but not known to the automatist, if reported in a correct and detailed manner, so as to surpass mere coincidence, would seem a satisfactory test, but here telepathy, which has stood us in good stead so far, begins to operate the other way; for if the facts are known to nobody on earth they cannot perhaps be verified, and if they are known to somebody still alive—however distant he may be—it is necessary to assume it *possible* that they were unconsciously telepathed from his mind.

TELEPATHY OR CLAIRVOYANCE?

Professor Lodge proceeds to consider cases in which knowledge of real facts known only to the deceased has been received long after by the automatist, such for instance as the finding where a miser has deposited his valuables or the reading of a sealed document carefully deposited. He thinks that "living telepathy of a deferred kind," the explanation Mr. Podmore would probably offer—though improbable is not excluded, and adds—

The proof to us of mental action on the part of the deceased "agent" is still incomplete, for it may be that telepathy is not the right kind of explanation of these things at all; it may be that they are done by clairvoyance; that the document, though still sealed or enclosed in metal, is read in some unknown or fourth-dimensional manner by the subliminal self.

The existence of such a power as this, however, can be separately tested, because, if straightforward clairvoyance is possible, things unknown to any person, living or dead, may be read or inspected. And in trying this experiment a negative conclusion must not be jumped at too readily. A positive

answer might be definite enough; a negative answer can only be a probability. Moreover, it would be wise not to tell an automatist who is endeavouring to decipher the unknown figures that in that collocation they have never been inspected by man, lest the knowledge should act as a gratuitously hostile or debilitating suggestion.

HOW INQUIRY IS HINDERED.

It is a most unpardonable blunder for a scientific man to suppose that everything that can be known is already more or less within his cognisance; and his least justifiable attitude is that which holds that there are certain departments of truth in the universe which it is not lawful to investigate.

TELEPATHY AS AN AMUSEMENT.

A BLINDFOLD DRIVE IN WINNIPEG.

MR. MYERS has descanted upon the possibility of our finding in telepathy the corner stone of the scientific religion of the future. Meantime less speculative individuals are contriving to turn their telepathic gifts to financial uses, and make money out of their capacity to receive thoughts by direct transfer. A correspondent sends us an extract from the *Manitoba Morning Free Press*, published at Winnipeg on Saturday, August 25th, this year, which describes a very remarkable manifestation of telepathy in the streets of that town. I reproduce the report, slightly abbreviated.

A DANGEROUS TELEPATHIC FEAT.

The announcement in the *Free Press* that Professor Tyndall intended to drive a team of horses blindfold through the city and pick out a name from the register of some hotel selected by a committee created a considerable stir in all classes of society, and a crowd gathered at the front of the Manitoba hotel to witness the start. At 7.15 a committee of five was chosen, Dr. Patterson, and Messrs. H. S. McLean, C. Greenwood, T. Black, and S. B. Flower. It was agreed that Dr. Patterson and the *Free Press* reporter were to take the doctor's rig and drive off to the hotel which they were to decide upon, look up the name in the register, and drive back to communicate it to the rest of the committee, who were to join the professor in his drive, and keep their minds fixed upon the direction to be taken. The doctor and reporter accordingly left the rest of the party, and taking purposely a very roundabout course, which it would have been impossible for anyone in the hotel, or outside of it, to trace, arrived at the Clarendon, and the doctor turned back the register to July 5, and found the second name on the list to be "T. Lawrence Eve, Waldom, England." This name they kept to themselves, and turned the register back again to a blank page. They then drove back by a devious course to the Manitoba, turning on to Main Street from McDermott Avenue. During their absence Professor Tyndall chose Mr. T. Black as his assistant, the latter having given him the most rapid thought sensations in a previous test. The professor was then secured in a close room, and the committee departed to a place to fix the name and destination firmly in their minds.

BLINDFOLDING THE DRIVER.

Having done this, they returned to the room, and Mr. H. S. McLean blindfolded the professor, previously tying the bandage on his own eyes, and doubling it with a white handkerchief under the black to make assurance doubly sure. The committee then got into a vehicle with three seats in it, capable of holding six persons altogether, and drawn by a team of horses. In a few moments Professor Tyndall appeared, with his hand on Mr. Black's wrist, and getting into the rig grasped the lines that were handed to him, and raised his medium's hand to his forehead for inspection. Then he started up the team and let them go. It was a giddy drive. The horses got into a good canter, and from that to a gallop, and swung along Main Street in great style. Mr. Black's hand was never on the professor's wrist to restrain or guide, and not once during the drive or return journey did he ever lay his hand upon the lines.

A MAD DRIVE.

Down Main Street the team rushed. Then the driver swerved round on the curve and ran the team back in a circle on the other side of the street, passing between the line of cabs. Bringing the team round with a gay swirl, he got back on to his old track again, turned fair up Portage Avenue this time, and dashed past the Queen's Hotel. At racing gait he struck up to the Clarendon, and pulled up with a jerk within a foot of another horse's nose, and was helped out of the rig in a bunched-up condition of trembling decrepitude.

A CRUCIAL TEST.

He gathered strength for an effort, however, and grasping his medium's hand ran up the steps and into the hotel. Making straight for the desk, he reached out his hand for the register, and then the test began. With shaking fingers he turned back leaf after leaf. He seemed in a perfect agony of suspense, and raised his medium's hand frequently to his forehead, pausing for a long time at the date July 15. With another sudden start he ripped open the leaves still further till he reached July 4, hesitated, and turned back one page July 5; then running his fingers tremulously over the names, he dabbed his forefinger on the second, and "That's it!" he called out. There was a burst of applause from those round him, and without uncovering his eyes he turned and made a dash for the door again.

THE DRIVE BACK.

Climbing into the rig with the rest of the party he succeeded in turning in its own ground a vehicle that requires a block to make a circle, and Dr. Patterson and Mr. McLean having neatly seized the opportunity, when the rig was balancing on two wheels, to jump for it, the rest of the party proceeded at a cheerful gallop back to the Manitoba. The way was traversed without mishaps of any kind, and the mind reader turned his horses a little past the Manitoba, and brought them to a standstill in front of the entrance. He was helped out in a much exhausted state, and complained of feeling dizzy. Over a thousand people were in waiting to learn the result.

The professor was warmly congratulated by many at the conclusion of his speech, and later on remarked that he had a splendid impression of the whole scene of the drive in his mind, drawn from the thought transference of his medium, Mr. T. Black. He stated that the whole thing was plain before him in panoramic form. Every object was clear and distinct, but reduced in size to about one-tenth its natural dimensions.

IV.—OUR GALLERY OF BORDERLANDERS.

VI.—COLONEL OLCOTT'S MADAME BLAVATSKY.

THE controversy which raged round the name of Madame Blavatsky has temporarily subsided. There is no intention on our part to fan the expiring embers into a flame. Those who believe that the remarkable woman who founded the Theosophical Society was a vulgar trickster, and a more or less disreputable character, are welcome to their hypotheses.

I.—THE AUTHOR OF "ISIS UNVEILED."

In this sketch I have no intention of reviving the controversy about the sliding panel and the Coulombs. If everything be true that Dr. Hodgson and the Psychical Research Society say about her, it only heightens the mystery, and adds to the marvel of the influence which Madame Blavatsky undoubtedly has exercised, and is exercising, at the present moment. For the most irate of the sceptics cannot deny, and will not dispute, the fact that the Theosophical Society exists, that it is far and away the most influential of all the associations which have endeavoured to popularise occultism, and that its influence is, at the present time, felt far and wide in many lands, and in many churches. The number of pledged Theosophists may be few, although it is probably greater than most people imagine. But the Theosophical ideas are subtly penetrating the minds of multitudes who know nothing about Theosophy, and are profoundly ignorant of all the controversies which have raged round Madame Blavatsky.

1. RE-INCARNATION POPULARISED.

This is eminently the case with the doctrine of reincarnation, and with the altered estimate which the average man is beginning to form of the mystic teachers and seers of India. Reincarnation may or may not be true. Whether true or false, it has, until the last decade, been almost unthinkable by the average Western. This is no longer the case. Multitudes who still reject it as unproved have learned to recognise its value as a hypothesis explaining many of the mysteries of human life. A few admit that there is nothing in reincarnation antagonistic to the doctrine of Christ, and that it is quite possible to hold firmly all the great verities of the Christian revelation, without rejecting the belief that the life of the individual, upon which judgment will be passed at the Great Assize, is not necessarily confined to the acts done between the cradle and the grave, but may be an existence of which such a period is but one chapter in the book of life. Altogether apart from the question of the actual truth of the doctrine, it is indisputable that the sympathetic recognition of the possibility of reincarnation has widened the range of popular thought, and infused into religious speculation some much-needed charity. And this, which is unquestionably a great achievement, will ever be associated with the name of Madame Blavatsky.

2. THE EAST EXALTED IN THE WEST.

Still more remarkable has been the success with which this remarkable woman has succeeded in driving into the somewhat wooden head of the Anglo-Saxon the conviction—long ago arrived at by a select circle of students and Orientalists, of whom Professor Max Müller may be said to be the most distinguished living representative—that the East

is—in matters of religious and metaphysical speculation—at least entitled to claim as much respect as the West. That indeed is stating it very mildly. "The snub-nosed Saxons," as Disraeli used to love to describe the race which made him Prime Minister, are learning somewhat of humility and self-abasement before the races whom, by use of material force, they have reduced to vassalage.

Down to quite recent times the average idea of the average Englishman—notwithstanding all the books of all our pundits—has been that the Hindoos were benighted and ignorant pagans, whom it was charity to subdue, and a Christian duty to attempt to convert. To-day, even the man in the street has some faint glimmerings of the truth that these Asiatics whom he despises are, in some respects, able to give him points, and still leave him far behind. The Eastern sage who told Professor Hensoldt that the West studied the stomach, whereas the East studied the soul, expressed strongly a truth which our people are only beginning to assimilate. We are learning at last to respect the Asiatics, and in many things to sit at their feet. And in this great transformation, Madame Blavatsky again figures as the leading thaumaturgist. She and those whom she trained have bridged the chasm between the materialism of the West and the occultism and metaphysics of the East. They have extended the pale of human brotherhood, and have compelled us to think at least of a conception of an all-embracing religion, with wider bases than those of which the reunionists of Christendom have hitherto dreamed.

3. FAITH REVIVED IN THE UNSEEN.

These two achievements, even if they stood alone, would have made Madame Blavatsky notable among the leaders and moulders of the thought of this generation. But they did not stand alone. Perhaps even more important was the impetus which she gave to the revival of the doctrine of the continuity of existence beyond the grave, and the Divine justice which enforces the law of moral responsibility, unthwarted and uninterrupted by death. In an age when materialism has entrenched itself in the churches, she made men realise that the things which are seen are but temporal and evanescent, and that it is the things which are unseen which alone are eternal. "The future life," which had become a mere phrase to many, has acquired a fresh and awful significance; and the essential spirituality of man has been asserted with no uncertain sound in the midst of a carnal and material civilization. Nor must it be forgotten in the midst of the clash of polemical strife that, despite all ridicule and misrepresentation and abuse, Madame Blavatsky, by her unswerving and passionate assertion of the reality and continuity of her communications from the Mahatmas, has revived the almost extinct belief of Christendom in the constant presence and active intervention of guardian angels and saints in the affairs of men.

WAS SHE HANDICAPPED?

If Madame Blavatsky has done all this, it is surely beside the mark to consider that her claim to be considered one of the greatest Borderlanders of our time is not to be ignored even if it can be proved that, on various occasions, she lied like Sapphira, cursed like a trooper, and lived like



From a photograph by

MADAME BLAVATSKY.

[Res'a, Boyswater.]

Messalina. We might as well refuse to recognise what the Psalms have done for mankind, because of David's treacherous murder of Uriah, or insist upon ignoring the influence of Constantine upon Christendom because of the scandalous record of that Imperial criminal. These moral blots and blemishes—many of which her most devoted followers admit—were limitations to her influence. They were in an ethical sense what her ugliness was in another sphere. Few people realize how much Madame Blavatsky was handicapped by her singular lack of beauty. A beautiful woman finds her good looks a veritable John the Baptist for her Gospel. The mere spell of her beauty makes the crooked places straight, and levels the obstacles which would otherwise impede her progress. But Madame Blavatsky had neither form nor comeliness. She had no complexion, no figure, and no grace. She was almost disgustingly fat, and almost repulsively hideous. From another point of view she was equally unfortunate. Jeanne D'Arc and St. Teresa, two other Borderlanders in our gallery, achieved their triumphs in their own country, and both were the incarnation of the national and religious spirit of their time. It was far otherwise with H. P. B. If there is one nation that is popularly believed to be antipathetic to the English-speaking race, it is that to which she belonged. If there is any section of our Imperial realm where Russophobia exists in its most virulent form, it is in Anglo-India. But it was precisely there where Madame Blavatsky began her active apostolate of Theosophy. That with all these disadvantages she achieved so much is a fact which should never be lost sight of in attempting to estimate her place in the Gallery of Borderlanders.

Those who, after duly considering what Madame Blavatsky accomplished, still cling to the belief that they have "demolished the whole fraud," by their conclusive demonstrations of the sliding panel at Adyar, brought to light by the Coulombs, are welcome to their conclusion. For us, and for most men, Carlyle's terse and weighty words in reference to the complacent stupidity, which for centuries dealt in similar fashion with the Apostle of Arabia, suffice as a warning.

COLONEL OLCOTT'S "H. P. B."

How then did Madame Blavatsky accomplish so much against such enormous disabilities—moral, physical, and national? That question I do not venture to answer. It is too mysterious a subject. But I may, perhaps, help some readers to an inkling of the truth if I call attention to the evidence on the subject which Colonel Olcott has been publishing in *The Theosophist*, in the series entitled, "Old Diary Leaves." I do not for a moment ask anyone to accept as uncontrovertible truth all the statements which Colonel Olcott makes in these astonishing papers. Their evidential value differs immensely, and it is quite possible that when weighed in the critical balances of the Society for Psychical Research, many of them may be found wanting. But however small may be their value as evidence of the phenomena which they describe, they are evidence of the first importance as to how Madame Blavatsky succeeded in securing the devotion of one of the most influential of all her disciples. In "Old Diary Leaves" we are admitted behind the scenes, and are allowed to see how it was that Colonel Olcott became a Theosophist, and we can see in the childlike faith of his narrative something of the secret mystery of Madame Blavatsky's charm. I shall, therefore, chiefly confine myself in the following pages to editing and extracting the more salient passages of this notable diary, feeling sure that by so doing

I shall contribute more to the true appreciation of Colonel Olcott's Madame Blavatsky than by any amount of disquisition of my own.

OTHER "H. P. B.'S."

I say Colonel Olcott's Madame Blavatsky advisedly. This article makes no attempt to give even a sketch of the real Madame Blavatsky or the totality of her complex personality. As the reader will see, Colonel Olcott himself believes that of Madame Blavatsky it might be said, as was said of the devils which drowned the swine in the Lake of Gadara, "Our name is Legion, for we are many." In some future number I expect I shall have to give an account of Dr. Lea's "Madame Blavatsky," and then again of Mrs. Besant's "H. P. B." I certainly shall not attempt to prejudge the question as to whether Colonel Olcott's, or Dr. Lea's, or Mrs. Besant's, or the Coulombs' H. P. B. most accurately and impartially expresses the true truth about this remarkable woman. When the evidence is all in it will be time to think of summing up.

COLONEL OLCOTT'S AUTHORITY.

Of Colonel Olcott's qualifications to speak of Madame Blavatsky there is no dispute. He says quite truly:—

I can say very confidently that nobody in the Society knew her so well, as she was between the years 1874 and 1885, both as a public character and a private individual. I am quite sure her family will endorse this statement if asked.

Colonel Olcott was practically the sub-editor and colleague of Madame Blavatsky in writing "Isis Unveiled," that book with "a revolution in it"; he was after that her intimate associate in America and in India; and he is, at the present time, the most conspicuous man in the Society which she founded. Yet, notwithstanding all this, he tells us that "even the close intimacy of all those years of collaboration did not enable me to say that I really know who H. P. B. was, nor what was the exact measure of her powers."

"H. P. B.'S" IGNORANCE.

In the "Diary Leaves" he describes her as he knew her, and discusses many hypotheses to account for the extraordinary phenomena which he witnessed, of which by far the most extraordinary was the writing of "Isis Unveiled." For Madame Blavatsky, according to his account, was virtually without any education, and entirely free from any suspicion of having mastered the voluminous literature of the subjects with which she deals in that book. Over and over again Colonel Olcott, in effect, asks the old question of the Rabbis, "How knoweth this (wo)man letters seeing she hath never learned?" He says on one occasion:—

I have known a Jewish Rabbi pass hours and whole days and evenings in her company discussing the Kabbala, and have heard him say to her that, although he had studied the secret science of her religion for thirty years, she had taught him things he had not even dreamed of. Whence did she get this knowledge? Not from any source known to her family or most intimate friends; not in any college or university, for she never matriculated at either; not in the huge libraries of the world. She had not learnt it at all, whether from one source or another, but when she needed it she had it.

THE ASTRAL LIGHT AS A REFERENCE LIBRARY.

In writing "Isis" she had hardly a hundred books to refer to, but Colonel Olcott maintains that her clairvoyant and occult gifts enabled her to read whatever passages she

needed, and when she wanted it, and even to materialize whole volumes by her will! The following passages gives Colonel Olcott's theory of the origin of "Isis Unveiled":—

Whence did H. P. B. draw the materials which compose "Isis," and which cannot be traced to accessible literary sources of quotation? From the *Astral Light*, and, by her soul-senses, from her Teachers—the "Brothers," "Adepts," "Sages," "Masters," as they have been variously called. How do I know it? By working two years with her on "Isis," and by many more years on other literary work.

To watch her at work was a rare and never-to-be-forgotten experience. We sat at opposite sides of one big table usually, and I could see her every movement. Her pen would be flying over the page, when she would suddenly stop, look out into space with the vacant eye of the clairvoyant seer, shorten her vision as though to look at something held invisibly in the air before her, and begin copying what she saw on her paper. The quotation finished, her eyes would resume their natural expression, and she would go on writing until again stopped by a similar interruption. I remember well two instances when I, also, was able to see and even handle books from whose astral duplicates she had copied quotations into her manuscript, and which she was obliged to "materialize" for me, to refer to when reading the proof, as I refused to pass the pages for the "strike-off" unless my doubts as to the accuracy of her copy were satisfied. One of these was a French work on Physiology and Psychology, the other, also by a French author, upon some branch of Neurology. The first was in two volumes, bound in half calf, the other in pamphlet wrapper. It was when we were living at 302, West 47th Street—the once-famous "Lamasery," and the executive headquarters of the Theosophical Society. I said: "I cannot pass that quotation, for I am sure it cannot read as you have it." She said: "O don't bother; it's right; let it pass." I refused, until finally she said: "Well, keep still a minute, and I'll try to get it." The far-away look came into her eyes, and presently she pointed to a far corner of the room, to a corner *étagère* on which were kept some curios, and in a hollow voice said, "There!" and then came to herself again. "There, there; go look for it over there!" I went, and found the two volumes wanted, which, to my knowledge, had not been in the house until that very moment. I compared the text with H. P. B.'s quotation, showed her that I was right in my suspicions as to the error, made the proof correction, and then, at her request, returned the two volumes to the place on the *étagère* from which I had taken them. I resumed my seat and work, and when, after awhile, I looked again in that direction, the books had disappeared.

MSS. FAULTS WRITTEN IN SLEEP.

The "copy" turned off by H. P. B. presented the most marked dissemblances at different times. While the handwriting bore one peculiar character throughout, so that one familiar with her writing would always be able to detect any given page as H. P. B.'s, yet, when examined carefully, one discovered at least three or four variations of the one style, and each of these persistent for pages together, when it would give place to some other of the caligraphic variants. That is to say, there would not often—never, as I now remember, be more than two of the styles on the same page, and even two only when the style which had been running through the work of, perhaps, a whole evening or half an evening, would suddenly give place to one of the other styles which would, in its turn, run through the rest of an evening, or the next whole evening, or the morning's "copy." One of these H. P. B. handwritings was very small, but plain; one bold and free; another plain, of medium size and very legible; and one scratchy and hard to read, with its queer, foreign-shaped a's and x's and e's. There was also the greatest possible difference in the English of these various styles. Sometimes I would have to make several corrections in each line, while at others, I could pass many pages with scarcely a fault of idiom or spelling to correct. Most perfect of all were the manuscripts which were written for her while she was sleeping. The beginning of the chapter on the

civilisation of Ancient Egypt (Vol. I., Chap. xiv.) is an illustration. We had stopped work the evening before at about 2 A.M. as usual, both too tired to stop for our usual smoke and chat before parting; she almost fell asleep in her chair, while I was bidding her good-night, so I hurried off to my apartment. The next morning, when I came down after my breakfast, she showed me a pile of at least thirty or forty pages of beautifully written H. P. B. manuscript which, she said, she had had written for her by—well, a Master, whose name, thank heaven! has never yet been degraded like some others. It was perfect in every respect, and went to the printers without revision. Now it was a curious fact that each change in the H. P. B. manuscript would be preceded, either by her leaving the room for a moment or two, or by her going off into the trance or abstracted state, when her lifeless eyes would be looking beyond me into space, as it were, and returning to the normal waking state almost immediately. And there would also be a distinct change of personality, or rather personal peculiarities in gait, vocal expression, vivacity of manner, and, above all, in temper.

"H. P. B.'s" CONTROLS.

Who then were the intelligences which used Madame B'avatsky as a human typewriter or amanuensis? The phenomenon of writing under control, or of automatic writing from the living, is familiar enough; but usually mediums, when under control, proclaim the identity of the intelligence which temporarily dispossesses their own ego. On this point I hope I may be pardoned for reproducing some passages from the Diary already quoted in a previous issue of this *Review*. Colonel Olcott says:—

Did Madame Blavatsky write "Isis" in the capacity of an ordinary spiritual medium, i.e., under the control of spirits of the dead? I answer, assuredly not. I had ocular proof that at least some of those who worked with us were living men, from having seen them in the flesh in India, after having seen them in the astral body in America and Europe; from having touched and talked with them. Instead of telling me that they were spirits, they told me they were as much alive as myself, and that each of them had his own peculiarities and capabilities, in short, his complete individuality. They told me that what they had attained to, I should one day myself acquire.

THE LIVING PLATONIST.

I was made to believe that we worked in collaboration with at least one discarnate entity—the pure soul of one of the wisest philosophers of modern times, one who was an ornament to our race, a glory to his country. He was a great Platonist, and I was told that, so absorbed was he in his life-study, he had become earth-bound, i.e., he could not snap the ties which held him to earth, but sat in an astral library of his own mental creation, plunged in his philosophical reflections, oblivious to the lapse of time, and anxious to promote the turning of men's minds towards the solid philosophical basis of true religion. He did not materialise and sit with us, nor obsess H. P. B., medium-fashion; he would simply talk with her psychically, by the hour together, dictating copy, telling her what references to hunt up, answering my questions about details, instructing me as to principles and, in fact, playing the part of a third person in our literary symposium. He gave me his portrait once—a rough sketch in coloured crayons on flimsy paper—and sometimes would drop me a brief note about some personal matter, but from first to last his relation to us both was that of a mild, kind, extremely learned teacher and elder friend. He never dropped a word to indicate that he thought himself aught but a living man, and, in fact, I was told that he did not realise that he had died out of the body.

"SOMEBODY ELSE."

Of en things were, after a while, said to me: that would be more than hints that other intelligences than H. P. B.'s were at times using her body as a writing-machine; it was never

expressly said, for example, "I am so-and-so," or "Now this is A or B." It did not need that after we "twins" had been working together long enough for me to become familiar with her every peculiarity of speech, moods and impulses. The change was as plain as day, and by and by, after she had been out of the room and returned, a brief study of her features and actions enabled me to say to myself, "This is ———, or ———, or ———," and presently my suspicion would be confirmed by what happened. One of these *Alter Egos* of hers, one whom I have since personally met, wears a full beard and long moustaches that are twisted, Rajput fashion, into his side whiskers. He has the habit of constantly pulling at his moustache when deeply pondering; he does it mechanically and unconsciously. Well, there were times when H. P. B.'s personality had melted away and she was "*Somebody else*," when I would sit and watch her hand as if pulling at and twisting a moustache that certainly was not growing visibly on H. P. B.'s upper lip, and the far-away look would be in the eyes, until presently resuming attention of passing things, the moustached Somebody would look up, catch me watching him, hastily remove the hand from the face, and go on with the work of writing. Then there was another Somebody that disliked English so much that he never willingly talked with me anything but French: he had a fine artistic talent and a passionate fondness for mechanical invention. Another one would now and then sit there, scrawling something with a pencil and reel off for me dozens of poetical stanzas which embodied, now sublime, now humorous, ideas. So each of the several Somebodies had his peculiarities distinctly marked and as recognisable as those of any of our ordinary acquaintances or friends. One was jovial, fond of good stories, and witty to a degree; another, all dignity, reserve and erudition. One would be calm, patient, and benevolently helpful, another testy and sometimes exasperating. One Somebody would always be willing to emphasise his philosophical or scientific explanations of the subjects I was to write upon, by doing phenomena for my edification, while with another Somebody I dared not even mention them.

OTHER "SOMEBODIES."

Now, when either of these Somebodies was "on guard," as I used to term it, the H. P. B. manuscript would present the identical peculiarities that it had on the last occasion when he had taken his turn at the literary work. He would, by preference, write about the class of subjects that were to his taste, and instead of H. P. B. playing the part of an amanuensis, she would then have become for the time being that other person. If you had given me in those days any page of "Isis" manuscript, I could almost certainly have told you by which Somebody it had been written. Where, then, was H. P. B.'s self at those times of replacement? Ah, that is the question; and that is one of the mysteries which are not given to the first comer. As I understood it, she herself had loaned her body as one might one's typewriter, and had gone off on other occult business that she could transact in her astral body; a certain group of Adepts occupying and manœuvring the body by turns. When they knew that I could distinguish between them, so as to even have invented a name for each by which H. P. B. and I might designate them in our conversation in their absence, they would frequently give me a grave bow or a friendly farewell nod when about to leave the room and give place to the next relief-guard. And they would sometimes talk to me of each other as friends do about absent third parties, by which means I came to know bits of their several personal histories; and would also speak about the absent H. P. B., distinguishing her from the physical body they had borrowed from her.

She often wrote from dictation things quite outside her personal knowledge. She never studied Hindi nor, normally, could she speak or write it; yet I have a Hindi note in Devanāgarī characters that I saw her write and hand to Swami Dayanand Saraswati at the Vizianagram garden-house at Benares, where we were guests in 1880. The Swami read it, wrote and signed his answer on the same sheet, and H. P. B. left it on the table, from which I took it.

The part of the "Isis" writing that was done by H. P. B.

in *propria persona* was inferior to that done for her by the Somebodies. This is perfectly comprehensible, for how could H. P. B., who had no previous knowledge of this sort, write correctly about the multifarious subjects treated in her book?

"H. P. B.'S" TRANSFIGURATION.

Colonel Olcott tells us that various Mahatmas, in writing to him about H. P. B. and her body, spoke of the latter as a shell occupied by one of themselves, and sometimes he asserts they not only occupied her body but physically changed it. In proof of this he tells the following marvellous tale:—

She and I were in our literary work-room in New York one summer day after dinner. It was early twilight and the gas had not been lighted. She sat over by the south front window, I stood on the rug before the mantel-piece, thinking. I heard her say "Look and learn," and glancing that way, saw a mist rising from her head and shoulders. Presently it defined itself into the likeness of one of the Mahatmas, the one who, later, gave me the historical turban, but the astral double of which he now wore on his mist-born head. Absorbed in watching the phenomenon, I stood silent and motionless. The shadowy shape only formed for itself the upper half of the torso, and then faded away and was gone; whether re-absorbed into H. P. B.'s body or not, I do not know. She sat statue-like for two or three minutes, after which she sighed, came to herself, and asked me if I had seen anything. When I asked her to explain the phenomenon she refused.

Numerous witnesses can testify to another phenomenon which may or may not go towards proving that other entities were sometimes occupying the H. P. B. body. On four different occasions—once to please Miss Emily Kinsbury, and once my sister, Mrs. Mitchell, I remember—she gathered up a lock of her fine, wavy auburn hair, and either pulled it out by the roots or cut it off with scissors, and gave it to one of us. But the lock would be *coarse, jet black, straight*, and without the least curliness or waviness in it; in other words, Hindu or other Asiatic human hair, and not in the least like her own flossy, baby-like, light brown locks. My diary for 1878 shows that the other two occasions were on July 9th, when she did the thing for Hon. J. L. O'Sullivan, ex-U.S. Minister to Portugal, and on November 19th, when she did it for Miss Rosa Bates in the presence of six other witnesses, besides Miss Bates and H. P. B. and myself.

WAS SHE ONLY A CONTROLLED CORPSE?

This is, however, nothing to the theory which Colonel Olcott propounds tentatively that Madame Blavatsky was, in reality, killed at the battle of Mentana, and that her body was kept going by a succession of temporary occupants from the other world. He asserts that this is regarded in the East as perfectly possible, and, of course, no one who has seen a medium under control can find any difficulty in at least conceiving the possibility of the permanent supersession of the personality of the medium by the intelligences which possess him temporarily. Colonel Olcott says:—

I have sometimes been even tempted to suspect that none of us, her colleagues, ever knew the normal H. P. B. at all, but that we just dealt with an artificially animated body, a sort of perpetual psychical mystery, from which the proper *jiva* (or living soul) was killed out at the battle of Mentana, when she received those five wounds, and was picked out of a ditch for dead.

HOW TO REANIMATE CORPSES.

The art of thus prolonging the activity of the body after its original soul has departed by the entry of a succession of other souls, is called *Avesa*, pronounced *Ahveysha*, and is a practice for which full directions are laid down.

We find in "Pāṇcharātra Pādmāsambhita Charyāpada," Chapter XXIV., verses 131-140, full instructions for performing the A'veśa:

"I now tell thee, O Lotus-born, the method by which to enter another's body. The corpse to be occupied should be fresh, pure, of middle age, endowed with all good qualities and free from the awful diseases resulting from sin (*viz.*, syphilis, leprosy, etc.). The body should be that of a Brahmin or even of a K-hatriya. It should be laid out in some secluded place (where there is no risk of interruption during the ceremonial process), with its face turned towards the sky and its legs straightened out. Beside its legs, shouldst thou seat thyself in a posture of yoga, but previously, O four-faced one, shouldst thou with fixed mental concentration, have long exercised this yoga power. The jīva is located in the solar plexus, is of itself radiant as the sun and of the form of hamsa (a bird), and it moves along the Idā and Pingalā nādis (two alleged channels of psychic circulation). Having been concentrated as hamsa (by yoga), it will pass out through the nostrils and, like a bird, dart through space. Thou shouldst accustom thyself to this exercise, sending out the Prāna to the height of a palm-tree, and causing it to travel a mile, or five miles or more, and then re-attracting it into thy body, which it must re-enter as it left it, through the nostrils, and restore it to its natural centre in the solar plexus. This must be practised daily until perfection be reached.

"Then, having acquired the requisite skill, the Yogi may attempt the experiment of psychical transfer and, seated as above described, he will be able to withdraw his *Prāna-jīva* from his own body, and introduce it into the chosen corpse, by the path of the nostrils, until it reaches the empty solar-plexus, there establishes its residence, re-animates the deceased person, and causes him to be seen as though "risen from the dead."

Whether this was so or not, in the case of Madame Blavatsky Colonel Olcott is quite certain that whoever wrote "Isis," she did not and could not, except as the amanuensis of others.

She led the double life; she met and was instructed by her "friends"; she was at such times an automaton as to the physical body; her eyes had the vacant look; her tongue uttered scarcely any words that could be avoided; and gradually she learned to keep her complete consciousness while in the extra-corporeal existence.

II.—COL. OLCOTT'S PERSONAL EXPERIENCES.

ALL this is no doubt unthinkable by the ordinary reader who has had no personal experience of the marvellous multiflex personalities, which we are now only beginning to dissect. The possibility of Madame Blavatsky being controlled, consciously or unconsciously, by other intelligences, discarnate or incarnate, cannot be described by any one who has had any personal experience of automatic handwriting, or who has ever witnessed the most familiar of all forms of "spirit manifestation," a medium under control. Colonel Olcott however, goes much further than this. He maintains that he has had a two-fold ocular demonstration of the reality of the existence of the astral body or double.

DOUBLES HE HAS SEEN.

Yet while the reason may be convinced, the real existence of the astral body, and the possibility of its separation from the physical "sheath" during life can only be known in one of two ways—by one seeing the astral body of another person, or by projecting one's own and viewing one's physical body *ab extrā*. With either of these experiences, one can say he knows; with both, his knowledge becomes absolute and unshakable. I have had both. I take the witness-stand, and testify to the

truth for the helping of my fellow-workers. I pass over with a bare mention the incidents of my seeing H. P. B. in her astral body in a New York street, while her physical body was in Philadelphia; of my seeing similarly a friend who was then in body in a Southern State, several hundred miles away; of seeing in an American railway train and on an American steamboat, a certain adept then physically in Asia; of receiving from the hand of another, at Jummū, a telegram sent me there by H. P. B. from Madras, and delivered to me by the adept under the guise of the Kashmiri telegraph-peon, whose appearance he borrowed momentarily for the purpose, and dissolved a moment later in full moonlight when I stepped to the door to watch him; of being saluted on Worli Bridge, Bombay, by another of these majestic men on another tropical moonlight evening as H. P. B., Damodar and I sat in our phaeton enjoying the cooling breeze off the sea; of seeing him moving towards us from a little distance, advance to the very carriage side, lay his hand on H. P. B.'s, walk fifty yards away, and suddenly disappear from our sight on the causeway, bare of trees, shrubs or other places of concealment, in the full sheen of the moonshine; I pass these and other such experiences, and come to the one which of all was the most momentous in its consequences upon the course of my life. The happening was thus.

HOW HE FIRST SAW A MAHATMA.

Our evening's work on "Isis" was finished, I had bade good-night to H. P. B., retired to my own room, locked the door as usual, sat me down to read and smoke, and was soon absorbed in my book; which, if I remember aright, was Stephens' "Travels in Yucatan": at all events, not a book on ghosts, nor one calculated in the least to stimulate one's imagination to the seeing of spectres. My chair and table were to the left in front of the door, my camp-cot to the right, the window facing the door, and over the table a wall gas-jet.

I was quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a lit le turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire, eyes which were at once benignant and piercing in glance, the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence and bowed my head, and bent my knee as one does before a god or a godlike personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table. He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together, a tie which could not be broken, however strained it might be at times. He told me things about H. P. B. that I may not repeat, as well as things about myself that do not concern third parties. How long he was there I cannot tell: it might have been a half-hour or an hour, it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance—not an external shining but the gleam, as it were, of an inner light—that of the spirit.

HIS TURBAN LEFT AS A TEST.

Suddenly the thought came into my mind: "What if this be but hallucination; what if H. P. B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone!" The Master smiled kindly as if reading my thought, untwisted the *fehla* from his head, benignantly saluted me in farewell and—was gone: his chair was empty, I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth, a tangible and enduring proof that I had not been "overlooked," or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H. P. B.'s door and tell her my experience, was the first natural impulse, and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving. Out of those thoughts and those resolves developed all my subsequent theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusionings have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However others less fortunate may doubt, I know.

THE PROJECTION OF THE DOUBLE.

I now pass on to my personal experiences in projections of the Double. In connection with this phenomenon let me give a word of caution to the less advanced student of practical psychology: the power of withdrawing the astral body from the physical is *no necessary proof of high spiritual development*. The contrary is believed, by perhaps the majority of dabblers in occultism, but they are wrong.

In telling about my early goings out of the body, I must not be thought, therefore, to be pluming myself upon my supposed high spiritual development, nor intending to boast of special cleverness as a psychic.

Here is one of my facts: H. P. B. and I had one evening, in 1876, while we were living in West 34th Street, finished writing a chapter of the original draft of "Isis Unveiled," and, on parting for the night, laid away the great pile of "copy" in a pasteboard carton-box, with the first page on top, the last at the bottom of the heap. She occupied the flat directly under my own, in the second story of the apartment-house, and both of us, of course, locked our outer doors to keep out thieves. While undressing it occurred to me that if I had added certain three words to the final sentence of the last paragraph, the sense of the whole paragraph would have been strengthened. I was afraid I might forget them in the morning, so the whim came to me that I might try to go down to the writing-room below stairs in my Double and try to write them phenomenally. Consciously, I had never travelled thus before, but I knew how it must be attempted, viz., by fixing the intention to do it firmly in the mind when falling asleep, and I did so. I knew nothing more until the next morning, when, after dressing and taking my breakfast, I stepped in at H. P. B.'s flat to bid her good-bye on my way to my office. "Well," she said, "pray tell me what the deuce you were doing here last night after you went to bed?" "Doing," I replied, "what do you mean?" "Why," she rejoined, "I had got into bed and was lying there quietly, when lo! I saw my Olcott's astral body oozing through the wall. And stupid and sleepy enough you seemed too! I spoke to you, but you did not reply. You went to the writing-room, and I heard you fumbling with the papers; and that's all. What were you about?" I then told her of my intended experiment: we went together into the other room, emptied out the pile of MS., and on the last page, at the end of the concluding paragraph, found two of the intended three words fully written out in my own handwriting and the third page begun, but not finished: the power of concentration seeming to have become exhausted, and the word ending in a scrawl!

But no amount of reading or experimentation at second hand can compare with even one little original experience, like the

one of mine above described, in its power to make one realise the truth of the universal cosmic operation of *thought* creating *form*.

THE LIABILITY OF THE DOUBLE TO INJURY.

A great number of cases are on record, all going to prove that any accident or injury to the projected Double reacts and reproduces itself upon the physical body in the identical spot. This brings me to my own experience.

In our writing-room at the "Lamasery" there hung upon the wall beside the chimney a Swiss cuckoo-clock, which it was my methodical custom to wind up nightly before retiring to my own room. One morning, on going to my toilet-glass after my bath, I noticed that my right eye was black and blue, as though I had received a blow from a fist. I could not account for it in the least, and I was the more puzzled on finding that I had no pain in the injured part. In vain I racked my brain for an explanation. In my bedroom there was no post, pillar, projecting corner, or other obstruction from which I could have received injury, supposing that I had been walking about in my sleep—a habit I had never acquired, by the way. Then, again, a shock, rude enough to have blackened my eye like this, must, of necessity, have wakened me instantaneously at the time, whereas I had slept the night through as quietly as usual. So my bewilderment continued, until I met H. P. B. and a lady friend, who had shared her bed that night, at the breakfast-table. The lady friend gave me the clue to the enigma. She said, "Why, Colonel, you must have hit yourself last night when you came in to wind the cuckoo clock!" "Wind the clock," I replied, "what do you mean by that? Did you not lock the door when I went to my room?" "Yes," she said, "I locked it myself; and how ever could you have come in? Yet both madame and I saw you pass the sliding-doors of our bedroom, and heard you pulling the string to wind the clock. I called, but you did not answer, and I saw nothing more." Well, then, I thought, if I did enter the room in my Double and wind the clock, two things are inevitable: (a) the clock must show that it was wound last night and not have run down; (b) there must be some obstacle on my path between the door and the opposite chimney against which I could have hit my eye. We examined the premises and found:—

1. That the clock was going, and had apparently been wound up at the usual time.

2. Just near the door hung a small hanging book-shelf, the farthest front corner of one whose shelves was of the exact height to catch my eye if I had run against it. Then there came back to me the dim recollection of myself moving towards the door from the far side of the room, with my right hand outstretched as if to feel for the door, a sudden shock, the "seeing of stars"—as it is commonly expressed—and then oblivion until morning.

That is curious, it seems to me; very curious that a blow which, received upon the physical head, must almost inevitably have at once awakened one, should, when falling upon the projected Double, have left its substantial mark behind it by repercussion upon the physical body without bringing me to consciousness. One of my most interesting experiences has been to encounter persons in different parts of the world, until then strangers, who have averred that they had seen me in public places, that I had visited them in the astral body, sometimes talked on occult matters with them, sometimes healed them of diseases, sometimes even gone with them on the astral plane to visit our masters; yet without my keeping any remembrance of the several incidents. Yet, when one comes to think of it, it is not so improbable after all.

IMPROBABLE OR IMPOSSIBLE.

Colonel Olcott's ideas of improbability are his own. Certainly of all occult phenomena the reality of the double, the visible, tangible, living, breathing, talking, and acting counterpart of oneself is the most staggering fact in nature. That it is fact I am as much convinced as is Colonel Olcott, but I could hardly say that it is not so improbable after all. It would be nearer the truth to say that it is abso-

lutely impossible, and yet it happens. And those who know that it happens, happens constantly, is happening in London this very day, and every day, cannot reject on the mere ground of apparent impossibility, any well-authenticated statement of the occurrence of the most incredible phenomena. If the double exists—as he does—all other marvels shrink into insignificance. But of these minor marvels Colonel Olcott gives us ample store in his *Old Diary Leaves*.

III.—MADAME BLAVATSKY AS WONDER- WORKER.

When I used to meet "H. P. B." in London she always pooh-poohed the miracles which bear her so widespread a notoriety. She never referred to them as if they deserved any attention, and she certainly made no attempt to perform any wonders in my presence. But Colonel Olcott describes at great length the marvels which he declares that he saw her bring about, and from his ample store I make the following extracts as sample.

THE RINGING OF THE FAIRY BELLS.

What made a visit to the *Lamasery* so piquant, was the chance that on any given occasion the visitor might see H. P. B. do some wonder in addition to amusing, delighting or edifying him or her with her witty and vivacious talk. In a pause in the conversation, perhaps a guest would hold up a finger, say "Hush!" and then, all listening in breathless silence, musical notes would be heard in the air. Sometimes they would sound faintly far away in the distance, then coming nearer and gaining volume until the elfin music would float around the room, near the ceiling, and finally die away again in a lost chord and be succeeded by silence. Or it might be that H. P. B. would fling out her hand with an imperious gesture and *ping! ping!* would come, in the air whither she pointed, the silvery tones of a bell. Some people fancy that she must have had a concealed bell under her dress for playing her tricks; but the answer to that is that, not only I, but others, have, after dinner, before rising from the table, arranged a series of finger-glasses and tumblers, with various depths of water in them to cause them to give out different notes when struck, and then tapping their edges with a lead pencil, a knife blade or some other thing, have had her duplicate in space every note drawn from the "musical glasses." No trick bell worked beneath a woman's skirt would do that. Then, again, how often have people been present when she would lay her hand on a tree-trunk, a house wall, a clock-case, a man's head, or wherever else she might be asked to try it, and cause the fairy bell to ring within the substance of the solid body she had her hands in contact with. I was with her at Mr. Sinnett's house at Simla when, all of us standing on the verandah, she made the musical sounds to come towards us on the air of the starlit night, from across the dark valley into which descended the hill-slope on which the house was built. And I was present when she made a bell to ring inside the head of one of the greatest of the Anglo-Indian civilians, and another to sound inside the coat pocket of another very high civilian at the other side of the room from where she sat.

She never could give a satisfactory scientific explanation of the *modus operandi*. One day when she and I were alone and talking of it she said: "I think of a note; automatically or instinctively I work the astral currents by my trained will; I send a sort of cross-current out of my brain to a certain point in space, where a vortex is formed between this current and the great current flowing in the astral light according to the earth's motion, and in that vortex sounds out the note I think. It is impossible for me to explain any better. I can do it, but can't tell you how I do it. Now try any notes you please and see if I cannot imitate them. I struck a note out of one of the tumblers at random, and instantly its echo, as if the soul of it ringing in Fairyland, would sound in the air; sometimes just overhead, now in this corner, now in that.

She sometimes missed the exact note, but when I told her so she would ask me to sound it again, and then the-note would be exactly reflected back to us out of the A'kasha.

MESSAGES FROM THE MAHATMAS.

I met one day in the lower part of the city (New York) an acquaintance with whom I stopped for a few moments to chat. He was very prejudiced against H. P. B., and spoke very harshly against her, keeping to his opinion despite all I could say. At last he used such objectionable language that, in sheer disgust, I hastily left him and went on my way. I got home as usual in time for dinner, and went to my room—the one marked "G" on the plan given in the last chapter was then my sleeping apartment—to make my toilet. H. P. B. came along the passage to the open door, and from thence bade me good evening. The washing-stand was in the north-west corner, opposite the door, and the "hard-finished" white wall above it uncovered with pictures or anything. After finishing my washing I turned toward the shaving-stand, behind me and just in front of the window, to brush my hair, when I saw something of a green colour reflected in the glass. A second glance showed it to be a sheet of green paper with writing upon it, and to be attached to the wall just over the washing-stand where I had the moment before been occupied without seeing anything save the blank wall before my eyes. I found the paper attached to the plastering by pins at the four corners, and the writing to be a number of Oriental texts from *Dhammapada* and *Sūtras*, written in a peculiar style and signed at the lower corner with the name of one of the Masters. The verses were reproaches to my address for having allowed H. P. B. to be reviled without defending her; unmistakably referring to my encounter down town with the person I had met, although no names were mentioned. I had not been five minutes in the house since my return, had spoken to nobody about the incident, nor exchanged with any one in the house more than the few words of greeting with H. P. B. from the door of my room.

H. P. B. gave me, one evening, without fuss or parade, the following proof of her powers. I wished to hear from a certain adept upon a certain subject. She bade me write my questions, put them in a sealed envelope, and place the letter where I could watch it for the time being. This was even better than the Egyptian sheikh incident, for in that case the letter was hidden from the enquirer by the back-pillow. As I was sitting at the moment before the grate, I put my letter behind the clock on the mantel, leaving just one edge of the envelope projecting far enough for me to see it. My colleague and I went on talking about a variety of things for perhaps an hour, when she said my answer had come. I drew out the letter, found my own envelope with its seal unbroken, and inside it my own letter, and inside that the answer in the Adept's familiar manuscript; written upon a sheet of green paper of peculiar make, the like of which—I have every reason to believe—was not in the house. We were in New York, the Adept in Asia. This phenomenon was, I submit, of a class to which the theory of trickery could not apply, and, therefore, has much weight.

SLATE WRITING.

In the department of "precipitation" of writings and pictures, H. P. B. was exceptionally strong. On an evening of 1875 I sat at the house of the President of the Photographic Section of the American Institute, Mr. H. J. Newton, with a private medium named Cozine, to witness his slate-writings, which were far more wonderful than Dr. Slade's. The communications came upon the slate in bright blue and red colours. No pencil or crayon was used in the experiment, and I myself held one end of the slate. Upon mentioning this to H. P. B., she said, "I think I could do that; at any rate, I will try." So I went out and bought a slate, and brought it home. She took it, without crayons or pencil, into a small, pitch-dark closet bedroom, and lay upon the couch, while I went out, closed the door, and waited outside. After a very few minutes she reappeared, with the slate in her hand, her

forehead damp with perspiration, and she seeming very tired. "By Jove!" she exclaimed, "that took it out of me; but I've done it: see!" On the slate was writing in red and blue crayons, in handwriting not her own.

THE PRECIPITATION OF PORTRAITS.

One evening, in the autumn of 1876, she and I were working, as usual, upon "Isis," at opposite sides of the writing-table, and dropped into a discussion of the principles involved in the conscious projection of the Double. Through lack of early familiarity with those subjects she was not good then at explaining scientific matters, and I found it difficult to grasp her meaning. Her fiery temperament made her prone to abuse me for an idiot in such cases, and this time she did not spare her expressions of impatience at my alleged obtuseness. Finally she did the very best thing by offering to show me in a picture how M. A. Oxon's evolution was proceeding, and at once made good her promise. Rising from the table, she went and opened a drawer, from which she took a small roll of white satin—the remnant, I believe, of a piece she had had given her at Philadelphia—and laying it on the table before me, proceeded to cut off a piece of the size she wanted; after which she returned the roll to its place and sat down. She laid the piece of satin, face down, before her, almost covered it with a sheet of clean blotting-paper, and rested her elbows on it while she rolled for herself and lighted a fresh cigarette. Presently she asked me to fetch her a glass of water. I said I would, but first put her some question which involved an answer and some delay. Meanwhile I kept my eye upon an exposed edge of the satin, determined not to lose sight of it. Soon, noticing that I made no sign of moving, she asked if I did not mean to fetch her the water. I said, "Oh, certainly." "Then what do you wait for?" she asked. "I only wait to see what you are about to do with that satin," I replied. She gave me one angry glance, as though seeing that I did not mean to trust her alone with the satin, and then brought down her clenched fist upon the blotting-paper, saying, "I shall have it now—this minute!" Then, raising the paper and turning over the satin, she tossed it over to me. Imagine, if you can, my surprise! On the sheeny side I found a picture, in colours, of a most extraordinary character. There was an excellent portrait of the head only of Stainton-Moses as he looked at that age, the almost duplicate of one of his photographs that hung "above the line" on the wall of the room, over the mantel-shelf. From the crown of the head shot out spikes of golden flame; at the places of the heart and the solar plexus were red and golden fires, as it might be bursting forth from little craters; the head and the place of the thorax were involved in rolling clouds of pure blue aura, bespeckled throughout with flecks of gold; and the lower half of the space where the body should be was enwrapped in similarly rolling clouds of pinkish and greyish vapour, that is, of auras of a meaner quality than the superior cumuli.

I take the picture to mean that Stainton-Moses' experiment was being conducted as an intellectual rather than as a spiritual process, wherefore he had completely formed and got ready for projection his head, while the other parts of his astral body were in a state of nebulous disturbance, but had not yet settled into the stage of *rûpa*, or form.

ANOTHER EXAMPLE.

In the case of another precipitated portrait made by H. P. B. there was no aura shown. I refer to that of an Indian yogi, which is described in Sinnet's "Occult World" and "Incidents in the Life of Mme. Blavatsky"; the documents respecting which were originally published in the *Spiritualist* shortly after the occurrence of the incident. It happened in this wise. On my way home to "The Lamasonry" one day, I stopped at the Lotos Club and got some of the club note-paper and envelopes to use at home as occasion might require. It was late when I reached the house, and H. P. B. was at the dinner-table already, with Mr. Judge as guest. I laid the package of stationery on my desk in the writing-room (between which and the dining-room there was a dead wall, by the way),

made a hurried toilet and went to my seat at the table. At the close of the dinner we had drifted into talk about precipitations, and Judge asked H. P. B. if she would not make somebody's portrait for us. As we were moving towards the writing-room she asked him whose portrait he wished made, and he chose that of this particular yogi, whom we knew by name as one held in great respect by the Masters. She crossed to my table, took a sheet of my crested club-paper, tore it in halves, kept the half which had no imprint, and laid it down on her own blotting-paper. She then scraped perhaps a grain of the plumbago of a Faber lead pencil on it, and then rubbed the surface for a minute or so with a circular motion of the palm of her right hand; after which she handed us the result. On the paper had come the desired portrait, and, setting wholly aside the question of its phenomenal character, it is an artistic production of power and genius. Le Clear, the noted American portrait painter, declared it unique, distinctly an "individual" in the technical sense; one that no living artist within his knowledge could have produced. The yogi is depicted in *Samādhi*, the head drawn partly aside, the eyes profoundly introspective and dead to external things, the body seemingly that of an absent tenant. There is a beard and hair of moderate length, the latter drawn with such skill that one sees through the upstanding locks, as it were—an effect obtained in good photographs, but hard to imitate with pencil or crayon. The portrait is in a medium not easy to distinguish: it might be black crayon, without stumping, or black-lead; but there is neither dust nor gloss on the surface to indicate which, nor any marks of the stump or the point used: hold the paper horizontally towards the light and you might fancy the pigment was below the surface, combined with the fibres.

PICTURE MAKING.

I saw her do a notable thing one evening for Wong Chin Fu, a Chinese lecturer, since well known in the United States. We three were chatting about the pictures of his country as lacking the elements of perspective, whereupon he said how admirable were the figure-paintings of their artists, how rich in colour and bold in drawing. H. P. B. concurred, and in the most casual way, as it seemed, opened the drawer where she kept her writing-paper, and drew forth a finely-executed painting of a Chinese lady dressed in full Court robes. I am sure as I can be that it was not there before, but as Wong Chin Fu was not specially interested in the occult science, which for us had so great a charm, I made no remark. Our visitor took the picture in his hand, looked at it, remarked upon its beauty, but said, "This is not Chinese, Madam: it has no Chinese writing in the corner. It is probably Japanese." H. P. B. looked at me with an amused expression, returned the picture to the drawer, shut it for a moment, and, then re-opening it, drew forth a second picture of a Chinese lady, but wearing different coloured robes, and handed it to Wong Chin Fu. This he recognised as unmistakably from his country, for it bore Chinese lettering in the left hand lower corner, and he at once read it!

LETTER COPYING EXTRAORDINARY.

I received one day a letter from a certain person who had done me a great wrong, and read it aloud to H. P. B. "We must have a copy of that," she exclaimed, and, taking the sheet of note-paper from me, held it daintily by one corner, and actually peeled off a duplicate, paper and all, before my very eyes! It was as though she had split the sheet between its two surfaces. Another example, perhaps even more interesting, is the following. Under date of December 22, 1887, Stainton Moses wrote her a five-paged letter of a rather controversial, or, at any rate, critical, character. The paper was of square, full letter size, and bore the embossed heading, "University College, London," and near the left-hand upper corner his monogram—a W. and M. interlaced, and crossed by the name "STAINTON" in small capitals. She said we must have a duplicate of this too, so I took from the desk five half-sheets of foreign letter paper of the same size as Oxon's and gave her them. She laid them against the five pages of his letter, and

then placed the whole in a drawer of the desk just in front of me as I sat. We went on with our conversation for some time, until she said she thought the copy was made and I had better look and see if that were so. I opened the drawer, took out the papers and found that one page of each of my five pieces had received from the page with which it was in contact the impression of that page. So nearly alike were the originals and copies that I thought them—as the reader recollects I did the copy of the Britten-Louis portrait—exact duplicates. But I have tried the test of placing one page over the other to see how the letters and marks correspond. I find they do not, and that is proof, at any rate, that the transfer was not made by the absorption of the ink by the blank sheet from the other; moreover the inks are different and Oxon's is not copying-ink. The time occupied by the whole phenomenon might have been five or ten minutes, and the papers lay the whole time in the drawer in front of my breast, so there was no trick of taking it out and substituting other sheets for the blank ones I had just then handed her.

CREATING GOLD PAINT.

One afternoon at the "Lamasery," Judge was sketching for her, I think, the figure of a god forming man on a potter's wheel, but for lack of colours could not finish it. H. P. B. asked him which shades he needed, and on being told, stepped over to the cottage piano, just behind Judge's chair, and facing towards the corner made by the end of the piano and the wall, held her dress as an apron to receive something. She presently poured from the dress upon the table before Judge thirteen bottles of Winsor and Newton's dry colours, among which were those he had asked for. A little while after he said he would like some gold paint, whereupon she told him to fetch a saucer from the dining-room, which he did. She then asked him to hand her the brass door-key, and, holding the two under the edge of the table, rubbed the key smartly upon the bottom of the saucer. In another moment she brought them into view again, and the flat part of the saucer bottom was found covered with a layer of gold paint of the purest quality. To my question as to the function of the door-key in the experiment, she said that the soul of the metal was needed as a nucleus in which to collect together from the *akasha* the atoms of any other metal she meant to precipitate. For the same reason she had needed my signet-ring as a help to form the other one that she made for her own use on the occasion above described.

PIPE-MAKING OUT OF NOTHING.

I leave the reader to decide whether the following phenomenon was a *Mâyâ*, an *apport*, or a creation. She and I were as usual one evening smoking while at work; she her cigarette, I my pipe. It was a new one, I remember, and the tobacco was as good as one could wish, but she suddenly sniffed and exclaimed, "Pah! what horrid tobacco you are smoking, Olcott!" I said she was very much mistaken, as both pipe and tobacco were unexceptionable. "Well," she said, "I don't like it this evening; take a cigarette." "No," I replied, "I'll not smoke since it annoys you." "Why don't you use those nice Turkish pipes that come from Constantinople?" said she. "Because I have none—a very good reason." "Well, then, here is one for you," she exclaimed, dropping her hand down beside her arm-chair, and bringing it up again with a pipe in it, which she handed to me. It had a red clay, flaring bowl, set in filigree gilt, and a stem covered with purple velvet and ornamented with a slight gilt chain with imitation coins attached. I took it with a simple "Thank you," filled and lit it, and went on with my work. "How do you like it?" she asked. "Well enough," I said, "although instead of purple I wish the velvet had been blue." "Oh well, have a blue one then," she remarked, again putting down her hand and lifting it again with a blue-stemmed pipe in it. I thanked her and continued my work. The manoeuvre was again repeated, and she said, "Here's a baby pipe," and she gave me a miniature edition of the larger sort. Being apparently in the mood for surprises, she then successively produced a Turkish cigarette mouth-piece in gilt and amber, a Turkish coffee-pot and sugar-

bowl, and finally a gilt tray in repousse work, with imitation enamel ornamentation. "Any more?" I asked. "Has any Turkish shop been afire?" She laughed, and said that would do for that evening; but sometime she might take the fancy of giving me by magic an Arab horse, fully caparisoned, to ride down Broadway in a procession of the Theosophical Society and astonish the natives! Many, very many persons, saw the pipes and coffee equipage in our rooms thereafter, and when we left New York all were given away to friends, save the gilt tray and sugar-basin, which I brought out to India, and have still. Were they all glamour?

DUPLICATING A SIGNET RING.

One evening, when our writing-room was full of visitors, she and I sitting at opposite sides of the room, she motioned to me to lend her a large signet *intaglio* that I was wearing that evening as a scarf-ring. She took it between her closed hands, without saying anything to anybody or attracting any one's attention save mine, and rubbed the hands together for a minute or two, when I presently heard the clink of metal upon metal. Catching my eye, she smiled, and, opening her hands, showed me my ring and along with it another, equally large but of a different pattern: the seal-tablet also being of dark green bloodstone, whereas mine was of red carnelian. That ring she wore until her death, and it is now worn by Mrs. Annie Besant, and is familiar to thousands. The stone was broken, I think, on our voyage out to India, and if I remember aright the present one was engraved and set at Bombay. Here, again, not a word of the passing conversation led up to the phenomenon; on the contrary, nobody save myself knew of its occurring until afterwards.

THINKING A SUGAR-TONGS INTO EXISTENCE.

On a Christmas eve my sister came down from her flat, on the floor above the "Lamasery," to ask us to step up and see the Christmas-tree she had prepared for her children—then asleep in their beds. We looked the presents all over, and H. P. B. expressed her regret that she had not had any money to buy something for the tree herself. She asked my sister what one of the lads, a favourite of hers, would like, and being told a loud whistle, said, "Well, wait a minute." Taking her bunch of keys from her pocket, she clutched three of them together in one hand, and a moment later showed us a large iron whistle hanging in their stead on the key-ring. To make it she had used up the iron of the three keys and had to get duplicates made the next day by a locksmith. Again. For a year or so after we took up housekeeping at the "Lamasery," my family silver was used for the table, but at last it had to be sent away, and H. P. B. helped me to pack it up. That day after dinner, when we were to have coffee, we noticed that there were no sugar-tongs, and in handing her the sugar basin I put in it a teaspoon instead. She asked where were our sugar-tongs, and upon my replying that we had packed it up to send away with the other silver, she said, "Well, we must have another one, mustn't we?" and, reaching her hand down beside her chair, brought up a nondescript tongs, the like of which one would scarcely find in a jeweller's shop. It had the legs much longer than usual, and the two claws slit like the prongs of a pickle-fork; while inside the shoulder of one of the legs was engraved the cryptograph of Mahatma "M." I have the curio now at Adyar. An important law is illustrated here. To create anything objective out of the diffused matter of space, the first step is to *think* of the desired object—its form, pattern, colour, material, weight, and other characteristics: the picture of it must be sharp and distinct as to every detail; the next step is to put the trained Will in action, employ one's knowledge of the laws of matter and the process of its conglomeration, and compel the elemental spirits to form and fashion what one wishes made. If the operator fails in either of these details, his results will be imperfect. In this case before us it is evident that H. P. B. had confused in her memory the two different shapes of a sugar-tongs and a pickle-fork, and combined them together into this nondescript or hybrid table implement.

The evidence for those marvels appears to have satisfied Colonel Olcott. It is a pity, although unfortunately it is usually the case, that those with whom occult phenomena are of familiar occurrence can never be induced to take the trouble to provide producible evidence as to the reality of the facts for which they vouch. How often do we take pains to have confirmatory evidence of the fact when we use the telephone? And to the occultist marvels such as the foregoing are apt to seem as natural an every-day occurrence as the habit of talking through a telephone wire at a distance of a hundred miles.

IV.—MADAME BLAVATSKY AT HOME.

From the bewildering array of H. P. B.'s thaumaturgical gifts I turn with relief to the extremely interesting description of Madame Blavatsky at home. In this description he calls her always "H. P. B." He says—

The title "Madame" she had a sort of loathing for, as she associated it with a female dog of that name that an acquaintance of hers owned in Paris, and which was specially disliked by her. I think the apparent eccentricity of calling herself by her three initials had a deeper significance than has been generally suspected. It meant that the personality of our friend was so blended with those of several of her Masters that, in point of fact, the name she bore but seldom applied to whatever intelligence was momentarily controlling it; and the Asiatic personage who was speaking to you through her lips was certainly neither Helena, nor the widow of Gen. Blavatsky, nor a woman at all. But each of these shifting personalities contributed towards the making of a composite entity, the sum of them all and of Helena Petrovna herself, which might as well be designated "H. P. B." as anything else.

HER CORPULENCE.

Our H. P. B. was, even in her youth—to judge from her early portraits—a plump person, and later in life became very corpulent. It seems to have been a family peculiarity. In her case it was largely due to the manner of life she led, taking next to no physical exercise whatever, and eating much unless seriously out of health. Even then she partook largely of fatty meats, and used to pour melted butter by the quantity over her fried eggs at breakfast. Wines and spirits she never touched, her beverages being tea and coffee, the latter being her special favourite.

Her appetite, while I knew her, was extremely capricious, and she was most rebellious to all fixed hours for meals, hence a terror to all cooks and the despair of her colleagues.

When we removed to Adyar, I determined to put a stop to this bother, and I built a kitchen on the terrace near H. P. B.'s bedroom, gave her a set of servants to herself, and let her eat or go without as she pleased.

She was never a vegetarian while I knew her, flesh diet seeming to be indispensable for her health and comfort; as it is to so many others in our Society, including myself.

H. P. B. was, as all the world knows, an inveterate smoker. She consumed an immense number of cigarettes daily, for the rolling of which she possessed the greatest deftness. She could even roll them with her left hand while she was writing "copy" with her right.

While she was writing "Isis Unveiled" at New York she would not leave her apartment for six months at a stretch. From early morning until very late at night she would sit at her table working. It was not an uncommon thing for her to be seventeen hours out of the twenty-four at her writing. Her only exercise was to go to the dining-room or bath-room and back again to her table. As she was then a large eater, the fat accumulated in great masses on her body.

BANTING OUTDONE.

When "Isis" was finished and we began to see ahead the certainty of our departure, she went one day with my sister

and got herself weighed: she turned the scales at 245 lbs. (17 stone 7), and then announced that she meant to reduce herself to the proper weight for travelling, which she fixed at 156 lbs. (11 stone 2). Her method was simple: every day, ten minutes after each meal, she had a wineglass of plain water brought her; she would hold one palm over it, look at it mesmerically, and then drink it off. I forget just how many weeks she continued this treatment, but finally she asked my sister to go again with her to be weighed. They brought and showed me the certificate of the shopkeeper who owned the scales, to the effect that "The weight of Madame Blavatsky this day is 156 lbs.!" So she continued until long after we reached India, when the obesity reappeared and persisted, aggravated with dropsy, until her death.

The jocund side of H. P. B.'s character was one of her greatest charms. She liked to say witty things herself and to hear others say them. As said above, her *salon* was never dull.

In our play-time, *i.e.*, after finishing our night-work, or when visitors came, or, rarely, when she wanted to have a little rest, she would tell me tales of magic, mystery, and adventure, and in return get me to whistle, or sing comic songs, or tell droll stories.

HER MUSICAL GENIUS.

She was a splendid pianist, playing with a touch and expression that were simply superb. Her hands were models—ideal and actual—for a sculptor, and never seen to such advantage as when flying over the keyboard to find its magical melodies. She was a pupil of Moscheles, and when in London as a young girl with her father, played at a charity concert with Madame Clara Schumann and Madame Arabella Goddard in a piece of Schumann's for three pianos. During the time of our relationship she played scarcely at all. Once a cottage piano was bought, and she played on it for a few weeks, but then it remained closed ever after until sold, and served as a double book-shelf. There were times when she was occupied by one of the Mahâtmas, when her playing was indescribably grand. She would sit in the dusk sometimes, with nobody else in the room beside myself, and strike from the sweet-toned instrument improvisations that might well make one fancy he was listening to the Grandharvas, or heavenly choristers. It was the harmony of heaven.

HOW SHE DRESSED.

She had a bad eye for colours and proportions in her normal state, and very little of that fine æsthetic taste which makes a woman dress herself becomingly. I have gone to the theatre with her when I expected the house to rise to us. She, a stout and remarkable-looking woman, wearing a perky hat with plumes, a *grande toilette* satin dress with much trimming, a long, heavy gold chain about her neck, attached to a blue-enamelled watch, with a monogram on the back in cheap diamonds hanging from it, and on her lovely hands a dozen or fifteen rings, large and small. People might laugh at her aside, but if they caught her stern eye and looked into her massive Calmuck face, their laugh soon died away, and a sense of awe and wonder possessed them.

She was at times generous to the extreme, lavishly so, at others the very opposite. When she had money she seemed to regard it as something to be got rid of soon. She told me that she spent within two years a legacy of 85,000 roubles (about 1,70,000 rupees), left her by her grandmother, in desultory wandering over the world. A good part of the time she had with her a huge Newfoundland dog, which she led by a heavy golden chain!

HER SEXLESS UNCONVENTIONALITY.

She was a most downright, plain-spoken person, when not exchanging politeness with a new acquaintance, at which times she was *grand-dame* to her finger-tips. No matter how untidy she might be in appearance, she bore the ineffaceable stamp of high birth; and if she chose, could be as dignified as a French Duchess. But in her ordinary, everyday life, she

was as sharp as a knife in her sarcasm, and like an exploding bomb in her moments of anger. The one unpardonable sin for her was hypocrisy and society airs. Then she was merciless, and the sources of various languages were exhausted to cover the victim with contumely. She frequently saw as in a mirror, clairvoyantly, the secret sins of men and women whom she encountered; and if they happened to be particularly prone to speak of Theosophy with disdain or of herself with contempt, she would pour the vials of wrathful candour upon their heads.

Unconventionality was with her almost a cult, and nothing pleased her more than to do and say things to shock the prudish. For example, I find an entry in my diary to the effect that, on a certain evening, she put on her night-dress, went to bed, and received a roomful of company, gentlemen and ladies. This was after the fashion of royal and noble dames of pre-revolutionary days in Europe. Her palpable sexlessness of feeling carried all this off without challenge. No woman visitor would ever see in her a possible rival, no man imagine that she could be cajoled by him into committing indiscretions. She swore like the army in Flanders, but meant no harm.

IN REVOLT.

H. P. B. felt herself in revolt to every conventional idea of society, being in beliefs, tastes, dress, ideals and behaviour a social helot; so she revenged herself by showing her own commanding talents and accomplishments, and causing society to fear her. The world was to her an empty sham, its prizes but dross, her waking life a lugubrious existence, her real life that of the night when, leaving the body, she would go and sit at the feet of her Masters. For clergymen as a body she felt hatred, because, being themselves absolutely ignorant of the truths of the spirit, they assumed the right to lead the spiritually blind. We had one scrap-book into which we used to paste paragraphs from the newspapers telling of the crimes of clergymen and priests who had been brought to justice, and before we left for India there was a large collection of them.

HER UNSINCERITY.

H. P. B. made numberless friends, but often lost them again and saw them turned into personal enemies. No one could be more fascinating than she when she chose, and she chose it when she wanted to draw persons to her public work. She would be caressing in tone and manner, and make the person feel that she regarded him as her best, if not her only friend. She would even write in the same tone, and I think I could name at least a dozen women who hold her letters saying that they are to be her successors in the T. S., and twice as many men whom she declared her only *real* friends. I have a bushel of such certificates, and used to think them precious treasures, until after comparing notes with third parties, I found that they had been similarly encouraged. With ordinary persons like myself and her other associates, I should not say she was either loyal or staunch. We were to her, I believe, nothing more than pawns in the game of chess, for whom she had no heart-deep love.

A BAD TRAIT IN HER CHARACTER.

She repeated to me the secrets of people of both sexes—even the most compromising ones—that had been confided to her, and she treated mine, I am convinced, in the same fashion. In fact, she once blurted out to a drawing-room full of guests, not one of whom I should have dreamt of taking into my confidence, the story of my domestic trouble, and when I hotly resented it, called me an idiot before them all, and said that the whole thing had been most creditable to me and I was a fool for wishing to keep it secret! But she was loyal to the last degree to her aunt, her other relatives, and to the Masters; for whose work she would have sacrificed not only one, but twenty lives, and calmly seen the whole human race consumed with fire, if needs be.

A GREAT CONGLOMERATE.

Where was there a human being of such a mixture as this mysterious, this fascinating, this light-bringer H. P. B.? Where can we find a personality so remarkable and so dramatic; one which so clearly presented at its opposite sides the divine and the human? Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of good and bad, light and shadow, wisdom and indiscretion, spiritual insight and lack of common-sense, I cannot recall the name, the circumstances or the epoch. To have known her was a liberal education, to have worked with her and enjoyed her intimacy, an experience of the most precious kind. She was too great an occultist for us to measure her moral stature. She compelled us to love her, however much we might know her faults, to forgive her, however much she might have broken her promises and destroyed our first belief in her infallibility. And the secret of this potent spell was her undeniable spiritual powers, her evident devotion to the Masters whom she depicted as almost supernatural personages, and her zeal for the spiritual uplifting of humanity by the power of the Eastern Wisdom. Shall we ever see her like again? Shall we see herself again within our time under some other guise? Time will show.

Colonel Olcott leaves his questions unanswered. It is evident that his "H. P. B." was a much more faulty entity than the best woman Mrs. Besant ever knew. But the candour with which he admits these flaws in the character of his prophetess, does something to remove the prejudice which naturally exists against the man who gravely asks us to believe all these incredible marvels as if they were all indubitable truth.

Whatever may be said of Colonel Olcott's "H. P. B." it must be admitted that she is a fearsome monster, with a weird fascination about her. Yet a very human woman after all. Dr. Leaf's "H. P. B." may be the true Madame Blavatsky, but she is not likely to be one quarter so interesting as this fantastic conglomerate of all the opposites which I have dug out of "Old Diary Leaves."

Y.—HAUNTED HOUSES.

OF all departments of Psychical Research, there is, perhaps, none which more commands general interest and attention than that of Haunted Houses. It often happens, when dealing with the "occult," that we have to begin by explaining what we mean and why our subject is interesting. But here is a subject which most people think interesting, even when they do not know what it means.

As to knowing "what it means" in the sense of accounting for the phenomenon, few of us would venture to lay claim to that; but it is well, at starting, to make it clear what in the present case our title of "Haunted Houses" is intended to mean.

WHAT WE MEAN BY A HAUNTED HOUSE.

In that marvellous monument of industry, Mrs. Sidgwick's recent "Report on the Census of Hallucinations," the term "haunted" is used in its widest sense, the local visitations, not only of the dead, but of the living. For lack of space, and for that reason only, I resist temptation, and narrow our term "haunting" so as to exclude phantoms of the living, and confine myself to phantoms of the dead, or what (though the term is one which begs the question) are commonly known as ghosts. For the same reason I exclude the hauntings of places other than habitations, cross-roads, churches, churchyards, battle-fields, the sites of gallows, the scenes of outdoor murders, as well as hauntings by creatures other than human, or post-human, fairies, elves, phantom animals, boggarts, banshees, kirk-grims, gabble-retchets, and the like.

Further, I would not classify a house as "haunted" merely because a vision had been seen in it, on some few occasions, of some person or persons, dead or living; otherwise, for such of us as are habitual "seers," it would be true in another sense than that of Longfellow's, that "all houses wherein men have lived and died are haunted houses."

In many cases, the person seeing, rather than the place, seems to be the attraction to the phantom and the cause of its appearance. What we have to deal with here are those houses which are, with more or less frequency, habitually visited by phantasms commonly supposed to be those of former inhabitants.

THE ORIGINS OF HAUNTED HOUSES.

Probably there are few persons who could not point out a house with which some such story is connected. I have myself casually stayed in at least a dozen such, three within the last fortnight, of which more anon. A house gets the reputation of being haunted almost as easily as a dog gets "a bad name"; and in either case, hanging, or its equivalent—desertion—is often its ultimate fate. If a house remains for a few years unoccupied, so that its chimneys fall, its roof becomes lichened, and its garden-paths moss-grown, it is sure to get the reputation of being haunted, and the condition, which at first was the cause, soon gets talked of as the effect of its evil reputation. If a travelling tinker takes advantage of its deserted condition, and lights his fire under the shelter of its outhouses, there is the added phenomenon of ghostly lights, and perhaps noises. Some sight or sound, easily explained if occurring elsewhere, is interpreted in favour of the theory; the "oldest inhabitant" recalls some tradition of a forgotten crime, suspected or perpetrated, and the "evidence" is complete.

THE MYTHICAL GHOST.

Where, however, the house has been in continuous occupation, when the commonplace details of domestic life have been uninterruptedly carried on, the problem of the origin of the story becomes a little more difficult. The thing must have had a beginning; there must have been a day when the occupants first recognised that their home had become "no canny," and, however much the story may subsequently grow and strengthen with perpetual restatement, whatever may be the degree of exaggeration and misunderstanding and unconscious self-deception, it is interesting and instructive to examine, when we can, the beginnings of such traditions, the seed out of which the full-grown blossom is ultimately produced. Unfortunately, the blossom is the more interesting and romantic of the two; in fact, the seed is seldom very exciting. The sheeted ghost, smelling of sulphur or mildew, who clanks chains and reveals secrets in a hollow voice, is now relegated to "Christmas Numbers"; he exists in his full beauty in the old-fashioned annuals—the Keepsakes, and Forget-me-nots, and Garlands, where we have him in company with the One-Handed Lady and the Smuggler's Revenge.

THE GHOST UP-TO-DATE.

The ghost of the Society for Psychical Research, and other collectors of first-hand evidence, is on the whole comparatively thin and pale; but if, on the one hand, recent systematic inquiry lends us some help in *explaining* the ghost, on the other it makes it the more possible to *preserve* a reputation for sanity, without being obliged to *explain him away*. We have now several possible hypotheses other than lying, indigestion, insanity, a morbid state of health, rats, owls, a snail on the window, the wind in the chimney, vibration, ordinary sounds misinterpreted, or the result of fear and expectation. At the same time it is impossible to emphasise too strongly the absolute duty of every ghost-seer to examine every one of these hypotheses, and fifty others, which his friends will undoubtedly suggest, with the utmost care and conscientious scrupulosity, before allowing it to pass into history that he has "seen a ghost."

HAUNTED HAMPTON.

Before generalising further, let us carefully consider a single example. I take for illustration an experience of my own, not because it is in itself of especial interest, but because it is the very latest that has come under my notice, and because it is connected with a place no less historical than Hampton Court. I do not offer it as evidential; it is not susceptible of proof, there is no possibility of corroboration, it rests entirely on the word of the narrator; but as the same may be said of a very large proportion of "ghost stories," and as it is at least first-hand, it will serve as well as another for a peg upon which to hang my observations.

I recently found myself the guest of a lady occupying a pleasant suite of rooms in Hampton Court Palace. For obvious reasons I cannot specify the name of my hostess, the exact date of my visit, nor the precise whereabouts of her apartment.

THE LATEST APPARITIONS.

Of course, I was familiar with the Hampton Court ghost legend, as told by Mr. Law in his valuable history of the Palace, as well as with the more recent stories related in *Cassell's Magazine* and quoted in *BORDERLAND* for July.

These later experiences occurred, in fact, in the apartments of my hostess, and during the afternoon of my arrival we had much talk upon the subject. I examined the scene of the occurrences, and was allowed to ask questions at will. The "ghost," I was told, visited habitually in a dozen different rooms—not, however, in the bright, dainty drawing-room in which we were chatting, and where it was difficult to believe that we were discussing recent history.

As a matter of fact, it was very recent indeed. But a few nights earlier, in a certain small but cheerful bedroom, a little girl had been awakened out of her sleep by a visitant so dramatic that I wondered whether the child had possibly gone to sleep again after her original fright and dreamt the later and more sensational part of the story.

SLEEPING IN A HAUNTED ROOM.

My own room was quaintly pretty, but somewhat peculiar in arrangement, and lighted only from the roof. I have seen "ghosts" before, have slept for months together in haunted rooms; and though I find such visitants somewhat exciting, I cannot say that my prospects for the night filled me with any degree of apprehension.

At dinner and during the evening ghostly topics were avoided; there were other guests, and music and chat occupied us till eleven o'clock, when my hostess accompanied me to my room. I asked various questions as to my neighbours above and below, and the exact position of other members of the household, with a view to know how to interpret any sounds which might occur. About a third of the ceiling of my room was skylight, a servants' bedroom being situated over the remainder. Two sides of the room were bounded by corridor, a third by the wall of the state apartments, while the fourth opened by folding doors upon a room for the time unoccupied (except by a cat, asleep upon a chair), out of which there opens a door leading to a secret passage to the bank of the river.

I ascertained that the folding doors were locked; moreover, a heavy table stood against them on the outer side, and a wardrobe on the inner. The bedstead was a small one without curtains; indeed, the room contained no hangings whatever. The door into the room opened so near to the head of my bed that there was room between only for a very small table, upon which I took care to place two long candles and a plentiful supply of matches, being somewhat addicted to late and early reading.

BIMETALLISM AS AN ANTI-SOPORIFIC!

I was very tired, but a sense of the duty I owed to BORDERLAND demanded that I should not sleep through the witching hours, so I sat up in bed and gave my best attention to Lord Farrer's problem, "Shall we Degrade our Standard of Value?" in the *National Review*, and, on the principle of always trying to see both sides of a question, thought of several reasons why we should not, with the author, come to a negative conclusion. The matter did not, however, excite me to the pitch of wakefulness, and when I finished the article, as the clock struck half-past one, I considered myself absolved from further responsibility, put out my lights, and was asleep before the next quarter sounded.

AWAKED!

Nearly three hours later I was suddenly awakened from dreamless slumber by the sound of the opening of a door against which some piece of furniture was standing, in, as it seemed, the empty room to my right. I remembered the cat, and tried to conceive by what kind of "rampaging" she could contrive to be so noisy. A minute later there followed a thud apparently on this side of the folding doors,

and too heavy for even the prize animals of my home circle, not to speak of a mongrel stray, newly adopted and not yet doing credit even to her keep. "A dress fallen in the wardrobe," was my next thought, and I stretched out my left hand for the matchbox, as a preliminary to inquiry.

THE TOUCH OF A SPECTRAL HAND.

I did not reach the matches. It seemed to me that a detaining hand was laid on mine. I withdrew it quickly and gazed around into the darkness. Some minutes passed in blackness and silence. I had the sensation of a presence in the room, and finally, mindful of the tradition that a ghost should be spoken to, I said gently, "Is anyone there? Can I do anything for you?" I remembered that the last person who entertained "the Ghost" had said, "Go away, I don't want you!" and I hoped that my visitor would admire my better manners and be kind. However, there was no answer—no sound of any kind; and returning to my theory of the cat and the fallen dress, though nevertheless influenced by the recollection of those detaining fingers not to attempt to strike a light, I rose and walked round my bed, keeping the right hand on the edge of the bedstead, while with my left arm extended I swept the surrounding space. As the room is small, I thus fairly well satisfied myself that it contained nothing unusual.

THE APPARITION AND ITS LIGHT.

I was, though somewhat perplexed, about to grant myself license to go to sleep again, when in the darkness before me there began to glow a soft light. I watched it increase in brightness and in extent. It seemed to radiate from a central point, which gradually took form and became a tall, slight woman, moving slowly across the room from the folding doors on my right. As she passed the foot of my bed I felt a slight vibration in the spring mattress. At the further corner she stopped, so that I had time to observe her profile and general appearance. Her face was insipidly pretty, that of a woman of from thirty to thirty-five years of age, her figure slight, her dress of a dark soft material, having a full skirt and broad sash or soft waistband tied high up, almost under the arms, a crossed or draped kerchief over the shoulders, and sleeves which I noticed fitted very tight below the elbow, and hair which was dressed so as not to lie flat to the head, either in curls or "bows," I could not tell which. As she appeared to stand between me and the light I cannot speak with any certainty as to colour, but the dress, though dark, was, I think, not black. In spite of all this definitiveness, I perceived the figure to be unsubstantial, and I felt guilty of absurdity in asking once more, "Will you let me help you? Can I be of use to you?"

THE GHOST KNEELS AND DISAPPEARS.

My voice sounded preternaturally loud, but I felt no surprise at noticing that it produced no effect upon my visitor. She stood still for perhaps two minutes, though it is very difficult to estimate time on such occasions. She then raised her hands, which were long and white, and held them before her as she sank upon her knees and slowly buried her face in the palms, in the attitude of prayer—when quite suddenly the light went out and I was alone in the darkness.

I felt that the scene was ended, the curtain down, and had no hesitation in lighting the candle at my side.

I tried to examine the impression the vision conveyed. I felt that it was definitely that of reproach, yet of gentle resignation. There was no force, no passion; I had seen a meek, sad woman, who had succumbed. I began to turn

over in my mind the illustrious names of former occupants of the chamber. I fixed on one—a bad man of the worst kind, a bad fool of that time of wickedness and folly, the Regency—I thought of the secret passage in the next room, and began to weave an elaborate romance.

"This will not do, here and now," I reflected, as the clock struck four, and as an act of mental discipline I returned to my *National Review*. I read a page or two of "The Poor Man's Cow," and though I delight in cows—more, perhaps, than in poor men—I could, under the circumstances, feel no enthusiasm about credit co-operation. I turned to Mr. Myers' article on "The Drift of Psychical Research," which I had already read, and re-read. It seemed at least more to the point.

I read:—

... Where telepathy operates, many intelligences may affect our own. Some of these are the minds of living persons; but some appear to be discarnate, to be spirits like ourselves, but released from the body, although still retaining much of the personality of earth. These spirits appear still to have some knowledge of our world, and to be in certain ways able to affect it . . . sometimes by employing his organic energies in ways more directly affecting his material environment.

Here was, so to speak, the text of my illustration. I had quite enough to think about—more than I needed for that occasion. I never heard the clock strike five.

VARIOUS VISIONS.

Let us try to examine this, a type of many ghost stories.

In earlier papers I have classified my visions of persons, whether seen in the crystal or elsewhere, as—

1. Visions of the living, clairvoyant or telepathic, usually accompanied by their own background or adapting themselves to mine.
2. Visions of the departed having no obvious relations to time and space.
3. Visions which are more or less of the nature of pictures, such as those which I voluntarily produce in the crystal from memory or imagination, or which appear in the background of real persons as illustrative of their thoughts or history. This is very often the case when an impression reaches me in visual form from the mind of a friend who, it may be, imperfectly remembers or is imperfectly informed as to the form and colour of the picture his mind conveys.

GHOSTS AS VISUALISED THOUGHTS OF THE DEAD.

Again I emphasize the fact that I am speculating, not dogmatising—that I am speaking from internal evidence with no possibility of corroboration, and that I am perfectly aware that each reader must take this for what it seems to him worth. Such being the case, I venture to classify the vision under class III. Again, to borrow from Mr. Myers, I believe that what I saw may have been a telepathic impression of the dreams (or I should prefer to say "thoughts") of the dead. If what I saw were indeed veridical or truth-telling—if my readers will agree to admit that what I saw was no mere illusion, or morbid hallucination, or imagination (taking the word in its commonly accepted sense)—then I believe that my visitor was not a departed spirit, such as it has before now been my privilege to meet, but rather an image of such, just as the figure which, it may be, sits at my dining-table is not really the friend whose visit a few hours later it announces, but only a representation of him, having no objective existence apart from the truth of the information it conveys, a thought which is personal to the brain which thinks it.

THE ONE INCREDIBLE HYPOTHESIS.

I have already said that, preconceived notions apart, or

as far apart as in subjective analysis it is possible to put them, I had no impression of reality. I recognised that what I saw and felt was an externalisation of impressions unconsciously received, possibly from some discarnate mind. But further, and this I cannot hope to establish as anything but mere personal sentiment, my whole being and experience, and hope and aspiration protests against the notion that for years, sometimes it would seem for centuries, those who have suffered here should be compelled to revisit the scene, often to re-enact the tragedy of their lives. That, for example, the criminal should be doomed to have before his eyes the earthly surroundings of his crime, that he should perpetually rehearse the foul deed, is in some degree thinkable; but that the victim, often it would seem, the innocent victim, should, for no obvious purpose, be debarred from "the rest that remaineth," should not await, at least in peace, "the consummation of all things," is an idea which by subtracting from the hope of the future, adds yet another sorrow to the present and the past.

THE OTHER HAMPTON GHOSTS.

I have not dwelt upon the possibilities of thought-transference from the living. The "hauntings" of these particular rooms are quite apart from the historical ghosts of the Palace, Jane Seymour and Mrs. Penn, the mother and nurse of Edward VI., who haunt certain rooms in the clock court, as well as from that of Queen Catherine Howard, whose ghost shrieks up and down a certain gallery, as is written in Mr. Law's valuable volumes.

The author of a very interesting article in *Cassell's Magazine*, quoted at length in *BORDERLAND V.*, deals with the rooms in question. She assumes, from external probability, mainly the near neighbourhood of a certain doorway leading to Queen Catherine of Arragon's apartments, that the visitation of her rooms is associated with that unhappy lady. I am not, however, persuaded that there is anything in this beyond conjecture, as the phenomena—mainly consisting of lights and noises—do not point to any particular origin. The little girl "who saw the ghost" a week or two ago, said "it was dressed like the pictures of Catherine of Arragon"; but the statement might conceivably be influenced by expectation.

As the figure which visited me was not dressed in the Tudor fashion at all, and as I heard none of the orthodox sounds of jingling glass and knocks at the door, I do not think I need personally discount much, either for thought-transference from those about me, or for expectation.

THE INFLUENCE OF EXPECTATION.

Speaking for myself, on that very complex question of expectation, the expectation of phenomena in my own case tends rather to discourage than to force experiences. Of the danger of expectation I am entirely aware, and, in fact, am probably only too much alive to its possibilities, so much so that I am conscious that the critic in me often absorbs the energy and stimulus which ought in justice to belong to the seer.

We talk and write so much about ghosts and hauntings that at first sight it seems curious we should know very little about them. But there are certain obvious impediments to the study of these—one might perhaps say, of all psychical phenomena.

The material, however plentiful, is not to be commanded; ghostly visitations are seldom continuous, now and then one hears of a ghost who keeps an anniversary. Personally, I regret that I know of none such; but in most cases you may watch for a score or a hundred nights without seeing anything. Not that this proves there is no ghost; indeed, in all probability, he will return on the twenty-first or the

hundred and first night, and remain till the night preceding your return!

THE PODMORE THEORY.

It has been my privilege lately to accept the hospitality of two owners of haunted houses. The first was one already described in these pages as the resort of "Old Fadanny." This is a case which I should describe as, if not purely Podmorean, at all events mixed. The theory of haunting, invented by Mr. Podmore, is one, I think, of frequent, but by no means of universal application. He thinks that the story of a haunting is begun by some empty hallucination on the part of a living person, which lingers on in the atmosphere, and is telepathically transmitted to the next occupant of the room or house in question. Thus, for example, future occupants of my room at Hampton Court Palace should, on this theory, be likely to have visions of a kneeling woman in a dark dress, possibly sensations of detaining hands, and sounds of opening doors, and a falling body; and this, whether I really saw, or only imagined that I saw, or only mistook what I saw.

"OLD FADANNY."

In the case of "Old Fadanny," the infection, so to say, was, I believe, more direct. There is first-hand evidence for very mysterious sounds about the house, and careful inquiry in the neighbourhood has elicited the statement that as much as eighty-five years ago the house was "noisy." Whether there is any means of explaining these sounds away I am not prepared to conjecture; it is the sort of problem which demands minute acquaintance with the geography, architecture, and even the manners and customs of the neighbourhood. There is, however, no question, that when my kind host took possession of the house rumours of hauntings were in the air, and were probably known to that mysteriously omniscient race—the servants.

The first witness for the ghost was, it will be remembered, a little boy of six, who testified that he had seen "Old Fadanny." The title was of the child's bestowal, and was evolved in the unaccountable way in which a child's mind works. Without resorting to the extreme hypothesis that a nursemaid had been so wicked as deliberately to threaten the child with the ghost, it is quite conceivable that the expectation of some such visitant was telepathically present in his thoughts, and a child's natural powers of visualisation will account for the rest. I have a vivid recollection of certain tigers who dwelt, in my youth, under the lace hangings of my mother's dressing-table, and whose paws projected beyond the pink lining and made brown patches on the carpet. He minutely described an old man with a cap, whom several witnesses have seen since, all of them being in a state of great alarm, especially certain servants.

During my visit to the house I saw nothing—not, as I have already said, that this proves anything at all—but I certainly heard the mysterious noises, not, however, in the degree to which other witnesses have testified. For the reasons already stated, as well as for others which I need not particularise, I am inclined to make a present of the "Old Fadanny" evidence to Mr. Podmore.

A GHOSTLY HOUSE.

The third house which I was kindly permitted to investigate is one upon which I have not been able as yet to form any opinion. A more "ghostly-looking" place it would be difficult to find. It might well be the original house of Hood's weird poem:—

For over all there hung a cloud of fear,
A sense of mystery the spirit daunted,
And said, as plain as whisper in the ear,
The place is haunted!

It is buried in trees, reeking with damp, it has mysterious passages and doors in unexpected places. It knows nothing of sunshine and little of fresh air; the rooms are, for domestic purposes, dismally large; there are superfluous steps which betray you with a sense of shock; it has been used for a lunatic asylum, and reminiscences of Charles Reade's ghostly novel inevitably recur to the mind; in short, not to have a ghost in such a house as that would be waste of a magnificent opportunity.

I, alas! watched through the witching hours in vain, but others have been more fortunate. Eleven servants have refused to stay in the house, the daughters of my host have exiled themselves from home, the master of the house has been disturbed at his studies, the mistress in her sleep; visitors have hinted at "another room"; dogs and cats refuse to sit alone; finally, after but three years' occupation, my friends have decided to remove elsewhere. As to what is actually seen, we hope to present our readers with further particulars in a future number, when the evidence is more complete.

HOUSES NOT OBVIOUSLY "GHOSTLY."

The Norfolk farmhouse, the abode of Old Fadanny, is, on the contrary, as bright and pleasant a spot as anyone could desire to dwell in. So, too, is another "haunted house" with which I have been all my life familiar. It is one as to which I, and many others, could tell countless stories; not however at this time, for I feel doubtful as to whether it falls properly under our classification, though one speaks of it, in general terms, as a "haunted house." There is no association of the things seen and heard with any former occupants, though it may be instructive to note that the nearest house (standing in grounds which "march," as the Scots would say, with those of the house in question) has an exceedingly definite and local "ghost." Here, however, there has been great variety as to the ghosts seen and heard; so much so that it might be more correct to say that it is a house, the occupants of which become haunted, rather than that it is a haunted house. Visitors see the doubles of distant friends; servants describe the persons of former visitors whom they have never seen. Even as a child of eight and upwards, I have frequently had in the "haunted" room, visions which we should now classify as telepathic—intimations of the death of persons in whom at that age I felt no interest; vivid, I might almost say *intense*, intuitions as to persons and events otherwise beyond my power of criticism, and which I now know to have been justified. The house has repeatedly changed hands, my friends, like other previous and subsequent occupants, found it a very undesirable habitation, and were glad to get rid of it on almost any terms. No tenants could be induced to remain, and the property has finally been sacrificed at considerable pecuniary loss.

A HAUNTED ATMOSPHERE.

Such a house might perhaps be described as being in a haunted atmosphere. This question of atmosphere is so exceedingly subjective that the sensation is difficult to analyse. It is one of which all sensitives are conscious—both as to places and persons, and I am inclined to think that in both cases the emotion is telepathic. Most of us know, in some degree, the overwhelming sensation of the presence of Westminster Abbey, or, whether we chance to be very loyal or no, of hearing "God Save the Queen" sung by a thousand voices; of the sight of a life-boat; of a relic of Prince Charlie; of a war-horse that has been in action; of the colours used at Waterloo or Balaclava; or of the mast of the *Victory*. We may dismiss the emotion as merely "cosmic," but, I venture to think, that we are

overwhelmed because we are, for the moment, the subject of the emotions of others as well as of our own.

I remember as a child hiding with a companion in a dark closet, in the course of a game of "I spy." "Do stop laughing; they'll hear you," said my playfellow. "How can we? you're laughing yourself," I rejoined. "Let us think of dear grandmamma," he proposed. The old lady had, indeed, died shortly before; but the suggestion did not operate. In despair of putting my gaiety under eclipse, I turned my thoughts to the Pyramids, and was sobered immediately. Croly's "Salathiel," or York Minster, or my music-master, of whom, in spite of his wife and family, I always thought as "a lonely man"—a child's tribute to genius—were all subjects for reflection equally overwhelming. Psychologically the child-mind is a clue to much we lose sight of in the increased complexities of later life, and I cannot but think that there are persons and things and places surcharged with accumulated emotion of which the sensitive is, so to speak, the heir. And this, I fancy, may be a clue to certain of the sensations of haunting.

THE SENSATIONS OF A SENSITIVE.

It may account for the frequent monition when walking in the streets of London that one is approaching a public house or other unpleasant resort, though of course one might also account for this by unconscious observation, or the alertness alleged of our sub-conscious selves. For myself the loneliness of the wildest moorland has in it more of welcome companionship than Bond Street or Hyde Park. I can conceive of no desert so dreary as the Strand; the sense of impending catastrophe, of suspended apprehension, is ever present in the streets of London; the sense of surrounding humanity with all its unknown sin and sorrow, and unsatisfied longings, is paralysing to mind and body. All around there is a cry for help one is powerless to answer, a demand for sympathy one knows not how to direct. Whereas, in the haunts of Nature, among her wild creatures, where she stretches out hands to those who love her, one finds voice and utterance, and support and stimulus; here in the heavy atmosphere of humanity one is helpless, and blind, and dumb.

It may possibly be, unconsciously, for this reason, that in the Hebrides, when passing at night any spot reputed to be haunted, it is considered wisdom to get as near as possible to the sea, which has in it the element of change rather than the lingering atmosphere which surrounds what is more permanent.

Possibly too—for the islander—the sea is a friend, a familiar companion, a source of livelihood, a great living power in his life.

THE HAUNTINGS OF ROME.

I find something of what I have sought to express in the following passage from a recent work of Miss Frances Cobbe:—

I believe the Psychical Society has started a theory that when places where crimes have been committed are ever after "haunted," the apparitions are not exactly good, old-fashioned, REAL ghosts, if I may use such an expression, but some sort of atmospheric photographs (the term is my own), left by the parties concerned, or sent telepathically from their present *habitat* (whatever that may be) to the scene of their earthly suffering or wickedness. The hypothesis, of course, relieves us from the very unpleasant surmise that the actual soul of the victims of assassination and robbery may have nothing better to do in a future life than to stand guard perpetually at the dark and dank corners, cellars, and bottoms of stone staircases, where they were cruelly done to death fifty or a hundred years before; or to loaf like detectives about the spots where their jewelry and cash-boxes (so useful and important to a disem-

bodied spirit) lie concealed. But the atmospheric photograph or magic-lantern theory, whatever truth it may hold, exactly answers to a sense which I should think all my readers must have experienced, as I have done, in certain houses and cities, a sense as if the crimes which had been committed therein have left an indescribable miasma, a lurid, impalpable shadow, like that of the ashes of the Polynesian volcano, which darkened the sun for a year; or, shall we say, like the unrecognised effluvium which probably caused Mrs. Sleeman in her tent to dream she was surrounded by naked murdered men, while fourteen corpses were actually lying beneath her bed, and were next day disinterred? Walking once through Holyrood with Dr. John Brown (who had not visited the place for many years) I was quite overcome by this sense of ancient crime, perpetuated, as it seemed, almost like a physical phenomena in those gloomy chambers; and on describing my sensations, Dr. Brown avowed that he experienced a very similar impression. It would almost seem as if moral facts of a certain intensity, begin to throw a cloudy shadow of evil, as Romish saints were said to exhale an odour of sanctity.

If there be a city in the world where this sense is most vivid I think it is Rome. I have felt it also in Paris, but Rome is worst. The air (not of the Campagna, with all its fevers, but of the city itself) seems foul with the blood and corruption of a thousand years. On the finest spring day, in the grand open spaces of the Piazza del Popolo, San Pietro, and the Forum, it is the same as in the darkest and narrowest streets. No person sensitive to this impression can be genuinely light-hearted and gay in Rome, as we often are even in our own gloomy London. Perhaps this is sheer fancifulness on my part, but I have been many times in Rome, twice for an entire winter, and the same impression never failed to overcome me. On my last visit I nearly died there, and it was not to be described how earnestly I longed to emerge, as if out of one of Dante's *Giri*, "anywhere, anywhere out of Rome!"

TRADITIONAL HAUNTED HOUSES.

A very large proportion of the places which have good evidences of haunting are, as we might expect, places with a history—places of historic interest, or of dramatic associations. It would be easy to compile a list of some hundreds, without going further than the British Isles. The following list is typical only, and makes no pretence of being exhaustive. It does not even include Ireland, Scotland, or Wales:—

YORKSHIRE.—Denton Hall; Waddow Hall; Bridge End House.

NORTHUMBERLAND.—Cullaby Castle; Dilston; Hermitage Castle; Willington Mill.

WESTMORELAND.—Lowther Hall.

DURHAM.—Crook Hall; Netherby Hall; South Biddick Hall.

LANCASHIRE.—Wyecoller Hall, near Colne, "Spectre Horseman"; Clegg Hall; Salmesbury Hall, Blackburn.

CUMBERLAND.—Corby Castle, "Radiant Boy."

HAMPSHIRE.—Hackwood House, Basingstoke; Ewashott House; Hinton Ampnoz Manor House.

BUCKS.—Creslon Manor House.

NOTTS.—Newstead Abbey, "Goblin Friar."

DERBY.—Bolsover Castle.

DEVON.—Berry Pomeroy Castle; Sampford Peverel.

OXFORD.—Cumnor Hall.

NORTHAMPTON.—Althorpe.

LONDON.—Holland House; The Tower.

BERKSHIRE.—Windsor Castle.

CHESHIRE.—Combermere Abbey; Ashley Hall.

NORFOLK.—Rainham; Holt Castle.

SUFFOLK.—Dulton House.

SOMERSET.—Beckington Castle, near Frome.

DORSET.—Bayley House, near Bridport.

WILTS.—Market Lavington, near Devizes.

Ghosts and haunted houses appear to be abundant

enough. Mr. Andrew Lang, in his essay on the subject, (see *Cock Lane and Common Sense*, p. 127) shows that this supply has never failed.

THE GHOST IS ALWAYS WITH US.

Among classics and savages, Christians and heathens, before the blessed Reformation and after—in spite of science and common sense, of medicine and the church, of his *reductio ad absurdum* at the hands of the Christmas number, of Mr. Podmore, and even of Presbyterianism. He has been relegated to animism and the astral; he has been called a "telepathic impact" and a "morbid hallucination;" he has been explained as the creation of smugglers and coiners, and of people who "have a spite"; he has been "laid" by hypnotism, and with bell, book, and candle; he has been materialised, and de-materialised and rationalised; he has been tabooed and referred to the Horse Marines, and alleged to be an associate of Mrs. Harris ("which I don't believe there never was no such person"); but houses are still "haunted," and the provincial newspaper still chronicles the ghost.

GHOSTS AND THE S.P.R.

In 1884 the Psychical Research Committee, appointed for the Investigation of Haunted Houses, chronicled some four hundred as to which they had information more or less exact. Nineteen stories they regarded as first-class, and many of these are given us in the *Proceedings of the Society for Psychical Research*, Vol. II. They have also preserved for us many other isolated examples with all the detail one could desire. Scarcely a volume of *Proceedings* has been published which does not carry the evidence of its discussion a little farther. In Vol. VI. we have Mr. Podmore's "Phantasms of the Dead from Another Point of View," and in Vol. VIII. we have much debate on the Podmorean theory (for which theory within limits we should feel grateful). There, too, we have Miss Morton's "Record of a Haunted House," interesting chiefly from the abundance of its detail. In other respects it differs little as to the kind or variety of the phenomena reported from fifty others.

The last manifesto of the Society for Psychical Research, *The Report on the Census*, is more exclusive in the matter of ghosts than were the earlier and less experienced investigations.

The number of cases reported is reduced by a careful process of selection to thirty, the number "which" writes Mrs. Sidgwick, "in our opinion afford any *prima facie* evidence of a supernormal origin. . . In fifteen out of the thirty cases, the apparition was supposed to represent some dead person, whom the percipient had not known."

THE KIND OF GHOST THAT IS WANTED.

Ghosts as we have said, like other things human (I suppose we may regard them as post-human, at all events) never do the things which they should. I should like to draw up a programme for a really well-behaved ghost to follow.

1. He should be a ghost of the good old-fashioned kind. When a passenger who sits opposite to you in the railway train and reads *The Daily Telegraph* suddenly vanishes and turns out to be some one who was killed "on that day year," you feel a little as if you had been "done." I don't want him covered with blue mould, or wearing a shroud (I can never see why an ordinary night garment should be called under certain circumstances, "a shroud"), but a dress of the last century, or indeed anything distinctive and picturesque, would be suitable.

2. He must be quite dead. I don't call an hallucination of a living person a fair kind of ghost, nor, for my present

purpose, do I want to disturb a recent ghost who would excite painful emotions in myself or others. He should have been dead twenty years or so. I should prefer two hundred or two thousand.

3. I don't want to be too avaricious, but if he would talk and explain himself it would save a good deal of trouble. The few who do speak generally say very stupid things, like, "Are those boots paid for?" or, "What have you done with my photograph?" One who appeared quite lately said, "Where is my pen-wiper with the dog's head on?" If he talks he must talk sense.

By the way the personal pronoun masculine is used only for convenience. I should be quite as glad to see "her."

4. This is really important. He (or she) must make an effort to be evidential. Any (or still better, all) of the following methods would serve the purpose:—

(A.) If he would communicate some fact not within the knowledge of any one living of a nature which could be verified.

(B.) If he would reveal his identity in some definite manner; such, for example, as directing the seer to some portrait of him elsewhere, which the said seer had never heard of.

(C.) If he would appear independently to two or more good witnesses, neither of whom had heard of the other's experience.

This surely is not a great deal to ask, and I firmly believe that all these things have been done over and over again hundreds of times.

THE HAUNTINGS OF TEN REAL.

It is very encouraging to the ghost-hunter that so serious and impressive a volume as the Report on the Census of Hallucinations, so often referred to, should conclude its discussion of "Local Apparitions" with such a paragraph as the following:—

The cases we have given, in addition to others of the same kind to be found in previous numbers of the *Proceedings*, constitute, we think, a strong body of evidence showing that apparitions are seen in certain places independently by several percipients, under circumstances which make it difficult to suppose that the phenomena are merely subjective, or that they can be explained by telepathy, without considerable straining of our general conception of it.

It appears, however, that there is in most cases very little ground for attributing the phenomena to the agency of dead persons, but, as we have said, in the great majority of cases they are unrecognised; and in these cases, if they really represent any actual person, there is often no more reason to suppose the person dead than living.

The caution is not superfluous. The more absolutely that we believe in the reality of occult phenomena, the more jealous we are of that which is spurious counterfeit, or even doubtful—the more we feel the significance of that saying of Tacitus, "Truth is established by investigation and delay." We hesitate over nine-tenths of the stories which reach us, in proportion as we believe unhesitatingly in the significance of the tenth.

X.

Those readers who wish to study the question further are referred, among the multitude of books dealing with the question, to the following among recent literature:

Lang, *Cock Lane and Common Sense*.

Thistleton Dyer, *The Ghost World*.

Baring Gould, *Strange Survivals*.

Proceedings S.P.R., Vols. I. II., V., VI., VIII.

Ingram, *Haunted Houses*.

Stead, *Real Ghost Stories and More Ghost Stories*.

VI.—MORE ABOUT CRYSTAL-GAZING.

A PRACTICAL TALK WITH CIRCLE MEMBERS.

MR. ANDREW LANG, in his recent interesting and suggestive Essay on *Scrying, or Crystal-gazing*, speaks of the practice as "perhaps the only 'occult' diversion which may be free from psychological or physical risk, and which it is easy not to mix with superstition; the comparatively few persons who can see pictures in a clear depth may be as innocently employed while so doing as if they were watching the clouds or the embers."

WHY IS THERE NOT MORE EXPERIMENT?

Are we to explain the paucity of fresh evidence on the subject by the "comparative fewness" of those who are successful—I would myself incline to a more liberal valuation of their number—or are we to conclude that its very freedom from superstitious interest makes crystal-gazing, in the eyes of many, of less interest?

The "comparative fewness" of the successful I am inclined to explain by the "comparative fewness" of those who take any trouble about it.

CRYSTAL-GAZING AMONG THE UNINSTRUCTED.

That crystal-gazing may be practised with success even by those who know nothing about it as "a science," who have no explanation to offer, no pet theories to support, I learnt but a week or two ago while visiting an agricultural village in the Eastern Counties. I there found a little colony of accomplished crystal-gazers, half-a-dozen or more of simple village folk, men and women, who for years had met together in this cottage or in that, on winter evenings, not to sing "Shall we gather at the river?" and "Where is now the prophet Daniel" to the "dear spirits," but in a perfectly scientific, yet withal simple and uninstructed attitude, to investigate the phenomena of crystal-gazing.

There is nothing remarkable about these people beyond that, so far as I could discover, they are, like the Highland Seers, all possessed in the highest degree of the power of visualisation.

Your true visualiser has always something in him of the artist, and this little group contains some individuals of refinement beyond their class.

HOW THEY BEGAN.

But what, personally, I found most interesting was the history of their development, and I commend it to the notice of those who are interested in the problem of the induction of phenomena. A friend writes to me to-day, describing an acquaintance as "firing off his pop-gun of 'merely astral'" over every phenomenon described to him.

The pop-guns of "merely thought-transference" and "merely suggestion" are always with us, and it must be allowed are handy, though their sound is apt to become a trifle monotonous. The present case, however, cannot be knocked down by any of these, though doubtless some will be found to say "merely hypnotic."

But to my story. The father of the group is a very intelligent market-gardener, a man who has made the most of his limited opportunities, and who—educated, perhaps, by his profession, one which must of necessity encourage observation and experiment—has a very earnest desire to solve the problem of life and fate.

A few years ago he attended some sort of Variety Entertainment in the county town, one feature of which was mesmerism. Interested, but not wholly convinced, he was

anxious to experiment for himself, and one market-day he hunted through the "fancy" shops of the neighbourhood for some polished article which should correspond with the metal disc used by the mesmeriser.

The nearest thing he could find was a small opalescent glass ball, of the kind in fashion at one time as a menu-holder. He took it back to his own village, and proceeded to experiment on a younger brother. Placing the child in an easy-chair, with his head thrown back in orthodox fashion, our friend held the ball slightly above and a few inches in front of the child's eyes, and directed him to gaze fixedly into its depths. Presently the boy began to laugh. "You mustn't laugh," said his brother severely. "You must keep quite quiet and steady." But his mirth only increased, and, on receiving further reproof, "How can I help laughing," he said, "when you show me pictures like that?" "Pictures? What do you mean?" "Why? isn't there an old Chinaman grinning and making faces at me?"

Happily my good friend had sufficient versatility to see that he had got hold of a new fact, and from that moment he turned his attention to crystal-gazing. Naturally enough, no record was kept of the experiments, but I have no reason to doubt his account of the results, which were indeed of the greatest interest. They are not, of course, in the nature of things, evidential, but I am glad to know that proper crystals are now in the hands of the group of Seers who assisted his inquiries, and that they have promised to carry out a definite line of experiment, of which at some future time I hope to be able to give an account.

Now I wish to draw attention to the fact that until they read the paper in BORDERLAND II. on Crystal-gazing these people had no outside knowledge, or encouragement, or help whatever, yet they have developed the art of scrying in all its branches—the externalisation of conscious ideas or images, of revivals of memory, and of information unconsciously acquired by thought-transference, possibly by clairvoyance.

So much for the reward of taking pains.

THE DIFFICULTIES, AND HOW TO MEET THEM.

It is always a pleasure to hear from our Circle Members, especially from those who are genuine students, those in fact who take pains; and though it seems as if enough had been already said in former papers, about "How to experiment," I am glad to act upon the suggestions of a great number of correspondents, and once more try to explain the process.

(1.) Though it is on record that one lady whose crystal-gazing experiences are published by the Society for Psychical Research, has no power of visualisation, I would nevertheless venture to say, that if you are one of the people who cannot see a scene "with your mind's eye," who cannot see the people and places you read of in a story book, then don't waste much time over crystal-gazing.

(2.) But if you can call up a scene out of your memory or fancy—that is to say visualise—then get a crystal ball. Plenty of other things will serve the purpose, but a glass ball, solid, or hollow to contain water, is more convenient, and Mr. Venman will send you one for 3s. 6d., which will serve your purpose quite as well as if you bought solid crystal, and gave eight guineas for it.

(3.) Place it on your knee in some folds of stuff, so as to shade it from the reflection of surrounding objects. Mr.

Dicksee's very pretty picture of "The Crystal-Gazer" is an excellent example of what to avoid, viz., reflection, too much light, and entire transparency; the three things which would fill your crystal with pictures of your surroundings, and so render it quite useless for psychic experiments.

"Then," says the beginner, "I see my own face."

That is just a question of focus. Focus your sight for the middle, not for the surface of the ball. Say that the ball is one and a half inches in diameter, and lies twelve inches away from you, focus your sight for an object about twelve and a half inches away from you.

(4.) Don't strain your eyes; you may wink or turn away if you like. Gaze quietly into the depths of your ball. Do this for ten minutes every day for a week. For the first five minutes make no effort at all, for the next try one of the following exercises.

SOME SUGGESTED EXERCISES.

These are graduated according to the scale of apparent difficulty, but the question of what kind comes most easily and naturally will vary with individual tendencies.

(A.) Look carefully at some part of the room in front of you, avoiding anything likely to be reflected in the ball. Shut your eyes and try to visualise it. Then try if you can see it in the crystal. If you have any gift of visualisation at all, this ought to be easily acquired after half-a-dozen experiments.

(B.) First visualise with closed eyes some simple scene you have lately witnessed, and then, as before, try to transfer this to the crystal. This exercise should be practised over and over again, choosing subjects of increasing complexity, beginning, let us say, with a chair or table and ending with the table spread for a dinner party, and the chairs occupied by the guests.

(C.) Visualise some scene of which you have lately heard or read a description; "The boy stood on the burning deck"—"Under a spreading chestnut-tree, the village-smithy stands," or the like, and transfer that to the crystal.

(D.) Imagine a scene, paint it with your fancy. Think of it till the details are quite clear, and transfer that to the crystal.

Practise all these again and again, making your pictures more and more detailed and elaborate as you go on.

(E.) Then begin the whole series over again, but looking this time directly to the crystal for your pictures without a separate effort of visualisation in advance.

CRYSTAL-GAZING AND PSYCHIC GIFTS.

I find that a great many of my correspondents think that the power of seeing a picture in the crystal is necessarily the same thing as looking through a brick wall, knowing of the welfare of distant friends, or reading to-morrow's *Times*, just as they think that because they can write automatically, move Planchette or get a table to tilt, that they are *ipso facto* receiving messages from a better world, and conversing with "the spirits."

This is quite another matter. If you have the power of thought transference, or clairvoyance, or premonition or intuition, &c. &c., crystal-gazing is as good a way of externalising it as any other, in some respects perhaps a better and safer way. But you are quite as likely to see nonsense pictures or merely commonplace pictures in a crystal, as you are to write nonsense or the commonplace with Planchette, and how much that "quite as likely" may mean, is not for the present writer to determine.

Any music-master can teach you to read a sonata and to play it on the piano, but whether you make music out of

it or only a performance must depend on yourself. Certain powers there are, which are given to one here and another there, ours to educate but not to create, to use but not to command, to regulate but never completely to control, for which we are responsible, but the occasion of which it is not ours to dictate.

The power of Crystal-gazing may considerably facilitate, though it is by no means necessary to, the power of what we call Clairvoyance. Either may exist without the other, though, speaking from my own experience in investigation of such subjects, I am inclined to think that the Seer is for the most part of the artistic temperament and therefore probably a visualiser. He is, even when most simple, even when illiterate, a lover of nature and the beautiful. I use the word Seer of course as the possessor of the Seer *temperament*, not merely the recipient of some psychic message on some single or rare occasion of emotion or excitement.

CAN THE PSYCHIC GIFT BE ACQUIRED?

The art of crystal-gazing, given a certain natural ability, can, I believe, be taught like every other art under the same conditions, but the faculty of receiving information otherwise than through the recognised channels of sense is, as has been said again and again, not an art but a state.

Whether we can by mere effort attain to that state is, I think, very doubtful. It is the problem that lies at the back of all mystic and esoteric teaching—of all sun and nature worship—of the mythologies of the classics, of the asceticism of the saints, of the invocations and evocations of witchcraft, of the symbolism of the mystics, of the stories of the Mahatmas and the Brotherhood of the New Life.

Dr. Dee, it will be remembered, kept his "Shewstone" in a chapel before a curtained altar, and never approached it without elaborate ritual and prayer. But even all this didn't teach him crystal-gazing, and his professional seer, Kelly, was, in spite of it all, a low, vulgar-minded, self-seeking creature, whose one idea was to see how much he could make out of it for himself.

I have collected from various sources many curious details of the early ritual and symbolism which surrounded the whole question, and much of it is not only curious but has a certain reverent dignity, a suggestiveness which is very instructive, a commentary on the old teaching that it is the pure in heart that shall see God.

As to its practical utility now,—that is largely a question of temperament. One says his prayers best in St. Albans, and one in Little Bethel; and where ritual is *symbolism rightly understood*, and not the mere taking of the unknown for the sublime, it may have its use as stimulus and suggestion, even in crystal-gazing.

Our surroundings affect us in some degree always, and the less readily we can abandon ourselves to the work in hand, whatever its nature may be, the more importunate is their influence upon us. Therefore, especially to the beginner, I would say, "If you can study your crystal better in an atmosphere laden with incense, and to the sound of slow music, by all means have them."

If, as seems probable, these so-called "supernormal" powers come from the same stratum of our being as does—to compare small with great—the creative power of the poet, or the musician or the painter, we have as much right as they to suitable surroundings, only let us remember what we mean by our aesthetic pleasures. The artist chooses a yellow room, or a green one, not because it is good for the piano or the canvas, but because it helps him to externalise his ideas. In the same way when you burn incense and wrap your crystal in silk, remember that the one is for your aesthetic satisfaction, and the other to prevent your ball from getting scratched,—and by the way,

though it sounds less romantic, for the latter purpose I personally recommend wash-leather.

MIXED IDEAS ABOUT CRYSTAL-GAZING.

There is, besides the mystic, another period in the history of modern crystal-gazing, fragments of which crop out in curiously unexpected places. I quote from a letter lately received from, as will be seen, an interesting and cultivated correspondent.

I have been vainly trying to "sery" ever since last January, and am beginning to despair of ever developing clairvoyance. However, I am constantly being told that I have "the clairvoyant eye," so I must not despair. . . . I will take advantage of your kind offer, and confide some of my difficulties to you.

1. Do you consider it necessary to be magnetised by another person in order to become clairvoyant? It seems to me that there is danger of getting into the hands of low earth-bound "spirits," but, on the other hand, my magnetism soon gets weak, and then the crystal gets cold.

2. When trying to see in the crystal, I sit with my chair on a large copper sheet, in a darkened room, having plunged both hands in cold water [no wonder the crystal "gets cold," poor thing!], and burnt incense before the ball, which, when not in use, I keep locked in a box and wrapped in silk. Is there anything else which ought to be done?

This is, indeed, the funniest medley of mysticism, mesmerism, and spiritism that was ever concocted. It is fair to say that my correspondent is in no way responsible for what sounds like the "patter" of a conjuror at a children's party, and which was taught her; as is obvious, by a "professional."

The incense and the darkened room are, of course, legacies from the magic of the Middle Ages, but to make the ceremony complete there is much "more that ought to be done." The seryer should be 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." Where, too, are the five bright swords and the white hen, and the invocation of Sitrael, Melanthon, Thamaoz, Falaor, and Sitrami, whose names must be written in five circles, by whose power "thou, putting the crystal between two circles, shalt see the crystal made black."

If we do it at all let us do it thoroughly. The copper sheet and the silk wrapper are remnants of mesmerism imperfectly understood, as were the other ceremonies of mysticism imperfectly remembered. They are part of the "animal magnetism" theory of thirty years ago, the idea in both cases being to isolate the subject and the crystal with a view to economy of magnetism, which, it is to be observed, is to be supplemented by that of somebody else.

It is all very harmless, but I venture to think that if you cannot get your pictures without so much preparation they are hardly worth the labour after all.

THE REFLECTION OF CRYSTAL PICTURES.

Another circle member has been experimenting in Ireland, and among other notes sends us the following contribution to the problem (discussed in BORDERLAND III.) of the objectivity of crystal pictures. He writes:—

April 28.—One lady who saw a railway train as passing from right to left in a tumbler of water [there is no better "crystal" than this], saw the same train in a mirror, on which the tumbler was standing, but in the reflection it appeared to move from left to right.

He adds in a subsequent letter:—

June 26.—Mrs. L. has repeated the experiment for me, but without seeing any moving object such as the railway train.

I am inclined to think that in the case in question the reverse motion was due to sub-conscious expectancy, in which her mind made the mistake of supposing that the movement ought to be in the opposite direction.

June 23.—Mrs. L., on looking into a tumbler of water standing on a small mirror, saw a red brick house, which also appeared reflected in the mirror, but merely as a blotch of colour.

Mrs. L. had seen the same house appear on the ceiling on one or two previous occasions when not sitting for the purpose.

The next object that appeared in the water was the figure of an old lady seated beside a fire and grasping a stick.

This picture seemed to be viewed through a bow-window, and looked a little misty. On looking into the mirror where the tumbler was reflected, Mrs. L. thinks that a slight interval elapsed before she could see the reflection of the figure, a circumstance which of course tends to prove subjectivity.

This vision gave place for a few moments to another (a ship), after which it reappeared for a short time.

In each case Mrs. L. looked into the side of the tumbler. In every instance where she has seen anything reflected in the mirror the reflection has been reversed.

MAGNETISING THE WATER.

The same correspondent, writing on June 20th, sends some very carefully reported experiments, of which one feature was the "magnetising" of one of three tumblers of water all used in the experiment.

Two tumblers were used, one of which was "magnetised." They were laid upon a hand-mirror, and a piece of white paper laid behind them in subdued lamp-light. One Seer looked into each for a quarter of an hour and felt sleepy. Number two did the same with no effect. Number three saw a fish, first in the "magnetised" tumbler and then in the other. "She found that the fishes in the two glasses pointed in opposite directions. On looking into the mirror, where of course the two tumblers were reflected, she observed the reflection of the fishes, but that of the second one was very faint. In the magnetised tumbler she saw nothing during the appearance of the man, but afterwards perceived in it an ornamental fountain, which was duly reflected. A fourth subject saw in both tumblers a group of persons, but could perceive no reflection."

It will be noticed that these experiments contain, so far as we can tell, no psychic interest, that is, they point to no fact not in the ordinary consciousness of the subjects; nevertheless, they are psychologically very suggestive, and show much ingenuity in the variety introduced.

TWO SIDES OF THE PICTURE.

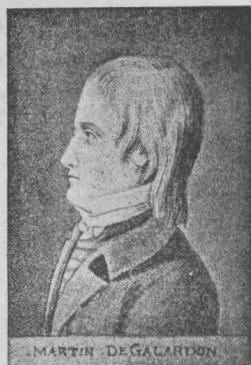
Another circle member tells a curious detail, that the Seer "going round the glass was able to see a face hidden from her when she was seated in her place."

After all, the main thing I want to urge is experiment. It is easy enough, as I hope I have shown. It is quite free from danger or fatigue; it is very amusing, and may be very instructive, and even very useful.

If it is too easy to be interesting, it may be associated with magic, or magnetism, or mesmerism, as you please. If you have not access to the real old treatises of the sixteenth and seventeenth centuries, you can get Papers or Mr. Waite's little handbook on "The Occult Arts," and handicap yourself to any extent. Or you may read Mrs. De Morgan's experiences, or *The Zoist*, a magazine that came out about the middle of this century, which tells some stories of good crystal divination under "mesmeric" influence.

Accounts even of failure have their interest; all accounts, so long as they are accurately observed and faithfully reported, are instructive, and therefore welcome.

A ROMANCE
OF THE
FRENCH MONARCHY.



MARTIN DE GALLARDON.
THE SEER OF GALLARDON.



THE DAUPHIN.



LOUIS XVII.

THE LOST DAUPHIN

AND

THE PEASANT SEER.

VII.—A ROMANCE OF THE FRENCH MONARCHY.

THE LOST DAUPHIN AND THE PEASANT SEER.

THE death of the Comte de Paris has directed for a moment the attention of the public to the fact that the ghost of the French monarchy still haunts the European stage. The time may therefore be opportune for recalling the almost forgotten fact that the rightful heir to the French throne, the Dauphin, son of Louis XVI., was kept from his legitimate rights by the usurpation of Louis XVIII.

The story of his rescue from prison by Josephine on the 12th June, 1795, leaving the corpse of his substitute behind, is one of the romances of history. He was sent to Rome for safety, but Napoleon caught him there and clapped him once more into prison. When Napoleon fell, the existence of the Dauphin, who had assumed the name of Naundorff, was ignored and Louis XVIII. usurped the throne.

The usurper, however, was never crowned, and the restoration, to say the least of it, was unlucky. Popular rumour credited the usurper with the assassination of those who learnt of the existence of the rightful heir, and the expulsion of the Bourbons speedily followed the refusal of the King to recognise the right of the Dauphin Naundorff, who was rightly Louis XVII. The accession of Louis Philippe, of doubtful origin, but ostensibly Orleanist, made no improvement in the circumstances of Louis XVII. He died—poisoned, it was reported, in Holland, in 1845, three years before the final expulsion of the monarchy from France. There were many false Dauphins, but the Naundorff is recognised as the only authentic claimant to the title. He was famous as being the founder, in some sense, of modern spiritualism, and as such we shall publish in a future number some account of his work in our Gallery of Borderlanders.

In this issue I shall content myself with publishing the interesting account which Mrs. Georgina Weldon has been good enough to write for BORDERLAND of Martin de Gallardon, the peasant seer of northern France, whose prophecies and visions deserve more attention than they have received on this side the Channel. It is very odd that a peasant maid was directed by the Voices of the Invisible to reassure a French monarch of his legitimacy in the fifteenth century, so a peasant was selected in the nineteenth century to convey a very different message to another French sovereign. The story of Martin de Gallardon, although far less dramatic and romantic than that of Jeanne d'Arc, is even more wonderful for its visions.

The evidence as to these is much more precise and detailed than any that is forthcoming in the case of Jeanne d'Arc, and the very lack of poetry, the extremely prosaic character of Martin, gives greater appearance of truth to the story. Of course no one need believe that the spirit from whom he received his messages was really an angel named Raphael. It is sufficient to know that an entity visible to Martin but invisible to others gave him the information which he delivered to the King, and that this entity called himself the angel Raphael—although it is an odd kind of angel which wears a tall hat and laced shoes and a long buttoned coat. But now, without further preamble, Mrs. Weldon must tell her story.

THE PEASANT SEER OF GALLARDON.

Antoine Thomas-Ignace Martin was born at Gallardon, near Chartres, on the 18th February, 1783. He married,

on the 2nd July, 1810, Marie-Madeleine Croullebois, of the village of Montlouet.

In 1814 he was already the father of four children: Justine, Ambroise, Denis and Antoine. Another son, still living, and a daughter, were born to him after 1816—the year of his first vision. Until then, according to the answers made by the mayor and the priest of the village, after due and careful inquisition into all the family history, Martin had lived the ordinary life of an ordinary peasant.

Both the Curé and the Mayor concurred in affirming that, from time immemorial, neither Martin nor his ancestors had ever been known to betray anything approaching oddity, much less insanity. Before the date of the visions or apparitions, no one has ever observed the slightest singularity about Martin. He never went to church except on fête days and Sundays; he read nothing but the prayer book, he never inveighed against persons not of a religious turn of mind; he never went to confession except at Easter, he gave no signs of mental aberration or exaltation. No one had ever heard him talk about sorcerers or ghosts, or spooks of any kind. He never went near public-houses or cafés and had never had a vision.

Hence the surprise and incredulity with which he received the message of his mysterious monitor.

HIS FIRST VISION.

'Twas on the 15th January, 1816, about half-past two in the afternoon, Martin was working in his field, when, all of a sudden, without having perceived any one approaching him, he looked up from his work, hearing some words spoken close to him. He then perceived, a few feet away from him, a man of short stature, of slight build, refined features, delicate and very pale; dressed in a fawn-coloured coat, buttoned closely from the chin to the feet; his shoes were laced, and he wore a tall, round hat.

This man said to Martin, "You are to seek the King; you are to tell him that his person, as well as that of the princes, is in danger; that there are bad people who again wish to upset the Government; that several letters or documents have been circulated in several provinces; he must cause careful police supervision to be made in all the provinces, especially in Paris; he must order the Sabbath to be kept holy; he must forbid work on public buildings on Sunday; he must order public prayers for the people's conversion; for if he does not attend to these things France will again fall a prey to dire misfortune."

The voice was very soft and low, but Martin, taken aback by the unexpected visitor, said, "But how can I go to speak to the King with my hands covered with manure? As you know so much about it, why don't you go and do your own commission? Why do you tell a poor man like me, who does not know how to express himself, to deliver such a message to the King?"

The mysterious personage then replied in a tone of authority, and yet of great gentleness, "It is not I who shall go; it must be you, and you must do my bidding." At these words, Martin saw him disappear in the following manner: his feet appeared to lift themselves from the ground, his head bend down, as if his body shrank and doubled itself up, till, when about the height of his waist, he disappeared altogether as though he had melted in the

air. Martin, more alarmed at the sudden disappearance than at the apparition of his interlocutor, tried to move away, but he could not; he seemed to be fixed there in spite of himself, so he set to work again and finished the task he had calculated would take him two hours and a half in one hour and a half, which again increased his wonderment.

On his return home Martin at once told his brother what had occurred, and they both set off to visit the priest, in the hope of his reverence being able to explain so singular an event. The priest tried to quiet Martin by telling him it was an effect of his imagination. He recommended him to go on with his work as usual, to eat, drink, and sleep well; but in vain. Martin stuck to it he knew very well what he was talking about. "I saw full well, and I heard full well," said he to his curé, "and my imagination most certainly has nothing to do with it."

THE MYSTERIOUS STRANGER.

The 18th January, Martin had gone, about five o'clock in the afternoon, to a building used for making wine for the purpose of fetching some fodder for his horses. As he was about to enter the same stranger appeared on the threshold. Martin ran away as fast as he could, letting his lantern fall, knocking his legs against the steps in a terrible fright. Martin subsequently got used to the apparitions, but he never got over a certain feeling of awe when the figure disappeared.

The following Sunday, 21st January, Martin, as he entered the church to attend vespers, perceived, as he crossed himself with holy water, the stranger take some at the same moment and follow him to his bench; he did not, however, attempt to enter the pew, but stood at the door, looking very reverent while vespers and the rosary were being recited. During the service, Martin remarked the stranger had no hat on his head nor in his hands; but when they came out of church Martin saw he had a hat on his head, and that he was following him. As Martin was going in through the farm gate the stranger, who till then had walked by his side, found himself suddenly in front of Martin's face, and said to him, "Carry out the errand with which I have commissioned you. You will know no peace till you have done as you are bid." Now this made Martin very uneasy; he had shut his pew to prevent the stranger sitting by his side, and yet he had sat down on something and stood up as the other worshippers during the service. Martin had walked away as fast as he could to avoid the stranger, in spite of his friends, who wondered to see him walk so fast, calling to him to stop. He had hoped to get home fast enough so as to shut the door in the stranger's face, and yet, in spite of all his efforts, there stood the "demon" in front of him, and yet again urging him to carry out this impossible mission. What is more, this time, hardly were the words out of his mouth, the stranger had simply vanished without Martin perceiving how or in what manner he had disappeared. Martin anxiously inquired of his family if they had seen or heard anything, but they all declared they had neither seen nor heard anything or anybody.

Martin again applied to the curé for comfort; the good curé, after duly giving him the same godly advice, said a Mass of the Holy Ghost on the 24th January, to implore that God would enlighten his parishioner and instruct him as to the truth of what he saw. Martin had himself begged for this Mass to be said, at which he and all his family were present. On returning from Mass, Martin went up to his granary to fetch some corn for market; at the same moment the stranger appeared and said to him, in a commanding tone: "Do as I bid thee—it is

high time thou shouldst." This was the first time the stranger had made use of the familiar "thou" in speaking to him.

A CONSULTATION WITH THE BISHOP.

The curé of Gallardon, to whom Martin faithfully reported his trouble, felt that he was unable to cope with so grave a visitation; he therefore gave him a letter to the Bishop of Versailles, whose superior learning and dignity would prove equal to the emergency. Martin willingly fell in with his curé's proposal, hoping thereby to be delivered from his torments. He left Gallardon on Friday, the 26th January, and the next day appeared before his bishop. The worthy prelate, having asked him his name and divers questions as to what he saw or heard, recommended him to ask the stranger, should he again appear before him, his name, who he was, who sent him; to remember all he told him most accurately; to then inform his curé, who would report all to him.

After this interrogatory, the bishop sent Martin home. He had felt as he journeyed towards Versailles that all his troubles would soon cease through priestly influence, and he returned to Gallardon in an equally peaceful frame of mind. He believed himself now delivered by the bishop from these harassing and importunate apparitions: he had ended by regarding himself as under an evil spell, although he naively remarked to his curé: "I have never done any one a harm. Why should a spell be cast over me?"

The bishop had been much impressed with Martin and his revelations; he wrote to the curé to keep him carefully posted as to anything which might recur. From that time a regular correspondence was established between the bishop and the curé; so interesting were the curé's letters that the bishop thought it right to communicate with the Minister of the General Police.

"WHAT IS YOUR NAME?"

On Tuesday, 30th January, 1816, the stranger again appeared to Martin:—"The commission I have set you on is well commenced, but those whom you have spoken to are not the ones who will further the matter; I was present, though invisible, when you spoke to the bishop. He told you to ask me my name, and from whence I came; my name will remain unknown; I come from him who has sent me; he who sent me is above me" (and he pointed towards heaven). "But," Martin replied, "why do you choose me? I am but a peasant. Surely you know persons much more fit to carry out your behests than I can possibly be. There are so many clever people!" "Pride must be checked," said the stranger (while he made a gesture pointing downwards). "... Be careful to feel no pride in consequence of anything you may see or hear; be of good conduct; attend all the services at your parish church on Sundays and feast-days and avoid bad company."

This apparition appeared while Martin was at Charenton, so I must place it there.

AN ANGEL OF LIGHT.

On Sunday, 31st March, between three and four o'clock in the afternoon, Martin was in the garden, when the angel appeared to him and said: "There will be many more discussions as to who I am; some will say it is your imagination, others that I am an angel of light, others that I am a fallen angel. I permit you now to touch me." The angel then took Martin's right hand and pressed it firmly. As he held his hand his coat opened and the brilliancy was so vivid that Martin felt blinded

and put his left hand to his eyes. The coat closed itself and Martin saw no more brightness. The coat opened and shut without the angel making a movement. He then took off his hat and put Martin's hand to his forehead, saying: "The fallen angel carries here the brand of his condemnation, and you see I have none. Bear witness to what you have seen and heard."

LOUIS XVIII. DENOUNCED AS A USURPER.

During the month of February the stranger appeared several times to Martin. One day he said, "My friend, what I have commanded meets with too much delay: now is the time for reconciliation and penitence drawing near. The usurper's return last year was not due to human agency, but was ordained as a chastisement. The usurper last year did not return through man's will, but for the purpose of chastising France. All the Royal family had offered up prayers that they might re-enter into legitimate possession of their own; but once returned, they forgot their prayers. After the second exile they again offered up prayers for the recovery of their rights, and now again they are falling away as before. . . ."

"Oh, why," said Martin, "worry me about these things which do not concern me?" The stranger replied, "Persevere, my friend, persevere. You will succeed."

Another time he said, when urging him to carry out his behests: "You will be thwarted by unbelief, but you will vanquish the incredulous; I shall have other things to tell you to which they will be unable to find any reply." He incited Martin one day in the following words: "Tarry not; they are doing nothing which I bid you; those who know about it are drunk with pride. France is in a kind of delirium. She will be delivered over to all manner of tribulation."

MARTIN SENT TO PARIS.

Many and frequent were the apparitions and communications—all duly recorded by the good curé, to whom Martin never failed to report his unpleasant experiences. At last, on the 6th March, 1816, the Comte de Breteuil, Prefect of the Eure and Loire, gave audience to Martin, who was accompanied by the curé. The Prefect was so impressed by Martin's sayings that he sent him forthwith with a letter to Decazes, the Minister of Police. The Prefect gave him, as escort, André, a lieutenant in the gendarmerie, and they reached Paris in the afternoon of the 7th March.

The next morning, Martin was taken by André to the headquarters of the General Police; while they were waiting about in the courtyard the stranger appeared to Martin and said, "You are now going to be questioned in several ways, but be not alarmed. Simply relate what has occurred." After these words he disappeared. As the Minister was not ready to receive them he gave orders that Martin should be interrogated by M. de Séjourné, a secretary. This gentleman promptly took Martin in hand, and asked him what he had seen, &c. "You can know this as well as I do," said Martin, "for you must have read what has been written on the subject." And, as a matter of fact, the secretary happened to have all the papers on the table before him. "How old are you?" said he to Martin. "What do you do at Gallardon? How old is the curé of Gallardon? Has he been there a long time? Is he rich? Has he a good income? Why did you apply to him? Why did you not consult the mayor?"

On all these points, and on several others, Martin replied with great precision and presence of mind. "I do

not know," said he, "if the curé is very rich, I have never gone over his accounts, but he appears to me comfortably off. Why should I consult the mayor? he would not know any more about these things than I do myself. I went to the curé as I thought he could account for this sort of thing. Indeed, the first time I and my brother went there he would not listen to me, said it was my imagination, but added that if it returned I was to go and let him know."

Another secretary of Police then took him to task, and plied him with questions in the hope of getting him to contradict himself, but Martin's answers being perfectly satisfactory, they ceased badgering him.

I MUST SPEAK TO THE KING.

The Minister himself put him through the mill, but in vain, Martin remained calm; and when the Minister asked him what he hoped to gain by it he replied, "It is not money I seek; I must speak to the King, that is what I have to do. I must tell him that which I have been bid; I have been assured I shall have no peace until I have executed my commission. Riches cannot accompany virtue, we only want enough to live. Pride and virtue cannot go hand in hand. He who practises virtue is the friend of God, and he who is moved by pride is the friend of demons."

"But," said the Minister, "you say you must speak to the King. You desire what is impossible. I myself cannot have audience of His Majesty without a written order."

"I know nothing about all that," replied Martin, "but I have been told I was to seek the King, and that I should certainly see and speak with him."

The Minister then tried the effect of a little mild subterfuge in the hopes of frightening him. "Oh!" said the Minister, "you will never see your stranger again, for I have had him arrested and put in prison." "How can you have contrived that?" said Martin, "for I have just seen him again this minute, and he disappeared like a flash of lightning. I don't believe you!" "If he disappears for you he does not for everybody. Go and see," said he to one of his officers. "Go and see if this man whom I sent to prison is still there." A few minutes after the officer returned and said, "Yes, sir, he is still there." "Very well," said Martin, "if you have put him in prison I shall recognise him quickly enough, I have seen him so often. Send for him at once."

After this interrogatory a man entered who carefully examined Martin's hair, parting it from right to left and from left to right, the Minister doing the same, no doubt trying to find some signs of hallucination. "Look all your lives," said Martin, "I have never had anything the matter with me in my life!"

THE MINISTER AND THE MAD DOCTOR.

At last the Minister let him go, called André and charged him not to let Martin out of his sight for several days, and then to come and report further. André did as he was bid, as to carefully reporting conversations, but he frequently left Martin alone at the Hotel de Calais where they were staying. The first night Martin said to André, "The Minister told me that he had imprisoned the man who appeared to me. He must have let him go, for he has appeared to me again and said, 'You have been questioned to-day, but they will not do as I have commanded. He, who saw you this morning, wanted to make you believe he had had me arrested, but you can tell him it is impossible for him to have any power over me, and that it is high time the King should be warned.'"

The stranger, on the 9th March, duly warned Martin that he would that day receive the visit of a mad doctor, so that when Pinel, the celebrated doctor, presented himself Martin told him at once he was the doctor charged to examine him mentally. Drs. Pinel and Roger Collard felt much interested in Martin's case, and recommended that he should be placed for a short time under medical care and supervision at Charenton. On the 12th March they wrote to the Minister of Police to recommend that course should be adopted.

"I AM THE ARCHANGEL RAPHAEL."

In the meanwhile, on Sunday, 10th March, between 7 and 8 a.m., Martin was alone in his room, the stranger appeared to him and said, "I told you my name should remain unknown, but unbelief is so strong. . . . Tell them I am the archangel Raphaël, the servant of God. I have been given power to visit France with all manner of plagues." At these words, as Martin subsequently confessed to his curé, he shook with terror.

Lieutenant André had asked Martin to show him the stranger, but the angel could not be seen by any one but Martin.

On the 11th the angel said that he must see the King, and that when he should be in his presence the words he was to say would be put into his mouth.

On the 13th March the prediction of the angel as to Martin's imprisonment was duly fulfilled, and he became an inmate of the great State Lunatic Asylum, Charenton. This did not upset him in the least; the angel's visits continued; Martin was treated by everybody with the greatest respect and consideration, till on the 2nd April, 1816, even as the angel had announced, Martin had audience of Louis XVIII. He subsequently to this saw the Minister of Police (Duc Decazes), who was very anxious to know what Martin had told the King, and equally desirous to know what Martin could tell him concerning himself, to which the angel, by the mouth of Martin, replied that if "he got his deserts he would be hanged"—a sort of prophecy in itself. Heaven knows what crimes, at that time, Decazes may not have had on his conscience; but in 1820, he by Louis XVIII.'s order, had the Duc de Berri assassinated—an event which again inspired to Martin remarkable revelations, with which I will deal chronologically.

MARTIN'S INTERVIEW WITH THE KING.

I will narrate the interview between the King and the prophet as simply as I can, and I shall try to clear it of all the wonderful ecclesiastic excrescences which probably Martin alluded to when, in 1832, the Bishop of Nancy had an interview with him.

Monseigneur de Forbin-Janson (the bishop) began by asking him if he approved what had been printed about his interview with Louis XVIII. since 1816.

"Well," replied Martin, "I approve what has been said concerning the visits of my good angel; I also approve of what has been said about my having revealed secrets to the King; but all the rest is generally rubbish. Before I stood before the King," said Martin, "I had not the barest notion of what I was to tell the King, but I began by telling him the history of all the apparitions I had seen and heard; how I and my brother had been to the curé; how the curé had taken me to the bishop; how the bishop had sent me to the prefect, the prefect to the Minister of Police, the Minister to Charenton; and how, finally, I found myself (as my good angel had assured me I certainly should) in the King's presence. The angel told me to tell the King that he was being betrayed, and that he would be

further betrayed; that a man had been allowed to escape from prison, not through cunning, as had been said, but through the connivance of his warders."

"I know who that is," said the King, "that is Lavalette."

THE ANGEL'S SPECIAL SIGN.

"I do not know," said Martin, "but I know this, you are a legitimate prince, but you are not the legitimate king. The crown does not belong to you, and my good angel says you must restore it to the lawful heir. I told him that the angel, as a special sign to prove to him that he knew this was true, reminded him that a long time ago he was out hunting with the King, Louis XVI., in the forest of St. Hubert; the King was about twenty yards off, that he was on horseback, and that the King's horse was bigger than his. He carried a double-barrelled gun. One shot was meant for his brother, the other he would have fired in the air to make believe some one had fired at him, but the branch of a tree as the King passed, while he rode after him, mercifully interposed between him and prevented him committing this murder. The King rejoined his staff, and he could not succeed that day. Nevertheless, he nourished this project for a long time, but he never found a favourable opportunity. As I told him all these secrets, the King was struck with awe and astonishment; he began to weep, and never left off till the end of the interview. 'Oh, God! oh, God!' he cried, 'what you tell me is true. Only God, you and I know this; promise to keep all this secret.'"

A PRIVATE AUDIENCE.

Martin kept this part of the secret till after the death of the King in 1824, although his angel never recommended him any reticence in the matter. I have omitted to state that, before Martin began his revelations to the King, he had told him the angel had said that his brother and his sons should be present, but Louis XVIII. had very good reasons for not wishing for witnesses; for, although he probably partly kept his promise to Martin of repeating to them something of what occurred, he must have dreaded anything but a *tête-à-tête*. Not only did Louis XVIII. know that he had usurped the crown, and that his nephew was alive, but that at that very moment his police had, under safe lock and key, two men—one of whom was an emissary sent by his nephew with letters to himself and his niece and daughter-in-law, the Duchesse d'Angoulême, and the other was either the former's servant or friend. I cannot here go into a history of the false dauphins; I only mention this fact as a proof that, if Martin succeeded so rapidly in gaining audience of the King, it was because the King and his police both suspected that these revelations of Martin probably concerned Louis XVII. Martin heard the angel for the first time on the 16th January, 1816, and it was on the 2nd April this common labourer had private audience of the King of France. Even Joan of Arc did not succeed in speaking with her king so quickly as Martin did.

WHY LOUIS XVIII. WAS NEVER CROWNED.

Martin then went on repeating to the King what he had heard the angel saying. He warned him that he must not think of being crowned or anointed King, for if he did he would fall dead during the ceremony.

Now, Louis XVIII., ever since the year 1795, had looked forward and prepared the ceremonial for his coronation, and at that very moment everything was in active preparation—but after this interview with Martin the ceremony was officially adjourned, with the result that Louis XVIII. never was crowned King of France. Since 1793, the year Louis XVI. was guillotined, no actual ruler

of France has ever died in his bed in France, with the exception of Louis XVIII. ; but, as he never dared commit the sacrilege of being *crowned* King, it may be inferred that he complied with some spiritual intention, and was, therefore, apparently spared the fate of all those who, since Louis XVI. (whose death-bed was attended by the most tragic and revolting circumstances) have been rulers over the French nation, or heirs to the French crown. This is the fulfilment of a prophecy made in 1671 by the Bienheureuse Marguerite Marie, of Paray-le-Monial, to Louis XIV., but space forbids my entering into details concerning that prophecy in the present notice.

Martin's prophecies confirmed all previous ones, and a review of French history during the past century is a striking proof of the truth of those predictions.

Of all this Martin gave Louis XVIII. due warning in his celebrated audience with the usurper.

Louis XVIII. implored of Martin to keep all this secret, and Martin promised he would. But as the angel had never enjoined secrecy, Martin (when the King died, in obedience to the commands of Charles X., his successor, who desired to know what Martin really had said) considered himself no longer bound by his promise to the King.

MARTIN'S REPUTE.

But I must not precipitate events. After the interview between the King and Martin on the 2nd April, 1816, the angel left him in peace, as he had promised him he would, for nearly five years. He used to be disturbed from his work more than he liked, and a very great deal more than his WIFE liked, by visitors who got to hear of Martin's fame as a prophet. Cardinal Weld and many persons from England came and interviewed him. He was often offered handsome presents, but he steadfastly refused, saying that "he could not accept money for what was of God." The ecclesiastical authorities discouraged Martin in all manner of ways, but, even as the angel had predicted, as long as Louis XVIII. and Charles X. reigned, he was never actually molested. The bishop used to send the most unbelieving curé he could find to Gallardon. He removed Curé Laperruque, a fast friend of Martin, from Gallardon to Versailles in 1819. A curé of the name of Lhermitte succeeded him, but he too fell under Martin's spell, and he too was removed the same year. Then Curé Huicq, who was removed in 1821, Hernon in 1823, Langlois in 1825. Then came Curé Boutrais, who resisted Martin longer than any other of the parish priests, and he remained at Gallardon till 1830, when Louis Philippe, more uneasy than even Louis XVIII. and Charles X. had been, caused serious annoyance not only to Martin, who, from thenceforth, till his death from poison and strangulation, which took place four years after, was obliged to hide himself with Curé Boutrais (by this time a fervent adherent), with one friend or the other, staying here and there, but never daring to live at his own home again.

XANTIPPE SECUNDA.

No doubt the good wife foresaw the consequence of "all this nonsense," for she led Martin a "perfect life," banging the door in face of inquirers; chasing them from the homestead armed with a long broom, shouting after them and after Martin for wasting his time with such follies—she for years would have it, it must be some man who somehow contrived to fool her husband. Great was her wrath and indignation. Is not this exactly like wives and husbands nowadays? If one of them is "visited by spirits" and that the other be not similarly honoured, you

may be sure that a lunatic asylum is the only fit place for the unhappy recipient of ghostly attentions!

One day, however, she was seated by her husband in the cow stable, and was, as usual, railing at him, "Humph, were I in thy place," quoth she, "I would soon find a way of getting rid of such a being! You are too soft." (For, as I will presently explain, the five years of peace had come to an end, and Martin was again plied with visions and apparitions).

HER CONVERSION.

As Madame Martin spoke these harsh words, suddenly the four cows were all unloosed from the manger. "Who can have tied them up so badly?" grumbled Madame Martin. She then went herself and secured the cows by passing the cords of their halters through the holes bored for the purpose in the manger. A few moments after the cows were again unloosed. The housewife and her husband then found out that the holes were completely closed. To their utter stupefaction they found no traces of them! 'Twas Martin's turn to speak, "Oh," said he, "you see, you who are so proud; prevent *him*, if you can, unloosing them!" And they had to send for the carpenter to come and bore fresh holes in the manger. . . . Is not this again exactly like people nowadays, until they see something with their own eyes, they have the greatest facility for believing that forty millions of spiritualists are cheats, fools, humbugs, lunatics, &c., but let them only once be vouchsafed some personal material proof, all their doubts vanish and they become as ardent as the rest. . . . So it was with Martin's wife and all his children from that day forthwith.

OTHER CONVERTS.

The same thing happened with other scoffers. The Curé of Eclimont was one of those who proclaimed Martin an impostor. However, one Sunday, during the sermon, Martin, who was present, sent up word to the priest to look at home, for pilferers were at work at that very moment. The priest, notwithstanding his unbelief, hastily sent to the vicarage, and it was soon discovered that two out of three very fine hares had been stolen! And so it went on till faith in Martin became an accepted fact. The Government and the Church did not like it at all, and used their best endeavours to thwart and discourage Martin and his disciples.

I have said that the "Voice," after the interview with the King in 1816, left Martin in peace for five years; till, on the 23rd of January, 1821, he again heard the Voice calling to him "SON OF JAPHET," and ordering him to utter warnings and prophecies of a most alarming nature concerning his country.

THE DUC DE BERRI'S MURDER.

On the 13th of February, 1820, the Duc de Berri had been assassinated, as was loudly proclaimed at the time, by order of the Duc Decazes, and, as was *whispered*, the Duc Decazes's inspiration came from Louis XVIII., who had violently quarrelled with his nephew, because the latter insisted on his sending for and proclaiming his cousin, Louis XVII., King of France. And now, among other strange sayings, the Voice said "that the man who had given Charles Ferdinand d'Artois" (and Martin did not know who Charles Ferdinand d'Artois was) "his death-blow had been sadly deceived, for that he who had employed him to commit the deed had promised him that nothing would happen to him, and that he need be at no trouble to defend himself. That the man kept this belief till the very last moment of his execution being a ruse, and of his escape being contrived instead at that very moment."

It is a well-known historical fact that Louvel's trial was conducted with the utmost celerity and secrecy; that the assassin said nothing to inculpate anybody, remained from first to last silent, perfectly calm, and collected; that, at the last moment only, he saw he had been fooled, and uttered the words, "I did not think *he* would have let me die." . . .

SIGNS AND WONDERS.

The Voice continued to urge that dire misfortunes would overtake France, Louis XVIII. not having restored the crown to whom it was due; the manifestations were always accompanied by awful sounds of a mighty rushing wind, and Martin used to feel very much alarmed at all these signs and wonders.

One day, 10th March, 1821, he saw a great white cross appear and a hand write on the wall some capital letters, * R., M., P., G., Q., H., L., V., D., but he said he was in such a fright he cannot answer for his repeating the letters in consecutive order, and he did not know what they signified, except that the nine letters represented so many years, and that as the hand had written half a letter after the nine they signified nine years and a half.

The same hand, after writing these letters, effaced them. Martin was impressed to think that these nine letters meant nine years; but I am impressed to think they meant nine times ten and a-half, meaning ninety-five (1895) as I clearly trace Martin's inspirations, in every case to some incident closely connected with Louis XVII.; in this case the celebration of the centenary of the evasion of the little King will be recorded by Spiritual Agency in a manner which will attract far more attention and cause more inquiry and sensation than anything which has occurred for close on a hundred years.

Just as Martin's, and other and many prophecies concerning the year 1840 (during which most important changes in France were to take place, and the advent of a great monarch who was to make all things new), I believe it simply meant that Louis XVII.'s work dictated by three angels of the Lord would appear, and that "The Heavenly Doctrine," published in 1839, represented the power announced which would become "the Lord of the Universe." Since that year the knowledge of spiritual things has yearly increased; priestly influence which had, till then, atrophied all psychical manifestation is held in check; yet a little while, and the pure lily of spiritualism will reign in all hearts—a lily of very different significance to the stained and crushed lilies of France, which are the emblems most of the prophets used, and which are materially believed to mean the "Fleur de lys," in the blazon of Saint Louis and Jeanne d'Arc.

MORE PROPHECIES.

In the year 1826, Martin was warned by the Voice that he was the subject of much debate in the Council Chamber. The secret he had promised Louis XVIII. to keep having been divulged by order of Charles X. There was some talk even of putting him under arrest.

He continued being tormented by these terrible warnings of misfortunes against Church and State all through 1827, 1828, 1829, and in 1830, while Martin was tilling his ground, the Voice gave him notice of the impending Revolution, that Charles X. would send the

General Auguste de Larochette Jacquelin to ask him a advice; that he was to tell the General "that the King had no course open to him but to fly from France with all his family, that he and the Duc d'Angoulême would die in exile, and that the Duc de Bordeaux would never reign."

Martin prophesied these things at a moment when victory had attended the armies of France, and especially after the storming of Algiers, the people jeered at him as a false prophet of bad omen.

"I say nothing of myself," Martin would reply. "It is no concern of mine; I say nought but what I am bid; I am but the instrument of God."

THE KING SENDS TO CONSULT MARTIN.

However, the Revolution suddenly broke out. On Saturday, 31st July, Charles X., defeated, left the capital for Rambouillet (about twelve miles from Gallardon). During the night General de la Roche Jacquelin went, by the King's commands, to consult Martin. The General told Martin that a considerable portion of the army could be relied on—all Vendée, all the South.

"The reign of the Bourbons has come to an end," interrupted the seer. "Had the King two hundred thousand men, he would not succeed. He would render himself guilty of all the blood which would uselessly flow."

Dr. Antoine Martin, son of Martin, is still alive, a hale old gentleman about eighty years of age. He wrote an account of the interview between the General and his father about thirty-five years ago. Comte d'Hérissou published it in his celebrated book "Le Cabinet Noir" (Ollendorff, 1887).

THE TRIBULATION OF THE SEER.

After the Revolution of 1830 the Voice duly warned Martin that the time of his own trials was approaching. The "enemy" got up a regular cabal against him and Abbé Boutrois (so long recalcitrant, but now a firm friend of the prophet), accusing the couple of being Janseuistes, and filling the garrets with their adherents. They were obliged to fly, and Martin hid himself in Versailles. On the 9th November, 1830, the Voice warned Martin the Pope would fall ill and die; and true enough Pius VIII. died on the 30th November, 1830.

The Voice equally revealed to Martin that Pius VIII.'s successor would be a particularly holy man, that during his election an extraordinary event would take place; and that at the commencement of his reign he would be much troubled. The commencement of his reign took place just about the time predicted—forty years after the captivity of Louis XVI., with his family, in the prison of the Temple, but it is not possible to enter into all particulars here. It was at this time that Martin made acquaintance with M. and Madame Marco de St. Hilaire (ancient members of Madame Victoire's household) Madame de Rambaud, the Dauphin's head, "berceuse" (nurse), M. Modeste Gruan, procureur du Roi (who became poor Louis XVII. and his family's most faithful friend and adherent), and others. He had been acquainted with Vicomte Sosthènes de la Rochefoucauld, Marquis Mathieu de Montmorency, and other no less ardent Legitimists, since 1825, and now the prophecies concerning the advent of the lost prince fell daily, fast and thick, into Martin's ears.

THE LOST DAUPHIN.

The angel told him the Dauphin was in Germany, where he was undergoing "rude penitence"; that false Dauphins would be brought forward for the purpose of throwing discredit on the real one, when he should appear; and, as

* In 1893 a letter appeared in *La Légitimite*, a weekly paper devoted to the "Question Louis XVII.," giving two interpretations of the nine letters:—*Reddite Mihi, Per Gratiam, Ludovicum, Hominem Quem Vobis Designavi*. But the writer (F. E. Joyeux, of Montpon), not being quite satisfied with this interpretation in Latin, gives another one in French:—*Régnez, Mais Prenez Garde Que La Vengeance Ven Haut* . . . And this, suggests M. Joyeux, applies evidently to the reigning king.

his prophecies coincided with others of the same nature, a good many works were printed between 1830 and 1832 on the subject of the probable reappearance of the Dauphin.

When one has carefully studied all these curious prophecies, dating back as far as Nostradamus, one wonders whether France may not be under some special spiritual protection, and whether it is because, although more highly favoured in point of climate, topography, agricultural and mineral productions, she is so much more vainglorious and wicked than other nations; whether, therefore, spiritual forces have not combined specially for the redemption of this favoured corner of God's earth.

On the 27th August, 1831, the Voice said to Martin words which to him, unacquainted with Latin, were utterly unintelligible. *Servive Deo, regnare est.* On that very day advertisements in Leipzig and other German newspapers, appeared announcing on behalf of the Prince the publication of a memoir narrating his adventures, "Infortunes du Dauphin." For more than a year previous to this date, Pezold, bourgmestre of Crossen (a town in Silesia, where Louis XVII. and his family had taken refuge), had been busy writing to all the crowned heads in Europe, boldly proclaiming the existence of the son of Louis XVI.

THE THREE SIGNS OF LOUIS XVII.

In 1833 the Voice informed Martin that the legitimate king was in France, and that he would recognise him by three signs: (1) a scar on his chin; (2) the form of a lion on his breast, and (3) the sign of the dove on his thigh. The so-called Naundorff (Louis XVII.) on his arrival in Paris, had tracked all the old servants of the royal household he could find—among others he found M. and Marco de Saint Hilaire and Madame de Rambaud, who happened to be amongst Martin's firmest friends where he used to hide in turns.

It was very trying to these good souls to have to "square" their religious creed with their faith in Martin and his predictions. Madame de Saint Hilaire consulted him specially as to the identity of the so-called Naundorff, on the 21st August, 1833. This is what Martin replied:—

"As for the personage about whom you speak, I have already told you there would be no lack of false ones—especially about the time when all shall be discovered. This may be a ruse of the Republicans to lead the Royalists astray. He, as well as his family and other friends (amongst whom the Abbé Appert, curé of Saint Arnoult), appeared unfavourably disposed towards the pretender; till, on the 27th September, 1833, at the close of one of the numerous novenas enjoined by his angel, he received positive orders to go and recognise the Prince; he had been revealed to him; he had seen him; he had been shown the signs by which he could not fail to identify him."

THE DAUPHIN IDENTIFIED.

He set off, with his son Antoine, for Saint Arnoult, where he told the Pasquiers and the Abbé Appert what his business was, then proceeded to Versailles, where the Saint Hilaires lived, thinking to find the Pretender there. But he was not there. He was ill at No. 15, Rue Richer, Paris, where he was staying with his old nurse Madame de Rambaud.

Madame de Rambaud, with the wiles of the Evil One ever present to her Catholic mind, nourished sad misgivings as to Martin and his predictions, and when Martin suddenly presented himself at her house, she declined to further the interview Martin demanded. Martin, however, prevailed; the Prince was in bed asleep, but the door opening awoke him, and seeing Martin, with his good

country face and peasant's blouse, said at once, "Good morning, Martin," at the same time recognising in Martin the figure which had so often appeared to him leading him into France.

"Good morning, my Prince," said Martin, for he recognised the scar on the chin. He then approached the bed and verified a kind of excrescence the Prince had on his right breast, and to which a little imagination lent the form of a lion couchant, and on his thigh the famous sign well known to Madame Rambaud and other courtiers, and the Duchesse d'Angoulême, as the "Signe du Saint Esprit," or dove formed by veins under the skin.

Martin then pronounced him, "God's own Elect, and there was no other."

HIS SPIRITUAL KINGDOM.

The Voice had said on the 20th of August, 1833: "He who is to reign will re-establish all things: having suffered much, the Almighty God will reward him, will call him to Himself; religion then will flourish anew in the most admirable manner."

These words seemed to have been a reminiscence of an ancient prophecy by a trappist of Anjou. Nostradamus, Father Callistus, Artus Thomas, Hélène Wallraff, Marianne Galtier, Father Ricci, Abbé Souffrand, Prince Hohenlohe, and many others had prophesied likewise. . . . Is it therefore to be wondered at if they all believed Louis XVII.'s kingdom was to be of this earth? . . .

The forty years were at an end, and the Prisoner of the Temple was once more among his people.

Martin then applied himself to the religious education of the Prince, who, in conformity with his advice, learned religion of the Abbé Appert; and would, no doubt, have remained an ardent Roman Catholic but for the infamous conduct of the treacherous bishop, Blanquart de Bailleul, who denounced him to the Government as an impostor, which opened the Prince's eyes to the truth, and, by 1839, founded the religion which one day will flourish anew with admirable results.

TEMPTED BY LYING VOICES.

The end, alas, is at hand; persecution redoubled against Martin, and he was tormented at the Comtesse Walou de Lancé, where he used, among other places, to stay, by voices at night, which urged him to retract all he had said concerning the Prince under pain of everlasting hell fire and damnation. This Madame de Walou was supposed to be an ardent Legitimist; but the sequel fully proves she was a snake in the grass—one of the tools of Louis Philippe's Government.

His good angel, who, till then, had always reassured him as to his safety, warned him on the 8th of April, 1834, that the novena he then demanded would be the last one he would ever say; and, as he left his wife on the 12th of April for the Comtesse de Walou, his heart was heavy; he said, "I don't know what is going to happen to me, but the Lord's will be done?" Antoine again accompanied him: his father recommended the boy to recite certain psalms, and told him to come and fetch him in a week. . . .

THE PROPHET POISONED.

On the 16th of April, while he finished reciting this last novena, he felt himself seized by the most agonising pains. A voice in the night repeated without ceasing that these pains would not cease till he had retracted everything; and thus was he assailed for nine consecutive nights. He begged Madame de Walou to let him consult the doctor; but the Comtesse turned a deaf ear to his entreaties, although a medical man daily visited at the Château.

A letter he wrote from Chartres (Madame de Walou de Lancé) on the 6th of May to Madame de Saint Hilaire proves that he must have felt some suspicions as to what was the matter with him :—

MADAM,—You must feel some surprise at my leaving you so long without news. I suppose you know what has happened to me, as I have seen a person who will have told you; I will write and tell you about it. . . . The perspiration was so dreadful I was obliged to keep my bed; my linen, as well as the bed-clothes had to be changed daily—but I do hope I may soon be able to go home for a while. In the position I find myself, I hoped only to stay here nine days, but you see that the time is three times longer than I intended, as I have been here from the 12th April, and I shall not be able to get away till the 9th or 10th May. I cannot describe what I have suffered, every bone in my body felt as though it were being crushed. I could neither drink nor swallow, yet a fiery thirst caused my tongue to swell and cleave to the roof of my mouth. No one could look at me without crying. Fortunately my head kept straight.

To his son Antoine, who had been to see him, he said that "his nails seemed to be torn away, and that all his body was on fire," but a week after he said he thought he was cured.

THE END.

The poor man must have had some very important revelation to make to the Prince; he sent M. Noël Pasquier to say he must give him some messages himself, and gave him rendezvous at Saint-Arnoult for the 8th of May. He said he could not confide these messages to writing, or to any one but the Prince himself. The Prince started off at once and ordered a carriage to go and fetch Martin next morning from Chartres; but at nine o'clock next morning a messenger brought the overwhelming intelligence that Martin was dead. M. Noël Pasquier went off on horseback at once to learn all he could concerning this sudden death. Martin had died on the 7th, and the Comtesse had the corpse carried away during the night. Thus ended the life of Martin, the Seer of Gallardon, poisoned in the interests of the Usurper for his loyalty to his rightful sovereign, Louis XVII.

GEORGINA WELDON.

BIBLIOGRAPHY.

It may be as well to add a list of some of the works published from time to time concerning this very remarkable personage.

1°. *Rapport adressé au ministre de la police générale sur le cas du nommé Martin, par MM. Pinel et Royer-Collard*, 1817, in—8. (See also, *The Courier*, 3rd August, 1816, *Journal général de France*, 20th January, 1817.

This report is not mentioned in the *Journal de la Librairie*, nor in the Catalogue of the National Library; but Lecoq quoted from it in the "*Astrologue de la Beauce et du Perche*," in the middle of an article about Martin.

2°. *Relation concernant les événements qui sont arrivés à un laboureur de la Beauce dans les premiers jours de 1816*. Printed in Paris in 1817; a second edition, printed by Cox & Baylis, 75, Great Queen Street, Lincoln's Inn Fields, London, 1817, 1819, &c.; id. Besançon, 1820.

3°. Another edition of the same work in 1830, by M. Silvy.

4°. *Examen des apparitions et révélations de l'Ange Raphaël à Thomas Martin*, 1817.

5°. *Aventures de Martin de Gallardon*. By the Abbé Wurtz, 1817; reprinted in 1840 by Seguin, senior, at Avignon, in the "*Prédications Modernes*."

6°. *Révélation faite en faveur de la France par l'entremise de Thomas Martin en 1816*. Paris, 1823.

7°. *Concordance singulière de deux prétendues apparitions qui ont fait beaucoup de bruit en France pendant les XVIIe and XIXe siècles; la première ayant occasionné, en Avril, 1697, l'entrevue de François Michel, maréchal ferrant de Salon, avec Louis XIV., roi de France; la seconde ayant occasionné, en Avril, 1816, l'entrevue de Thomas Martin, laboureur de Gallardon, avec Louis XVIII.*

M. de Boislisle mentions Martin in his *Memoirs of St. Simon*; the Abbé Archer, Chanoine of Chartres, whose housekeeper for many years was Martin's sister, has also written on the subject.

8°. *Le passé et l'avenir expliqués par des événements extraordinaires arrivés à Martin, laboureur de la Beauce*, 1832. (This work is by Abbé Perrault, Secretary to the Grande Aumônerie, afterwards vicar-general to the Archbishopric of Paris.)

9°. M. Silvy replied to this work by a pamphlet in 1832, and several other writers did likewise. Martin and his mission was also written about in the *Almanach du Beauceron* in 1838.

10°. *La vérité sur la mort de T. Martin de Gallardon* in 1834, by Dr. Duval.

11°. *La fin des temps*, by M. Eugène Bireste, 1840. Gruan de la Barre in his *Intrigues Dévoilées* speaks at length about Martin. Osmond also, in a very remarkable work, "*Le Roi de France*," published in *La Légimité* (16, Rue Cabirol, Bordeaux). The complete text of the Secret Revelations of Martin to the King has been fully set out in consequence of a pamphlet by Gruan de la Barre: *Louis XVII est-il bien mort?* edited in 1871; in a "*Relation*" or "*narrative*" published at Louvain in 1880 by Augustin Boisleux; in the pamphlet, *Vingt-cinq Apparitions de l'Archange Raphaël au laboureur Thomas-Ignace Martin* (1884), and in *La Légimité*. (Vol. I, pp. 600, 617, 628, 649, 666, 684, 700, and Vol. II, p. 63.) Also a most elaborate and valuable series of articles in the *Légimité* of 1893-94, by Romaney, of the greatest possible use to us in the compilation of the present Memoir.

12°. Mr. Paul Marin, in 1891, published a work intitled *Martin de Gallardon*, with a Preface by Anatole France.

13°. Lastly, an English pamphlet, *The Peasant Seer of Gallardon*, by "Stormy Petrel," published in 1891, by James Burns (*Medium and Daybreak*), 15, Southampton Row, London.

The Memoirs of Vicomte Sosthènes de la Rochefoucauld, those of Mme. du Cayla (the Lady of Quality), and those of Louis XVIII., make ample reference to the *Peasant Seer*. Dr. Antoine Martin is still alive, a hale old man, whose recollections of his revered father are most vivid and most interesting. "Blondel," a writer on the *Légimité*, has done good service in the cause, and Doctor Gillard, who lives at Gallardon at the present moment, is preparing a very conscientious study on the whole question.

VIII.—THE WELSH LOURDES.

THE HEALINGS AT THE WELL OF ST. WINEFRIDE.

A PROPHET is not without honour save in his own country," is a saying which holds equally good of Wells, in proof whereof we have to describe the wonder-working well of St. Winefride, in North Wales, as the Welsh Lourdes, whereas Lourdes is but as a thing of yesterday, and almost insignificant as compared with Holywell. But you can reach Holywell from Euston Station in five hours, at the cost of 16s. 4d., whereas to go to Lourdes requires a long and tedious pilgrimage right across France. People value most that for which they have to pay dearest, and certainly Lourdes is dearer than Holywell. This year, however, it seems as if tardy justice was to be done to the merits of the well of St. Winefride. Statistics are difficult to compile concerning pilgrims, but judging from the reports in the local press, the number of pilgrims who have poured into Holywell in the hopes of being healed by the wonder-working stream, seems to have been quite as great as that of those who visit the Grotto of Lourdes. And so far as we can judge at a distance, there have been quite as many healings at the one place as at the other. These healings may be equally true or equally false, they stand or fall together. There is the same kind of evidence for each, and the bias born of natural patriotism leads us to prefer the well of St. Winefride to the grotto of Bernedette.

ONE OF THE FAIRY TALES OF THE CHURCH.

Lourdes is but of yesterday, whereas St. Winefride is older than the British constitution, and centuries older than Canterbury Cathedral. The Holy Well, indeed, may be regarded as one of the most ancient institutions of the country. Another point in its favour is the wonderful nature of its foundation. Fairy stories are among the best things that there are in the world, and when you get a fairy story in church history, it should be cherished as a pearl of great price. And a very beautiful fairy story is that which tradition associates with the origin of the health-giving well. Twelve hundred years ago, in the middle of the seventh century, their lived a certain Welsh chieftain on the banks of the Dever, who rejoiced in the possession of the fairest daughter in the whole countryside.

THE FAIR PRINCESS GUENFREWI.

This damsel, who was his only child, was known by the name of Guenfrewi. Guenfrewi, who seems to have been the new woman of her day, is reported to have united a surpassing personal charm and beauty with an intellect far beyond the maidens of her time. Hence, when St. Beuno settled in those parts, receiving a grant of land from Guenfrewi's father, on which to build a monastery, it is not surprising that she determined to cast in her lot with her learned uncle. Marriage had small attractions for this advanced damsel, who preferred the seclusion of the cloister, in which she could pass her time in study and in prayer. Great was the consternation among all the eligible young men in the neighbourhood, when it was reported that Guenfrewi, the peerless princess and reigning beauty of the countryside, was going to bury her charms in a cloister.

HER LAWLESS LOVER.

One, Caradoc, remembering that faint heart never won fair lady, determined that he would not lose the girl

whom he had destined for his bride for want of pressing his suit. Fortune favoured the brave, for when he reached the house her parents were out, and the fair Guenfrewi was all alone. Caradoc seized the opportunity and offered the Princess his heart and his hand, but to all his urgent pleading the maiden turned a deaf ear and absolutely refused to reconsider her decision to adopt a monastic career instead of the joy of domestic life. Whereupon Caradoc, waxing exceedingly mad, as the man of this period has been known to do when thwarted in his suit by the devotion of the lady to another ideal, abandoned the language of entreaty and began to threaten. As he seemed beside himself with rage and disappointment, Guenfrewi, seeing that the door was open, deemed it wiser to run to the church where her parents were hearing mass celebrated by St. Beuno.

THE CRIME AND THE MIRACLE.

Caradoc, mad with rage at the failure of his suit, pursued the flying Guenfrewi with still more rapid foot, and, overtaking her before she reached the church, smote her with his sword, striking so fiercely that at one blow her head severed from her body and fell bleeding upon the earth. Hearing the commotion, her parents hastened from the church, and, seeing their daughter's corpse, they raised a cry so piteous that St. Beuno left the altar where he was celebrating mass and confronted Prince Caradoc, who stood with dripping sword beside his victim. Advancing towards the group the priest cursed the murderer, and in a moment the earth was opened and Caradoc swallowed up, as were Korah, Dathan and Abiram in the Bible story. To this day, says the local chronicler, a pit of bottomless depth is pointed out as the spot where he disappeared. Taking up the beauteous but dissevered head of poor Guenfrewi, St. Beuno fitted it as best he could to her shoulders, from which it had been hewn, and then, covering it over with his cloak, returned to finish the celebration of the mass which had been so rudely interrupted. When the ceremony was over, he removed the covering from the corpse, when lo, they found that a great wonder had been worked, inasmuch as the damsel was alive and well. Her head had been reunited to her body by the goodness of God, and there only remained according to the Golden Legend—

And ever as long as she lived afterwards there apiered about her necke a redness round about, lyke to rede threde of silk, in signe and token of her martyrdome.

THE HOLY WELL.

But this was not the only wonder, for where the head of the beautiful maiden had fallen there sprung up a well of water, which from that day to this has never ceased to gladden and fertilise the valley which before the martyrdom of St. Winefride was known as the Dry Valley. It was no puny spring which testified to the power of the virgin martyr. For more than a thousand years a minimum quantity of three million gallons a minute bubbles and boils up from the inmost depths. It is a beautiful water of a greyish hue, a stream which, in addition to its healing and wonder-working properties, furnishes the water-supply of the district.

Guenfrewi having thus been miraculously restored to life, lost no time in devoting herself to the life of the convent, with a view to more effectively carrying the war



A MORNING SERVICE AT ST. WINEFRIDE'S WELL.
(From The Sketch.)

into the camp of the Evil One. She prayed that by entering to the present day. An old book in the Downing Library says:—

THE PROMISES OF ST. BEUNO.

After St. Beuno, who it may be mentioned was her uncle, had duly trained her, the divine command came to him to go to Carnarvon;

Upon hearing this "an awful grief seemed to overwhelm her," and St. Beuno "to comfort her in such deep affliction, took her by the hand and led her to the chryselline fountain, the place of her martyrdom." Sitting there together, Beuno made her two promises of God's favour in these terms:—(1) "That these bloody spots shall never be washed off from the said stones, but ever remain as a triumphant sign of your blood, spilt in defence of your chastity; and (2) that after my departure into a more remote part of this island, God will give me a cell near unto the seashore, so that whenever you send any token or letter to me, as I entreat you to do at least once every year, only cast them into the stream of this fountain and they will come safe unto me."

St. Beuno looking back to the church which he had raised said, "I leave it unto you to be converted into a monastery of chaste and holy virgins." The holy virgin obeyed her saintly relative's request.

So in the beginning of May, about a year after his departure, with the help of her religious sisters, she finished a crimson embroidered vestment, and wrapping the same in a woollen cloth, she went down to the well side, and casting it in the water, said, "Holy father, according to your command and my promise, I send you this small token of my love." It then goes on to state that the parcel passed into the river and landed at a little creek called "Porth-a-casseg" ("The Port of the Vestment"), about eight miles from Carnarvon, where St. Beuno dwelt in his cell.

PRINCESS, ABBESS AND SAINT.

Guenfrewi, afterwards known as Winefride, continued to live at Holywell until St. Beuno died. She then went to Gwythrin and became a nun under the Abbess Theonica, after whose death she was appointed to be abbess of the monastery of St. Hilierius, where she remained until she died, in the odour of sanctity. She was subsequently canonised, and from that day to this remains an object of devotion. According to some narratives, poor Winefride had suffered the last outrage from Caradoc, and that he cut off her head in order to silence her lamentation. Certain it is that where her blood fell the stones remain



THE SHRINE OF ST. WINEFRIDE.

There be many rede stones in the bottom of this well, and much greene mosse growing upon the sides; the superstition of the people holding that the spots in the stones were drops of the ladies blood, which all the water in the spring can never wash away; and that the mosse about the well was her haire, which, though some of it is given to every stranger that comes, yet it never wasteth.

From that day St. Winefride's blood-red stones, the inexhaustible store of water and the moss which seems to increase and multiply the more it is removed, have been objects of veneration and wonder. The authorities for this and various other statements for which we have not room are said to be as follows:—

(1) "The Lyfe of Saynt Winefride," from the *Golden Legend* (Wynkyn de Worde, 1512); (2) that contained in Rees' "Life of the Saints" (compiled from the MS. in the British Museum, stated to be the work of the British monk Elerius, A.D. 660); (3) a MS. life in the Bodleian Library, which is generally believed to have been compiled by Robert, the prior of Shrewsbury, about 1190. A translation of the latter was published in 1712, the author's name being given as "J. F." (probably John Flood, of the Society of Jesus).

PILGRIMS TO HER SHRINE.

At the Reformation, of course, the well suffered badly, but its reputation remained sufficiently high to attract James II. who visited the well where he was presented with the chemise worn by Mary Queen of Scots when she was beheaded.

The well at present is the property of the Duke of Westminster, who lets it out at twenty shillings a year to the Local Board of Holywell, which makes £99 net profit by letting it to the Catholic Church for £100 per annum. Father Beauclerk, a Jesuit, is in charge. If the reputation of the well continues to increase as it has been doing lately, he will very soon require assistance. In time, Holywell may be as well provided with clergy as its rival in France. At present the rush of pilgrims to this modern Pool of Siloam is so great as to somewhat overwhelm the primitive resources of the little village in the shape of sleeping accommodation. The railways of course minister to the popular belief by furnishing cheap trips, which discharge from a thousand to fifteen hundred pilgrims into the little Welsh town. A hospice, erected and maintained by the Catholic Church,

supplies board and lodging at a shilling a day to pilgrims, but there are more pilgrims than the hospice will hold; and what it will be like next year no one can say. Unless adequate preparation is made beforehand, the diseases consequent upon dirt, overcrowding and exposure, will probably more than counterbalance the gain to public health due to the healing qualities of the well.

THE HEALINGS ADMITTED.

That the water of the well does heal, or rather that as the result of taking a bath in the waters of the well, many people have been restored to health, is not seriously doubted. Even *The Lancet* is unable to repudiate as absurd the miracles of St. Winefride's Well. Instead of denying them it admits their reality, and endeavours to account for them in the accustomed way. *The Lancet* says:—

According to the published accounts of them, the "miraculous cures" reported to have recently taken place at St. Winefride's Well, in Flintshire, conform for the most part, and probably altogether, to the type of those in which the healthy change in diseased parts is due to nervous agency. The deaf, the blind, the cripple—these are the marvels of recovery. It is in further accord with scientific explanation that the "cure" does not appear to have been in every case complete. A blind man, for example, returned seeing with one eye; in other words, this organ retained in temporary abeyance (casual details are not given) the power of vision, which was energised probably by a timely return of the central nerve force. A cripple on approaching the spring dived into it and forthwith abandoned her crutches. There is here a strong presumption of arthritic stiffening or of merely functional paralysis. It would be much more satisfactory on every ground to have as full details as possible of the history and course of such cases rather than the meagre and one-sided statements published. Natural causes, we feel confident, would then be found to coincide exactly with the so-called super-natural in affecting the result. We are pleased to see that among the Roman Catholic clergy, who have interested themselves in the reputed virtues of this well, some belief is placed in the curative force of a re-awakened will.

But we are less concerned with the explanation of how it is done than with the fact that these cures occur, and of that the article in *The Lancet* supplies ample confirmation. I had hoped at one time to have visited the well, and to have been able to have reported at first hand my impressions of the scenes at Holywell, but time failed me, and I have had to construct the narratives from the copious reports which have appeared in the *Catholic News*, *The Tablet*, and the *Manchester Weekly News*, copies of which were obligingly sent me from the monastery. From these newspaper files I have compiled the following brief report of the alleged cures:—

"MAKETH THE LAME TO WALK."

1. Miss Rose Ann Duffy, of Howden-le-Weir, eighteen years of age, had suffered five years from a diseased hip bone. She was unable to go about without crutches. Drs. Williamson and Sanderson, of Witton Park, attended her for years, but were unable to do her any good. They sent her to the Newcastle Infirmary, but after ten days she was declared to be incurable. Mr. Clayton, a Darlington bone-setter, had her under his care for three months, but failed to cure her. On August 20th she went to Holywell, together with her sister. She dived under the water three times, and then walked out of the bath without the crutches. The cure was effected in about ten minutes. Miss Helen Edge, of Manchester, witnessed the whole occurrence. Dr. Williamson has seen his patient since her recovery, and declares her cure to be marvellous.

2. Cornelius Dunn, 52, Portland Street, Accrington, a boy of seventeen, who was afflicted with hip disease. He remained at Holywell for five weeks, and so far recovered as to be able

to walk about with a stick. One day he entered the shrine of St. Winefride, and laid his stick on one side. On leaving he could not find it, and since then has been able to walk without its aid.

3. Bridget Harkey, crippled with spinal disease and other complaints, came to Holywell on August 20th, 1894. After having bathed she felt so well as to be able to walk a little without her crutches.

4. Miss Mary Jameson, of Liverpool, in December, 1892, fell and injured her knee so severely that she was unable to walk. She was attended to by Dr. A. Bligh, of Shaw Street, Liverpool, and was able afterwards to get about with the help of crutches. In June last she went to Holywell, and after bathing in the well was able to dispense with one crutch. She visited the well again in July, and felt so relieved that she was able to walk with the aid of two sticks. In August she paid a third visit, and is now able to go about with one stick.

5. Miss Charnock, Bridge Inn, Maudlin Road, Preston, some three years ago, fell on the stairs and broke her kneecap. For nearly three years she was under the care of two Preston doctors, but they could do nothing more than give her temporary relief. Dr. James, of Liverpool, then attended her. Last autumn he informed Miss Charnock that her knee would grow stronger with time but would be permanently stiff. In August she went to Holywell. On her first immersion she experienced relief, and is now able to walk without pain. The Rev. Fathers Splaine and Morrin are witnesses of the truth of this cure.

6. Mary Jamieson, 95, Marylebone Road, Liverpool, was cured of lameness in July, being able to leave her crutches at the well.

7. Miss Ann Ratcliffe, of Coppall, near Chorley, had lost the use of both her feet, which necessitated her giving up her employment. After bathing in the well she was not only able to go back to work, but could walk several miles with comfort.

8. Miss Eliza Ryan, wife of watchman, of Leeds, had rheumatism of ten years' standing. After thrice bathing in the well, able to go about without crutches. Still feels weak in the legs (October 1st).

THE BLIND TO SEE.

1. Mr. Kilbride, 32, Pitt Street, Rock Ferry, Birkenhead, twenty-five years of age. When fourteen years old had his right eye so badly damaged by an iron bar that he could barely distinguish daylight from night. He had been attended by a doctor for the last twelve months, and also by a surgeon of the S.S. *New York*, of the American line. He went to Holywell in August. After bathing the affected eye four times with the water, he felt a sudden twitching in the side of his eye, and found he could see plainly. His eyesight has been improving daily ever since. Dr. Bagshaw, Bishop of Nottingham, was a witness of the cure.

2. Mr. William Sephton, newsagent, St. Helen's Junction, is over sixty years of age. For more than eight years he had suffered from defects of the eyes, and for three years had been totally blind. An operation was performed by Dr. Little, of Manchester, after which Mr. Sephton could distinguish very large type with the aid of a powerful glass. In September he visited Holywell. After bathing and drinking the water, his sight was so much better that he could distinguish the steps of the well and the faces of the people round about. He intends to visit the well again, in the hope of a complete recovery of his sight.

3. James Allen, of Birkenhead, is about thirty-five years of age, and works in the Birkenhead Docks. At a football match, at the beginning of the year, he caught a chill in his right eye, which caused him great pain, and finally deprived him of the sight of his eye. He attended the Eye and Ear Hospital in St. Paul's Square, and was treated by Drs. Walker and Moir. The pain left his eye, but his sight was gone. He was also treated by Dr. Brown, of the Myrtle Street Eye Infirmary. In August he went to Holywell, and, after bathing the eye several times, recovered his sight. Dr. Walker, on being interviewed, asserted that Allen was suffering from ulceration of the cornea,

and that when he ceased attending the hospital the eye was improving.

4. Agnes Hayden, a girl of twelve, living at 58, Beckwith Street, Birkenhead, has for the past three years been suffering from an affection of the eye, which deprived her of the sight of an eye. She attended the Myrtle Street Eye Hospital in Liverpool for two years without receiving any benefit. She visited Holywell on two occasions, in June and August. After the first visit her eyesight improved, and at the second it completely came back. Many people witnessed this cure.

5. Rebecca Gibson, 152, Simm's Square, Higher Gullet, Aspull, near Wigan, had overstrained herself two years ago while working on the pit-brow. The injury caused fits, which left her in an unconscious state. It also affected her eyesight so that she was obliged to wear glasses. During her illness she has been attended by Dr. Cooke, of Aspull. In September she went to the Holywell, bathed in the water, and kissed the relic. As she kissed the relic she felt a "kind of buzzing in her side and a sense of relief." The pain disappeared, and she

power of speech after an attack of measles when three years old. He came to Holywell in August with his mother. After bathing he instantly began to talk, and did so until the next morning, when he left for Waterford. This case is vouched for by Mrs. Anne Cusack, 151, Gorton Road, West Gorton, Manchester; Mrs. Williams, 6, Chapel Street, Holywell; Miss Fleming Rosebank, Long Lane, Fazakerley; Mrs. Cummins, 41, Lyndhurst Street, Bolton.

3. Ellen Park, 23, Manchester Road, Moor Park, Preston, cured of partial dumbness caused by fright, occasioned by the bite of a dog last year.

4. Joseph Harvey, of 168, Portmanmoor Road, Cardiff, was suffering from paralysis of the legs caused by fright, and had also been deprived of the power of speech, owing to the same cause. For fourteen weeks he was a patient in the Cardiff Infirmary, but the doctors declared they could do nothing for him, and he left the institution. In September he visited Holywell. After bathing his legs in the well he was able to walk with the aid of a stick, and had also partially recovered the power of speech.

THE DEAF TO HEAR.

1. Hugh Margey, 76, Colnewood Street, Birkenhead, after bathing had his hearing restored, although he had been deaf for thirty years.

AND HEALETH DIVERS DISEASES—TUMOURS.

1. Sarah Murphy, 258, Stables, near Ramsbottom, was suffering from tumour, and her body was frightfully swollen. She visited the well in August. After bathing half-a-dozen times the tumour left her and the swellings disappeared. She had previously consulted Dr. Deans of Ramsbottom, and the doctors of the Manchester Infirmary, who were unanimous as to the gravity of her case. The case has been submitted to Dr. Sinclair of the Manchester Infirmary, but he has not yet reported upon it.

2. Mrs. Anne Gately, of Newcastle Street, Stone, Staffordshire, suffered from a fibrous, internal tumour of long standing. Dr. Daniel, of Stone, and two other physicians declared that she never

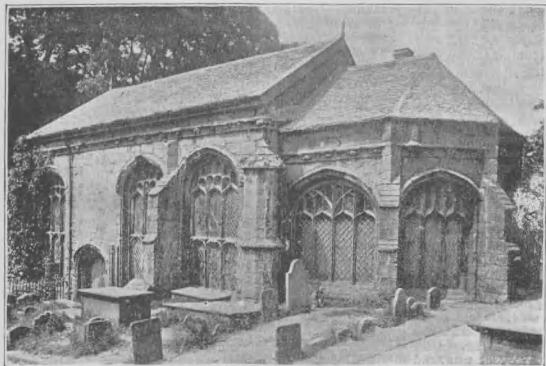
could walk unaided. She came to the well three years ago doubled up and on crutches. She never bathed, but simply drank the water. On the ninth day she ceased using her crutches.

DROPSY.

1. The Rev. Mother of the Notre Dame Monastery at Deal was suffering from dropsy. After remaining three days at the well the dropsy had completely gone, and the water had left her legs and feet.

CHRONIC BRONCHITIS.

1. Mrs. Wood, 2, William Street, Farnworth, had suffered for years from chronic bronchitis, which the doctor said was incurable. She also declares she was suffering from cancer, but as she would not mention it to a doctor there is no corroboration of her statement. She went to Holywell in July to be cured of the cancer. In the "narrow well" she felt nothing, but as soon as she reached the other well, she experienced a fainting sensation. When she came out she was free from pain. On bathing a second time, she felt a scalding pain, but has been well ever since. She had been attended by Dr. Durham and Dr. Bowls, who had declared he could "do nothing for her."



CHAPEL AT ST. WINEFRIDE'S WELL.

has felt well since. Her eyes are also so much better that she has given up using glasses.

THE DUMB TO SPEAK.

1. Alice Woods, a weaver, age thirty-two, Albyn Bank Road, Preston. Suddenly, in 1892, her voice left her completely. After consulting several doctors, she was admitted on September 30th, 1892, as a patient to the Preston Infirmary. For two months every effort was made to cure her. The electric battery was applied daily. The treatment was partially successful, as on bright, clear days the patient could speak almost naturally. On December 5th, 1892, Alice Woods left the Infirmary apparently cured. In two days, however, her voice left her, and for two years and five months she was absolutely dumb. Numerous doctors in Preston and Wigan were consulted, but in vain. A friend of hers, Miss Smith, suggested that she should visit the well of St. Winefride. They arrived at the well in Whit week, 1894. Miss Woods had the relic of the saint rubbed on her neck, drank the water, and the next day when she was bathing in the well, her voice suddenly returned. She has been able to speak ever since. This case is vouched for by the Very Rev. Father Cosgrave, Missionary Rector of St. Austin's.

2. Edward Kelly, age seven, of Waterford, had lost the

RUPTURE.

1. Thomas Tobin, of St. Helen's Road, Bedford, Leigh, had been ruptured from his birth. He was perfectly cured after bathing in the well.
2. Mrs. Elizabeth Taylor, 11, Lyon Street, Wigan, had suffered from hernia for fourteen years. She went to Holywell on August 4th. On the 6th she bathed. As she stepped into the water she felt a shock. Ever since her health has been getting better. The priest of St. Joseph, Wigan, vouches for the truth of this case, as also does a doctor, whose name, however, is not given.
3. Elizabeth Taylor, 11, Lyon Street, Wigan, had for fourteen years suffered from a rupture of the womb. She had the greatest difficulty in standing or walking. She went to Holywell in August, and while bathing felt a sudden sensation as of a blow in the lower part of her back. On leaving the water she was able to stand and walk. She returned home and was examined by a doctor, who declared there was no trace of disease.

MISCELLANEOUS.

1. Mrs. Elizabeth Hughes, aged twenty-seven, of St. Michael's Presbytery, Manchester, was a confirmed invalid, suffering from impaired digestion and anæmia. In 1892, after bathing in the well she recovered and has continued well until the present time.
2. Miss Clark, twenty-one years of age, of Anerley, Upper Norwood, for four years had been suffering from a hopeless state of decline. Lately she was unable to take food and the doctors declared her to be beyond recovery. This year she visited Holywell. After the first bath she was able to take solid food, and in a fortnight returned home perfectly cured.
3. William James Chard, 4, Beatrice Street, Stanley Road, Bootle. Chard is a Protestant. He visited the well from mere curiosity. His fingers were doubled up with a rheumatic affection, so that he could not stretch them out. His brother, J. Chard, of St. neycroft, poured some water from the well over his hands. His fingers immediately regained their suppleness, and he stretched them out with ease.
4. Mrs. Ann Gillard, 33, Wood Street, Earlestown. Mrs. Gillard had suffered for five years from a multiplicity of complaints following childbirth. She was so unwell she could not eat or sleep, and did not dare to venture out of doors. She had suffered from influenza no fewer than six times. On arriving at the Holywell her limbs were numb and contracted. On September 8th, 1894, she bathed for the first time. After the third bath she was able to walk about without pain, and all her other complaints had vanished.
5. Martha Derry, of Stourbridge, was cured of an internal complaint. The doctors had examined her, and found that the discharge, which was the main feature of her illness, had disappeared.
6. Mrs. Julia Hammond, of Greenwich, had to be carried from the hotel to the well, but was able to walk on coming out of the water. This cure was effected years ago, and Mrs. Hammond has been able to walk ever since.
7. Miss Hopkinson, of Nelson, visited the well in August, and was completely cured of eczema.
8. James Robinson, a worker in Laird's shipyard, Birkenhead, cured of disease of the kidneys of fifteen years' standing.
9. T. M. Carew, Meath West, was cured in October, 1881, and is still alive. Mrs. Bamber, St. Wilfred's Street, Preston.
10. Sister Mathilde, of the Notre Dame Monastery at Deal, was cured of a diseased bone in the hand, which caused intense pain in the arm and chest. After drinking the water the pain disappeared.
11. Josiah Cave, sixty-nine years of age, of St. John's Court, Satchwell Street, Leamington, a rivetter by trade at Rugby, had suffered for a year from sciatica and partial paralysis. He was cured after bathing in the well on September 6th and 7th.

MORE EVIDENCE WANTED.

It will be seen from the above summary of the cures wrought at St. Winefride's, that while some of them are

undated, in the majority of cases names, addresses, and dates are given, and in many the names of the medical men who had attended the patients are also given. But still the record is far from being as complete as could be desired. I would strongly urge upon Father Beauclerk and his assistants, who will have some leisure now that it is too cold to bathe in the well, the duty of making some arrangements next year which will secure a full report as to the result of the working of the well water. Why, for instance, should not every person who wishes to dip in the well of St. Winefride be furnished with a card, which he must fill in correctly before access is permitted to the well? This card should set forth name and address, age, and business; then it should specify the exact nature of the disease, the period of its duration, and the names of the doctors who had been in attendance on the patient before he came to the well. Without having filled in such a card no one should be admitted to the well. Afterwards pilgrims should be urged to report at once on cards furnished to them on leaving the well what effect the water has had upon them and the name and address of the medical man who is prepared to attest the reality of the cure. By this means it might be possible to scientifically investigate the healing properties of the well. At present there seems to be no pains taken to secure an exact record even of the names and addresses of the pilgrims and there is no effort at all to acquire information which would enable us to form some idea as to the numbers of those who go seeking health, and the very much smaller number of those who have reaped a benefit from the well.

WHAT IT PROVES.

From the point of view of Borderland, St. Winefride's Well is interesting, standing, as it does, exactly in the same category as the healing properties supposed to be possessed by the waters of Lourdes and the miracles of healing which are wrought by the Christian scientists in America. The truth seems to be that in human nature there is a divine or miracle-working power, which, when rightly appealed to, whether by prayer or by pilgrimage or by some other psychic means, it is possible to banish disease without a recourse to the pharmacopœia. The fact that such wonders occur is not any proof of the truth or otherwise of the theology or mythology which is connected with them. What they do prove is that there is a principle, as yet unrecognised by science, and a force which it has never been able to measure, that can be brought into action. How no one exactly knows, but, that it is so, it seems to us, no intelligent person can seriously deny.

THE THINGS WHICH HEAL.

BY MISS FRANCES LORD.

FOR healing, as for everything else, the right conditions must exist to bring about the result in each case; and no one is more willing to admit this than the sensible doctor, nor to confess himself unable either to say what these should be, or, perhaps, to command these conditions, even when it is plain what is required; e.g., who can command grief, anxiety, ignorance, remorse? And where is the patient who is independent of these and other life-conditions? The doctor's claim to be the adviser who deserves obedience, rests upon the idea that he or she knows more than other people; knows, also, how to utilise their knowledge so as to confer its full value upon it; thus seeming to combine professional information with the delicate minuteness of home observers, who have

nothing but the one beloved patient to study from morning till night.

This pleasant picture of healing-conditions shall be our starting-point, as we proceed to plead that they should include knowledges and faculties which are in human nature everywhere, and to show that the doctor often fails to heal from not knowing of them, nor of what they involve. Now healing is but a special readjustment of life-conditions, and these same knowledges which help forward healing would also bring a better life—a life better adjusted all along, and, therefore, less open to need of those special readjustments called “cure” and “healing.”

“BORDERLAND” AS A HEALER.

Healing is helped by peace of mind, whether as to some conscious worry or some unconscious dissatisfaction. To many people, ignorance about the unseen has been a distinct grief, and to at least as many a cause of confusion, which has prevented their enjoying or feeling an assured basis for anything. Now BORDERLAND offers to all these sufferers removal of ignorance, and proclaims that the grief at this ignorance was the soul's glorious “testimony that it is ‘quick’ and not dead”; while to those with a sorrowful and dissatisfied way of living and thinking, BORDERLAND gives an invitation to try whether its particular train of thought be the missing one required.

DIFFERENT THOUGHTS HELP DIFFERENT PEOPLE.

One person is satisfied by the mind's pleasure in finding that tales of the unseen are really true and not “a parcel of lies, sir”; having no desire for experience or personal investigation; while another needs this, and is nothing if not a student and recorder of things seen and known—a traveller in Borderland with note-book and Kodak camera. These are the easiest people to please; the recruits furnished by “the man in the street,” who talks of his BORDERLAND freely, just as he does of any other newspaper he buys. Such friendly people are at once the easiest and the hardest to deal with in Borderland matters. Easiest because so pleased with tales of events (phenomena), hardest because so undeveloped as to faculty, and hence unable to understand that all things cannot be explained “to the satisfaction of a plain man.”

THE TRUE MYSTIC.

These plain, fair, direct investigators are ably provided for in the pages of BORDERLAND; but those with the true mystic, psychical, or spiritual temperament, should also find something to suit them, though when fully developed they do not need anything in print. It is the people with the right temperament undiscovered, undeveloped, or just beginning to assert itself who may get a little good from finding themselves receiving “honourable mention” in BORDERLAND; for this will be like a welcome to a warm fireside on a cold night. The mystic feels “the world is all wrong.” If active, the obvious outlet is reform, usually on very brotherly, socialistic lines; if quiet, the equally obvious outlet is some religion, either contemplative or full of high and delicate symbolism. Following out either of these paths, satisfaction is found, but we shall assume this not final and shall take the case of those who come to perceive that there must be an unseen order; that to this every creature is sure to be linked; and that the perceiving the details of the order is only possible to the true mystical temperament.

THE SOCIAL MYSTIC.

The social mystic takes kindly to an idea like re-incarnation, and gets comfort or even healing of soul out of it,

because it removes the wearing agony of thinking the poor miserable bit of slum-life is the only taste of human existence ever to be had by the denizens of our sad cities. The “social” mystic takes comfort, and hence healing, from the thought that even a slum-life's contact with people who believe in truth, liberty, and better things, will give a desire for more of these, and hence the impetus towards a higher re-birth; just as another order of mind gets comfort out of thinking how Heaven will make up for all the slums. The thought of re-birth once accepted, the mystic will be likely to see bits of the past or future in many a face. The other kind of mystic, the contemplative mystic, may arrive at the soul's knowledges by habits of interior peace, so congenial and so much favoured by religious exercises. (These remain mere forms, and very deadening ones, to the mere formalist, whose case we are not considering now.)

THE SEARCH FOR THE TWIN SOUL.

Knowledges of the soul would include its history, re-birth, and the harvest of the deeds done in each life, or fragments of all this; and, watching its operations in its history, the mystic can hardly help feeling its nature, i.e., that each true soul has its fellow-mate or twin, and that the search for this companionship has been a determining cause of much in its history; the attainment of it the main difference between happiness and misery. With this insight is likely to come the perception that souls differ in quality as well as state or age; and that some are sure to repudiate the idea of a soul needing any fellowship, and that no argument should ever be used on the point.

Healing, or comfort, or soothing, or a sense of wholeness may come to the social or to the religious mystic through any of these bits of perception. But it may be that these blessings will only come when the presence of the twin is perceived; and so far as this presence is unseen, it is a matter which may be mentioned in BORDERLAND; though it would not be, were it the novelist's problem of the “elective affinities” on earth. It is most usual for one only to be on earth; and, in this one, prohibitive conditions may bar recognition.

No one of these pieces of psychic or spiritual perception can be dwelt upon expansively in this paper; each fact can merely be mentioned as one among many others, which may be as milestones, or the goal itself to any soul temperamentally fit to progress in mystical or interior perception. Our present task is to consider

HOW ALL CONDITIONS BEAR UPON HEALING.

Happiness; correct information; liberty of speech; use of natural faculty, may all be healers.

It must be plain that healing and irritation are opposites; plain that to offer a stone for bread is irritating, is baffling, and therefore depressing to vitality; plain that you cannot put off thoughtful people with what seem to them worn-out religious, scientific, or materialistic remarks; any more than you can get on without these, if you wish to please minds who are deaf to all but these shibboleths, the only ones they care for; the familiar sounds expressing the fervently-held beliefs.

A PLEA FOR FREE TRADE IN HEALING.

This is why there should be freedom of opinion in all matters, and free trade in healing, too. BORDERLAND, however, could only allow itself to be concerned with all this so far as existing legal enactments might be shown to restrain healing methods which are of the invisible or non-material sort; and a good deal may be said and written

before risking any coming into collision with legal restrictions by practising healing. The first thing to do is to point out—as attempted in this paper—that healing, or readiness to be healed or re-adjusted, may result from studying the teaching BORDERLAND gives in its bold study of unseen life. On this follow other stages of re-adjustment, such as the helping you and everybody to believe in your faculties, instead of fearing, despising or otherwise maltreating yourself. And then we come to the stage where faculty is found and declared, and is distinctly the power of re-adjusting others or healing them. When we come to this stage there is nothing harder to find than a liberal-minded healer. For the faculty of healing by thought, or by touch, may exist quite independently of every other human condition; the healer may be illiterate or cultured to vanity point, may be fervently attached to some religion or unable to repress a smile at those who are, may be a saint in life or quite obtuse where moral principle comes in. From the doctor's point of view, or the common-sense inquirer's, this is undoubtedly the weak point in all non-physical healing; there is no common basis; no two healers talk alike or think alike, though their deeds may be alike.

One healer will say, "I do all my work in the name of the blessed Trinity"; another will say, "I believe in the all-powerful God"; a third will say, "I have quite given up denial of evil or affirmation of good. When I heal, I become unconscious of any thought or idea; I simply know that the sick person will be well in a moment, or whatever time it is, for the time is usually shown me; but I cannot tell you how I do it or how it is done; and I shall refuse my assent to any theory you may offer me. How it is done is no business of mine."

A PROTEST AGAINST MEDICAL MONOPOLY.

Besides this healing by mere presence or by thought, there is the healing by place or well of water. This is despised by the mental or spiritual healer quite as much as medicine is, or as the prescriptions, treatment, and advice given by a "Sleeper of Dorlisheim" or a magnetic hand. And the orthodox physician is usually found despising them all alike, precisely as they usually despise and ignore each other. Yet from the Borderland point of view they are all equally interesting, since it is plain they show something deserving our study; while persecution, on the one hand, and monopoly on the other, are the last things they deserve. Yet this has been the only treatment dealt out to healers during many centuries. Surely we who read BORDERLAND can devise a better, if we watch and wait. Meanwhile, the wholesome thought to hold is that mankind has never been healed on one single plan; and its conditions are, at least, as mixed in our day as they have ever been. Hence we must stand out for freedom of inquiry, freedom in practice, and—when these bring us into collision with existing monopolies—for free trade in healing.

The doctor trained to look to the physical envelope called the body, is very likely unable by virtue of this very training, to see the other envelopes alleged to exist for the soul, and hence cannot argue with the clairvoyant who does. The disease which baffles the skill of one might yield to their combined knowledges, if they were not at daggers drawn. And they might both be at a loss where diseases arising from the soul are really concerned, and unable to talk with a healer who sees beyond all the soul's envelopes to the soul itself, and can speak the true words of absolution. The pretence or attempt to do this often fails, because the mischief is not so deep, and the would-be healer is incompetent.

Now all this may sound very pretty in writing, or very

absurd, or even "blasphemous," whatever these may mean in each person's mouth. But the facts are happening every day; people are getting healed who have no business to be, and dying who have no business to die, according to the theories of those around them; there are even doctors who say they will listen gladly to true tales of healing, and our remarks and observations will be registered willingly in BORDERLAND.

WANTED OBSERVED FACTS!

We want observed facts where healing or marked benefit was partly or wholly unconnected with physical agents. We ought to be equally glad of the accompanying theories which the bystanders or practitioners held as to what brought the healing. And we shall have to keep a large pigeon-hole for theories of failures, which will occur as surely as successes. The statistical method does not seem very applicable; making out tables and lists of illnesses, cures, time taken, &c.; but clear narratives should be given, since the varying elements exceed the constant in each story; and hence the narratives are more effective than any condensation or tables could be. Indeed, to judge of most healing stories, you ought to know the persons and circumstances closely. One example may illustrate this: we have already mentioned healing by mere presence as one kind among the many deserving our study. The presence of some one person may be the agent, whether alone, amid a group of relatives, or of religious persons assembled with healing intent. And this one may be quite overlooked by the bystanders.

CUI BONO?

Since, then, the whole inquiry into healing is so like walking on a morass, is it worth the trouble? Speaking as one who has made the attempt, my answer would be that the trouble is merely that of watching Humanity's progress. If you are interested in that, you will be sure to encounter facts about healing and psychic life among all the rest of your observations; and to desist from noticing any class of happenings, is to spoil yourself as an observer, so spontaneous, so sporadic are all manifestations of life in human affairs. Accepting, then, that we none of us wish to shut our eyes to what is going on around us, are we likely to get any practical good out of healing tales, however trustworthy?—i.e., if we hear of a new line of steamers, we know we have only to take our passage and we shall be landed at the port. Have we only to present ourselves in order to obtain healing where another is reported to have been blessed? And if not, why not? Speaking generally, whatever lifts a load off the heart helps to heal; this is true of individuals and of whole communities. Hence, every tale, every hope contains help for somebody; removes fear, hopelessness, deadness, despair. But the exact conditions required for each case are not yet known; each must find; and BORDERLAND will help us all.

FRANCES LORD.

CHRISTIAN SCIENCE AND ORTHODOX MEDICINE.

THE subject of Christian Science, from the point of view of orthodox medicine, was discussed at the forty-fourth annual session of the Medical Society of Pennsylvania.

Dr. Longsdorf thus describes the system:—

The subject which I shall briefly consider here is one of those not a purely medical subject, but rather one of those related subjects, which, though at first glance insignificant

and even contemptible, yet, from the proneness of the uninformed to exaggerate and mystify disease and all remedial agencies, carry with them an overpowering influence, and to the younger practitioners especially are baffling and vexatious.

Such is Christian Science, probably the most pretentious, and certainly the most successful, of the outgrowths of our modern high-pressure civilization, which, not content with its acknowledged empire over material nature, and subsidizing the results of scientific investigation, must needs enter the realm of psychological phenomena, and, skilfully tearing therefrom a tissue of fact and fancy, spread it before the gaze of a too credulous public, and call upon it to believe what it cannot explain and reverse what it cannot comprehend.

CHRISTIAN SCIENCE COMPARED WITH OTHER METHODS.

There have been many such mock systems in former as in later years, most of them having for a basis the divine art of healing, along with other pretensions to a spiritual or philosophical status—all wearing a more or less familiar guise to the reader of history. Christian Science, however, goes a step beyond any of its forerunners, is one shade finer and more plausible in its theory, and more conspicuously successful than any similar intellectual epidemic the world has ever witnessed. It seems to unite and intensify into some semblance of symmetry something of the astrology and prophetic hallucination of the ancients; something of the religious ecstasy and mysticism of the middle ages, something of the progressive thought of the later school of English scientists, and welding them together by the despotic power of that prescient imagination which develops the bounds of demonstrable truth, presents the result to the conservative thinker of to-day as a reasonable doctrine, no less a universal panacea for "all the ills that flesh is heir to."

These fatuous misbeliefs are the intellectual scandal of our age, and, while we must desire to apply some corrective influence, it becomes a puzzling question how to regard those who honestly believe in them, and what should be the attitude of the physician towards such as aspire under its provisions to the office of healer.

THE DOCTRINE DEFINED.

In more accurately defining Christian Science I would observe that it must not be confounded with hypnotism, animal magnetism, faith or mind cure, spiritualism, clairvoyant or other trance, or the old-time pow-wow processes, which the practitioner in country districts still frequently encounters. All of these it somewhat resembles, having apparently some family features of all, yet differing in essential particulars. Christian Science, pure and proper, disclaims or ignores these agencies, and claims a Heaven-derived power of its own, and in this, probably, lies its greatest influence—for in all times a divine right, stoutly asserted and skilfully maintained, has held its own against reason, logic and the evidence of the unprejudiced senses. There is no instinct so universal as that which responds to the intimations of the supernatural, and the most realistic among us must acknowledge this influence as a factor in certain diseases. We see it exemplified in the history of the earliest nations, and there we attribute it to ignorance, but the candid student must admit that the advanced intelligence of later periods has changed the form, but not eradicated the inherent tendency.

WHAT IT PROFESSES.

Thus Christian Science aims at the highest medical ideal, the prevention as well as the cure of disease. That matter cannot suffer was illustrated in a very simple manner by a very intelligent lady, a friend of mine, who, while on a visit in the West, was led to investigate, and finally became a convert to Christian Science. She said, with much apparent conviction, "Why, if you would cut off your hand and throw it on the floor it couldn't feel. It is only your mind, which is spirit, that feels, and spirit, which is God, cannot be diseased or suffer."

So the whole belief in disease is unreal, a fantasy—the result of erroneous teaching, or latent fear or sin.

ITS DANGERS.

If it were not for the fact that the doctrine is rapidly spreading, gaining friends and influence among the most intelligent classes, Dr. Longsdorf said, the subject might well be dismissed with a smile as one more of the numerous phases in which the ever restless mind—ever recurring to the unknown, ever tracing its circling course upon itself, seeking to find the cause from the phenomenon—has manifested itself.

"But," she added, "it has a vast and increasing power, and not only among the uneducated. It has its representative literary journals, and an array of special agents or missionaries, a respectable showing of institutions or metaphysical colleges, and a vast number of private establishments for the cure of every disease under the sun. Preaching and teaching come into the plan, and to a thoughtful observer it seems as if the dark ages, when demonology and magic ruled the court, the camp, and academic grove, were about to return."

"It is, as we have seen, an old acquaintance with a new face, and its extraordinary progress has doubtless been due to the reactionary tendency of the times among a large class of orthodox people from the scientific materialism growing out of the demonstrations going on here and abroad as to the cause and prevention of disease."

HOW THEY ARE TO BE MET.

"The question arises, how we are to regard it and how we are to be armed against its inroads! If mental force has a therapeutical value, if the mind can control not only the kingdom which of right belongs to it, but also the laws of matter, of physical sense, then it seems as if our resources were inadequate, and some form of definite action should be taken whereby we could cope successfully and with dignity with what must otherwise be a dangerous foe."

WHAT CHRISTIAN SCIENCE ACCOMPLISHES.

It would be out of place, she said, to argue against mental cures, as thousands of such instances are upon record, and it would be idle to deny the power of the mind over the body, but the fact remains that the process cannot be rationally explained so the subjects of it can clearly understand it. "Consequently, in endeavouring to maintain our professional self-respect we are in danger of becoming illiberal, narrow-minded, and dogmatic. The importance of some definite restraining force for these abuses can scarcely be over-estimated, and if public opinion and the advanced philosophical science of our era have been powerless to affect this, it would seem to come into the province of legislative enactment."

OTHER VARIETIES OF CHRISTIAN SCIENCE.

FROM Jersey City comes the account of an Annual Convocation of the Faith Curists. The phenomena reported are so very remarkable, that we asked a valued correspondent living on the spot to make inquiries as to the methods employed and the history of the group of devotees.

THE FAITH CURISTS.

This form of faith cure was introduced into New York City by a Presbyterian divine, one Dr. Simpson.

Dr. Holbrook, of New York, well known to the Society for Psychical Research, tells us further that—

he is a man of beautiful spirit, but a believer in the Bible in a most literal way. He has a very large church, and for ten or fifteen years has devoted one day each week to curing the sick after Christ's methods, though he insists on faith in Christ, and I think will not treat a disbeliever, yet his cures have been very numerous, and often very remarkable.

THE METHOD.

Dr. Simpson's method is the Apostolic one, anointing with oil and laying on of hands with prayer. "It is very difficult," our correspondent proceeds,

to get together a body of evidence which would satisfy those who are studying the subject scientifically. . . . No doubt a

certain number of invalids respond to the treatment and are cured, but only two or three have come directly under my notice. There were hysterical cases, temporarily (at least) benefited. So far as I know the cures are made by acting on the nervous system direct by faith. Now and then one may be super-normally affected perhaps.

In short, it is practically like so many other methods, a case of "suggestion."

THE ANNUAL CONVOCATION.

They have lately held an Annual Convocation, the details of which sound very like the reports of "Beth Shan," a similar Temple of Healing which formerly existed, and may still exist, somewhere in the north of London.

There were frequent interruptions by the ejaculations of the enthusiasts, who cried, "Praise God," "Jesus is the great Physician."

Several who had been regarded as incurable by physicians had recovered completely by joining the faith curists.

One had lung trouble, several had heart disease, while others had a complication of troubles which had baffled the skill of the best medical practitioners. One remarkable instance told was by a woman who had been totally blind. She had brought in the leading oculists, who had not been successful in restoring her sight.

The faith curists tried anointing and prayers, and her blindness vanished. Another woman had been injured in an accident, and the surgeons and physicians declared her wounds were mortal.

She had attended the meeting at the sanctuary of the faith curists, and summoned Sister Jackson. The services of the physicians were dispensed with, and in a few days, through prayer, she was able to leave her bed, and has since suffered no pain or inconvenience from her numerous injuries.

THE CHURCH OF THE FIRST-BORN.

The same correspondent sends us an account of the Faith Cure Convention of the Church of the First-Born, founded some years ago by Mrs. Jackson, of Long Branch, U.S.

THEIR CREED.

The creed of these people, as explained by Mrs. Jackson, is mainly a belief in the power of the Holy Spirit. They believe every line of the Bible from beginning to end, and in the

Jewish Sabbath. They believe in the cure of diseases by prayer and faith, and they admit members of all denominations to their church. It is therefore possible for a person to be a Methodist, Presbyterian, or Episcopalian, as well as a member of the Church of the First-Born.

THEIR FOUNDER.

Yesterday was a great day, because of the baptism of four new believers. At three o'clock the chapel was crowded with members of the local church, delegates from other churches, and many visitors. They are not the long-haired, wild-eyed religious fanatics that some have pictured them. The majority are middle-aged, and have the appearance of working people. Sister Jackson, who conducted the meeting, is a short, stout woman, with brown hair and bright brown eyes. She has a quick, sharp voice, and is an easy and rapid speaker. She is filled with enthusiasm. When she is fairly warmed up on the subject there is a noticeable rustling in the congregation. Brother Jackson, her husband, is always around, but doesn't have much to say.

While the Rev. Martin D. Hancock and the Rev. William Bennett are earnest and convincing speakers, it is easy to understand that Sister Jackson is the moving spirit in this new religious enterprise. At all of the meetings she dresses in black, and wears a black lace shawl. There are no laws on dress in the Church of the First-Born, though it was noticed that many of the women wore plain black gowns and small black bonnets.

THE CONVOCATION.

The annual convocation began on Saturday, and will last one week. It is a great feast time for these people. They meet at the Zion sanctuary on the beach twice each day. There they relate their experiences and plead to sinners to join them. There is all of the religious fervour characteristic of camp meetings. People afflicted with all sorts of diseases come there for help. They are carried on shutters and wheeled in chairs. Between the meetings they rest at one of the houses and pass the time in praying for Divine help. A motley crowd of unbelievers is attracted to the place by curiosity. These sit about on the beach or broad verandahs of the houses until meeting time. The first or morning meeting is held in a large tent. In the afternoon the meeting is in the chapel. On the trees, the gates, and on the walls of the cottage are scriptural texts painted in big black letters. Only a very ignorant person would make a mistake as to the nature of the place.

WHERE ARE THE NINE?

The question of healing offers a promising field for inquiry by means of census papers. With M. Zola's Lourdes before us, and the wonders wrought at St. Winefride's Well chronicled in all the journals, to say nothing of the miracles of Christian Science, it is obvious the time is ripe for an inquiry into the numbers of those who have experienced more or less supernormal healing. Why do these good people hide their light under a bushel? It is now as in the days of the Evangelist—"Have these not been cleansed? Where are the nine?" If our readers would but co-operate with us in the work of interrogating the ten, we should at least have more data to go upon than we have at present. Remember facts, real facts, more facts—attested by first-hand witnesses, who can stand the racket of cross-examination at the Old Bailey, that is what we want in exploring Borderland, whether in the department of healing, or dreams, or mediumship, or anything else.

IX.—THEOSOPHY AND SPIRITUALISM.

MR. SINNETT'S EIRENICON.

AN interesting paper on the subject of the agreements between Theosophy and Spiritualism, by Mr. A. Sinnett, appears in *Light* for September 22nd. "The time has now come," says the author, "for diverting the whole discussion of any flavour of personality," and to point out "the many lines of thought along which Spiritualists and Theosophists really travel together. Of four of these, viz.: (1) Recognition of the fact that human consciousness is something independent of the physical body; (2) of possible communications from beyond the grave; (3) of the distinction between the "planes" or "spheres"; (4) of the existence of sub-human agencies or "elementals"; Mr. Sinnett writes at length.

THE GREAT AGREEMENT.

Of the first he says:—

It is not easy to state the case in perfectly general terms that shall not offend against prepossessions leaning in one direction or the other, but we who know that we are within reach of other planes of consciousness—on which, undoubtedly, under varying conditions, all humanity functions after death—stand on a totally different platform from persons who deny the possibility of such intercourse. Whether the doctrine is denied from the point of view of disbelief in a future life for the soul altogether, or from that of religious faith, which conceives the soul's future as divided by an impassable gulf from life in the body, the denial of this article of belief on the one hand, or its affirmation on the other, constitute the first line of cleavage which divides humanity in reference to spiritual convictions. But Spiritualists and Theosophists stand together on the same side of this line of cleavage, and in this way they should never forget that, however much they may differ, they are more in agreement than either can be with the rest of the world.

THE QUESTION OF SPIRIT RETURN.

Of communication from beyond the "great divide," he speaks with caution.

When the questions arise: For how long, as a rule, is it likely they will be able to do this? How do such communications affect their spiritual progress? What is likely to happen if they do this for a time, and then drop the practice? What are their opportunities of fathoming the mysteries of spiritual nature whilst carrying on such communications?—then Theosophists may have suggestions to make which I think, of course, Spiritualists would do well to consider attentively. But in regard to the possibilities of Nature as a matter of abstract belief, there is not so wide a gulf between the convictions of the two schools as many people imagine.

SPHERES OR STATES.

About the Spiritualist "spheres" there seems more uncertainty as to agreement, but—

we all mean that after this life there are several different phases of being or states of consciousness through which human souls may pass, and I think it is within the experience of Spiritualists that their friends on the other side would sometimes bid them good-bye, because the time has come for them to "go higher." Theosophical inquiry endeavours to put a more scientific face upon the whole transaction, but Spiritualists, who recognise the principle of "going higher," have no reason to take any fundamental objection to the theosophical teaching in reference to the astral and devachanic planes.

ELEMENTALS.

So with the great subject of elementals. Theosophical teaching for the first time, I think, has reduced to something

like a scientific shape the hints concerning those mysterious beings, entities, or agencies, whatever they might be, which mediæval writers on occultism described in language of poetic imagery. Some of us, whose senses are alive to the phenomena of the astral plane, know a good deal now about this exceedingly curious manifestation of Nature. But if Spiritualists as a body do not pay much attention to the subject, at all events, I think a good many of them have encountered, from time to time, experiences which they would certainly not make their own departed friends responsible for, and are well prepared to accept the idea that many occurrences at séances had better be attributed to sub-human agency than even to the most "mischievous" or "lying" of the "Spirits" constantly spoken of in Spiritualistic literature as troubling the serenity of such proceedings.

LET US AT LEAST BE CIVIL!

Mr. Sinnett's concluding remarks cannot be too strongly recommended to the notice of all interested in psychical or indeed in any inquiry. The "acerbity of tone and feeling," to which he alludes at the beginning of his paper, could never exist if controversialists would adopt his advice.

If any given writers on Theosophy have put forward doctrines calculated to discredit some spiritualistic conclusion, in carelessly uncivil language, so much the worse for them. Doctrines themselves may be either true or false; they cannot be rude or polite. But if a new doctrine which may be true—and which, if true, is calculated to have an important bearing on a mass of our thoughts and beliefs—is pushed out of sight and denied consideration, because by some of its early exponents it may have been put forward in a rough and inconsiderate fashion, surely that would be an unfortunate mistake for any of us to make.

THEOSOPHY AND SPIRIT RETURN.

Lucifer for September drops its familiar cover and we have a plain page without any attempt to represent *Lucifer* the Star of the Morning. There is also a change made in the type and general get-up of the magazine—a change which is not for the better. The only paper which calls for attention is the publication of a posthumous article by Madame Blavatsky, which gives the opinion of the Venerable Chohan Llama, chief of the archive registers of the Libraries of Tibet. This Tibetan authority gives his opinion on the question so much discussed between spiritualists and theosophists as to the return of the spirits of the dead. The Tibetan librarian quotes from monk Pelapina, who says that the Tibetans say that:—

In the west of this world is an eternal world, a paradise, and in it a saint called Ho-pahme, which means "Saint of Splendour and Infinite Light." This saint has many distinct "powers," who are all called "chang-chub," which—he adds in a footnote—means "the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the re-born Lamas, so that they may help the living."

The Venerable Chohan Llama thus comments upon those spirits who prefer to remain behind on this earth instead of vanishing into Nirvāna:—

This shows that these presumably dead "chang-chubs" are living Bodhisattvas or Bhanṭé, known under various names among Tibetan people; among others, Lha, or "spirits," as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvāna—the bliss of eternal

rest, or oblivion of personality—to remain in their spiritualised astral selves for the good of their disciples and humanity in general.

To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure "self" remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living: in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human māyās as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

"The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

"In all other cases of apparitions or communications by whatever mode, the "spirit" will prove a wicked "bhūta" or "ro-lang" at best—the soulless shell of an "elementary."

SPIRITUALISM AND TEST MEDIUMSHIP.

MRS. E. HARDINGE BRITTEN sends to *Light*, of August 4th, some quotations from "Moses Hull," on the subject of the deterioration in Spiritual Meetings. Mrs. Britten prefaces these extracts with a "few items of personal experience," in which she tells how, after becoming widely popular for nearly two years as a public "test medium," she was compelled by the spirits to "take the platform as an inspirational teacher," and to give up entirely her former profession,

urging that the influences by which people's spirit friends could give tests of their identity, were totally different from the inspiration by which a certain band of teaching spirits could impress upon the brain, philosophic and far-reaching religious principles.

Although I still saw, and could then, and can now describe, spirits attending upon members of my congregation, the teaching spirits strictly forbade my doing so, assuring me that such practices would destroy the influences so necessary to be devoted wholly to the power of my inspirers; and, besides lowering and even neutralising that power, they insisted that such phenomena as could be given in a heterogeneous audience would only be partial, liable to error, satisfactory to the very few, but above all, would tend to lower what should be the high and holy character of religious meetings into a mere exhibition, and that too often an unworthy one. Hundreds of times I have proved the truth of these remarks, and both by letters and interviews, hundreds of times I have been reminded of them through the bitter complaints made to me by religiously inclined and educated people of the present day, in commenting upon the scenes

they witness and shrink from in disgust, in the conduct of all too many of the Sunday un-Spiritual meetings of our own time.

The ex-reverend preacher, "Moses Hull," writing in *The Light of Truth*, of July 7th, says:—

Just now Spiritualism, in some places, is cursed with a swarm of guessing mediums who think, or seem to think, they are psychometrists and test mediums; and managers are introducing such to their audiences, not only to the detriment of the cause, but of themselves. The introduction of such, as specimens of what Spiritualism can do, is a positive injury to both the medium and the cause. When strangers go to a Spiritualist meeting and see such an exhibition, they are a thousand times more likely to go away with the impression that they have been to a fourth-rate "Punch and Judy" show than they are to retire with an exalted idea of the philosophy we are inviting them to take in the place of their religion.

Let us try those who say they are mediums and are not. We will gain credit by giving them good advice and letting them go. If we do not, we only wait for the world to expose them; and when the world does it, Spiritualism is made responsible for their failures and their conduct.

What I have here said is in the spirit of the broadest charity. I would not put one obstacle in the way of one who is honestly seeking to use an honest mediumship, but I humbly believe we will be their better friends by teaching them, and finding out that they have something to say that will elevate or instruct the public, before we put them forward, or allow them to put themselves forward, on our platforms as teachers or mediums representing Spiritualism.

A MESSAGE FROM MR. STANTON MOSES.

It must be very encouraging to the readers of *Light* to have had a special message from the other world "all to themselves."

It seems that Mr. Speer (whom all readers of the Character Sketch of Mr. Stanton Moses will remember as his intimate friend) was advised by the Spirits to seek a séance with Mrs. Everitt. The story is thus told in *Light*, July 14th:—

The sitting is readily accorded; and so we find ourselves, a party of nine, seated round a friendly table in town, with the air hot, still, and oppressive, and the Saturday night traffic in the main road, not a hundred yards away, reaching our ears with a dull, muffled roar. The company consists of Mr. and Mrs. Everitt, Miss Everitt, Mrs. Speer and friend, Mr. Dawson Rogers, Mr. A. J. Sutton, Mr. G. Pearce-Serocold (a gentleman known to no one in the circle, except Mr. Dawson Rogers), and myself.

MR. MOSES RETURNS TO HIS FRIENDS.

After some preliminaries, and in total darkness, Mentor comes as herald of the friend with whom he used to converse, his presence signified by a light "with slow, solemn, three-fold extinguishment"; then "Zippy," with cool breezes, and a tinkling of the chandelier, and the direct voice, and finally, Mr. Stanton Moses himself.

HIS VIEWS OF THE PROPOSED CONGRESS.

In low, earnest tones he gives us loving greeting; expresses his joy at being able to come so soon and speak to old and dear friends, and after instructing Mrs. Speer as to the future conduct of her private sittings, goes on to speak of a subject evidently near to his heart. This is a proposed International Congress of Spiritualists in London, which Zippy has spoken of at previous sittings as having been arranged for on the other side, and which, with co-operation here, the spirit friends hope will be brought off next year.

"It will do much good," says the late President of the Alliance; "will give more light to the world, and will result in a great practical advance of the cause. Bundy, who is here to-night, Paice, Theodore Parker, Judge Edmonds, S. C. Hall, William Howitt, Jabez Burns, Dr. Speer, and many other friends, are anxious for this conference, and are working to bring it about. Leading Spiritualists must be invited from all parts of the world."

"But have you counted the cost?" This from the present President of the Alliance, who knows from experience that the treasury chest is not inexhaustible.

"Have no concern, friend Rogers. The money will be forthcoming."

"But the work? It will be a serious task to carry out such a project successfully, and we shall need many helpers."

"You will find it easy when you make a start. We shall use our influence on this side. Be assured that it will come, and that all obstacles will be removed."

A SPECIAL MESSAGE FOR THE READERS OF "LIGHT."

"I venture to suggest that before you go you should give me, as representative of *Light*, a message to the readers of that paper. They will look for one when they know you have come to us to-night."

"It must be brief. Tell them that though I am removed from their state, I am still working with them, and helping to advance the cause as much as possible. Friend Paice, like myself, maintains a lively interest in the paper, and so do S. C. Hall and Dr. Speer. William Howitt, I should also tell you, quite agrees with us in regard to the proposed Congress; but I do not see either him or S. C. Hall so often as I see the other friends, as they are not in our sphere. I am glad to see the good which *Light* is doing. There is more light now, more knowledge, than when we began to investigate; and *Light* has advanced with the advance of information on the subject. But the paper should be more widely disseminated; and all efforts should be made to that end. Now, good-night; I must be going. Give my love to all the friends that I know, not forgetting friend Withall. I should like to have the opportunity of talking with you frequently, friend Rogers, and hope to be able to do so later on. Good-night."

A MESSAGE TO EDINA.

Edina too, has been favoured, and at an earlier date than the others. He writes as follows:—

The day preceding the interment of his remains we got a message, by the Ouija, purporting to be from him, and which was dated from Bedford, and in the course of the next two months three communications, stated to be from him, were automatically written by the hand of my daughter. These were entirely personal to myself, and could not be published, but the internal evidence of identity was to me very convincing. My daughter was quite familiar with his personal appearance, and she states that she has seen and conversed with him on several occasions when these messages were written. On one occasion he was accompanied by Colonel Bundy, whose portrait has since been identified under test conditions. I can only note two points in the written messages: (1) He stated that since passing over he had seen and conversed with the Rev. J. G. Wood; (2) he informed us that as soon as he could get power to do so he would try and speak through a medium in London! He has now done this, and I hope the readers of *Light* will, from time to time, be favoured with some words of wisdom from its former editor, who did so much to make it the powerful organ it has become in disseminating spiritual truth.

I have kept these facts to myself until now, just because I felt that until Mr. Stainton Moses had fulfilled his promise of speaking in London it would be unwise to announce the intention; but now that your late editor has come, I deem it desirable to state the facts as they occurred.

The earthly script of Mr. Stainton Moses was not reproduced in the messages except this, that the "S" of Stainton was extremely like that in the signatures in my possession.

WHAT IS THE GAIN OF SPIRITUALISM?

BY PROFESSOR BARRETT.

PROFESSOR BARRETT delivered the address at the Convocation of the Spiritualists' Alliance, on September 27th. In the course of his remarks he said:—

As to psychical inquiries, there were many who were not prophets, who urged that the dangers, especially of Spiritualism, more than counterbalanced any use which such inquiries might serve. He did not deny that there were some risks, but they had been grossly exaggerated, and those who knew least of the whole subject were those who magnified the dangers most. One danger there was as regards Spiritualists—that of their coming to the conclusion that the phenomena taught the necessary and inherent immortality of the soul. It was true that they showed us that life could exist in the unseen, and that those we had known on earth were still living and conscious; but a life after death did not necessarily imply immortality—an error into which Spiritualists fell in common with the rest of Christendom. It was no doubt true that the great body of Spiritualists, numbering some millions of people, were held together by a common faith, and had had evidence which to them had been sufficient, but their method could not, in many cases, with strict accuracy, be called scientific; and it should be recognised that their faith was foolishness unless the facts upon which it was based could be uncontestedly established in the dry and clear light of science. But some would ask, When all is said and done, and the facts we are slowly accumulating are generally recognised and credited, what will be the gain? Clearly, some of the popular assaults on the Christian religion based on its incredibility would be deprived of most of their force. Faith would no longer be staggered by trying to conceive of life in the unseen. Death would no longer be felt to have so icy a grip over even Christian hearts. The miracles of the Old and New Testament would no longer seem to be the superstitious relics of a barbarous age. The "prayer of faith" would no longer find an adequate explanation in the subjective response it evoked, nor the "Word of the Lord" in mere human aspiration. But even to those who prefer to regard these phenomena from a purely scientific aspect there would be great gain, in the solution afforded to many perplexing problems, the opening up of new regions of fruitful experimental inquiry, and the impulse given to a truer psychology and a healthier philosophy. Nay, more than this, the result would tend to bring before our minds the transcendent unity of Nature, the solidarity of the Race, and the immanence of the Unseen.

SPIRITUALISM AND RELIGION.

IN the *Psychical Review* for September, Mr. T. E. Allen discusses, "The relation of the Spiritualistic Hypothesis to Religion." It would be very instructive if the Spiritualists would say something dogmatic on this point once for all. Spiritualism and religion have so many subjects for treatment in common, that a treatise on Spiritualism sounds at times very like a sermon, and the addresses of most mediums are very much like sermons indeed.

Mr. Allen is a "devout rationalist," but he draws up a programme of the ideal result of the amalgamation of both interests, the religious and the spiritistic.

Religion should recognise that the emotions and the will must be subordinate to the intellect in order to obtain the best results in human life.

It should attack without compromise the wrong method which now prevails.

It should recognise that Christianity (meaning by that creedal Christianity) is a failure, in order that it may profit by its mistakes and build better.

It must substitute Law for Free Will.

It must demonstrate Immortality.
 It must give the world a more exalted idea of God.
 It must pass directly from discovered natural laws to their application to human life.
 It should assert the supreme law of Love.
 It should teach the law of Selfhood.
 It should help in the cultivation of our higher or psychical powers.
 It should cultivate unswerving fidelity to truth.
 It should recognise woman as in every way and sense the peer of man.
 It should teach that it is not in the power of a finite being to do anything directly for the Supreme mind of the universe.
 It should be progressive.
 It should be scientific.

BORDERLAND IN CHINA.

A Circle member writes from Shanghai :—

In your April number I notice that you refer, in "Borderland in China," to a letter I wrote you a few months ago.

My "boy," i.e., native servant, who is strongly psychic, by the way, is going to buy me some silver paper sycee shoes, and also a modern invention, i.e., silver paper dollars and twenty-cent pieces, to send to you. These are largely thrown about for the use of the spirits of the departed. The dollars are not much in use yet, but one can't take a walk through any street in any town or village without seeing large strings or bundles of the sycee shoes hung up for sale in several shops. This money for the dead is used as much as money for the living. An immense quantity is consumed. It is scattered about on the way to funerals, in graveyards, or rather, I should say, amongst the graves, which are all over the hills, and not confined to "yards" as in Western countries. I have asked if the spirits really take this sycee. Some say yes, others that you must burn it, and that the spirits get it, or its essence, in the smoke. Whatever way the spirits make use of it, pretty nearly all "China's millions" believe in the necessity of it as a commodity for daily use between themselves and the spooks. My "boy" says that spirits often ask for some to be bought and burnt for them, promising to vacate houses and trouble the inmates no more if their requests are complied with, and I have given my "boy" money to oblige ghosts on my own premises in this way. They were ghosts which I never saw, but which he had seen and spoken to, and asked what they wanted.

I firmly believe there are ghosts everywhere. I can't see them, but my servant can in almost every house I have occupied here, and daily and nightly any and everywhere. They don't trouble me, nor him. They are like human beings to him, and to me they are invisible, and hitherto they have not been at all unpleasant towards me, so I have no reason to either dislike, shun, or ignore them.

SPIRIT PHOTOGRAPHY.

"A MYSTERIOUS NEGATIVE."

In the *British Journal of Photography*, Mr. W. R. Bland, Duffield, Derby, writes to say that he exposed two plates in a friend's garden. He thus speaks of the second :—

This came up as over-exposed; but, the first negative being satisfactory, I let it come. There is also on it a child's dress, a man's hat of an old fashion—note the wide brim—and a dog. I enclose unfixed silver print of this, together with the negative, which need not be returned. The plates I bought a month ago from Mr. Richard Keene. They have not been out of my possession, or previously exposed, or even placed in a dark slide.

The editor adds :—"Both negative and print show the supplementary figures exactly as our correspondent describes them. We cannot account for the phenomenon. Have any of our readers had similar experiences?"

In the *British Journal*, August 31st, Mr. Bland reiterates the facts as to the figures on the negative, and adds :—

It would ill become me to speak disrespectfully of ghosts. I may be one myself some day, and must therefore leave it an open question as to whether they go about in hats, but without heads, and in short dresses, but I cannot see how the result shown could have been obtained short of purposely working for it.

There are, in all, three images on the plate, none having any connection with the other. It was put in the dark slide direct from the box, as packed by the maker, but a few minutes before using.

In a communication, same week, Mr. J. T. Hackett, Victoria Studio, Albert Street, Fleet, Hants, says :—

I had a mysterious appearance upon a negative on an Ilford ordinary plate I took with the magnesium flashlight last winter, but am quite unable to indicate what caused it, only I know that it had not been previously exposed by me, or any one in my place.

PHOTOGRAPHY AND INDIAN MAGIC.

In spite of much previously written to the contrary, it is now alleged that Thomas Stevens, an American (bicyclist) traveller, has succeeded in photographing some of the marvels of Indian magicians :—

Mr. Stevens went to India to investigate the miracles, tricks, and marvellous feats of the Mahatmas, Yogis, and Fakirs. He is the first man to have actually photographed the incredible results or so-called magic of the Yogis. Hitherto the theory has been that people were made to see oranges and mangoes sprout and flower in a few minutes, men suspended in the air, and orchards appear and disappear by some form of mesmerism.

A camera, however, cannot be mesmerised, and Mr. Stevens took snapshots of these astonishing feats in the open air when there was no possibility of deception. He announced yesterday his firm belief in the possession by the Yogis of "supernatural" powers, saying they control forces unknown to the Western world. One of the photographs shows a human being suspended in the air. Several of the miracles described in the Bible were performed in the presence of the American traveller.—*Boston Globe*.

A SUGGESTION FOR MR. DUGUID.

33, Apsley Place, Glasgow,
 July 31st, 1894.

DEAR SIR,—When reading the account of your experiments in spirit photography with Mr. Duguid, it occurred to me that if, after Mr. D. had placed the plates in the slides, you had turned one of them upside down it would have tested whether the so-called spirit form was there before or not. Again, could a stereoscopic slide not be so made that one plate could be arranged horizontally and the other perpendicularly? After the medium has fixed the plates himself in an upright position you could place one horizontally. If after that a spirit photograph were taken in the same position on both plates it ought to be pretty satisfactory. I am, &c.,

JAMES STEVENSON.
 (No. 540 Clairvoyance Circle.)

X.—THE PROBLEM OF PERSONALITY.

NOTHING is more fascinating in the whole region of occult study than the dissection of human personality. To this branch of the subject belongs the immense question of the Double, manifesting sometimes in dream and sometimes in waking life. I extract below some of the articles which have appeared last quarter bearing upon this mysterious and abysmal subject.

A SECOND SELF,

OR THE EVOLUTION OF A DOUBLE BY DISEASE.

The *Religio-Philosophical Journal* for August 4th contains a remarkably interesting paper by Dr. Holbrook, on a case of dual-personality, in which the patient was throughout entirely conscious of her double, and capable even of carrying on an argument with it, though at times uncertain which of the two personalities was the *real* self. Dr. Holbrook's introductory remarks are valuable; the study of personality by introspection is disheartening, for it can be seen only as an unit; it changes constantly, is never the same for two consecutive hours, but only one *facet*, as it were, can be seen at a time while the subject is in ordinary health.

In some diseased conditions, however, the personality changes. These changes are often very curious and interesting, and usually attract the attention of the physician and greatly annoy the patient. We have not yet advanced sufficiently to explain these satisfactorily, for the reason that our knowledge of nervous physiology and also of its perversion are now so limited, but this will not always be the case.

The case of Mrs. A. L. M. then follows, which we will give in her own words. Dr. Holbrook describes her as a "woman interested in psychical matters," and it is to this interest, no doubt, that her very careful observation of the phenomena of her own case is due.

THE CAUSE OF THE ILLUSION.

About the year 1880 I suffered from an attack of peritonitis of a very severe sort, during which I was the subject of a series of hallucinations, quite vividly externalised. I had previously had other acute attacks of the disease, and have had others since, but without the slightest development of hallucinations. My general health has always been excellent, and my power of resisting pain, cold, the action of drugs, depressing circumstances, &c., is better than most people I know.

THE FORM OF THE ILLUSIONS.

I had been out in a rainstorm, and returning home, chilled and wet, went up-stairs into a sitting-room, when I noticed that a porcelain jardiniere ornamented with three blackberries, that stood on the mantel, had taken on a new and startling meaning. I had lain down, and as I looked over at these berries, I all at once found that they were inspiring me with a perfectly appalling fear, as if they were possessed of some awful power of evil and mischief, and were inspired by a devilish and malignant purpose. My sense of terror grew and grew, till it became intolerable, and I rose and left the room. Going into my bedroom, as I opened the door, I saw peering from the door of a closet, at the other end of the room, a literal devil, whom I seemed to recognise as such, in his proper personality and physical make-up. I trembled and broke out into perspiration; and yet was able to force myself up to it. I put my hand upon the appearance and discovered that it was the fur collar of a coat. The next morning I was very ill, with a high temperature and a steady spreading pain.

As soon as I was left alone in my room (and at such times only) I would hear a knock — — it always began thus — — and yet I would know at the same time that no such

knock had occurred. Still, with that other element in my personality I would feel the knock to be real, and would speak up audibly, saying, "Come in." Thereupon the door would open and my physician would come in, looking just as he usually did, but on his arm he would be carrying the dead body of a young girl, the "corpse" doubled limply over his arm, so that both hands and feet hung to the floor, the head, face downward, hanging between the arms. She was dressed regularly, in a black and green dress of Scotch plaid, which I often examined critically. At times I would say to my doctor, "It is cruel of you to bring that body in here." He would thereupon walk with his burden to a chair, look at me, smiling, and hang it over the back of this chair, which stood at the foot of my bed, and leave it there, going out of the room himself and closing the door after him. I would then lie watching the body with disgust and dread, and feeling it cruel that I, in my weakened state, should be left alone with this dead girl. After a time, as I watched it intently, the head would become detached from the trunk of the corpse and roll off over the floor toward the fireplace. As it turned over and over, I would be able for the first time to see the face of the girl, framed in abundant dark hair. Again and again this face turned up to me, till it finally disappeared under the grate of the fireplace. The headless body would still remain vividly before my eyes, hanging quietly over the chair till someone entered the room, when it would instantly disappear.

CONSCIOUS OF THE REALITY.

My proper consciousness was apparently reinforced by the presence of a living person so as to throw off or suppress all the hallucinatory activity. It was thus that my consciousness of a double personality in myself first developed itself. For while to one self all these things just mentioned were absolutely real, with the other self I was conscious that it was entirely an illusion. During these uncanny visits I spoke to this phantom doctor in my usual voice and style, and he seemed to understand me perfectly. On the other hand, and while speaking, I knew them to be apparitions, and I felt a dispute or discussion going on internally between my two personalities. The outcome of this argument and counter-argument was to make me feel perfectly worn out and exhausted.

This sense, at first somewhat vaguely felt, of a double personality, increasing steadily day by day, till, as I lay there on my back, I had a consciousness of two bodies instead of one, each myself, and lying side by side. But the limbs of what I will call the second body would lie in entirely different positions from those occupied by the other body. I was tortured with uncertainty as to which body was my real body, or rather, as to which represented the real ego, and which arm or leg I could move if I made an appropriate act of will.

MAKING EXPERIMENTS.

I found by experiment that I could change the positions of the limbs of one body and not those of the others, and by these means alone came to decide on one body as being my own proper body and the other as my hallucinatory body. However, as soon as I was at rest again after these trial motions, I was again as much in doubt as ever, and the torturing curiosity would again be urging me to determine which of the two was my real body. All my waking hours were consumed in this way. With the cessation of movement, both bodies became equally real to me. I spent my whole time in testing this matter, which continued to vex me exceedingly.

PEOPLE WHO DROP OUT OF SIGHT.

A SUGGESTED PSYCHICAL CLUE.

THIS is the title of an exceedingly suggestive, albeit weird, paper in *The Medico-Legal Journal* of New York. It deals with the question of the people who mysteriously disappear—not the criminal who is “wanted,” and the suicide who drops over the bridge.

These disappearances are of people of refinement, position, or prominence, whose lives are prosperous, whose dispositions are known to be happy, whose family relations are all that could be asked, and who leave, apparently, all that makes life worth the living, for this strange leap in the dark. Sometimes they re-appear, or are found, as in the case I shall presently give; often they remain for ever *incognito*. Surely here are the operations of a subtle psychological force or forces, of which we have as yet much to learn.

I doubt if our present knowledge of the circumstances attending disappearances of this last class are sufficient to enable anyone to write the psychology of the act. Perhaps the most that we can do is to collect data, study details, apply psychological tests of known reliability, and classify the information thus given as preliminary to the scientific elucidation of the “mystery.” Each case will tell us something, and, perhaps, shed some light on the obscurity of other cases.

The more prominent elements of these disappearances are briefly:—

1. The apparent purposelessness of the act.
2. The to be inferred absence of any intention on the part of the subject who seems to act without volition of his normal self.
3. The erratic features of age, time, place, and personal environment incidental to the disappearances.
4. The suddenness of the disappearances and the absence of what might be called “premonitory symptoms.”
5. The completeness of the loss of identity.

A TYPICAL CASE.

He was a man of past middle age, muscular, but of “angular” outline, of strong powers of endurance, in rugged health, and, so far as known, free from any personal or inherited neuropathic taint. For a number of years he had resided in a suburb of Philadelphia, a highly respected citizen—a tinsmith by trade. He had no financial difficulties, no home worries, and was in good health. One Sunday in November he spent the early part of the day with his children, to whom he was much devoted. About four o'clock he made some alteration in his dress, and went out to take “a little fresh air.” His wife warned him not to be late for the afternoon meal, and he promised to return in a few minutes. He quietly and leisurely stepped outside the door, and although a conspicuous figure in the town, and perfectly well-known to nine-tenths of the people of the vicinity, he disappeared as mysteriously as though he had, as they say,

“VANISHED INTO THIN AIR.”

None of the townspeople saw him, although the streets were alive with the usual Sunday afternoon strollers, and inquiries were instituted reasonably early. His absence continuing the next day, the most vigilant searches were instituted, detective agencies were called into play, and, as the days wore on and the search became more and more unavailing, every possible means of apprehension was resorted to, but with singular fatality. No one could be found who had seen him after he had left the house on that fateful Sunday. He left no trace, no clue. He simply “stepped out into the great unknown.” One of the most singular features was the fact that, although the town contained some 3,000 inhabitants, that the country thereabouts was most thickly settled in all directions, that he was well known to the people of the country villages owing to his long residence in that section of the State, and especially intimate with the train-men on the railroad connecting with Philadelphia, yet no one recalled having seen him after he left the house on the Sunday in question. Rewards proved unavail-

ing. Innumerable theories were advanced by wisecracks and amateur detectives; but they, after being run to the ground, only served to make the affair more inexplicable—to render confusion worse confounded. Months passed, and still no sign—no clue. Being necessary to wind up the affairs of the establishment, it was found that he had taken no money, but that his wife and family were handsomely provided for. In due course of time the business was finally disposed of, the property sold, and the wife and family removed to Chicago, one of the older sons settling on the Pacific coast.

THE REAPPEARANCE.

Two years later, while some men were at work at a tinsmith's in a far southern State, one of them suddenly put his hand to his head, exclaiming:—

“My God! where am I? This isn't my shop? How did I come here?” His distress was intense; and at last he went to consult his master, who knew him only as a wandering tinner who had drifted into the town and into his employment, and regarding whose antecedents the proprietor had not inquired, and the workman had not volunteered any statements. Under a fictitious name that H— had given, he had been known and paid, but H— had no knowledge of the past. He remembered nothing. But at last a dim recollection came over him of that fateful Sunday, his rising to go out, the request to come back for dinner, his promise to do so in a few moments, and then all was a blank. He had no money, although he had worked steadily for some months in this shop, and had been paid good wages. What he did with the money, I believe, has never been discovered, for H—, after ascertaining the whereabouts of his family, made straight for Chicago, where, at the last accounts I had of him, he was living his usual normal life. Somewhat mystified over his realisation of the strange freak in which he figured, although feeling well and apparently in normal mental balance, he yet realises that he has been the central figure in some over-strange mental phenomena, quite mysterious enough to make him, at times, doubt his sanity.

So far as I have been able to ascertain, there are no facts explanatory of the prime cause of his disappearance; to account for the failure of his neighbours to detect his flight, to explain his vicarious wandering, or to solve the conditions of his return to his normal self. So far as I am aware, this case has never been before reported.

HOW ARE WE TO ACCOUNT FOR SUCH STORIES?

The author quotes several other cases equally mysterious and interesting, two, including the above, personally known to himself. He proposes no solution of a problem he is content merely to state. He hints, however, at a possible clue in somnambulism—possibly of the kind with which recent French hypnotic experiments have made us familiar in the cases of Léonie, Louis V., and Félicité X., with which some of our readers are familiar.

Granted the possibility of the sub-conscious personality of which we have so often spoken in these pages—then

the somnambulist is possibly the best type of exhibition of one's other self—of one's other consciousness—of one's other personality. Dreaming may be called up in the same connection, as the commonest expression of a dual personality, although we often remember our dreams, while after somnambulism all may be oblivion—no remembrance.

EVEN THE PERSONAL APPEARANCE BECOMES CHANGED.

Psychological effects may be produced with such vivid rapidity as to baffle our ordinary sense of time.

We may not yet know the subtle force accounting for the original disappearing impulse, but if it shall be found that the human face and form can, within a few minutes, under proper circumstances, assume conditions foreign to the original state, thereby rendering the subject easily unrecognisable at ordinary sight, then we shall have a plausible excuse for the failure of our detection of these people as they “drop out of sight.”

Without such psychological clues these disappearances remain indeed mysterious and unfathomable.

IN THE BODY OR OUT OF THE BODY?

A curious automatic writing case comes from a circle member, illustrating in a naïf and interesting way how very subjective—how entirely independent of fact and probability—these writings may be. The writer tells that in his youth he unsuccessfully courted a pretty blonde, who in the end, like himself, married another. In the after years his daughter took to automatic writing, and produced "the daintiest little love-letters" from the lady in question.

She told me many things, and gave good tests, so that I cannot doubt her identity for a moment; she said she died in 1883.

The only slight inaccuracy lay in the fact that she didn't die, and is still living; and "the spirit," when asked to explain herself, averred—

I am here just as always, and I do not know that I am still alive. I think I passed out eleven years ago. . . . I would be very sorry to find that I still live. . . . I think you had better write to my double and find out all about me.

She added later that another spirit was controlling her body, with which she had no connection. If this be so, there is no reason why we should not die twice or fifty times. A spirit with a human double is a confusing idea. One sentence in the letter "gives the story away" some-

what, though we have no reason to doubt the entire sincerity of the writer.

The spirit is well posted in many things that happened at the time of our acquaintance, but seems to know nothing of what happened afterwards, and but little of what happened before!

IS THIS ANOTHER PERSON?

Another strange case comes to us from France: it is quoted in the July number of the *Journal du Magnétisme*, and has appeared also in some of the daily journals:—

A curious case has presented itself at L'Hotel Dieu de Lyon, one of the patients of Dr. Lepine. It is a young man twenty-two years of age, a journeyman shoemaker. Having been taken to the hospital for hemiplegia, he was somewhat relieved when he suddenly was put into a trance condition (somnambulism) and it was impossible to rouse him. People can, however, talk to him and make him talk. At the present time, after eighteen days of sickness, the patient rises from bed, eats, walks, and, in a word, performs all the usual functions of life. Although his eyes are closed he can see and read through objects. For example: A visitor proposed to him a game of cards. The patient consented. They played and, without making any mistake, the seer tells, one by one, the cards from the bottom of the pack, their value, their colour, their position, and even their defects. Still better, this man, who hardly knows how to read or write, has, at the request of M. Lepine, composed a piece of poetry. The medical faculty are following this case with great interest.

THE PERILS OF HYPNOTISM.

A VERY painful sensation has been occasioned in Hungary by the sudden death of a hypnotic subject immediately on coming out of the hypnotic trance.

The following account from an eye-witness, Dr. von Bragassy, appears in the *Pester Lloyd*:—

Last week I was on a visit to some friends of mine at Mandok when we received an invitation to a hypnotic *seance* from a family named Salamon, at Tuzser. The hypnotiser, Neukom, was to employ the daughter of our host, Fräulein Ella Salamon, as medium. (A list of the distinguished company which was present is then given.) It is not true, as was at first stated, that the medium was to be supposed to suffer from disease of the lungs. The parents of the young lady would not have permitted that, and I myself, as a doctor, would never have given my consent. It was with the concurrence of the parents and of the medium herself that the hypnotiser, Neukom, fixed as the object of his experiment the condition of his brother residing at Werchez, concerning which the opinions of the physicians vary. . . . In about twelve minutes the medium exclaimed, "I am fast asleep." The young lady gave signs of great excitement which, according to her parents, had not been observable on the occasion of previous experiments. I was sitting next to the operator Neukom, opposite the medium, and consequently could closely observe all that took place. Neukom requested his medium to go and see his brother at Werchez, and say what was the nature of his illness and what cure should be adopted. What followed was really incredible. The medium began a scientific description of the lungs, giving a minute account of their diseased condition with technical particulars which even an ordinary doctor would not give and which might only be expected from an experienced specialist. With a full command and correct use of technical expressions, she gave the closest details, extending to a full diagnosis of inflammation of the lungs, and declared that the prognosis was very unfavourable, as against that kind of disease medical skill was powerless. In conclusion, she described the end of the patient in the usual Latin terminology. Immediately afterwards she fell back senseless, utter-

ing a piercing shriek. I at once had recourse to every conceivable means of bringing her to consciousness, but it was all in vain. Within eight minutes her pulse began to fail, and death shortly followed.

The State-appointed physician of the county in which the recent fatal hypnotic case occurred has now submitted a report on the subject to the Hungarian Minister of the Interior. In this document the writer states that he had, as consulting doctor, attended Fräulein Salamon several times within the last two years. She was a young lady of twenty-two, who suffered from extreme and continually increasing nervousness. Last year he had informed the family that she might die suddenly and without any outward cause. He then gives some particulars of her ailment, and mentions that on one occasion, when she was in danger of dying of hunger through lack of appetite, he proposed to her regular medical attendant that he should suggest to her, while she was under hypnotic influence, that she should eat. This was according done and proved successful. In another part of the report it is stated that Fräulein Salamon was proud of being such an excellent medium. No persuasion was necessary to get her to act in that capacity. Indeed, she herself begged to be allowed to do so. In conclusion, the writer states that he was present at the *post mortem* examination of the brain of the deceased, and considers that the changes visible in that organ were sufficient to account for the fatal issue.

The eminent Vienna specialist for nervous ailment, Dr. Baron von Kraft-Ebing, says:—

We are justified in supposing that Fräulein Salamon might have died in a waking state from a similar shock. So far as the circumstances have been explained up to the present, the hypnotic state can only be regarded as the cause of death in so far as it occasioned excessive activity in an already exhausted brain."

Another specialist for nervous ailments, Dr. Moriz Benedikt, says positively that Fräulein Salamon did not die in a hypnotic trance. He thinks it unnecessary to discuss with sensible people the existence of clairvoyance.

XI.—PALMISTRY.

TEST READINGS OF MARK TWAIN'S HANDS.

IN our last Number we published photographs—not by any means too well executed—of the hands of a friend who had personal and professional reasons for wishing to test whether there was anything in the alleged science. The hands were those of Mr. S. G. Clemens, better known as Mark Twain. The origin of this desire was a controversy which had arisen between him and some acquaintances, as to whether palmistry was too drivelling a superstition for any one, with any regard for sanity or morality, to allude to its existence, even in a work of fiction. To settle the matter, at my suggestion Mark Twain had his hands photographed, both back and front, and in our last Number we invited experts to try their skill at reading the character of the subject from the blurred and imperfect picture of his hands, no hint being given as to whom they belonged. The results are published below. As very few palmists cared to try to read hands, the lines of which were so imperfectly shown in the block, we supplement the readings sent by two palmists by two other delineations sent us by persons who relied solely upon these intuitional impressions. So far as I can judge from my knowledge of Mr. Clemens, the test has not been unsuccessful. But in our next Number I hope to be able to publish his opinion upon the accuracy or otherwise with which these strangers have hit off his distinguishing characteristics.



THE TEST READINGS.

READINGS I. and II. are by *intuitional*; III. and IV. by *scientific* palmists. It is needless to say that in all cases the delineators had no other information regarding these hands than that given in BORDERLAND for July.

I.—By Miss Ross.

THESE hands represent the character of a man whose physical and mental forces are in harmony. Vigour of mind, intensity of thought, rapidity of association, and some specially original ideas are evident; while there is great activity, fondness of motion and work at high-pressure. There may be times when some exhaustion or prostration alike of nerve and body follow excessive application and

over-strain, but the natural recuperation soon restores him. The man is likely to attempt too much. While practical, solid, and taking a wide view of things, he also has much aspirational ambition, and taste for higher studies than ordinary business life. He strikes out in fresh directions, and has new projects in his brain. He enjoys a large variety of subjects, and can talk on almost every general theme; in conversation he is decisive, and declaims in a rapid manner, laying down the law with firmness, and speaking to the point without mincing matters. He is of sensitive intuitional nature; indeed, a somewhat rare combination exists in his character; those who know him only as a shrewd, calculating business man, keenly alive to his own interests, would scarcely know him in his quiet, far-away mood, when dreams which are real in their relations,

absorb him, and he is for the time lost to common interests. He loves to explore hidden mines of truth; he would enter where some fear to tread; he is more of a prophet than he is allowed to be; and seldom errs in his impressions. His life has been chequered by reverses; he has known changes and trials, also been misunderstood and censured by many; he is self-willed, rather dogmatic, and quick-tempered. He is one to exercise influence, and to give out certain rules and systems. He observes very acutely and gathers information as he goes along.

His health has met some drawbacks, but there is no token of disease; he is likely to live out his term of days. He could not enjoy life in single condition; he values home and its ties, and is social, widely sympathetic and brave. He is sarcastic and inclined to have rather a low estimate of his fellow-men generally. He only trusts those he first tests; he likes to lead, and rarely gives up the reins for another to drive.

His memory is good and stored with many recollections; he has seen many scenes, tried various experiments; he is slow to acknowledge failure or obligation.

II.—By J. E.

Actor or barrister.

Critical rather than artistic.

Clever, acute, subtle.

Successful (within limitations) and popular.

Timid in natural temper, but on occasion has a power of clever and well-calculated audacity.

Warm-hearted but cautious.

A man with a sense of duty but not a fidgety conscience.

Has a strong and a fine sense of humour, and a happy command of voice and of expression, both facial and linguistic.

Circumstances have assisted to make him placidly self-fish; he probably has no sons; is presumably a bachelor (wrong).

Enjoys all elegancies and comforts of life, has a natural inclination to self-indulgence, but is not luxurious.

Likes to be regular in habits of daily business (the back hand says so, the front is not so sure).

Has lived his life chiefly in towns.

Lives chiefly in his profession, and does not like to be bothered outside it.

Likes a good dinner, but not to pay too much for it.

Has a genius for getting round difficulties, and gets people to oblige him without their knowing they are doing so, and they like him the better for serving him.

A vigorous person; liable to lose money and aims as well as to gain them.

Out of his profession he would not be disposed to welcome intuitions; in it he does freely, perhaps unconsciously.

He has in his veins a strain of female southern blood, or it might be he is Irish.

There is some queer contradiction in him which makes him perhaps a more brilliant, but certainly a less successful, man than he should have been.

III.—By LUCIS.

"LUCIS," Sheffield, disclaims intuition in Palm-reading, whatever may be said for the discoverers of the interpretations, but he complains that the photograph is rather an example of fore-shortening than a just test in fortune-telling. The reading is partial, because in the test set, the signs of the subject's temper, health, success, circumstances, his energy and important modifications of character do not appear.

1. The thumb low down in the hand, declares a man of some talent.

2. If the thumb is pointed, his fingers are smooth, his reason is modified by swift intuition, prompt thought, and a rapid grasp of a subject.

3. The first joint of the thumb being of medium size and length, he could put up with a little extra will-power to carry out more of his plans, and to keep him less liable to indecision; yet he will resist his passions and resent interference with his liberty.

4. His second joint being sturdy and smooth, he is possessed of Scotch logic, is of the intellectual type, but counsels others better than himself; his views are clear to himself, but freaks of opinions will sometimes astonish his friends.

5. The root is very large, and the whole palm solid, the joints of his fingers nearest the palm are full, he will, therefore, have passions to resist. The ladies sway him; he loves to love and to be loved, admires forms of beauty, and generally enjoys himself at table and in society.

6. His thumb curves out, and his heart-line curves down, hence he is a generous man, sometimes too much so, and shows caprice in his charities.

7. The fingers are short and thick, he will leave details to those who will attend to them and should plump down upon our failures.

8. The square tips on smooth fingers (see 16), denote reason, the power of planning, admiration of order, symmetry and of everything exact, practical and useful; he should be a grammarian, politician, and find interest in social questions, he would rather discover than invent and should love literature, art, music, and poetry. He will take time to reason with his swift impressions, and spoil them often.

9. The squareness of the index finger and the length of the first and third joints, if I have not been misled by the photo, the mount of Jupiter being developed as I think, with Sun modifications, declare that he is tolerant in religion, rightly ambitious, is moved by honour and duty; he loves to rule but is no tyrant, has force of character and delights in nature.

10. Saturn finger, square-tipped, is too solid, and the third joint long, the Saturn mount, is I think, in harmony and the Sun modifying; therefore, he is wise and prudent, but often too pessimistic, with brighter, even sparkling, intervals; ancients would give him aptitude for magic.

11. Venus and Moon full, square, smooth fingers, and the specialities of the last three fingers denote much musical power, the love of song, melody, harmony, with patience, if he has much, the ability to compose; knots on the fingers would assist him.

12. The king finger, also square and as long as the middle one, with the first joint very lengthy and thick, and sundry signs, the meaning of which "Lucis" is wistful to test, show the gifts of sculpture? Is he a sculptor? If the hand is soft, lacking energy, he would do for a brick-maker. He should love truth in the arts, in intellect, in itself; while he yearns after success and its wages. He is not above display.

13. The little finger is a curious change, long and pointed at the tip, seems to love the Sun portion, while leaning from it on the whole, and should show industry, mental labour, tact, skill, and manipulation of other people. With scientific treatment of art, and power to teach what is known to him. Is there some eccentricity in his free, yet refined, speech and writing?

14. If the fingers fell naturally into the position photographed as the back of the hand, and the head-line does not join the life-line, Mars being developed, then the

subject must be exceedingly self-reliant, original, dashing, even daring, full of every kind of courage; his presence of mind must be also complete; a calm, strong fellow.

15. A full Moon with rays, and Saturn finger thick, too, but the head-line mistily shown, forcing a guess, declare an important modification of his practical mind; the inclusion of energetic imagination, sentiment, refinement, a love of the mysterious; a softening and toning down of the harder qualities, but also a strong tendency to vague hopes, worries, and thoughts which cannot help him; he would see ghosts if there were none, when this influence flows.

The lines are badly represented, but "Lucis" will venture these following:

Mere shadows on Venus; suspect love influences. The life-line appears good, with alas! two fractures, and for a guess, a tremor (bracelet veiled by the cuff). A good character, on the whole very healthy, with susceptibility to passion when about seventeen years of age; illness and recovery at about forty years of age, and again at about sixty-one; if he meets with no accident (signs invisible) he should attain the age of seventy.

18. The trend of the heart-line is toward Mercury and Jupiter mounts, and his fingers are smooth. Therefore, his heart and talent should be toward the theatre, and to poetry of a dramatic kind, with little poetic licence. With longer fingers (verbal memory) he would be a capable actor.

19. If there is a knot in the heart-line under the ring finger, there was a love-trouble when he was about eighteen—a case of infatuation, say.

20. If the above is a break and not a knot, ill-health about eighteen.

21. The fall of this line toward the head-line, shows that he is cramped when in another's shoes, and that he takes off his hat to himself.

22. Shades toward the wrist promise him journeys.

23. By feeling after his fate in the shadows creeping from the wrist toward the life-line, and winding away toward mount Saturn, there appears a precocious childhood, a self-directed, not untroubled, yet successful career.

24. If there is no health-line, he would have a strong constitution, a delicate skin, activity, and a love of good wine. (Teetotalers may love without marrying.)

25. If this is his best line of Sol, he has no fame promised him.

26. If the head-line slopes to mount Mercury, he is promised commercial success.

Any venture upon the great triangle, and the quadrangle, would be upon too thin ice—pure guessing.

CORRESPONDENCE: A TRIANGLE IN THE HAND.

Mr. Stevenson, 23, Westbourne Gardens, asks the help of our

palmistry correspondents in the explanation of a certain mark upon my own hand. I have a triangle (in the left hand only) formed on the lower side of the head-line by two lines meeting at their junction with the line of the sun which runs through it.

This, Miss Collingridge considers is formed by the head line bisected by the line of the sun, and is

an evidence of skill in science and analysis, which will probably help the subject to fortune and wealth. It is unfortunate that the mark does not exist on both hands as perhaps the absence implies a neglected opportunity. The prominence of

IV.—By E. L. C.

THIS appears to me to be the hand of a man of peculiar temperament. One whose views are often misunderstood, especially by those closest to him in family relationships.

There is a great deal of force (not particularly in the will factors) about his character. He is persistent in his motives, and generally carries his point. He is, or should be, an eminently successful man, apart from opinions; generous to those he cares for—not unless; particularly intuitive, and good at discerning the characters of those he comes in contact with (this is shown in his mercury mound).

He has an excellent opinion of himself because he is generally made much of by the other sex, and he, in turn, also is subservient to the other sex. In passion and affection he would be a little too extreme, but his reasoning power, being pre-eminent over his quality of will, counteracts a good deal of what might otherwise be unpleasant to him through life, through his development of the mount of Venus. He should be—or is—a scientific man; a good speaker, either a clergyman or barrister. He has a great amount of travel developed, and not a small share of trouble directly or indirectly from excessive alcohol—it looks. I observe the life-line is so far excellent (but I cannot positively aver to the truth of that as I cannot see the lines in both hands).

There was an illness in early years which interfered with the functions of the brain somewhat, but from that time until the age of fifty-five, there is the likelihood of an unbroken sketch. I notice some rather trying internal ailment, which appears quite in the lower part of the stomach—that is not dangerous. In art matters and music this subject would be extravagant. He is thoroughly artistic in thoughts and mind himself. Music would be a passion also with him. The most important finger on his hand, to my reading, is the little finger, and the most precarious the thumb.

In the latter, generosity is superior to logic force, although the latter is considerable.

In the matter of temperament he would be combative and critical; hasty in passion, but soon spent; an insult never forgotten.

There appears in early life obstacles marring the prospective future, but not of late years. A very ardent affection in early life also. In short—the hand to my reading seems that of a man well developed in all the brain functions; art, science and elocution most prominent. A man with many friends, and vice versa.

The mixture of subservient lines being considerable, and the meagre scope afforded me by a photo, will excuse my doing justice as I should like had I the hand itself before me.

the mount of the sun ought to be considered in relation to this mark.

Other readings invited.

NO HEAD-LINE.

An African correspondent who has read our discussion on "No head-line," endorses Mr. Allen's view that it indicates a predominance of the emotional faculties.

I also have no head-line on my right hand and an imperfectly formed and disconnected one on my left. In view of the opinion of Mr. Allen, of Cardiff, it will probably be interesting to note that my feelings and emotions have very, very often, to my most material disadvantage, dominated my judgment and reason. To resist acting upon impulse entails at all times a fearful struggle, incomprehensible to those of phlegmatic temperament.

XII.—ASTROLOGY.

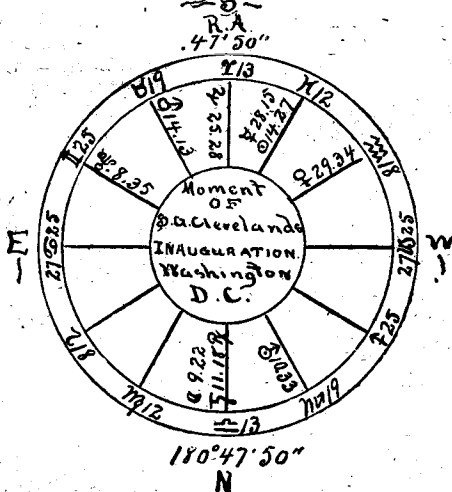
HOROSCOPE OF CLEVELAND'S GOVERNMENT.

THE student of astrology will find a paper of very exceptional interest in *The Arena* for September. It appears that in the third week in March, 1893, the horoscope quoted was drawn up by Mr. Julius Erickson, the map being made at the moment on March 4th, when the President took the oath of office.

The published paper is an exact copy of that filed with the librarian at Washington a fortnight later, and is given in detail as Mr. Flower, the editor received it. The predictions contained have so far been verified in very many respects. It is, however, instructive to learn that Mr. Flower had, at the same early date, arrived at similar prognostications by quite other processes, so that it would appear that the astrologer had probability and expectation on his side from the first.

1893 - March 4th Sidereal T. 22.53
 1.55 PM + Pas Noon 1.55
 6.52 AM - N N S.T. of Figure = 48
 +7.03

LAT = 38° 51' 20" N
 Long = 77° 00' 15" W



Map of the Heavens at time Mr. Cleveland took the Oath of Office.

PROPHETIC STATEMENTS.

Here are some of his prophecies:—

The President's judgment in many cases will be decidedly at variance with the policy which the public will expect to emanate from the head of the Democratic party; he will have a far more troublesome, annoying, disappointing, and anxiously vexatious time of it than any President has had since Lincoln.

However, Jupiter is fortunately placed in the tenth house, the house of honour. This signifies that personally the President will, in a measure, be comparatively successful in his general management of public affairs.

During Cleveland's incumbency there will be discovered some startling mischief, or some fearful calamity, something entirely out of the general run of affairs in connection with some of our public buildings, in which the general government is interested.

As for Cleveland personally, his administration will be marked by his success in his endeavours to carry out against heavy odds whatever he undertakes to do, but the public will dissent in various ways. However, in spite of all these evil indications, he will somehow carry an element of success with him, and this will pull him through until near the close.

But in 1896 the clouds begin to lower. This will be an extremely disastrous period; affairs go wrong, personal friends prove false, treachery and disappointment show their gaunt and haggard features in every corner, and trouble boils the kettle. But the most disastrous time of the whole will eventuate in 1896, and the close of his term will witness the most startling changes in the political history of the United States.

The indications point to an entirely new party, the formations of new principles, new men and new ideas, which will lead to the relegation of the Democratic party to the black forest of oblivion. The Cleveland administration enters with the blare of trumpets and a blaze of glory, but will depart under a cloud of sinister conditions, and at that eventful time the following prediction will be verified:—"The Democratic party will fail to elect its candidate in 1896 if it places one in the field."

CONTEMPORARY COMMENTS.

The editor, Mr. R. O. Flower, adds:—

Three weeks after the inauguration of President Cleveland I received the foregoing paper, with the accompanying map of the heavens at the time the president took the oath of office. In submitting this paper, Mr. Erickson stated that he had already sent copies to Washington, where they had been copyrighted. This he did in order to have a historical record of the prediction made at the opening of an administration which came in with the blare of trumpets, and with all branches of the government in the control of the party of Grover Cleveland.

I submitted the paper to some friends, most of whom regarded the predictions as wild and visionary. They pointed to the fact that the democracy was now in power in all branches of government, that the claim was being made that for the next quarter of a century the party would be dominant, and that it would be absurd to suppose that President Cleveland, with the experience of four years behind him, would antagonize his party in the way indicated.

A PRIORI PROBABILITY.

Personally, I believed the predictions would be substantially verified, although I arrived at my conclusions from entirely different premises to those upon which Mr. Erickson based his opinions. I had noticed the statement, first published by the *Wall Street News*, of March 2nd, 1893, that the President had, during the preceding four years, made an enormous sum of money in Wall Street speculations. A few particularly odious stocks were mentioned as those upon which he had realised most money in that Monte Carlo of America, that paradise of gamblers and acquirers of wealth. I felt that if the published statements were true, Mr. Cleveland had come so completely under the Wall Street and monopolistic influence that he would attempt to carry out the financial policy of his Republican predecessor, and in other ways prove as subservient to corporate interests as had the party of the opposition.

The cabinet selections confirmed this impression; for it was an ominous fact that most of the advisers chosen by the president were, at the time of their appointment, directors in railroads, banks, or other great organizations, representing corporate power and greed; and, most portentous of all, it was seen that the president had selected to fill the office of attorney general a railroad attorney, who, as counsel for the whisky trust, had filed nine demurrers in Boston some months before his selection, in which he declared the anti-trust law, which the Democratic party and its president were pledged to enforce,

was unconstitutional and void. When it was seen that a railroad director and an attorney for railroads and counsel for the whisky trust had been elected to see to the enforcement of the interstate commerce law, and to redeem one of the important planks of the platform Mr. Cleveland had pledged himself to carry out, by the vigorous prosecution of illegal trusts, I feared that the course of the administration would be more in accordance with the demands of the trusts, the railroads, the money-lenders, and the gamblers of Wall Street, than in line with a policy which would curb the dangerous usurpations of arrogant plutocracy and further the prosperity of the industrial millions.

PROPHECY FULFILLED.

It is interesting to note the prediction in regard to Congress. The party of the president in the lower house was overwhelmingly in favour of an expansion of currency, and it was only on the solemn pledge that they would vote and work for free silver that a number of congressmen gained election. But it was the determination of Wall Street that the policy of demonetization inaugurated by the Republicans should be pushed to completion under the administration of President Cleveland. Mr. Cleveland expressed the wish of the money acquirers, and the parrots of plutocracy echoed it. But it was necessary to work long and arduously to influence enough congressmen to betray their constituency and stultify themselves to secure the enactment of the programme of the gold power.

Congressman Sibley charged in Congress that he had been given to understand that he need not expect appointments for friends if he did not act as the administration dictated, rather than be faithful to the pledges made to his constituency. Mr. Clifton Breckinbridge was pledged to free silver; he voted with Wall Street, lost his renomination, but was promptly given a fat position by the administration. These are two of many instances which have, at least, a bad appearance. Now, while it is probably true that the lower house of Congress has been the most servile body which has assembled since the war, the upper house has been a constant thorn in the president's side, and more than one senator, even on his side of the house, has very savagely resented what has been regarded as his unprecedented interference with the co-ordinate departments of government. Moreover, it is certain that the incoming lower house will be very much more difficult to manage than the outgoing house.

THE CELESTIAL BODIES AND THE WEATHER.

Long before it had been demonstrated scientifically that the Moon chiefly, and the Sun in a lesser degree, regulated the tides, it was the current belief that the heavenly bodies had a direct influence on the weather; and the fact that the tide-tables are drawn up with reference to the Moon's passage over the meridian, and that the highest tides occur when the Moon is nearest the earth, and especially under the combined attraction of the luminaries, shows that it is at least reasonable to believe that the same bodies which govern the tides of the ocean should exert an influence over those of the atmosphere, although the complex conditions surrounding the latter render it a matter of much greater difficulty to construct a forecast of the weather than to draw up a tide-table. We have, in the phenomenon of the Equinoctial gales, which occur when both the Sun and Moon are near the Equator, an illustration which affords a keynote of the science of Meteorology. It would occupy too much space to give a complete rationale of the theories of weather forecasting as adopted in ancient and modern times, but an outline of the formulas employed may be useful as a guide to those who are desirous of testing for themselves how far this important branch of Astral science is reliable. The ancient system of Astro-Meteorology was based mainly on the mutual aspects of the Sun and planets, a slight influence only being attributed to the Moon. The

following rules from Ramesey's *Astrologia Munda*, ch. x. (published 1656), afford a summary of the system.

The influence of Uranus, H , is given as the result of modern observation. That of Neptune, Ψ , discovered less than fifty years ago, is not yet well understood, but his conjunction, ζ , with the Sun, \odot , is found to indicate stormy weather in summer, and cold winds at other seasons, with severe cold in winter.

Mars, σ , produces much close air with the \odot , Jupiter, J , and Mercury, γ ; and some heat with Saturn, h , Venus, v , and the Moon, D .

J , much heat with the \odot , v , and γ ; some heat with h , H , and the D .

v , some heat with the \odot , γ , and the D .

γ , heat with the \odot , only when in same zodiacal position with σ and J ; when he has no aspect, some cold.

H , much cold with the \odot , h , v , or γ .

h , much cold with the \odot , v , or γ ; some cold with the D .

The period of operation of H , h , and J , is from 3 to 5 or more; v and γ rarely over two days, and the D acts only for a few hours.

It is stated that when H , h , v , or γ , is stationary, the thermometer falls; when σ or J is stationary, the thermometer rises.

The square, \square , and opposition, σ , are very similar in effect to the ζ . The semi-square, \angle , and sesqui-square, \sqcap , are weaker. The trine, Δ , and sextile, \ast , act powerfully with benefic planets and modify the evil effects of malefic planets. Parallels act like conjunctions, but are less potent. The time of year must, of course, be considered.

The luni-solar theory is more complex. It is based on the result of the perturbations of the Sun and Moon on the earth, and, consequently, on the atmosphere. Some meteorologists include the planets, others reject the theory of planetary influence. A long series of observations has shown that the Moon influences the direction of the great atmospheric currents when she crosses the equator, especially in this hemisphere when passing from north to south, as she most disturbs the hemisphere she is leaving; also when at the north or the south tropic, and when at perigee, or nearest the earth, especially if at these times she is near her change. Cyclonic periods usually occur when she is at quadrature. As the highest tides are not exactly at the New or Full Moon, but usually 36 hours after, so atmospheric disturbance does not always coincide with the aspect, but may occur a day or two after.

The theory is thus explained in Professor Wilson's *Dictionary of Astrology* (published 1817), which, more than any other work of the kind, discards the old superstitions, and aims at placing the science on a sound basis: "No doubt the Moon acts by her own power, but we consider her the principal electric conductor of the planets. Experience teaches us that changes in the atmosphere do not coincide with the lunar changes, but appear to result from a condition depending on angular distances. Crystals are formed upon a principle of angular development; one description of certain angular proportions and numbers of sides, and another description of other proportions and a different number of sides."

In order to illustrate the working of the system, and afford a test of its accuracy, I append the aspects from October 15th to November 30th, with the corresponding weather by the rules of the science.

October 16th, \odot parallel σ ; 19th, D N. Tropic, σ γ h ; 20th, \odot σ , D σ J ; 21st, \odot σ h , \square D ; 22nd, D at perigee; 24th, Jupiter stationary; 26th, D on Eq., crossing from N. to S.; 27th, v σ σ ; D \odot h , v , \odot Δ J ; 30th, v sta. σ D .

About the 16th, fair and mild; 19th and 20th, very unsettled; 21st and 22nd, cold and stormy; near the 23rd,

fair generally; 27th, very rainy; 28th to the end, fair and mild generally. Storm periods about the 19th and 26th; very cold, probably snow about the 21st.

November 2nd, ♀ S. Tropic; 4th, ♀ ♄ ♀; 5th, ♀ ☐ ☐; 8th, ☐ ☐ ♀; 9th, ♀ on Eq., crossing S. to N.; 10th, ☐ ☐ ♀; 11th, ♀ ☐ ☐; 12th, ♀ ♀ ☐ ♀; 13th, ☐ ☐ ♀; 16th, ♀ at perigee and at N. Tropic, ☐ ♀; 19th, ♀ sta.; 20th, ♀ ☐ ☐; 21st, ☐ sta.; 22nd, ♀ on Eq., crossing N. to S.; 24th, ♀ ☐ ♀; 29th, ♀ ☐ ♀; 30th, ☐ ☐ ♀.

The beginning of the month, fair generally; near the 5th, gusty; 8th, cold and unsettled; 10th, variable, windy; 11th, fair and mild; 12th, dull, colder; 13th to 15th, fair and mild; 16th, fair at first, becoming very unsettled; 19th and 20th, gusty, variable; 21st and 22nd, mild and unsettled; 24th, colder; 25th to 28th, dull, foggy, mild generally; 29th, windy; the 30th, rainy. A windy and rather mild month on the whole. Storm periods, about the 8th to 10th, 16th, 22nd, and 29th.

H. A. BULLLEY.

A CRITICISM OF OUR JULY HOROSCOPES.

WE should be glad of further opinions on the points raised in the following correspondence:—

MR. BLAND'S HOROSCOPE OF THE BABY.

With the editor's consent, I would like to make a few comments on the figure published in the July (1894) number of *BORDERLAND*, page 455, purporting to be the horoscope of the heir to the throne of Great Britain.

As the exact moment of birth was not officially given, the publication of the horoscope may—by some—be considered somewhat premature.

But supposing that 9 h. 55 min. P.M. was the exact time of birth, and Richmond the place; and Mr. Bland has taken the same to be the basis of his calculations, the latter are inexact, and the horoscope is not a true one.

The figure drawn in the form of a square seems more designed to mystify than instruct; but apart from that, it cannot surely be called a horoscope; if it is, it is an inaccurate and incomplete one. It can only be properly called a diagram, wherein are placed the erroneous longitudes of the Sun, Moon, and planets, without reference to their latitudes, declinations, right ascensions, meridian distances, and semi-arcs. The longitudes are not given to seconds, and in the case of all the heavenly bodies except Saturn (♄) are not given to the nearest minute, several being as much as two minutes (2') in error.

Again, the list of "aspects" formed by the planets at birth is a queer jumble; some aspects are set down which in nowise exist, while others, very powerful, are withheld. For instance, how can Jupiter (♃) be in semi-sextile (♊) with Mercury (☿), when they are actually more than 39° apart in the zodiac and 2 "houses" apart in mundo? Yet No. 7 of the list of "good" aspects reads "♃ ♊ ☿." As a matter of fact, Jupiter and Mercury fortunately form nearly the closest mundane aspects in force at that time, but it is a mundane sextile (60°) aspect, not a semi-sextile. At No. 6 of the "good" aspects Jupiter is said to be in conjunction with Uranus (♅); presumably Neptune is meant, for Jupiter is within 5° 27' of the trine (120°) aspect with Uranus in mundo. At No. 9 (same list) Uranus is said to be in (120°) trine with Saturn, and (at No. 11) in semi-sextile (30°) aspect! One need not be an astrologer to see that Uranus cannot be at one and the same time in trine aspect with Saturn and also in semi-sextile. They are in no aspect at all with respect to each other except it be within 1° of the quincunx (72°) aspect, a very weak one.

In the list of "evil" aspects three only are set down, whereas there are no less than eleven of an evil nature, and

sixteen of a fortunate nature in force at birth, i.e., within 5° of completion; but most certainly Mercury was not in semi-quartile (♊) with Uranus, as stated in No. 3 of evil aspects, for so far from their being within 45° of each other in the zodiac, they are more than 103° distant in longitude, but in reality are within 5°—to be precise—4° 24' of the mundane sextile from the cusps of the 7th and 9th "houses," and therefore of a fortunate instead of an "evil" influence.

Indeed, one begins to wonder whether Mr. Bland really knows the meaning of the word "aspect," as defined by the great Kepler.

I have computed a complete horoscope (to satisfy my own curiosity) to seconds, and have also computed upwards of fifty "Primary Directions," which—if they have the influence the best astrologers assign to them—will unfortunately bring danger to the Royal Infant some years before his 16th or 17th, although one evil direction falls due in the latter year, besides the secondary ones I assume Mr. Bland treats of.

ALDEBARAN.

DEAR SIR,—Hearing you have given, through *BORDERLAND*, the nativity of the young Prince. It will be well to note ☐ ☐ ☐ (Mars, Square, Sun) in this nativity, which aspect becomes complete in 1897. July and August of the year named are likely to be full of trouble in our royal family.

Let us hope that his illustrious grandfather will pass through these months safely.

I offer this to you and your readers to make a note of and see in what direction it will be fulfilled. Yours truly,
THOS. EYRE.

MR. WILDE'S HOROSCOPE OF CARNOT.

With reference to the late President Carnot's horoscope, page 457, it is not a little strange that Mr. Wilde should have computed the longitudes—of course, omitting the seconds—of the Sun and planets exactly the same as Mr. A. J. Pearce (who rectified the horoscope and published it in the January (1893) number of *The Future*) seeing that Mr. Wilde's production is said to be drawn for 6 h. P.M., while the horoscope by Mr. Pearce is drawn for 5 h. 57 min. 28 sec. P.M.

At that time, too, the editor of *The Future* found by trigonometry that 23° 42' 53" of the sign "Capricornus" was ascending at Limoges, so surely a greater value would be on the Ascendant at 6 h. P.M. But Mr. Wilde gives no intimation of the degree of longitude occupied by the Moon! which more than ever tempts one to believe that the whole thing on page 457 of the July number is a very bad copy.

ALDEBARAN.

WHY WE LOVE AND WHY WE HATE.

Aliwal North, Cape Colony,
August 13th, 1894.

SIR,—In the last issue (July) of *BORDERLAND*, your correspondent, "Jupiter," states that persons born in, say, February, have a natural antipathy for persons born in, say, July. Now I was born July 17th, 1862; my wife February 10th, 1869. Our natures are the reverse of antipathetic; our union has proved anything but disastrous.

But—horrid thought—"Jupiter" goes on to say there are exceptions, yet, "these exceptions will, in course of time, be worked out."

May not, however, the fact of my birthplace being England, and my wife's the Cape, establish my case as a permanent exception? Trusting the latter view will meet with "Jupiter's" approval, and anxiously awaiting his verdict, I remain, sir, yours faithfully,
J. S. PREDDY.

XIII.—THE EVIDENCE OF ANÆSTHETICS.

SOME MORE EXPERIENCES AND PRACTICAL DEDUCTIONS.

THE article upon "The Evidence of Anæsthetics," published in a previous number of *BORDERLAND*, has resulted in a considerable amount of correspondence. Some of our readers seem to suppose that Dr. Wyld was anxious that they should take anæsthetics for the mere purpose of experiment; whereas what he advocated was that those who, for any purpose, while under a surgeon or dentist, were obliged to take anæsthetics, should make the best use of their opportunities and record their impressions. He did not go quite so far as Mr. Myers, who, at a meeting of the Society for Psychical Research, was once heard to complain that dying persons "wrapped themselves in a selfish subjectivity" instead of dictating an account of what is, happily, a unique experience in most lives, the act of dissolution, to a suitable stenographer! Perhaps this throws a new light on Addison's somewhat priggish invitation, "Come and see how a Christian can die." Dr. Wyld's requirements are far more modest than these; and the remarks of some of our correspondents, who seem to think that *BORDERLAND* will end in the encouragement of the opium trade, are based upon a misconception of his object. No doubt a great deal may be learned from the workings of the mind (on the analogy of *in vino veritas*) under such circumstances as these. Two of our foremost psychologists have given evidence on the point before the Society for Psychical Research. It is to be feared that in either case there was some amount of voluntary experiment, but they do not recommend the practice to the laity. The context of such experiences seem to be, as a rule, about as valuable as those at which we arrive in dreams—that one has solved the problem of the universe, and that heaven and earth lie explored before us, and similar unjustifiable impressions; but somehow, as also in the case of dreams, the facts so carefully recorded do not in the waking state appear to be of supreme value.

CONSCIOUSNESS UNDER ANÆSTHETICS.

Dr. Milne Bramwell insists upon the point that a patient in the hypnotic sleep should always be treated, in regard to the conversation of those around him, as if in a waking state. A disregard of this condition was one of the causes of the utter invalidity of the experiments of Dr. Luys; and there is, after all, a certain analogy between the patient anesthetized by hypnotism and the patient anesthetized by drugs.

HYPNOTIC SUGGESTIONS UNDER ANÆSTHETICS.

There is possibly some degree of suggestion in both cases. A friend of mine visited the dentist for a painful operation, and the dentist's decision that nitrous oxide gas would be necessary added considerably to her distress. "There is no reason," he suggested, "why you should not have quite a pleasant quarter of an hour. Think of the thing you like best, and enjoy that. You are fond of music; go to a concert." The suggestion took effect. When she returned to consciousness after the operation was complete she said she had been to a concert at the Crystal Palace, and had enjoyed it exceedingly. Possibly the rule upon which hypnotic experimenters insist might also be useful for the observations of surgeons operating upon patients under anæsthetics, as the following case, forwarded by a Circle member, may illustrate:—

One remark in the January number of *BORDERLAND* especially attracted my attention, that on page 267, referring to patients like spectators witnessing their own operations.

The question immediately arose in my mind, "Were the eyes of these patients open?"

CHLOROFORMED BUT CONSCIOUS.

I experienced this process of standing witness to the operation I was undergoing some years ago, and believe my eyes were closed during the operation, but do not remember to have asked my nurse the question upon awaking. Further, I maintained possession of my other faculties. Not only did I see, but heard, most, if not the whole, of the doctor's remarks, and could also direct my thoughts and control my speech. This I proved immediately upon the retirement of the doctors, by telling my nurse—a simple Dutchwoman whom I had known from childhood—all that I had seen and heard. She put up her hands with an exclamation of horror, and told me not to think about this, adding that I had prayed beautiful. Thereupon I repeated to her certain lines of one of Gounod's hymns I was accustomed to sing, inquiring if that was what I had said, to which she replied in the affirmative. She not being versed in literature or music, took these words for a prayer of my own.

One of my chief anxieties regarding the undergoing of this operation was a fear lest I should let slip—whilst under the influence of the chloroform—something about my private affairs which I did not wish either of the doctors to know, and upon lying down upon my bed I made up my mind to control my speech if possible. This sounds rather as a reflection upon the doctors' honour, but there is no such intention upon my part. To state the exact truth, I was worn out with mental and physical suffering at the time, and the anxiety to keep my secret was one of the unreasonable whims that persons are often troubled with. It would not have mattered to anybody had the doctors heard every word of it.

Apart from the foregoing, I spoke on other matters, saying just as much as, and no more than, I wished to say, and choosing certain words whilst rejecting others. As far as I remember I spoke in a lazy, dragging tone. The process of going under was very painful, but very rapid, to judge from the doctors' remarks. I screamed dreadfully, though utterly unconscious of the fact, either at the time or afterwards. Beyond this stage came the thought, "Now I am alone, quite alone. If I am going to die no one in the wide world can help me." My heart swelled and beat faster as if it would burst. "There is God," I said to myself. "But what and where is God?" This question was followed by intense dread, a dread I determined to overcome, and succeeded in doing so. I then found myself proceeding along a straight black tube where there seemed hardly room to move. It was not a long journey, and when I had reached the stage of oppression, when it appeared as if another second of this horrible darkness would extinguish me for ever, I was dazzled by a great brightness and discovered myself in my own room. (The operation took place there on a warm spring afternoon when the room was flooded with light.) The first things I noticed there were three photographs of myself, and a fourth just appearing high up in a corner of the room near the ceiling. There was in reality nothing there but the grey paper, and I had never been photographed as seen in these pictures—vignettes with the head looking back at me over the right shoulder. The sight of these photographs irritated me and gave me a pain in the middle of the forehead. The fourth photo—the farthest in the row—was but half visible when I heard one of the doctors say, "She takes it beautifully, doesn't she?" to which the other responded, "Yes, like a child." And I felt a great relief and a sense of pleasure at having behaved reasonably and given no trouble. I continued to hear, see, and speak, but felt no pain until the stitching of the wound, when there was found to be a knot in the thread which annoyed the doctor. I distinctly remember feeling sorry for him at this moment. Everything

had gone so well that it seemed to me a pity this should have occurred. But so far as I know, the doctor was never aware that I had been conscious of what happened. I felt inclined to laugh, though very tired by this time, when he touched me on the shoulder, and in an unnecessarily loud voice, bade me "wake up." What has always puzzled me more than anything else is not the ability to control thought and speech, but those brain photographs on the wall—they were brain photos, I suppose. The light behind each of the heads was dazzling.

One other word. Doctors should, I think, be extremely careful in the presence of patients, as I overheard things that were never intended for my ears, which, if I had had any fears of death, must easily have alarmed me about my actual condition.

ASA L'ORNE.

FROM A DOCTOR'S NOTE-BOOK.

Another Circle member, Dr. Theodore Green, seems to be more alive than was the surgeon in the above case to the possibilities of sub-conscious activity. He allows us to quote the following instances:—

(1.) On November 3rd, 1893, a middle-aged woman was operated on for a bony tumour of the upper jaw. She was of course under an anæsthetic. When she awoke, after completion of the operation, she said she had no recollection whatever of what had occurred. When I called on her on November 7th, she said she had had severe neuralgia during the night in the situation of the operation. During the continuance of this pain, and while half awake and half asleep, she thought she could follow each step of the operation of November 3rd. She described the cutting and slipping of the steel chisel, the blows of the mallet, and scraping back of the gum—in fact, it seemed to her that she underwent the whole operation again.

(2.) A lady to whom I told the above said she once took "gas" for a tooth extraction. This was quite successful, for she "felt nothing." But on an occasion subsequent to this she had a return of toothache—some time in the night. She declared she could then feel all the symptoms of becoming unconscious while inhaling the gas; then came the digging of the forceps to get a grip on the tooth, the wrench, and awful pain—every detail was "felt" now, although her waking consciousness had been quite unaware of any pain during the actual extraction.

(3.) I have many times noted that people while anæsthetized, who do not feel pain in the ordinary sense, and who on coming to themselves declare that they did feel no pain during the operation, have struggled, groaned, spoken, or given some other evidence that some stratum of their consciousness was awake during the anæsthesia, and was being impressed by the pain of the operation.

The above appears to show that the subliminal consciousness does take note of what is going on, while the work-a-day self is oblivious to all external stimuli when under the influence of an anæsthetic; and that the memory of this subliminal self may be brought to the surface by some appropriate stimulus, such as the neuralgia, which, we may note, occurred between sleeping and waking—that is, at a time when the subliminal is more active than the supraliminal stratum of our conscious personality.

Note to Case 1.—The patient did not see the operator's instruments at all, nor was she told after the operation how it was done, but merely that the tumour had been cut away entirely and successfully. No one was present at the operation except the patient, operator, and myself. The operation was described by the patient as accurately as a non-medical person was likely to do. It may be thought that she was enabled to describe the operation by her vivid imagination; but under the circumstances I should regard this "vivid imagination" as only another name for her subliminal memory.

With regard to Case 2, as I was not present during the extraction of the teeth, I know none of the details.

In each of these two cases I was of course careful not to suggest to the patient the details of the operation—such as "Did you feel this or that?" I merely asked them twice over to tell me what they felt. Both the patients were thoroughly under the influence of the anæsthetic—chloroform in the first case, and nitrous oxide gas in the second.

(Signed) C. THEODORE GREEN,

M.R.C.S., L.R.C.P., London.

THE VARIETY OF SENSATIONS UNDER DRUGS.

Sensations under the effect of drugs used for anæsthetic purposes, as in the cases above quoted, cannot be fairly compared with the visions of the opium-eater, or the alleged bliss of the votary of Hashish. They are probably complicated by the sensation of suffering of which the sub-conscious self, as appears from the cases reported by Dr. Green, is aware, even though the ordinary consciousness is dormant. They bear the same relation to the absolute quiescence of intoxication by opium, as the dreams we remember (and which are obviously a mixture of the waking and sleeping states, or we should not remember them) bear to the deep-sleep dreams which are sometimes revealed by somnambulists, but which they never remember on waking. I have frequently asked hypnotic subjects to describe on awaking the sensations of the hypnotic state, and have, in all cases, found them unable to do so, though the memory may recur to them during subsequent hypnoses, or under some special stimulus, as of association of ideas, just as Dr. Green's patient recalled the sensation of the extraction of the tooth, under the stimulus of a later attack of tooth-ache.

RECORD YOUR EXPERIENCES!

There is so very much of psychological, psychical, and even pathological interest to gain from such experiences, that it is a pity we have not far more material of the kind. I would urge upon all persons capable of careful and unprejudiced observation the duty of recording any phenomena of this sort, which they have the good (or ill) fortune to experience. We want careful and detailed accounts of the sensations of *fainting*, not from weak-minded persons addicted to hysterical swoons, but from those whose evidence is trustworthy and exact.

We want to know more about the sensations, with their memory-pictures often alleged but seldom described, of *drowning*. A friend of mine, interested in subjective phenomena, once tried to drown herself "a little bit," and said that the experiment was far from encouraging, but as in many other cases, the induced phenomena have their drawbacks from the evidential point of view.

We want to know more about what are called *Hypnagogic Illusions*, the pictures, that is, which many people see at the approach of sleep. Very often these are unformulated and consist of visions of colour and movement.

THE DIFFICULTIES.

These are all things in which most people can help. There is no question of occult or psychic ability—the question is merely that of seizing opportunity, of making the most of your chance—one does not go to the dentist, or faint, or get nearly drowned every day.

Given the chance, and a fair capacity for observation—a much rarer gift than one might suppose—I know of only one real difficulty which, unluckily, habit does not overcome but rather confirms—the fact that too much attention to the phenomena often annihilates them altogether!

XIV.—THE OCCULT SIDE OF FREEMASONRY.

BY MR. ARTHUR LILLIE, AUTHOR OF "MODERN MYSTICS AND MODERN MAGIC."

IN the thirteenth century the German builders formed a secret society, which monopolised the raising of Gothic Cathedrals throughout Europe. They had their "apprentices," "companions," "masters," the last title being carried on from the days when these builders were all monks. The word "Brothers," which they used towards each other, had the same derivation. Their art was a profound secret, and their initiations, rites, and symbols of the pattern we know so well. Writers like Yarker and Henne-Am-Rhyn derive western masonry from these master-builders.

IN ENGLAND.

In the fourteenth century a band of these builders came to England, and soon received a number of Englishmen into the "Fraternity of Freemasons." In this century also an event occurred which widely modified this secret organization. On the 13th October, 1307, Philippe le Bel arrested the Knights Templars, and put to death their grand master, James Molay. In 1312 Pope Clement V. published a bull breaking up the order altogether. This proceeding had a far different effect from what his Holiness anticipated. The Templars were hunted to earth as a dangerous sect, and driven to make use of the freemasonry that they had learnt from the Hashishin and other Musalman secret societies. Some fled to Scotland and joined the master builders as a "blind." The gavel, the twenty-four inch gauge, and the compass were still paraded, but eastern occultism was introduced.

THE ROSY CROSS.

A recent sect—the Brotherhood of the Rosy Cross, was also absorbed. Pope and kings tried to root up the secret societies. And these in turn are credited with a determination to overthrow popes and kings.

EARLY TRADITION.

The main legend of Masonry is, that one Hiram, the architect of the Jewish temple, was murdered by three treacherous fellow craft masons. But abroad all writers, whether as sympathetic as Ragon, or as hostile to masonry as the Abbé Barruel, assert that Hiram, whom masons swear to avenge, is Jacques Molay, and the three apprentices Priest, King, and Soldier.

In this manner Western masonry is accounted for, not altogether in a satisfactory way. We fail to get the origin of the essentially Jewish colouring.

FREEMASONRY IS UNIVERSAL.

Freemasonry is universal, traces of it are found in Mexico, in the records of the Druids, in Egypt, in India. China has still its vast "Heaven and Earth Society." The European form, by some writers, is believed to be the special protection with which the Essenes strove to baffle their oppressors, the Jews of the dominant party. This is the view of Dr. William Hutchinson, who wrote a well-known work called the "Spirit of Masonry" in 1802.* And my friend, the late Mr. De Morgan, once allowed me to read a valuable paper supporting the same idea. I will sum up the chief points of contact between the Essenes and the Freemasons.

* Cited by Fellowes "Mysteries of Freemasonry," p. 220.

IS IT ESSENIAN?

1. The Essenes had three grades, the candidate, the approacher, and the associate. These correspond with the entered apprentice, the fellow craft, and the master mason. In the Rabbinical schools there were rab (scholar), rabbi (master), rabboni (perfect master).

2. The Essene novice was presented with an axe, an apron, and a white garment. The mason receives a *white leather apron*, also the *gavel* (a small hatchet), the chisel, and trowel; this latter is said to be the triangle, which with Δ the letter *jod* in the middle, was the symbol of the Tetragrammaton.

3. The mason at initiation is deprived of his money, jewels, and part of his dress. This is a new form. The Essene gave up all his worldly goods, and embraced a life of continency.

4. The Essene was bound over to secrecy, as Josephus tell us, "with oaths that make me shudder." The entered apprentice in masonry binds himself in a similar manner to have "his throat cut across from ear to ear, his tongue torn out by the roots, and his body buried in the rough sands of the sea within a cable-tow of the shore," if he reveals masonic secrets.

5. The Essenes, says Mr. De Morgan, citing the Rev. Rabbi H. Adler, were called in the Talmud *bana'im* (builders), because, like the mason, their great labour was to build up a spiritual temple, the Temple of the Holy Ghost. This temple had for symbol the visible dome of heaven with the zodiac for rim, the *macrocosm*. And the perfected mystic or microcosm had to complete the zodiacal circle.

IS IT JEWISH?

6. But the crucial proof in my mind that modern masonry comes from Palestine, and not from the Druids or Templars, as some assert, is the lame way in which the legend of Osiris is brought in as its central myth. Osiris was a king of Egypt, who, at a feast given by the Queen of Ethiopia, was inveigled into a chest by his wicked brother Typhon. In this he was smothered and pitched into the Nile. Isis, his wife, pursues this coffin for many weary days. At last it is recovered, and Osiris, shorn of his virility, is resuscitated.

This myth practically suggested all the myths of the Western mysteries, for it figures the descent into hell (the earth life) and the resurrection and ascension of the spiritual man. Freemasonry has clumsily borrowed it, changing Osiris into the Hiram who is mentioned in the Old Testament as the builder of the Temple of Solomon. It was feigned that their fellow craft masons murdered Hiram to get the master mason's word from him. A search was made for the body, and it was recovered and buried in the Holy of Holies of the Temple. Many details of the story, as pointed out by Mr. Fellowes, connect it very directly with the Osiris legend. The masons searching for the body wander, like Isis, amid fearful lamentations, interrogate wayfarers, and at last find the coffin by a bush. To complete the analogy, Jubelum, one of the murderers, is cut into fourteen pieces like Osiris. This Judaizing of the Osiris myth may have occurred at Alexandria before the era of Christ. It could never have been thought of by a modern inventor.

7. In Ecclesiasticus (iv. 17) it is said of the mystic Sophia:—

"At first she will walk with him by crooked ways, and bring fear and dread upon him and torment him with her discipline, until she may trust her soul and try him by his laws. Then she will return the straight way unto him and comfort him and show him her secrets."

Initiated masons see many masonic processes covertly sketched in this passage.

THE PATRON SAINT OF FREEMASONRY.

There seems to me significance in the circumstance that all lodges of Freemasons have for patron either John the Baptist or St. John the Evangelist. The first was the earliest patron, and it is asserted that masonry in its present form was brought to the West by the Knights Templars. Now a body of Essenes, under the title of "the Disciples of John," the Baptist, still exist in the East. It is stated, also, that the Druses, the Nuseiriyeh, and other Syrian sects, have initiations very like those of the Freemasons. This would account for the use of the Baptist name, most inappropriately afterwards changed to St. John.

9. In masonry there is a document, the "Examination of a Mason," by Henry VI. It is considered genuine, and William Hutchinson, in his "Spirit of Masonry," points out that in that document the object of masonry, it is stated, is "to gain a knowledge of Abraxas." This is a valuable fact. Abraxas was the Logos of the Gnostics, the conceivable ruler of the universe, whose symbol was the course of the sun. Abraxas means literally three hundred and sixty-five.

IS IT BUDDHISM?

10. According to the rock-cut inscriptions of King Asoka, in India, his missionaries went to King Ptolemy, in Egypt, about two hundred and fifty years before Christ. These brought Buddhism to the West, and called it "Gnosticism," the Greek equivalent. Soon two schools of Buddhist thought arose in Alexandria, the creed of Serapis amongst the Egyptians, and the Therapeutics amongst the Jews. There is distinctly Buddhist derivation in the story of Hiram Abif and his three efforts to escape. He ran first to the eastern gate of the Jewish Temple, and then he was stopped by the first treacherous fellow craftsman. Buddha, when imprisoned in the Beautiful Palace of Summer (the earth life), made also an effort to escape from it by the eastern gate. He was arrested and turned back by the phantasm of a sick man. The second attempt of Hiram to get out of the Jewish temple was by the southern gate. Again he was confronted by a treacherous fellow-craftsman. Buddha's second attempt to get away from the cloying pleasures of his zenana was by the southern gate. He was stopped by the phantasm of an old man. The third effort of Hiram was by the western gate, and the third treacherous fellow craft mason arrested him. Buddha was also stopped at the western gate this time by a corpse. Old age, sickness, and death are the three treacherous fellow-craftsmen that make happiness impossible here. Buddha, on his flying steed Kantaka, then goes out through the Gate of Benediction, the north gate. The murder of Hiram is another form of this enfranchisement.

WHAT IS ITS TEACHING?

11. Bishop Warburton, in his work, the "Divine Legislation of Moses," gives a masterly analysis of the Ancient Mysteries. Summed up his conclusions come to this:

The Mysteries were instituted to teach the initiated:—

1. That the gods of the various creeds were simply dead men.
2. That the various holy books were only national legends, of use as allegories to teach the vulgar. The

Essenes did not except the Jewish Scriptures from this category. They treated them chiefly as allegories like St. Paul and many of the Fathers.

3. The main object of the mysteries was to teach a future life and a knowledge of the one God.

This last proposition is perfectly true if the word "interior" be inserted.

THE INTERIOR OR OCCULT KNOWLEDGE.

The true initiate has to seek to obtain *interior* knowledge of God. This word places a mighty gulf between the Bolingbrokes and Warburtons, and the Madame Guyons and the Fénelons. Amongst the objects in the procession to Eleusis was the mystic calathus, a basket containing a child and a serpent. This was Jacchus, the son of the mystical mother. It was the Egyptian Horus, the babe that the woman of the wheat-sheaf holds in her arms, and who places his finger on his mouth in the pictures in the old Egyptian temples to indicate that this is humanity's crucial secret.

"My little children of whom I travail in birth again until Christ be found in you" (Gal. iv. 19) said St. Paul.

For the initiates held that it was scarcely possible to find in nature symbols sufficiently extreme to express the contrast between the children of Sophia as Christ calls them (Matt. xi. 19) and the "dogs" (*kuonai*, in Masonry "Cowans.") They were as different as light from darkness, as death from life, and as the condition of a virgin from that of a woman who sold her smiles for shekels. The kabbalah or hidden wisdom of mystical Israel has many similes from these distinct states of the soul. One is the barren fig-tree and the other the tree of life. One is "Babylon," the other the Golden Jerusalem. One is Sophia and the other the whore. One is the "Dark Mirror" and the other the "Mirror of Light."

THE PRACTICAL OUTCOME.

Extracts from a letter recently sent to a newspaper by Mr. W. Lockerby, a freemason, may be inserted here. He calls the divine child, born of water and the spirit, the Arch-natural body.

SIR,—The doctrine of the elaboration of an Arch-natural body is very ancient. It is contained in the Arcana of the Jewish Tabernacle, and of Solomon's Temple. It is contained in the secret of the Egyptian Pyramids. It was taught by Hermes Trismegistus—by Jacob Böhme, by Swedenborg, by St. Paul, and in our day by T. L. Harris. It is the secret of secrets connected with the mystery of Freemasonry, and Rosicrucianism. It was taught by St. Paul in his Epistles, and it seems an amazing thing that it is so little known at the present day, even amongst Spiritualists. It is a secret that will give an orderly law of communication, so that the hidden knowledges of each degree of Nature may be explored in a systematic manner. It is the substantial fact of the Sacrament of the Lord's Supper. The reason why the Romish Mass is a mockery is not because there is no reality in it; it is because Rome's priesthood has not elaborated the Arch-natural form in its individual life—that it cannot consecrate the elements of bread and wine in the way of the hidden law. A man clothed upon with the Arch-natural body is not a medium in the ordinary acceptance of the term: he is a positive medium, or adept. He is not controlled, but controls. If he sees and hears spiritually, it is not because he is magnetised—but he does so in his own inherent right. His seeing and hearing proceed from a law flowing from the inward, and are not the result of mesmeric action from without. Bear in mind, I am not condemning the magnetic science of Spiritualism. This is but a very small part of Spiritualism proper. If the Romish priest, or Church of England priest, were clothed upon with his Arch-natural form (the body of Christ)—his house from Heaven—he would through that form be enabled to ultimate into physical

nature, the creative (positive) fire of God (the Holy Ghost), and so transmute the elements of bread and wine that the neophytes partaking of them would actually partake of the Arch-natural form, the Body of Christ. This clothing is called Regeneration. This secret is lost in the Churches; Masonry preserves its dry bones. If the Mason could go through his mystic triangle and cross, and pass really beneath the Royal Arch; if he were clothed with the real Masonic garment—the Arch-natural body—aye, if England's Grand Master Mason, the Prince of Wales, only knew the real secrets of his craft, England would be ruled by the inspiration of the Living God, and its woe, and sorrow, and agony, and drunkenness, and vice would soon become things of the past.

I think this letter a very interesting one. And if I have caught its meaning aright I think that it harmonizes with an idea contained in the Sāmañña Phala Sutta of Buddha.

THE OCCULT LIFE.

The great Tathagata details at considerable length the practices of the ascetic, and then enlarges upon their exact object. Man has a body composed of the four elements. It is the fruit of the union of his mother and his father. It is nourished on rice and gruel, and may be truncated, crushed, destroyed. In this transitory body his intelligence is enchained. The ascetic finding himself thus confined directs his mind to the creation of the *Manas*. He represents to himself in thought another body created from this material body—a body with a form, members, and organs. This body in relation to the material body is like the sword and the scabbard, or a serpent issuing from a basket in which it is confined. The ascetic thus purified and perfected, commences to practise supernatural faculties. He finds himself able to pass through material obstacles, walls, ramparts, &c.; he is able to throw his phantasmal appearance into many places at once; he is able to walk on the surface of water without immersing himself; he can fly through the air like a falcon furnished with large wings; he can leave this world and reach the heaven of Brahma.

THE DEVELOPMENT OF CLAIR-AUDIENCE.

Another faculty is now conquered by his force of will as the fashioner of ivory shapes the tusk of the elephant according to his fancy. He acquires the power of hearing the sounds of the unseen world as distinctly as those of the phenomenal world.

THOUGHT-READING.

Also by the power of *Manas* he is able to read the most secret thoughts of others and to tell their characters. He is able to say:—"There is a mind that is governed by passion. There is a mind that is enfranchised. This man has noble ends in view. This man has no ends in view." As a child sees his earrings in the water and says, "Those are my earrings," so the purified ascetic recognises the truth. Then comes to him the faculty of "divine vision," and he sees all that men do on earth and after they die, and when they are again reborn. Then he detects the secrets of the universe, and why men are unhappy and how they

may cease to be so (cited by Burnouf "Lotus de la Bonne Loi," p. 476).

MAGIC AND FREEMASONRY.

In the "Examination of a Mason by King Henry VI." it is admitted that magic and the "foretelling events to come," are the objects of the Masonic initiations. Mr. Fellowes ("Mysteries," &c., p. 162), says significantly that "theurgic magic is still adhered to by the Church of Rome and forms parts of the sacerdotal office." Dr. Gunburg ("The Essenes," p. 13), shows that the Essenes had eight stages of spiritual progress.

The early Christian grades of spirituality as recorded by St. Denis, the Areopagite, were three, borrowed from the pagan mysteries.

1. Purification, or the lesser mysteries which took place when the sun reached the Twins. Baptism was the outward sign here.

2. Illumination. The great fire baptism when the sun reached Virgo, the Egyptian Isis, the Sophia of the Jews, as distinguished from the impure woman, the whore of the Kubbalah and the Apocalypse.

THE INITIATION.

I will conclude with a sketch of the old Indian initiation given in Lassen's "Indische Alterthumskunde." At eight years of age the child girds on the sacred cord. For the degree that corresponds with fellow craft, the disciple was led into a gloomy cavern in which the aporrheta were to be displayed to him. Here a striking similarity to the masonic system may be found. "Three chief officers or hierophants are seated in the east, west, and south, attended by their respective subordinates. After an invocation to the sun an oath was demanded of implicit obedience to superiors, purity of body, and inviolable secrecy. Water was then sprinkled over him, he was deprived of his sandals, and was made to circumambulate the cavern thrice with the sun. Suitable addresses were then made to him, after which he was conducted through seven ranges of caverns in utter darkness, and the lamentations of Mahadevi for the loss of Siva, similar to the wailings of Isis for Osiris, were initiated. After a number of impressive ceremonies the initiate was suddenly admitted into an apartment of dazzling light, redolent with perfume and radiant with all the gorgeous beauty of the Indian clime, alike in flowers, perfumes, gems. This represented the Hindu paradise, the acme of all earthly bliss. This was supposed to constitute the regeneration of the candidate, and he was now invested with the white robe and with the tiara. A peculiar cross was marked on his forehead, and the Tau cross on his breast; upon which he was instructed in the peculiar signs, tokens, and doctrines of his order. He was presented with the sacred girdle, the magical black stone, the talismanic jewel for the breast, and the serpent stone which guaranteed him from the effects of poison. Finally, he was given the sacred word "AUM." For the third degree he had to practise *yoga* in the forest. For the fourth degree he was by peculiar ceremonies "conjoined with the Divinity."

XV.—MISCELLANEOUS.

WHAT IS MYSTICISM?

MR. WAITE'S new magazine, *The Unknown World*, is likely to be of the greatest interest to those who investigate "occult" things on their mystic side. Already his contributors include Mr. C. C. Massey, Mr. Maitland, and the Rev. R. W. Corbet. We gladly welcome any fellow-workers on the Borderland, a territory which has room enough for all, but in many respects the teaching of this new magazine is so entirely that we have striven to preach from the first, that we are glad to recognise not only a fellow-worker, but a fellow-helper.

MYSTICISM, WHAT IT IS.

As *The Unknown World* is essentially mystic, a good many pages are very suitably devoted to "Some Definitions of Mysticism," and I cordially recommend this article to such of our readers as may have perceived the point we are continually enforcing—that, after all, phenomena are only an outward and visible sign of the inward and spiritual grace which is the real psychic state, that there are few things so grossly material as much that is called by the mere spectator "spiritualism"—that unless we live the life the mere practice of "automatic" powers will no more render us "occult" than the possession of a rhyming dictionary will make of us a Browning or a Goethe.

MR. C. C. MASSEY.

It should say that Mysticism is a peculiar vital apprehension of spiritual principles and energies, and of their functional operations in or through man and nature. It claims a certitude analogous to that of sensible experience, and usually designated "intuitional." Thought, in whatever province it is exercised, seeks to recover for consciousness the synthesis of its related elements; "intuition" gives this synthesis immediately, and is a direct perception of truth in an organic and concrete unity.

All "genius" may be considered mystical, since therein the idea takes complete possession in its self-luminous immediacy and energy, and hence utters itself in external manifestation, as word or work or ordering, instead of being mediated by a representative faculty on which it has not directly seized, and which, therefore, always dilutes the expression with something weak or only typical (e.g., conventional treatment in art or literature, imperfect execution of a plan, etc.). The human agent only becomes a perfect organ or instrument for ideal manifestation when his self-consciousness is at one with the revelation of the idea; or rather, this revelation itself only enters on the sublation of an alien self-consciousness. That this, which is true of all genius, is pre-eminently true of the highest genius, the religious, is of course the most constant and consistent teaching of Mysticism. He only, the "regenerate," knows God—the Idea of all Ideas—in whom the separative self-consciousness is reduced to complete latency—the mystical death.

THE CHRISTO-THEOSOPHICAL PRESIDENT.

Mysticism is the cult of those who find mystery in things which, to ordinary folk, are but ordinary. Where the non-mystic sees nothing to wonder at or admire—still less to adore—the Mystic finds subject for wonder, admiration, and worship. The philosophy of Mysticism is based upon the recognition that *Form* is not hap-hazard, but springs from some essential relation of the entity possessing the form to the special spiritual idea of which the form is the outward manifestation. In other terms, everything in nature is conceived of as standing in the same relation to its spiritual Idea as words stand to thoughts.

The literature of Mysticism is a record of suggested interpretations of phenomena in the terms of Spirit, as far as human words—themselves phenomenal—are capable of expressing spiritual ideas. In these interpretations Mystics are sometimes assisted, or guided, by the opening in themselves of faculties transcending the ordinary sight of eye or hearing of ear. Hence the study of such possible openings, and of whether or no any special course of life or training is able to secure or aid the attainment of them, forms a large portion of the content of Mysticism. Where there is no phenomenal opening, no vision or hearing, the Mystic relies largely upon his Intuition, which is, by many, thought to be a more trustworthy guide than psychical sight or hearing. Intuition is a perception of Ideas rather than of objects or sounds. It is, in a degree, less phenomenal than the vision of objects unseen by the bodily eye; for such objects are still *objects*, phenomena; and the question of their right interpretation is as much a question as in the case of objects seen by the bodily eye: The End of Mysticism is the attainment of the Wonder-life; a life—that is—lived in the power, not of the ordinary external world and its motives, but of that world which to ordinary sight is The Unseen. To all who cannot discern this world, the Wonder-life of the Mystic seems madness, because they cannot see to what his actions are referred.

THE REV. R. W. CORBET.

A Mystic endeavours to translate all statements of human experience and aspiration, as well as of theories of the Divine Being, into corresponding terms as in relation to the Life-principle of man, and of the universe generally. Thought with him is not a series of well-attested perceptions and facts, but the vision or perception of those well-attested perceptions and facts in an organic unity of Life-development; by the exercise of the Life-principle in mankind through trustful devotion to its inspiration. For the most part, the last thing people trust, or even wait upon for teaching, is the Spirit of Life in themselves. They will listen to, or seek for, teaching from the broken sounds of that Spirit in the life of others, without testing them by the direct utterance of the same Spirit to themselves; hence the significance and power of inspiration are lost sight of. It seems to me the lore of the past may now be translated into simpler terms, namely, terms that come within the reach of all real students in Life and its manifold experiences.

MR. MAITLAND.

Between Mysticism and Occultism is this distinction, one of high importance in view of their modern revival. They refer to two different regions of man's fourfold system. Occultism deals with transcendental physics, and is of the intellectual, belonging to science. Mysticism deals with transcendental metaphysics, and is of the spiritual, belonging to religion. Occultism, therefore, has for its province the region which, lying between the body and the soul, is interior to the body, but exterior to the soul, that is to say, the "astral"; whilst Mysticism has for its province the region which, comprising the soul and spirit, is interior to the soul, and belongs to the divine.

Over and over again, in his articles on Sub-conscious Activity and the Sub-liminal Personality, Mr. F. W. H. Myers has pointed out that the stratum of our being from which we get Psychic messages to the outer self is, in its degree, that which inspires the productions of the artist—that which is, in its essence, Genius, the very climax and pinnacle of man. Should this not do something towards correcting the time-honoured heresy that the Mystic, the Seer, is of necessity something rather less than a Man, a creature "not quite all there," the fact being that he differs

from his fellow-man in that there is considerably more of him "there" than there is of the average commonplace person who has never sounded the depths of his inner self? If he appear absent or pre-occupied, is it not because so comparatively wider is the domain which he governs that he is at times withdrawn from the frontier, which is, for the ordinary man, his entire kingdom?

There is, of course, the occasional danger of mistaking for genius, or for the psychic state, the indolence, want of observation and vanity which now and then quite young or stupid people attempt to pass off as such—a danger, however, so easily guarded against, so temporary in its influence, that it is not worth serious consideration.

X.

REMEMBERING THE DAY OF BIRTH.

THE platonic philosophers taught that to some of us was given the power of remembering a life before we were born—here is a correspondent who has the still more uncommon experience of remembering his life ever since he was born.

He writes:—

I was born in Sydney, Australia, in the year 1876, but left that city soon afterwards. I have always been remarkable for a most unusual "eventual" memory—that is, although I easily forget names and dates, I have never been known to forget a story or an incident of any importance. From my earliest childhood there has been present to me a kind of memory-picture, which until lately I had been unable to explain. I recall a small room, from one side of which seems to come the glimmer of a light, whilst on the other side of the apartment I myself am lying. Around me are a number of people. They seem to be regarding me as a kind of curiosity. Amongst them is one old woman with a prominent nose and a wrinkled face, and her I recollect with peculiar vividness. Here the scene ends. It was but a momentary glimpse, but it impressed itself deeply upon my memory—so deeply, indeed, that I was constantly endeavouring to account for it to myself. One day I chanced to mention it to my mother, and she immediately recognised my birth-scene. I was born in a small chamber, with a bed on one side and a window on the other. The midwife was an old woman with a wrinkled face and prominent nose. I never saw her after I was five weeks of age, so that this could not possibly have been later than that time. The fact that they were looking at me as a subject of curiosity, together with several other facts, brings me to the conclusion that I remember my birth-day—that is, the day upon which I was born, and in this opinion both my parents acquiesce. I wish particularly to call attention to the circumstance that this is no new thing, but that it has been in my memory ever since I can remember, and in order that this story may not be termed a "yank," I may mention that Sir Walter Scott said that he had a dim recollection of a state prior to birth (See Chamber's Book of Days), and no one doubts his veracity.

S. C. H.

We applied to his mother for evidence and she writes:—

Birkenhead, June 20th, 1894.

My son has sent me your letter in which you ask if I can corroborate the fact that he related his recollection of his birth to me before knowing the coincidence of his details with facts? I can most emphatically, for I was as much astonished and unbelieving as one could be when first he mentioned it to me. I cannot be sure of how old he was at that time, but I think somewhere between ten and twelve. I treated it as nonsense, but he persisted, and finally said:—

"Well, if it was not the day I was born it was very soon after, for I was quite an object of curiosity to the old women standing round, who examined me with great interest." He then went on to say that he could remember lying on a bed in a rather small room, and that the bed sat in a certain position

to the window, and the window in a certain part of the room, and that there were two or three old women looking at and examining him, and that the old woman who took most interest in him "had a sharp face, covered with wrinkles, and a prominent nose." His outline description of the room was correct, and the description of the nurse as good as I could have given. His father, who was listening, shouted with laughter, and called the nurse's name at once. I know none of these things had ever been told to him; for soon after his birth we left the colony, and we never saw the nurse after he was five weeks old, and I ask you if it is likely that any mother would mention such details of such an occasion to a lad? I know I never did, but was utterly amazed when he repeated it to me. Moreover, leaving the colony made it impossible for him to have received these descriptions from anyone else. I can truthfully say I never knew my son to tell me an untruth, and, furthermore, that nothing will shake his belief that he remembers the day he was born. However, I am sorry he has told his story, as an experience so peculiar will never be received as truth by the great mass of people. Still, he is not altogether alone, as I remember reading many years ago of one of America's most gifted and honoured literary daughters—I think it was Madam Octavia Halton Le Vert—who said she could distinctly remember when she was christened, and the drops of water falling on her face, and the crimped cap border she wore.

I always knew that he had a memory that went far back towards his birth, as we left New Zealand when he was two years and five months old, and yet years afterwards he would tell me of things that happened several months before leaving, and give me details that I had forgotten till he recalled them to my mind.

I think Dr. Moore, of *The Christian Commonwealth*, will readily testify that we are truthful people whose veracity is unquestioned.

L. H.

[Names given in confidence.]

THE PROPHECY OF THOMAS THE RHYMER.

A correspondent in China writes as follows:—

I enclose a copy of a very old prophecy which ought soon to come true if there is anything in it. It came into my hands from my father, last time I was at home. He had got it from Mrs. John Gordon, of Parkhill, a daughter of Sir David Brewster I think he said, and my father had had it in his possession about twenty-five years. When or whence Sir David got it I don't know, but it was amongst his papers when he died. My father, Colonel Duncan, Granville Lodge, Aboyne, Aberdeenshire, might be able to get you further information from Mrs. Gordon. I should like the astronomical part of it looked into and verified. If Thomas ye Rhymer did write it, it concerns the very near future—"Ere nineteen hundred year be told."

I have many times been on the point of sending the lines to you.

ALISTAIR DUNCAN.

"When yoked clouds and smothering steam [steam engine]
Devour the earth where'er it lead,
When lands and lands are bridged together, [cables]
By flames as fast as bands of leather.
When turns the sun mechanical [photography]
To paint ye glass or print ye walls, [?]
Then will a mighty portent come
To waste ye earth and bid it climb
What time ye moon shall fill her horn [?]
Beneath ye lustful capricorn,
E'er nineteen hundred year be told,
Since rolled ye God-child, prophet knolled.
Be heedful then, Omega's frown [?]
Shall haunt—saith Thomas of ERCHLDOUNE."

—Thomas ye Rhymer.

It is said that Sir W. Scott intended writing a romance on the subject of Thomas the Rhymer. A Note in "Waverley" states—"No more of the proposed tale was ever written; but the author's purpose was that it should turn upon a fine legend of superstition which is current in the part of the Borders where he (the Rhymer) had his residence; where, in the reign of Alexander III., that renowned person, Thomas of Herculdonne, called the Rhymer, actually flourished. This personage, the Merlin of Scotland, and to whom some of the adventures which the British bards assigned to Merlin Caledonius, or the Wild, have been transferred by tradition, was, as is well known, a magician as well as a poet and prophet. He is alleged still to live in the land of Faery, and is expected to return at some great convulsion of society in which he is to act a distinguished part—a tradition common to all nations, as the belief of the Mohammedans respecting their twelfth Imam demonstrates."

"THE SPECTRE DOG OF PEEL CASTLE."

It is said that headless hounds have been seen near Plymouth, and on the Abbot's Way, near Dartmoor, where they are known as wish-hounds, or yeth-hounds.

It is also stated by old inhabitants of Ilkley, Yorkshire, that the bargest, or spectre hound has been seen there. This variety is described as having large fiery eyes, and being accompanied by a noise like the clanking of chains.

Some say the bargest's appearance precedes a death, and also that he is unable to cross water. Most authorities agree that it is better not to meddle with him.

At Todmorden, on the borders of Yorkshire and Lancashire, local tradition states that the Wild Huntsman and his dogs have been seen.

STEPHEN SOMERSET.

[The bar-geist, probably a rendering of "bogie," or "boggart," is quite a feature of Yorkshire village life. It is quite generally agreed that "it is better not to meddle with him." In the vale of York I have, however, heard it said that he is partial to children—possibly from some confusion of ideas as to the name, which I have heard explained as "boy ghost."—X.]

AN EXPERIMENT IN AUTOMATISM.

DR. ANDREW WILSON, in the *Illustrated London News*, calls attention to some recent experiments in what he calls "memory of movement."

It would be interesting if the same experiments were tried with professed Automatists, those who are avowedly irresponsible for the movements, who would say not "I" but "my hand" drew or wrote so-and-so.

A fact which suggests an incursion into the realms of mental physiology came to hand in the shape of an item of news regarding a curious study in the "memory of movement." This piece of research was undertaken by Dr. Schneider, of Dorpat, and has for its aim and object the task of showing how a lapse of time affected the memory and recollection of certain given movements. Here a person's right arm was duly fixed so that the wrist alone was permitted freely to move. A pencil was fixed to the forefinger, by way of marking on paper a curved line. The exactitude of the line's direction was determined by the paper being carefully ruled out in the millimeters of Continental measurement. A millimeter, for those who are curious in such details, I may add, represents the 0.03937 of an inch.

The person being blindfolded, a line was drawn by him

under the conditions I have described; then, after a certain interval had elapsed, he was asked to draw another line, as nearly approximating in length to that first drawn as he was possible of conceiving. The difference between the lines was then noted and the results compared. It appears that about four thousand experiments were made, three individuals being concerned in them. Taking the average, it was found that after an interval of half a minute the error was one twenty-ninth, after two minutes one twenty-eighth, and after six minutes one twenty-fourth. Thus we get wider variations after the greater intervals. After ten minutes the error in drawing the line exactly was one twenty-first, and after fifteen minutes one seventeenth of the original line's length. How far the "personal equation" and the individual capacity may be said to affect such exercises, is, of course, a matter regarding which it is impossible to dogmatise. Probably it will be found here, as elsewhere, that the memory of movement and localising power of one person are vastly superior to those of another, and *vice versa*. But the study of Dr. Schneider teaches us in a new phase the difficulties which we experience in converting ourselves into merely mechanical instruments, capable of doing precisely the same thing unerringly and without a slip. This is the penalty we all pay for our high nervous organisation. We cannot be intelligent, responsible beings, possessed of free will and the other attributes of our high state, and mere machines as well.

A PSYCHIC CLOCK.

Mr. Louis Wain, whose name is so well known about Christmas time, when we all gladly hail the charming cat pictures which he draws to accompany our friends' good wishes, reminds us of the following experiment, a good illustration of will-power unconsciously exercised. Some may like to try it for themselves.

Take a sixpence, tie round it a piece of cotton, hold the end of the cotton between the ball of the thumb and first finger in such a position as to keep the coin dangling, poised just below the level of the rim of the cup, and inside it. You wish to know, as near as possible, the hour of the day. The sixpence will gradually begin to move with a pendulum-like motion and strike out the hour that is nearest. It has never failed yet in exactness with me. There is no reason why the "spirit rapping" should not be repeated, one rap for "yes," two for "no," in answer to questions. It is curious that with a steady hand, the instant the last beat of the hour is struck the motion of the coin changes with an evident effort, and describes a circle to avoid the rebound to the other side of the cup.

CHARACTER-READING BY CALIGRAPHY.

RULES FOR THE HAND-WRITING TEST.

NONE of our test cases are more satisfactory than those of diagnosis of the hand-writing. Two of our psychometrists are specially skilled in such delineations. Mr. Gorrie, of Melton Mowbray, has supplied us with the conditions which should be observed in submitting examples.

However interesting it may be from an experimental point of view, it is a mistake to send insufficient or unfavourable specimens for delineation, as the more perfect the data, the more full and accurate and valuable the judgment should be.

1. There being "no sex in handwriting," applicants should state sex when the signature fails to reveal it, and also give the approximate age of the writer. *These are the only particulars required.*

2. Specimens should be written in ink, on unruled paper, and with a split nib of the kind generally used. Ruled lines obscure much character, as the natural placing of the writing

is thereby lost, while stiff, unyielding, unexpressive points, whether penoil, stylographic, or otherwise, "emasculate every virile trait, and completely obliterate their user's idiosyncrasies."

3. There must not be less than a dozen lines of writing, as it is alike impossible, when only a few words are sent, either to do full justice to a character, or to tell whether any abnormal form of letter is accidental or habitual.

4. The signature is a *sine qua non*, and should always be given with the writing, it being an epitome of character in itself, though not sufficient of itself. When letters written by a third person are sent, the address may be cut away, but the sign-manual should be left intact.

5. Correspondents should not pose for their mental portraits, but should write carelessly and spontaneously as between intimate friends. It is better to take part of an old letter than to write with this object in view, as the writing is almost sure to become strained and unnatural, and the worst specimen of all to read is the manuscript which has been written on purpose for examination.

6. The writing should be penned when in good (i.e. usual) spirits and health, and not when tired or under the influence of illness, extreme haste, or any very strong passion, as a character would then be given to it which it would not take in its normal state.

7. Though composition is utterly disregarded in judging character, copied matter is not good for delineation purposes, as the hand is very liable to lose its individuality unless driven by its true master, the brain. One naturally throws more expression into one's writing when *feeling* what is being written.

8. It should be clearly understood that unless the *ordinary* (natural) handwriting be used, the delineation cannot be accurate—a disguised hand can no more be said to exhibit the true character, than a mask on the face of an actor can be described as his true features.

A HYPNOTIC TEST OF CALIGRAPHY.

Le Messager, of Liege, gives the following curious account of a recent experiment, made by Prof. Charles Richet and M. Héricourt, Physician to the Hospital of Paris, to determine the value of the generally received opinion that hand-writing is an index to the character of the writer.

"They set out with this proposition: Since it is pretended that the hand-writing is an indication of the character, and since it is well known that by hypnotism one can impose upon a man a character different to his own, we are going to hypnotise a person whose character and hand-writing are well known by us, and we shall see how he will write when we shall have modified his personality.

They chose a student—a young man of twenty-two years, whom they knew to be a spendthrift. Dr. Richet hypnotised him, and made him believe that he was a very economical person, even miserly. Then the physicians present dictated a page for him to write.

It was seen that his hand-writing had completely changed. Before the experiment he was in the habit of writing in large characters; the words were far apart, not more than three or four on a line, and only a few lines on a page. During the experiment he wrote as a miser, making his letters small, crowding the words together, and putting as many lines as possible on a page, as if to economise in paper.

The physicians made other experiments, and all were equally conclusive.

DO MEN WISH FOR A FUTURE LIFE?

In the *Atlantic Monthly* Mr. George E. Ellis writes a paper entitled, "Retrospect of an Octogenarian." He says:—

It is natural that, with the extension of a life to what we call its completeness in lengthened years and the sum of its possibilities, the question should come how the aged, as a rule—allowing largely for all individualities of experience, feeling, opinion, conviction, and belief—gaze into the future, with desire, hope, belief, or doubt, as to a continued or renewed conscious existence. That acute and free-minded essayist, W. R. Greg, in his "Enigmas of Life," deals delicately with the theme as to the varying phases of desire and expectation of "immortality" at different stages of human life. He pronounces the desire strongest in youth, with its keen and vivacious hope, its relished pleasures, with a thirst for felicity and knowledge to be slaked at no earthly fountain. The cares and turmoils of middle life, with its struggles and engrossing aims, preoccupy the whole activity of mind and heart, while the future is curtailed off from thought. Then in the languor, exhaustion, and placidity of age there is less of confidence and desire thrown into the future. Tired, satiated, with loosening ties, and the shadings and limitations even of the highest successes and pleasures, there is a yearning for peace and rest. The condition most suggestive of these is *Sleep*.

I must not trespass here on the field reserved for the sanctities and assurances, the "sure and certain hope," the "comfortable faith" for those of a peaceful trust and a sweet serenity of spirit; though even among those most devout and saintly in life whom I have known, whose belief in "the glory yet to be revealed" is most strong and radiant so as to yield "open visions," I recall none who would not have welcomed some assuring confirmation. The earnest questionings and credences of "Spiritualism" attest the wide craving for something beyond the affirmations of Holy Writ. Confining myself to the natural realm of experiences and belief among a class who have vastly increased in number and in free and frank utterance in recent years, I may say that, after much of confidential intimacy with aged persons in their infirmities and decay, I have inferred that the desire for and the belief in a future life are by no means so universally strong or clear as is the generally affirmed opinion. Rather is there an equilibrium of the mind and an acquiescence of spirit between the alternatives. Familiar enough to us are the cases in which the full belief is reduced, suspended, clouded, and even wholly yielded with disinclinations and disavowals. There rise in my professional recollections "last utterances" of three aged persons in their lingerings in life, varying in their furnishings, lot, and culture. All of them had been blameless, useful, and esteemed, each with his full share in the good and ill of existence, all serene and patient. "I am waiting for what comes next," said one of them. The words of the second were, "As to life here or anywhere, I have seen enough of it. I want no more." The third, whose life-work as a mechanic master-builder may be inferred from his reference to uses of the spirit-level and the plummet, said, as he lay on his last bed, "Life seems very different as you look at it perpendicularly or horizontally"—which means whether you are standing and moving in the world's concourse and affairs, or alone, still and prostrate, for contemplation. I inferred that, for himself, he expected the "horizontal position" to be the permanent one for him. For myself, I may say that I still enjoy, in their turn, both the perpendicular and the horizontal position. I utterly repudiate the second sentiment, for I wish to see, and know, and have much more of life; and I, in hearty accord with the first sentiment, am waiting to see—what comes next.

XVI.—SOME BORDERLAND BOOKS.

APPARITIONS AND THOUGHT-TRANSFERENCE.*

MR. PODMORE is the Doubting Thomas of the Psychical Research Society. It is his delight to discover and exhaust every conceivable hypothesis for the explanation of the so-called supernatural that does not involve the recognition of disembodied spirits. It is a very useful function, and one which he has discharged for some years with great zeal and devotion. The book which he has compiled for the "Contemporary Science" series is the most serious and careful attempt he has made to explain his favourite theory, and he has done it extremely well. The book, of course, is based upon the "Proceedings of the Psychical Research Society," but its author has also drawn upon the unpublished records of the Society. Mr. Podmore deals with the subject very exhaustively. The book is divided into sixteen chapters.

WHAT THE BOOK CONTAINS.

The first is introductory, and the last sums up Mr. Podmore's theories and the conclusions which he draws from the evidence which he has reviewed. He begins with the "Experimental Transference of Simple Sounds in the Normal State," such as the transference of tastes, pains, sounds and visual images. All these are familiar, and have been described in the Reports of the Psychical Research Society. This chapter is illustrated with drawings made by sensitives. The second chapter is devoted to the same subject conducted with hypnotised percipients. Then we come to the experimental production of movements and other effects, such as inhibition of writing, slate writing, planchette writing, table tilting, and the production of local anaesthesia. After this comes the production of telepathic effects at a distance, such as the production of sleep and hysteria, the transference of sounds and of visual images. After reviewing the evidence for spontaneous thought-transference, Mr. Podmore proceeds to deal—in every case illustrating his thesis by sample cases with the transference of ideas and emotions. From this he passes to a chapter on "Coincident Dreams," then he deals with hallucinations in general, and then with induced and spontaneous telepathic hallucinations, and collective hallucinations. After describing some less common forms of telepathic hallucination he has two chapters on clairvoyance, the first clairvoyance in trance and the second clairvoyance in the normal state.

TELEPATHY OR THE DOUBLE.

Of all the cases he quotes I will only mention here one or two which relate to phenomena which resemble the projection of the double. They are to be found in the tenth chapter on "Induced Telepathic Hallucinations," and they are quoted as illustrating the power of the mind of one person to compel another at a distance to see a phantom either of that person or of someone else. Of course there is doubt that in some of the cases, the outline of the phantom was due to the visualisation of an idea telepathically transmitted, but that in no way precludes the possibility that in other cases the phantasms of the living were veritable doubles.

THE CASE OF MR. GODFREY.

His first case is that in which the Rev. Clarence Godfrey who, in 1896, set himself, on going to bed with all the

* "Apparitions and Thought-Transferences: An Examination of the Evidence for Telepathy." Contemporary Science Series. Walter Scott.

volitional and determinative energy which he possessed, to appear to a friend and stand at the foot of her bed. He endeavoured to translate himself spiritually into her room, and to attract her attention while standing there. He made the effort for some minutes, and then dropped off to sleep. This was at a quarter to eleven. At twenty minutes to four he woke up, having dreamed that he had met the lady next morning and asked her if she had seen him the previous night. The reply was "Yes." "How?" he inquired. The answer was: "I was sitting beside you." The lady whom he had endeavoured to see woke up with a start at half-past three in the morning, hearing a curious sound and experiencing a restless feeling. She left the room and went downstairs and drank some soda water. On returning to her room she saw Mr. Godfrey standing under the large window on the staircase. She held up the candle and looked at him for three or four seconds in utter amazement, and then he disappeared. She only saw the upper part of his body, and as she looked it gradually became more shadowy, and then finally faded away. Mr. Godfrey made two other attempts, the first of which failed. On the second occasion the lady was roused by a voice crying, "Awake," and felt a hand on the left side of her head. She then saw stooping over her a figure which she recognised as that of Mr. Godfrey. Mr. Podmore adduces this, of course, as an instance of telepathy. Is it not much more probable that it was a case of the transmission of the double?

THE CASE FOR THE DOUBLE.

In the first case the telepathic current, if so we may call it, seems nearly to have taken five hours to reach the percipient instead of making itself felt at the time when Mr. Godfrey was exercising his volitional energy. It might be expected that it would be more strongly felt at the time when Mr. Godfrey was putting it in motion instead of taking effect when he was sound asleep. Mr. Podmore thinks that the telepathic theory is justified, for the apparition usually wears the same clothes as those which the percipient expected to see. That is by no means always the case. In one instance, within my own experience, a phantom or double appeared wearing a new coat which the percipient had never seen before; a fact which led her to remark upon it the next time she saw the person whose double had appeared to her. Then she learned that he had put on a new coat for the first time that day, and that coat was identical with that which she had seen on the double.

TELEPATHY OR A SPIRIT?

A stronger case of telepathically-induced hallucination is that quoted by Mr. Podmore on the authority of a German official at Dusseldorf. In this case the person determined to make a certain lieutenant see a lady who had been dead for five years. It was expected that the lieutenant would be asleep at half-past ten, and the telepathist, if I may use the word, willed that he should see the lady in a dream, and that she should incite him to good works. Instead of being in bed at half-past ten, the lieutenant was discussing the French campaign with a friend in an ante-room. Suddenly the door of the room opened, and a lady, dressed in white with a black kerchief and uncovered head, greeted the lieutenant three times in a friendly way, then turned to his companion, nodded to him, and returned through the doorway. Both men saw her. They followed her through the door but saw nothing. This is very

remarkable, and would be explained by spiritualists on the ground that the experimenter had actually been able to induce the spirit of the lady in question to appear at the time agreed upon. The telepathic theory fails to account for the phantom being seen not only by the lieutenant but also by his friend. The opening of the door which was not contained in the telepathic message, and the apparition did not carry out the instruction of the telepathist by exhorting the lieutenant to good works.

In order to dispose of the spiritualist assertion, the telepathist should will that the percipient should see not the phantom of a deceased person but a purely imaginary figure, such, for instance, as Shylock, Othello, or Mr. Pickwick. If the German official had willed that the lieutenant should have seen Faust, and the lieutenant and his friend had both seen Faust, the case for the telepathic theory would have been considerably stronger than it is at present.

HYPNOTIC EXPERIMENTS.

Another case was one in which Mr. Cleave, who was on board Her Majesty's ship, *Marlborough*, at Portsmouth, was hypnotised by Mr. Sparks, and, while in the hypnotic state endeavoured to show himself to a lady friend who was at Wandsworth. Mr. Cleave agreed to try it before he was hypnotised, and while he was entranced, Mr. Sparks concentrated his mind upon the idea. After several failures he succeeded on two occasions. The lady was sitting reading, when she looked up and saw her friend standing in the room looking at her. The next night at supper she saw him as before, and was so frightened that she nearly fainted. That also might have been the projection of the double, especially as on both occasions Mr. Cleave, on coming out of his trance, reported he had seen the lady just as she afterwards described she had seen him.

PROJECTING THE DOUBLE BY WILLING.

The next case is not so good, although from a telepathic point of view it is interesting. A gentleman in India was waked up one morning by seeing a lady of his acquaintance, who was at that time in London, at the foot of his bed; at the same time he received an impression that she needed him. The lady in question had been experimenting on clairvoyance, and had willed that her friend in India should see her and feel that she had need of him. Miss Maughan's case is somewhat similar; the only difference being that her friend was in the next room. She willed that she should appear to her friend, and in a few moments felt dizzy and only half-conscious. When in this half-conscious condition, her friend was standing by her bedside. On striking a light the apparition vanished. This also might be a double.

The same explanation is equally good for the case of Baron Schrenck, who, for five minutes before going to bed, one night stood opposite a lady's bedroom window, and firmly concentrated his mind upon the desire that the girl should wake and think of him. She was at that time in bed nearly asleep. It seemed to her as if the part of the room where her bed was had become suddenly light, and on opening her eyes she saw the face of Baron Schrenck. It was so close to her, that she could have caught hold of his beard. In a moment it vanished. Another case is that in which a child saw his father in the eyes of a tiger.

A GENUINE DOUBLE.

Mr. Podmore concludes the chapter by telling the story of Mr. Kirk, of Plumstead. One afternoon, about four o'clock, when he was tired doing some auditing work, he stretched himself, and wished to show himself to Miss G.

He did not know where she was at the time, but in a flash, as it were, he was transported to her bedroom. She was lying asleep in an easy-chair near the window. She woke up suddenly and saw Mr. Kirk standing near her chair, dressed in a dark brown coat with a small check. He was bare-headed, and crossed the room for about eleven feet, and then disappeared about four feet from the door. She recognised him distinctly, and also the coat, which was not the one which he was wearing at that time at the office. This somewhat staggers Mr. Podmore, but he airily gets over it by saying that it may have been a mere coincidence.

Looking over all these cases of the production of the image of the living person, it will be noticed that in nearly every case the agent was half asleep, or nearly unconscious, at the time when his phantom or double appeared to the percipient; that in two cases the gentleman saw the person to whom he appeared; and that in the third case there was a confused memory, as in a dream, of what had taken place. The case in which another phantom was projected telepathically other than the phantom of the telepathist was that of a lady who had been dead five years, and this of course would be explained by spiritualists on the ground that it was the disembodied spirit of the lady herself. On the whole, therefore, it cannot be said that Mr. Podmore has made out a very strong case for his telepathic substitute for the doctrine of the double.

WHAT THE EVIDENCE PROVES.

In the concluding chapter, in which Mr. Podmore sums up his theories and conclusions, he thus summarises what he considers the evidence has proved. He says:—

The experimental evidence has shown that a simple sensation or idea may be transferred from one mind to another, and that this transference may take place like in the normal state and the hypnotic trance. It has been shown, also, that the transferred idea may be reproduced in the percipient's organism under various disguises; at one time, for instance, it may cause vague distress or terror, or a blind impulse to action; under other circumstances it may inspire definite and complicated movements, as those involved in writing. Again, it may induce sleep or even more deep-seated organic effects, such as hysteria or local anaesthesia. Once more it may be embellished with imagery, presumably furnished by the percipient's own mind, and may appear as a dream or hallucination representing the distant agent. And these various results may be obtained either by deliberate experiment, as the result of some crisis affecting some other mind, or, lastly, as following on some peculiar state of receptivity established under conditions not yet clearly ascertained in the percipient's mind.

He points out that it is improbable that the action of telepathy is confined to the comparatively few cases which present striking coincidence. He suggests that it may serve as an auxiliary to more completely systematised modes of expression.

MR. PODMORE'S HALLUCINATION.

Mr. Podmore says that in general the so-called psychical phenomena of spiritualism are self-deception and exaggeration on one hand, and fraud on the other. He is candid enough to admit that the evidence of Mr. Crookes, Lord Lindsay, and M. Richet is too strong to be thus summarily dismissed. But nothing daunted he clings to his hypothesis, and suggests that even investigators are not only liable to see by hallucination things which are not there, but they are also withheld by hallucination from seeing actual movements and objects. As between collective hallucination and fraud, Mr. Podmore has no hesitation in deciding for the former, for, as he says, he is unable to set aside the testimony of men of proved scientific distinction, whose

word is still regarded as authoritative in observations not less delicate, and with results to the layman hardly less dubious.

HOW WE TELEPATH.

When he comes to discuss how telepathy operates he is confronted by the difficulties which surround him. Von Hartmann, he points out, ascribed telepathic communications to a communication between finite minds affected through the medium of the absolute. The exact passage is as follows:—

If all individuals of higher or lower order are rooted in the absolute, retrogressively in this they have a second connection among themselves, and here is necessary only a restoration of the rapport or telephonic junction (*Telephonanschluss*) between two individuals in the absolute, by an intense interest of will to bring about the unconscious interchange between them without sense—mediation.

THE PHYSICAL THEORY.

Mr. Podmore says that if we leave fluids and radiant nerve energy on one side, we find practically only one mode suggested for the telepathic transference, that the physical changes which are the accompaniments of thought or sensation in the agent, are transmitted from the brain as undulations in the intervening medium, and thus excite corresponding changes in some other brain, without any other portion of the organism being necessarily implicated in the transaction. The objection to such physical forces, he says, appear to be the improbability that any such capacity of nervous induction should have lain dormant until now, and the difficulty of supposing vibrations so minute as to be capable of producing effects at so great a distance, and to have a selective capacity so finely adjusted that out of all the thousands of persons within the radius of such a brain-wave as that set going by Mr. Cleave, only one set of brain molecules should be stirred to sympathetic vibration. But he thinks these difficulties are not unsurmountable. His last word is that the hypothesis is not inconceivable, and that we are entitled to suggest that some kind of vibrations, propagated somehow through a conjectural medium from an unspecified nerve centre, may possibly explain the transference of thought.

AN APPEAL FOR EXPERIMENTS.

Mr. Podmore has made good use of the materials at his disposal, but he is very far from being up to the latest developments of telepathy when he says that cases of detailed transference of ideas at the distance of more than a mile or two are very few. Here, of course, I cannot agree with him, seeing that not a day passes in which I do not only receive ideas, but facts, from distances varying from half-a-dozen to a thousand miles. With some observations on the subliminal consciousness, which seem to be in accord with recorded facts, he concludes by making an appeal to his readers to make experiments in thought-transference. Such experiments, he says, can be conducted by any one who has the necessary patience to observe the requisite precautions, whilst telepathic visions need no other qualifications for their recording than accuracy and good faith. And there is no doubt that in this field of newest scientific research that results of permanent value await the worker who is content to walk upon the solid earth, and to turn his eyes from the mirage which has dazzled many of his predecessors. This witness is true, but he must also rid himself of such inveterate prejudices as would lead him, for instance, to explain all Professor Crookes' experiments as the result of telepathic

hallucinations, alternately positive and negative, rather than admit the objective reality of the phenomena, which so careful and patient an observer had noted.

THE SPIRIT WORLD.*

MISS FLORENCE MARRYAT has been encouraged by the success of her book, "There is no Death," to publish a sequel in the volume now before us. In the first chapter she says that men of law and science and literature, old men and old women, mothers weeping for their children, and others, have come to her in consequence of having read "There is no Death"; and very proud she is of having created so much curiosity and interest in a subject which is a religion to her. She receives seven or eight letters a day, and the character of them is the same—"Show us our dead! Give us some sign that they still live, and that we shall live with them." She says that her book, "There is no Death," has been received with more enthusiasm than anything which she has written before, and she has the happiness to know that it has conveyed relief to many a human heart. Florence Marryat is a Catholic, and one of her relatives has criticised her severely in Catholic papers; but she is consoled by the multitude of testimonies she has received from correspondents in all parts of the world. She has been overwhelmed by inquiries from persons who have been anxious to learn from her own lips that what she had written was the solemn and unvarnished truth, and she has no doubt assured them, as in these pages she assures us, that she has recorded nothing which she had not actually experienced, and that every incident related in "There is no Death" occurred to her just as she wrote it down. This is a statement so positive, and so precise, that it cannot be misunderstood. I presume that she will say the same concerning the statements which are recorded in this new book. But in neither one case nor the other can we accept her statement as exact. Miss Marryat is a romancer by profession; she is also the last woman in the world who would be suspected of either scientific accuracy in statement or intense spirituality of thought. Concerning a great number of the incidents which she records, we can only say that they rest solely upon her own assertion. They may be true, we have no evidence that they are, but they are certainly very much more marvellous than the plain unvarnished records of séances with similar mediums which are recorded by unimaginative persons with less talent for romance than that which is at the disposal of a professional novelist.

In some instances, Miss Marryat records interviews and séances with mediums who are personally known to us. Although in every case there is a substratum of truth, her narratives will not always stand cross-examination. This is much to be regretted, because it discredits the whole of her statements, and will lead many to dismiss as fabrications things which are merely highly-coloured descriptions of what actually happened. I do not for a moment accuse Miss Marryat of stating that which is not true; I only lament that the literary medium of such narratives should have a mind which seems to be incapable of recording dispassionately and accurately the experiences through which she has passed. If everything that Miss Marryat touched was improved by the introduction of her personality, although the evidential value of her stories would be no more than it is at present, they might at least be edifying reading. Unfortunately it cannot be said that Miss Marryat touches nothing that

* "The Spirit World." By Florence Marryat. F. Y. White & Co.

she does not adorn. On the contrary, some of the things which she touches are anything but improved by her contact. Take, for instance, the account which she gives of Dew Drop in the book now under notice. I have had the pleasure of knowing Dew Drop more or less intimately for more than two years, and whatever explanation we may give of the phenomenon which is known as Dew Drop, no one who has been present at séances with Mrs. Davies when Dew Drop was in command, can mistake that piquant, lively, and extremely intelligent personality. But Dew Drop, as she is known to me, and as she is known to Mrs. Davies, is a very different entity to that which figures in the pages of Miss Marryat. The discreditable episode which Miss Marryat describes on page 227 with gusto, seemed to me so entirely contrary to all that I knew of Dew Drop that I made a point of asking Mrs. Davies whether or not the scene had ever taken place. It is one in which Miss Marryat says that she and Mrs. Davies went to a ball together, and that "wicked little Dew Drop," to use her own phrase, incited two young ladies present to behave with scandalous impropriety. This she did by making them kick so high and become so excited that Miss Marryat really thought they would be called to order by the steward of ceremonies. Their faces grew redder and redder, their hair became disordered, they kicked till they could kick no higher, and at last their chaperons thought it time to interfere. After this shameful and indecent spectacle, which, according to Miss Marryat's own account, would have scandalised the attendance at a metropolitan music-hall, she represents Dew Drop as coming to her and boasting of her exploit. When I asked Mrs. Davies about this extraordinary tale she said at once there was not a word of truth in it, and that the story is utterly destitute of foundation. Mrs. Davies' testimony is decisive, for Miss Marryat herself admits that she could not see Dew Drop, and had to rely upon Mrs. Davies' testimony as to what Dew Drop was doing, and I suppose saying, although that is not so clear. Dew Drop herself entirely denies having ever acted as Miss Marryat describes.

If in this case, where her statements can be subjected to examination, her own friend and favourite medium contradicts her without hesitation, how can we rely upon her unsupported word, upon many of the other statements with which the book abounds? There is another story, which is almost as discreditable, in which another of Mrs. Davies' controls is accused of virtually stealing a dog for Miss Marryat. That is to say she was enabled to secure a very valuable dog for a comparatively small sum because the owner knew that if he had refused to part with it the control in question would have spirited the dog away, in other words, stolen it. There is too much of this kind of thing in both of Miss Marryat's books. All those who have had any experience in these investigations are aware that among the controls there are many with whom no one in any world would care to have any communication, but the worst enemy of spiritualism could wish for nothing better than that their communications should be described as the fruits of spiritual investigation. Miss Marryat means well, no doubt, but she has the inveterate habit of the romancer, and in both her books she has given the enemy much occasion to blaspheme. Seldom has there been such a mustering of unspiritual spirits as those whose antics she describes with gusto, while she thinks she is acting as the zealous prophetess and propagandist of spiritual religion.

There is one passage in the chapter, "A Cure for Death," which may, perhaps, be some explanation of much in these books which we deplore. Miss Marryat, replying to those

who complain of the unworthy communications received at séances, says:—

If ever you hear a person talk of receiving evil communications through spiritualism, or of hearing evil actions lightly spoken of by spirits, you may be sure that that man's or that woman's nature is evil and coarse and sensual, and attracts like to like. It can only attract such spirits as stand on the same plane as itself, and such a person would choose coarse-minded associates from this world as it would from the next. Do you suppose that directly a spirit leaves the body it becomes purified and angelic? How many people that pass from amongst us are fitted to become angels? What becomes of the murderers and thieves, the licentious and cruel, the blasphemous and liars? Do you imagine that they do not possess the same faculties for re-visiting earth as the pure-minded and good? Much more so, for being gross and carnal, their spirits assimilate more easily with earth particles. That is why it behoves us in this, as in all things, to be most careful.

Miss Marryat is a Catholic, and her priests would have very little difficulty in proving to her from her own words that she had much better leave spiritualism alone, for if murderers and thieves, the licentious and cruel, blasphemous and liars, possess much more facility for re-visiting the earth than the pure-minded and good, it ought surely to be left alone by anyone whose life has been such as to render them facile mediums for coarse-minded associates from the other world. If Miss Marryat is right in saying that in these investigations it is necessary to be most careful, it is unfortunate that her practice hardly seems to coincide with her precept; certainly scrupulous care to avoid spirits of any kind is not the most conspicuous note of these, "There is no Death," or "The Spirit World?"

In the last part of the chapter on "How to Investigate Spiritualism," she says that the surest remedy against the presence of careless, larking or low-minded spirits is to see that no careless or godless person joins your circle. Keep your séance-room free from bad earthly influences or spirit ones will not come near you. If Miss Marryat would only live up to that we would have fewer of these episodes which have done so much to prejudice the public against spiritualism.

Having said this much, and however much I regret it I could not say less, I recognise much in the book that is useful, especially to those who are beginning to inquire into spiritualism. Unfortunately, beginners whose imaginations are excited by the extraordinary marvels which Miss Marryat relates, are apt to be discouraged and disgusted when they find how very different the ordinary phenomena are. Miss Marryat's concluding observation as to the need of a spiritualistic library and office in London is very much to the point. She asks why should not spiritualistic organs keep a registry of all the mediums in England, together with their capabilities, their addresses and fees, if any? The need of such a registry is indubitable, and I shall be very glad to do what I can towards compiling such a list. But the fault is not so much in the spiritualist newspapers as in the mediums themselves. There is nothing more difficult than to get any reliable report from spiritualistic circles as to the whereabouts of trustworthy mediums. As our readers will see, I am issuing with this number a loose sheet, which I hope will bring me in some materials toward the registry which Miss Marryat suggests. I am, however, not very sanguine as to the response to this appeal. Miss Marryat concludes her book by asking the following questions, which it would be well for spiritualists to take to heart:—

When is this state of things to be remedied? When are we to have a proper organ for the diffusion of our creed, when

a proper temple to pursue it in? When shall we have a recognised meeting place, a public library, an office where all inquiries on the subject shall be answered courteously, and all possible information given? Until that era dawns, until spiritualists band together, until they learn how to treat their mediums properly, and cease to believe every falsehood they may hear against them, I fear we shall go on as we do now—shall remain an unrecognised, persecuted, ridiculed, and presumably lawless people.

MISS COBBE'S "STORY OF MY LIFE."*

MISS COBBE is well known as one of those who have found in theism a consolation for the loss of a more positive faith. She has written much and well upon the subject of immortality. Miss Cobbe believes in the persistence of the individual after death, and not merely of the individual human but also of the individual canine. In this latter faith she supports herself by the authority of Lord Shaftesbury, who says:—

I have ever believed in a happy future for animals; I cannot say or conjecture how or where, but sure I am that the love, so manifested, by dogs especially, is an emanation from the divine essence, and, as such, it can, or rather it *will* never be extinguished.

Miss Cobbe refers more than once to the phenomena of Borderland, and incidentally discusses their bearing upon her favourite thesis of immortality. Our readers will find quoted in the article upon haunted houses a passage in which she refers to the psychical influence of which she is conscious on visiting places where many men have lived and died. But that is by no means the only passage which bears upon the subjects to which this review is devoted. After telling the story, which is well known, of the Beresford Ghost, she relates the following, which is not so well known:—

The tale is recorded in an MS. memorandum in writing of her uncle, the Rev. Henry Cobbe, Rector of Templeton (*died* 1823).

"Lady Moira (wife of Thomas Cobbe's half-brother) was at one time extremely uneasy about her sister, Lady Selina Hastings, from whom she had not heard for a considerable time. One night she dreamed that her sister came to her, sat down by her bedside, and said to her, 'My dear sister, I am dying of fever. They will not tell you of it because of your situation (she was then with child), but I shall die, and the account will be brought to your husband by letter, directed like a foreign one, in a foreign hand.' She told her dream to her attendant, Mrs. Moth, as soon as she awoke, was extremely unhappy for letters, till at length, the day after, there arrived one, directed as she had been told, which contained an account of her sister's death. It had been written by her brother, Lord Huntingdon, and in a feigned hand, lest she should ask to know the contents.

"She had many other extraordinary dreams, and it is very remarkable that after the death of her attendant, Moth, who had educated her and her children, and was the niece of the famous Bishop Hough, that she (Moth) generally took a part in them, particularly if they related to any one in her family. Indeed, I believe she never dreamed of her except when she was to undergo a loss. Lady Granard told me an instance of this. Her second son, Colonel Rawdon, died very suddenly. He had not been on good terms with Lady Moira for some time. One night she dreamed that Moth came into the room, and upon her asking her what she wanted, she said, 'My Lady, I am come to bring the Colonel to you.' Then he entered, came near her, and coming within the curtains, sat on the bed, and said, 'My dearest mother, I am going a very long journey, and I cannot bear to go without the assurance of

your forgiveness.' Then she threw her arms about his neck, and said, 'Dear son, can you doubt my forgiving you? But where are you going?' He replied, 'A long journey, but I am happy now that I have seen you.' The next day she received an account of his death.

"About a fortnight before her death, when Lady Granard and Lady Charlotte Rawdon, her daughters, were sitting up in her room, she awoke suddenly, very ill, and very much agitated, saying that she had dreamed that Mrs. Moth came into her room. When she saw her, she was so full of the idea that evil always attended her appearance, that she said, 'Ah, Moth, I fear you are come for my Selina' (Lady G.). Moth replied, 'No, my Lady, but I am come for Mr. John.' They gave her composing drops, and soothed her. She soon fell asleep, and from that time never mentioned her son's name, nor made any inquiry about him; but he died on the very day of her dream, though she never knew it." (Page 11, &c.)

This is, she thinks, an exception, to the majority of ghosts in whom she complains most of their evil characteristics on earth appear to persist after death. Miss Cobbe says:—

I do not *disbelieve* in ghosts; but, unfortunately, I have never been able comfortably to believe in any particular ghost story. The overwhelming argument against the veracity of the majority of such narrations is, that they contradict the great truth beautifully set forth by Southey:—

"They s'n who tell us Love can die!—
With life all other passions fly,
All others are but vanity—
In Heaven, Ambition cannot dwell,
Nor Avarice in the vaults of hell.
Earthly these passions as of earth,
They perish where they had their birth—
But Love is indestructible. . . ."

The ghost of popular belief almost invariably exhibits the survival of Avarice, Revenge, or some other thoroughly earthly passion, while for the sake of the purest, noblest, tenderest Love scarcely ever has a single Spirit of the departed been even supposed to return to comfort the heart which death has left desolate.

Surely Miss Cobbe is mistaken here. My "Julia" came back to comfort her sorrowing friend in fulfilment of a promise made in earth-life, and most spiritualists have similar experiences.

Miss Cobbe's criticism of the phenomena of Borderland and the rejection, for that is what it comes to, of the evidence as to the persistent influence which appears to be occasionally exercised by the dead because it conflicts with her theory, is more natural than scientific. The world as it is, the material world that is on this side of the grave, contains only too many things which are at variance with Miss Cobbe's theories of the universe to justify us in believing that all these apparent inconsistencies and almost inconceivable negations of any theistic hypothesis cease abruptly when the change occurred which we call death. It would be absurd to dogmatise upon this subject, but a careful observation of the phenomena which bear evidence of the existence of intelligences other than those embodied in material frame seems to leave no way of escape from the conclusion that although this world is queer the other world seems to be queerer. Whether Miss Cobbe herself made any investigations into the Borderland is not stated. Almost the only other reference to the subject is that in which she describes the curious controversy between Mr. and Mrs. Browning as Florence, of which she was the involuntary auditor.

One night, when I had left Villa Brichieri and was living at Villa Nicolini, at least half-a-mile off, the air, being in some

* "Story of My Life." By Frances Power Cobbe. Two vols.

singular condition of sonority, carried their voices between the walls of the two villas so clearly across to me that I actually heard some of the words of the quarrel, and closed my window lest I should be an eavesdropper. I believe it was about spirit-rapping they were fighting, for which, and the professors of the art, Browning had a horror. I have seen him stamping on the floor in a frenzy of rage at the way some believers and mediums were deceiving Mrs. Browning. (*Life of F. P. Cobbe*, Vol. II., p. 16.)

It was easy, of course, for Mr. Browning to assume that his wife was deceived, but her intellect was as keen as his, and when it came to be a question of spiritual perception, there are not many who would prefer that of Browning to that of his wife. But after she had left him Mr. Browning himself had a curious experience, duly recorded in the "Proceedings of the Psychical Research Society," which should have modified his confident assumption that the phenomena in which his wife believed were the result of fraud or folly.

A PSYCHOLOGICAL STUDY.*

Few titles at this present time could be, to some of us, less attractive than this, of "A Psychological Study." But it is fair to say at the outset, that Mrs. Phillips' study differs from a good many we have had lately in certain important respects. She has somehow missed the note of her sister novelists. She does not seek to prove that whatever happens to her soul, a woman's first business is to glorify her body, nor that wifehood and motherhood are essentially degrading, nor that when God said, "It is not good for man to live alone," He added a footnote, "This doesn't apply to woman." "The Birth of a Soul," is, for a change, a title which gives a key to the contents of the volume. It is literally a story of how a beautiful Pagan, an Undine of our own day, a charming, fascinating, self-centred animal, felt the birth of the soul within her, and awoke from the death in life she had for twenty years endured—awoke, under the old-fashioned, out-of-date stimulus of the love of a good man.

This is quite a *Borderland* book, and ought indeed to have been called "A Psychical Study." Etymologically, the two words psychical and psychological have barely a shade of difference in meaning, but the word psychical has become specialised away from the "Science of the mind and its faculties," which is the dictionary meaning of "psychology." We have come to apply it to the workings of something, which may be brain or "mind-stuff," but which we associate rather with the verb than the substantive, with *psychō*, to breathe, rather than with *psychē*, the soul (in the sense of "mind"), with the old story of how the great Father, when He had created the climax, the exemplar, of the animal kingdom, "breathed into his nostrils the *breath* of life."

The reader must not look in this story for any strikingly new or scholarly handling of the problem which it professes to study. It is just, with the exception of two incidents, a story of modern London life, told simply and naturally, but by an observer who can read between the lines.

Mrs. Phillips' earlier work fully entitles us to expect as much as this. "Benedicta" and "Man Proposes" are

* "The Birth of a Soul; a Psychological Study." By Mrs. A. Phillips, Author of "Benedicta," "A Spinster's Diary," "A Rude Awakening," &c. London: W. H. Allen & Co. 1894.

not casual photographs of some section of life, which chanced to come under the observation of the artist, they are, like "The Birth of a Soul," portraits, taken from a given point of view.

WITHOUT KNOWLEDGE OF A SOUL.

This is a book without any elaboration of plot. The heroine, Alix, is an orphan and an heiress: a Jewess, by the way. She thus takes her own measure:—

I inherit the weakness of my idolatrous ancestors that worshipped the calf of gold. My only unlikeness to them lies in this, that I am quite sure I should never have parted with my earnings for the sake of melting them down to make a god. I like my possessions too well.

Alix, indeed, felt no need of a God, she had no aspirations, no sense of the infinite; she was a mere "linnet born within the cage, that never knew the summer woods."

For purposes of comparison we have another soulless woman, one who has slain the soul within her. In her home—

Life, strangled by splendour, ceased to be. Nor was there any material change or resurrection when Lady Halfond, clad in gorgeous apparel, and shining like the firmament on a starry night with diamonds, filled the room with her presence. Her poor withered little body was but a piece of human mechanism, on which to suspend her jewels and her raiment; while her mind was an ample lodging for the pomps and vanities, which no troublesome creed of hers had ever called upon her to renounce. She was justified, therefore, in accommodating them handsomely and hospitably, and this she did. . . . As we strew a corpse with flowers to hide the ghastliness of death, so let us cover up Lady Halfond with silver and gold, precious stones, and precious raiment, to hide the ghastliness of her spiritual deadness.

Alix would not sacrifice so much as her earnings to the only god she knew anything about, the golden calf. A time came later, when she recognised her former ignorance.

In the fashionable world there is no God, nor any need of God. God is like our diseases. He exists only to be hidden. We whisper of him in secret, one to another, as a topic it is bad form to introduce, and fit to mention only to our doctor.

But Alix's soul had developed before she came to such sentiments as these.

The first stirrings of the life within her came at the suggestion of sacrifice, a response to the elementary law of self-preservation.

HOW THE SOUL TOOK FORM.

A bigoted ancestor had decreed that any members of his race who married outside their own faith should forfeit their share of the family wealth. When Alix first learnt this condition, she was overwhelmed with mortification.

"The prison bars are beautiful and golden," she says; "I can flutter, and fly, and peck grain to my heart's content, but if some one from without should open my door and beckon me forth, I may grovel and die, for I can never enter my golden cage again." She loathes poverty, it would be impossible to her.

"How just then is the sentence which condemns you," says her friend.

"Condemns me to what?"

"To live all your life surrounded by your desires at the cost of your heart, possibly of your soul."

And for the first time in her life Alix begins to look within. Her own sorrow, the death of her father, failed to move her to this,—it was from without. Here is something, to some extent in her own hands.

THE SOUL'S LIFE BEGINS.

At this stage she meets Gwynne Falkenham, and at a word from him, the life of her soul is first awakened. They are talking of spiritual perceptions.

"And if we have no spiritual perception, what then?" she asks.

"We are dead," he answered firmly. "A man or woman is only so much alive as the soul is alive."

"What a corpse I must be," she said, with a shudder.

"Hardly that; say rather an unborn soul, with a world of life, of thought, and action before you."

He never realised, however, how true were his words till he heard her sing. It was thus, in her case, that her inner life was made manifest; it was thus that, in the language of psychical research, her subliminal self, her sub-consciousness, her secondary personality externalised itself.

In all my singing and speaking
I send my soul forth seeking!
O soul of my soul's dreaming,
When wilt thou hear and speak?

Thus she sang in O'Shaughnessy's beautiful lines,—and Falkenham heard.

THE SOUL IN ITS BIRTH-AGONY.

This was the utterance of her higher self, the self that was awaiting revelation, the soul that agonised to be born. But she had another self that grasped at an idle peer with a large fortune, rather than at Falkenham with his few hundreds a year. To part with her wealth, at any cost, would demand a struggle. Among her own people none attracted her; if she must divest herself of independence, she would not face comparative poverty as well.

THE LONELINESS OF STRUGGLE.

Falkenham watches the struggle within her. He feels like one watching the crisis of an illness. Will strength suffice for the moment's need? But, like death, the birth of a soul must come to pass alone. He resolves to leave her, to accept the post of special correspondent at the seat of war. And first he tells her of his love.

"I know the conditions of your life," he adds. "I know what you will forfeit if you accept the love that lies outside the boundaries which have been laid for you. And—and I will not ask you to make the sacrifice, since I have nothing to offer in exchange but love."

"And you do not think I am the woman to hold that in the balance, and be satisfied?"

"How could I love you as I do and believe that? I believe your nature has possibilities of rising to the highest, as I know, even in winter, that leafless trees will put forth leaves in summer. But whether you will suffer these to develop is another thing. The germ, however, is within you; it may unfold quickly or it may never blossom until eternity."

"And what then?"

"Then you will be mine," he said earnestly, confidently. "I can wait."

"What if you heard that I had sold myself for title, for wealth, for power—what then?"

"I should be surer of you than ever?"

"Why?" she asked, in amaze.

"Because I know you capable of something better; and you would awake to bitterness, to loathing and remorse; when alas! for the present world it would be too late. Only thank God, as Browning has written, 'Man has for ever!' and the irreparable mistakes of this life may find repapation in another."

THE STRUGGLE FOR SURVIVAL.

Left alone, the old self regains its ascendancy, and Alix becomes engaged to Lord Southcombe, sells herself, as she has foreseen, "for title, wealth, and power."

It is at this point that the real psychical teaching of the book becomes manifest. It is her deeper self, the self that expressed itself in her singing, that must declare itself. "God reveals Himself in many ways," and her soul, once lit with the divine fire, cannot return to its original darkness without a struggle. Twice over this inner consciousness speaks, revealing that of which her waking, ordinary consciousness knows nothing.

THE PSYCHIC VOICE IS HEARD.

Alix, with her aunt, Lady Halfond, goes to stay at Lord Southcombe's castle. It is a fine old place, with ancestral relics and traditions, and among the adornments of her own room is a fine Vandyke portrait of a cavalier.

In spite of all the luxury and the promise of prosperity so dear to her, Alix is uneasy, restless, and this portrait seems to gather into itself all that she but half-consciously feels; its ever-following eyes haunt her with an expression of malignity and threatening.

She had on more than one occasion awakened suddenly and with violent trembling, as if some evil influence were hovering about her disturbing her rest. . . .

One night her horror rose to a climax. She could not sleep.

A dread sense of loneliness came over her and convulsed her. She was afraid to stir, afraid even of the beat of her own palpitating heart, which she could hear vibrating in the awful stillness with hammer-like strokes, intense and unbearable. Surely there was some evil influence at work around her. She knew it, she could feel it. Oh, if she could only rise and grasp a pen and write to him! [Falkenham] it would be protection, and exorcise the sense of demon spirits that surrounded her. The house was evil: There was some wrong and some evil deed somewhere crying aloud for redress, and refusing to be silenced until it had found expression through someone. What was it?

She lay entranced with fear, unable to move hand or foot. Her imagination ran riot, and conjured up horrible images from every distant corner. Spell-bound, she glanced towards the cavalier, whose gaze grew threatening and cajoling, brutal and familiar, in turns. . . . There followed a crash, that wrenched her, spell-bound as she was, in terror from the couch. With a wild shriek that rang through the house, she flung up her hands wildly above her head, and then fell senseless to the ground.

This was the first warning she received of the horror of the mesh of evil she was weaving, in her conscious sin against her higher self, against the soul that, amid the

agony of the travail pangs, cried out against the death she sought to deal.

There was a tradition in the house that evil to its occupants was always portended by the fall of a picture. But, when next day brought the news of the illness of Lady Halfond's son, Adolph, Alix silenced the warning voice, and, except to her maid (one of the most original characters in the book), said nothing.

But again there came the voice.

IT CALLS A SECOND TIME.

It came to her in sleep, that for which she longed. The loving spirit of sleep was her "gentle guide to inward dreams." She was free to go where she would, and was transported in bodily presence to that scene of carnage. A great battle was being fought. The opposing forces were hurling their destructive missiles against each other, with horrible precision and dexterity. It was the perfection of the art of slaughter. . . . There were men there watching with keen and anxious eye every movement that took place, that they might let their country learn the issue of the fight. She could see one among them there, broken with fatigue, but dauntless. For days he had shared the perils of war, known little sleep and less food. Bullets were flying, shot and shell raging about him.

"Merciful God, spare him, save him!"

But in such a whirlwind of destructive forces who can escape?

"Oh God, if it slays, as slay it must, let me share the death. Let it fall on me!" she sobs in her sleep.

Suddenly she starts up, struck by the blow that has fallen on him. She feels the bullet enter her shoulder. She knows that he has been shot. His hand falls nerveless at his side. He will use it no more!

Was it a dream? No, surely not. She feels the mortal pain, her arm is nerveless. He has been shot! She is like one distraught. She falls on her knees, and prays and weeps, as few women have wept, for the man she loves.

God is merciful to her stricken soul. After her storm of anguish, a sense of calmness comes over her, the calmness that is born of a strong resolve.

ALIX OBEYS THE CALL.

This time there is no possibility of ignoring the claims of her new-born soul, the higher self which, now in its growing strength, manifests itself whether she will or no. The next day she has an interview with Lord Southcombe. She is ignorant that with the splendid inheritance which by the deaths, rapidly following upon each other, of several relatives, he had unexpectedly acquired, he inherited, too, the disease of the heart, to which they had succumbed. She does not spare him, and after a stormy interview she sees her lover dead at her feet. And thus is the first portent fulfilled.

And the knowledge of the fulfilment of the other soon came in the news that Falkenham had been terribly wounded in the shoulder, and that his recovery was very improbable. With his cousin, her friend Mrs. Hanham, Alix hastens to the seat of war, where her very presence brings him new life, and though maimed of an arm he is restored as by a miracle. They are married, and one more ingenious touch completes the story.

Adolph Halfond, to whom Alix's money has reverted, leaves it back again to her on his death-bed. Again the struggle is renewed, but it is fought this time upon another field. Not for her own sake, not for that of the luxury, once so dear, does she stretch forth eager hands for this gift of fortune, but for the power it would give her,—her at whose door lies the death of one man, the loss and suffering of another—it would give her power to

make some reparation to the husband she had injured. Who so fitted to be a leader of men? and money would give power to this end.

There comes to all who are born of the spirit two crises. At first the flesh wars against the spirit, but as the spirit ascends and conquers, it in turn wars against the flesh.

She had, when Falkenham lay dying as it seemed, renounced her life and her gold for his; and his had been given her, but yet it had been all gain. She had been conscious of no renunciation.

"Darling," she said to him, "you said one day that you wished you might be in a position to reach out a hand to the sorrows born of silent poverty. It seems a limitless sea, but here is something towards your wish. Let it be kept inviolate for that purpose. I renounce it utterly. Tie it up away from me. God has given me more than I merit."

Thus it was she commemorated the birth of her soul.

X.

SPIRIT WORKERS IN THE HOME CIRCLE.*

"Spirit Workers in the Home Circle," although not a new book, is a welcome addition to the Library. Its aim is to increase spirituality, to assist in the inauguration of that interior spirit-life which is struggling amidst the resistance and conflict of materialism to assert itself among us, rather than the commoner one of making a sensation.

The author prefers to let his testimony be its own witness, and tells his story simply and directly, with reverence and thoughtful care, without any elaboration of detail or attempts at explanation.

From cover to cover the book is without an objectionable page, which cannot be said for the majority of spiritistic works. One is struck by the fact that the advice given by Mr. Theobald's "Spirit Workers" bears a great resemblance to the advice given by the spirits to St. Catherine of Siena and other saints of the Roman Calendar.

For instance on page 38 we read:—

You may notice the trial of the evil spirits to gain power over you by telling future events on earth. *We are not permitted to see into the future, or the world would be in a state of confusion and rebellion.* . . . Pray often that evil spirits may be kept away from you, for we cannot come when they are round you. Mistake not the influence of evil spirits with good. . . . The one is stopped by prayer, the other is helped.

At a séance held on January 5th, 1871, at which Mr. and Mrs. Everitt were present, the reasonableness of the doctrine of angelic or spiritual ministration was commented upon by direct writing as follows:—

What can be more reasonable to suppose than that a created being should be constantly indebted for life and all derivatives of life, which are affections and thoughts, to the Creator, and that these should be conveyed to the lower by the higher intelligences.

Mingled with religious and ethical teaching is an amount of information and direction regarding auto-

* "Spirit Workers in the Home Circle." By Morell Theobald, F.C.A. London: F. Fisher Unwin. 1887. (Presented by the Author.)

matic writing in particular and spiritualistic phenomena generally.

The author is careful to point out that—

Spiritualism is not a religion, and does not supersede any of the offices and sanctities of faith. It simply enlarges the atmosphere in which the mind and spirit ranges, and gives vividness and actuality to the supernatural plane of life, in which all religion must find its abiding home.

And concludes—

The time has come for a recognition of psychic life appearing in new force, if not in new forms, among us. Yet the signs of an outpouring of spirit-power in this direction will come with a stronger force to many of those who are already friendly in their attitude to spiritual facts, than many of the purely physical phenomena whose appeal is to an entirely different class of mind.

A. N. S.

THE HAUNTED ROOM AT PLAS MAWR, CONWAY.

MR. DUGUID's new venture, *The New Age*, reports a curious solution of a problem of haunting which is somewhat ingenious, if nothing more:—

Having read in *The Daily Telegraph* an account of the visitations at Plas Mawr, Lieut.-Colonel ———, F.S.A., made a journey to that fine old Tudor mansion, and, in the course of conversation, related a curious incident he had himself experienced in an old mansion of the same period as Plas Mawr, and in which he chanced to be a guest. After retiring for the night, and after a comfortable sleep for an hour or so, he was surprised to hear distinctly the sound of his own footsteps as if walking across the room. Much surprised, he lighted the candle, and made a careful examination of the room; the door

and the windows were all fastened, and the appearance of the room was exactly as he had left it when he retired for the night.

On making inquiries the following morning, he was informed that old oak (in certain conditions, and in certain states of the weather) repeated the sounds which had passed over it, sometimes at shorter and sometimes at longer intervals—it being supposed that the timber was recovering itself, or, as it were, going back to the first position, and repeating the sounds exactly.

He suggested that this might explain the unusual sounds heard at Plas Mawr.

It would be interesting to have a scientific investigation at Plas Mawr, and possibly facilities would be given to gentlemen interested and qualified to make such examination.

The editor of *The New Age* thus comments on the story:—

The explanation to the above curious phenomena will scarcely satisfy the mind of those who have heard and known of similar occurrences. We lived in a house for several years where the same thing went on constantly night and day. On one occasion the footsteps along a passage came so close to the ear that we opened the door, expecting to find some one standing at the back of it, but no one was there in visible form, but we felt that some one or something had passed us into the room, and immediately we became subject to a strange influence dragging us out of the room. We were led to a part of the passage underneath a roof light, when a sensation of hanging passed over us, leaving a strong impression that whoever this influence or person could be, it was meant to leave this behind.

On other occasions when clairvoyants were present, a man was observed pacing the corridor in weary round of supposed duty, and the man's description agreed with the story of a former time, that a person, who had been butler in a large house adjacent had committed suicide by hanging. When the whole of the incidents got a firm hold on the mind, the monotonous tread on the floor ceased.

XVII.—THE BORDERLAND LIBRARY.

REVISED LIST.

All Members of Circles are permitted to borrow one book at a time, which may be exchanged once a fortnight, on Friday.

In all cases English members must deposit 2s. 6d., and foreign members 5s. This will be used for postage, and when expended a second deposit will be required.

In the event of damage or loss, the full value of the book will be charged.

The magazines for the current month cannot be borrowed till after the 8th.

Members are advised to send a marked list of the books desired, which will be forwarded in turn as they happen to be at liberty.

Requests for books must in all cases be written on a separate sheet, and headed *Library*.

All applications for books will be attended to on Friday, and must be sent in *writing* not later than Friday morning. Parcels can be fetched or sent, as desired, between eleven and one o'clock.

In writing, please quote Circle number.

Alchemy:

1. The New Pearl of Great Price; a Treatise concerning the Treasure and most precious Stone of the Philosophers, translated from the Aldine Edition of 1546. Elliott & Co., Fleet-street, London, 1884. (Presented by the Publishers)
2. Lives of the Alchemical Philosophers, A. E. Waite
3. Science of Alchemy, Spiritual and Material, Sapere Aude, 1893
4. The Philosophers' Stone, Thomas Stanley Wilmot
5. Alchemy, Paracelsus

Astrology:

1. *Astrologers' Magazine*, Vols. I. and II.
2. *Future*, 1892-3
3. *Astrology*, Walter R. Old

Fiction, &c.:

1. Flatland, a Romance of Many Dimensions, A. Square
2. The Discovered Country, Carlyle Petersilea
3. Mary Anne Carew, Petersilea
4. Oceanides, Petersilea
5. The Mystic Quest, William Kingsland
6. The Talking Image of Urrur, Hartmann
7. The Earth Girl, Frank Wyatt and G. H. Ross
8. Karma, Vols. I. & II., A. P. Sinnett
9. The Idyl of the White Lotus, M. C.
10. Dreams and the Dead, Edward Stanton
11. Shadowland in Ellan Vannin, J. H. Leney
12. Bogie Tales of East Anglia, M. H. James
13. Ghost Lore and Other Stories, "Owlet"
14. Ghosts and Glamour, Joseph Luck
15. Witch Stories, E. Lynn Linton
16. At the Threshold, Laura Dearborn
17. Apparitions, or the Mystery of Ghosts, Joseph Taylor
18. The White Lady of Seaborn House, Mrs. Alexander
19. The Visible To Be, a Story of Hand-reading. (Presented by the Author)
20. Meda, a Tale of the Future, as related by Kenneth Folingsby. London. (Presented by the Publishers)
21. Platonica, a Tale of Other Worlds, Henri l'Estrange. (Presented by the Publishers)
22. Belle and the Dragon, A. E. Waite
23. Sidonia, the Sorceress; and the Amber Witch. Vols. I. & II. William Meinhold. (Translated by Lady Wilde.) London: Reeves & Turner, 1894
24. The Invisible Playmate, Wm. Canton
25. A Sleep Walker, Paul H. Gerrard
26. A Modern Wizard, Rodrigues Otologuini
27. The Ghosts of the Guard Room. (The Annabel Gray Library)
28. Dreams of the Dead, Edward Stanton
29. Our Ghosts, Edmund Leigh
30. Tales of the Supernatural, James Platt
31. A Romance of the Imagination, Mary Gaunt

Handbooks:

1. A Guide to Graphology, Henry Frith
2. How to Read Heads, James Coates
3. How to Thought-Read, James Coates. (2 copies)
4. How to Mesmerise, James Coates
5. How to Read Faces, J. Coates
6. Handwriting and Expression, J. Schoelling
7. Influence of the Stars, Rosa Baughan
8. Chiromancy or Science of Palmistry, Henry Frith and E. Heron-Allen
9. Zoë's Lessons on Scientific Palmistry. Simpkin, Marshall & Co. (Presented by the Author)
10. Guide to Palmistry, Mrs. F. Henderson, 1894
11. The Divining Rod. John Mullins. (Presented by the Author)

History and Folk-lore:

1. Yorkshire Legends and Traditions, Parkinson
2. *Folk-lore Record*, Vol. IV.
3. Folk-lore of the Northern Counties, William Henderson
4. Holy Wells, their Legends and Traditions, R. C. Hope
5. The Secret Commonwealth of Elves, Fauns, and Fairies, text by Robert Kirk, M.A., comment by Andrew Lang, M.A.
6. Highland Superstitions, Rev. Alexander MacGregor, M.A.
7. The Prophecies of the Braham Seer, Alexander Mackenzie. (Pamphlet I.)
8. Ghosts, T. F. Thistleton Dyer
9. Highlands Superstitions, Rev. Alexander MacGregor, 1891

Hypnotism:

1. Psycho-Therapeutics, or Treatment by Hypnotism and Suggestion, C. Lloyd Tuckey, M.D. Baillière, Tindall & Cox, 1891. (Presented by the Author)
2. The Value of Hypnotism in Chronic Alcoholism
3. The Elements of Hypnotism, Harry Vincent. Kegan Paul, Trench, & Co., 1893. (Presented by the Author)
4. The Practice of Hypnotic Suggestion, G. C. Kingsbury, M.A., M.D., 1891
5. Les Indications formelles de la Suggestions Hypnotique, 1893. L'Onychophagie, 1894. De la Suggestion et de ses Applications à la Pédagogie, 1888. Par le Docteur Bérillon, in one volume
6. Hypnotism, Laws of Phenomena, Carl Sextus. Chicago: Carl Sextus, 1893. (Presented by the Author)
7. The Rationale of Mesmerism, A. P. Sinnett, 1892
8. Mesmerism, Electro-psychology, and Clairvoyance. Redman
9. Mesmerism, Curative Magnetism, and Massage, Younger

Magic and Mysticism:

1. Traité Elementaire de Magic Pratique, Papus, Paris: Rue de Trévise, 1893
2. Bacon, Shakespeare and the Rosicruciana, W. F. C. Wigston
3. Life of Jehoshua, Prophet of Nazareth, Franz Hartmann
4. The Kabbalah Unveiled, Macgregor Mathers
5. Oracles of Nostradamus, C. A. Ward
6. La Science des Magas and other essays, Papus
7. The Divine Pyramider, Wynn Westcott. (Presented by the Publisher)
8. The Hermetic Art, W. Westcott
9. Occult Science in Medicine, Franz Hartmann, M.D. (2 copies) London: 7, Duke-street, Adelphi
10. Azoth the Star in the East, A. E. Waite
11. The Occult Sciences, A. E. Waite
12. Modern Mystics and Modern Magic (containing full Biography of Stainton Moses), Arthur Lillie. London, E.C., 1894. (Presented by the Publishers)
13. In the Pronaos of the Temple, Franz Hartmann, M.D.
14. Philosophy of Mysticism, Du Prel. (2 vols.)
15. Clothed with the Sun, A. Kingsford and E. Maitland
16. The Perfect Way, or the Finding of Christ, A. Kingsford and E. Maitland
17. Dreams and Dream Stories, Mrs. Kingsford
18. Story of the New Gospel of Interpretation, Edward Maitland

Miscellaneous:

1. Life and its Manifestations, Past, Present, and Future. (2 vols.) For private circulation only. (Presented by the Author)
2. The Unseen World, Rev. T. Child
3. The Ministration of Angels, D. Canright
4. The Apocalypse, with Historical and Explanatory Notes, E. Grimes
5. Spiritualism Unveiled, Miles Grant
6. Rationalist Bibliography
7. Terra, A. Anderson
8. The Aesthetic Element in Morality, F. Chapman Sharp.

9. *Monado Monism; or, The Philosophy of Existence.* Amar Press, 1893
10. *Un Mystique Moderne, Waldemar Tonner.* (Printed for private circulation.) See pamphlets
11. *Index to the Periodicals of the World.* Price 5s. London: "Review of Reviews" Office, Norfolk-street, Strand
12. *The Apocatastasis; or, Progress Backwards, Prof. Marsh, M.D.* (Presented by H. W. Rankin)
13. *The Dawn of Civilisation, or, England in the 19th Century,* edited by J. C. Spence. Watts & Co. (Presented by the Publishers)
14. *The Great Republic, a Poem of the Sun, Thomas Lake Harris, 2nd Edition, 1891*
15. *Brotherhood of the New Life, its Fact, Law, Method, and Purpose, Thomas Lake Harris.* London, 1891. (Presented by Dr. Berridge)
16. *Esoteric Science in Human History, T. L. Harris.* (Privately printed.) 1884. (Presented by Dr. Berridge)
17. *The New Republic, a Discourse on the Prospects, Dangers, Duties, and Safeties of the Times, Thomas Lake Harris.* 1891. (Presented by Dr. Berridge)
18. *Lyra Triumphalis. People Songs: Ballads and Marches, Thomas Lake Harris, 1891.* (Presented by Dr. Berridge)
19. *A Startling Narrative, Voyage of Miss Brackett with Colonel Stone, performed mentally, through the air, while under the influence of Animal Magnetism.* (1838)
20. *From Nature and Life, Rev. J. H. Crawford*
21. *Spiritual Law in the Natural World, J. W. Thomas, F.T.C., F.C.S.*
22. *The Healing Voice, Anna J. Johnson*
23. *Simon Magus, G. R. S. Mead, B.A.*

Physiology and Healing:

1. *Christian Science Healing, Francis Lord.* Kegan Paul, Trench, Trubner & Co. (Presented by the Author)
2. *Faith Cures—their History and Mystery, A. J. Gliddon*
3. *Mind-Cure on a Material Basis, Sarah A. Tücombe*
4. *Science and Health, with Key to the Scriptures, Mary Eddy*
5. *The Gospel of Healing, Rev. A. B. Simpson, 1893*
6. *Inquiries and Answers, Rev. A. B. Simpson, 1893*
7. *Esoteric Christianity and Mental Therapeutics, W. Evans*
8. *Essays on Vegetarianism, Arnold Hills*
9. *The Psychic Aspect of Vegetarianism, L. Salzer, M.D.*

Poetry:

- The Secret of Death, Sir Edwin Arnold.* (From the Sanskrit)

Religion:

1. *Lay Religion; Being some out-spoken Letters to a Lady on the Present Religious Situation, Richard Hart.* London: 4, Ave Maria-lane, 1894
2. *The New Theology.* (In continuation of Lay Religion)
3. *The New Catholic Church, with Thoughts on Theism, 1887*
4. *Les Messies Esseniens, par René Guirard et Marius Garred.* (Presented by the Authors)
5. *Buddhism in Christendom; or, Jesus the Essene. Arthur Little.* London: Kegan Paul, Trench & Co., 1887. (Presented by the Publishers)
6. *The World's Parliament of Religions, edited by Rev. John Henry Burrows, D.D.* (2 vols.) London: "Review of Reviews" Office. (Presented by Mrs. Wright)
7. *Emanuel Swedenborg, Rev. John Hyde*
8. *Autobiography of a Shaker, F. W. Evans*
9. *The Day of Preparation, or the Gathering of the Hosts to Armageddon, E. B. Hale, 1894*
10. *The Nature of Spirit, Rev. Chauncey Giles*
11. *The World Beyond, Rev. John Doughty, 1890*
12. *Basket of Fragments, I.O. and M.A.* Issued by the Order of the Golden Age, containing the Septiform Litany and other devotions
13. *Purgatory, illustrated by the Lives and Legends of the Saints, Rev. F. X. Schoepe, S.J.*
14. *Loreto; or, the History of the Holy House, Wm. Garrett, M.A.* London: Burns & Oates
15. *Lourdes, Yesterday, To-Day, and To-Morrow, Daniel Barbé; translated by Alice Meynell*
16. *Le Triomphe de Lourdes, par ***, Paris*
17. *Lourdes and the Miracles, Rev. R. F. Clarke*

Science and Inquiry:

- 1 to 12. *Proceedings of the Society for Psychical Research, Vol. I. to present time*
13. *Proceedings of the International Congress of Experimental Psychology, Paris, 1890; London, 1892*
14. *Phantasms of the Living, Vols. I. and II., Podmore, Myers, & Gurney*
15. *Animal Magnetism, Binet and Féré*
16. *Optics and Light, Eugène Lommel*
17. *Strange Footsteps, the Revs. C. and H. Kenall*
18. *The Self. What is it? S. S. Malone.* Charles Kerr & Co., Chicago. (Presented by the Publishers)
19. *Science and a Future Life, F. W. H. Myers*
20. *The Riddle of the Universe, D. Fawcett.* Published by Ed. Arnold, 1893. (Presented by the Publishers)
21. *Why does Man Exist? A. J. Bell, 1890.* (Presented by Mr. Oxley)
22. *Whence comes Man? A. J. Bell, 1888.* (Presented by Mr. Oxley)
23. *Man an Organic Community (2 vols.) John H. King. Williams & Norgate.* (Presented by the Publishers)

24. *The Law of Psychic Phenomena, Thomas Jay Hudson.* (Presented by Mrs. Wright)
25. *Abnormal Man, Essays on Education and Crime, Arthur Macdonald.* Washington: Government Printing Office, 1893
26. *Études sur la rage et la méthode Pasteur, Dr. Lutand, 1891*
27. *The Healing Art, Ed. Berdoe, 1894*
28. *Cock Lane and Common Sense, Andrew Lang, 1894*
29. *Conscious Matter, or the Physical and the Psychical Universally in Casual Connection, W. Stewart Duncan, 1881*
30. *Pluri-Cellular Man. (Whence and What is the Soul?) C. A. Stephens, A.M., M.D.*
31. *Annales des Sciences Psychiques, 1891-92*
32. *Psychological Review, Vols. I. and II.*

Spiritism:

1. *Animismus und Spiritismus, Vols. I. and II., Alexander Aksakow*
2. *Spirit Teachings, M.A. (Oxon.).* (3 copies)
3. *Psychography, M.A. (Oxon.)*
4. *Higher Aspects of Spiritualism, M.A. (Oxon.)*
5. *Direct Writing, M.A. (Oxon.).* (3rd Edition)
6. *Spirit Identity, M.A. (Oxon.)*
7. *Chronicles of Spirit Photography, Miss Houghton*
8. *Do the Dead Return? A Clergyman of the Church of England.* (3 copies)
9. *Spirit-guided, or Reunited by the Dead, E. W. Wallis.* (3 copies)
10. *The Rise and Progress of Modern Spiritualism in England, James Robertson*
11. *Death a Delusion, John Page Hopps*
12. *The Missing Link in Modern Spiritualism, A. Leah Underhill*
13. *Studies in Psychic Science, Tuttle.* (2 copies)
14. *Footfalls on the Boundary of Another World, R. Dale Owen*
15. *Essays from the Unseen, Recorded by A. T. T. P.*
16. *Heaven and Hell, Allan Kardec.* Translated by Anna Blackwell
17. *Spiritualists' Lyceum Magazine, 1890, January to September*
18. *Nineteenth-Century Miracles, Emma Hardinge Britten*
19. *As It is to Be, Vera Finn Daniels*
20. *Researches in Spiritualism, W. Crookes, F.R.S.*
21. *Hafed, Prince of Persia, H. Nisbet*
22. *Hermes, Anah and Zitha (Spirit Communications received through the Glasgow Trance-painting Medium, Mr. David Duguid)*
23. *Second Edition of A Discovery concerning Ghosts, with a Rap at the Spirit Rappers, George Orukshank*
24. *Pioneers of the Spiritual Reformation, Justinus Kerner and William Howett*
25. *Evenings at Home in Spiritual Séance, Miss Houghton*
26. *Miracles and Modern Spiritualism, Alfred Russel Wallace*
27. *X. Y. Z., or the Sleeping Preacher, Rev. G. W. Mitchell*
28. *Antiquity Unveiled, or Ancient Voices from Spirit Realms*
29. *Spiritualistic Experiences of W. Jenner Camperowne*
30. *A Great Wonder in Heaven, Lux in Tenebris*
31. *The Impenetrable Mystery of Zora Burns*
32. *Two Months in an English Prison, Susan Fletcher*
33. *The Spiritual Songster, H. and S. Kersey*
34. *Problems of the Hidden Life, A Pilgrim*
35. *The Clairvoyance of Bessie Williams (Mrs. Russell Davies), Edited by Florence Maryat. Messrs. Bliss, Sands, & Foster, 1893.* (Presented by the Publishers)
36. *The Veil Lifted. Spirit Photography, Edited by A. Glendinning. Whittaker & Co., 1894.* (Presented by the Editor)
37. *Egypt: and the Wonders of the Land of the Pharaohs, William Ozley.* London: Trübner & Co., Ludgate Hill. (Presented by the Author)
38. *The Mother, the Woman clothed with the Sun.* London. (Presented by the Author)
39. *Angelic Revelations or Experiences of Teresa Jacoby, now known as the Angel Parity, (5 vols.)* (Presented by the Author)
40. *I Awoke. (Communicated by Automatic Writing), 1893.* (Presented by Mr. Geo. Lund)
41. *Rustlings of the Golden City, James Curtis. Ballarat: Armstrong-street. (2 Copies)* (Presented by the Author)
42. *Theosophy, Geo. Wyld, M.D.*
43. *Life of an Artisan, G. Gutteridge*
44. *A New Basis of Belief in Immortality, John S. Farnier*
45. *Leaves from the Tree of Life, by the Author of "From over the Tomb"*
46. *Spirit Workers in the Home Circle, Morell Theobald*

CONTRVERSIAL, ETC.:

47. *Modern Spiritualism the Work of Demons, Morrison Penton.* (Printed for private circulation only)
48. *Modern Christianity and Modern Spiritualism.* Price 2s. By Arcanus. London: Burns, 55, Great Queen Street
49. *Dangers of Modern Spiritualism, N.T.C.S.*
50. *Le Spiritualisme dans la Bible, par Lady Cathness*
51. *Report of the Dialectical Society on Spiritualism*

Theosophy:

1. *The Secret Doctrine, Vols. I. and II., H. P. Blavatsky*
2. *The Key to Theosophy, H. P. Blavatsky*
3. *Theosophy, Religion, and Occult Science, H. S. Olcott*
4. *The Purpose of Theosophy, Mrs. A. P. Sinnett*
5. *Man; Fragments of Forgotten History, by Two Chelas*
6. *Scientific Basis of Theosophy, L. Salzer, M.D.*
7. *The Mahatmas, their Origin and Development in the Theosophical Society, from the Agnostic Journal, Richard L. Artie, F.T.S.*

8. What is Theosophy? *Walter T. Old*
9. Report of Proceedings of Annual Convention of the Theosophical Society, 1893
10. Reminiscences of H. P. Blavatsky, and the Secret Doctrine, *The Countess Constance Wachmeister, F.T.S.* London Theosophical Publishing Society. (Presented by the Publishers)
11. Theosophy, its Teachings, Marvels, and True Character, *Rev. R. F. Clarke, S.J.* London: 18, West-square
12. The Esoteric Basis of Christianity and Theosophy, Parts I and II., *Wm. Kingsland*

THEOSOPHIC MANUALS:

13. I.—The Seven Principles of Man, *Annie Besant*
14. II.—Reincarnation, *Annie Besant*
15. III.—Death and After, *Annie Besant*
16. Theosophical Siftings, Miscellaneous (2 vols.)
17. *Pauses*, 1893
18. *The New Californian*, 1892-3.
19. *Lucifer*, 1892-3
20. *Sphinx*, 1892-3
21. *Pat's*, 1883

Periodicals:

1. THEOSOPHICAL:

- Lucifer*
The Vahan
Theosophical Siftings
Book Notes, Theosophical, Occult and Oriental
Transactions of London Lodge of the Theosophical Society
Transactions of the Scottish Lodge of the Theosophical Society
The Irish Theosophist
The Theosophical Forum
The Path
The New Californian
The Pacific Theosophist
The Theosophical Ray
The Theosophist
Pauses [The Theosophic Gleaner]
The Light of the East
The Prasnottara
Journal of the Maha-Bodhi Society
The Theosophic Thinker
Le Lotus Bleu
La Havre Science
Lotusblüthen
Sphinx (Berlin)
Sphinx (Holland)
Die Ueberwältigende Welt
Teosofisk Tidskrift
Theosophia, 1893
The Austral Theosophist
The Buddhist
Sophia
The Buddhist Ray
The Arena

2. SCIENCE AND INQUIRY:

- Psychical Review*
La Revue de l'Hypnotisme
Annales des Sciences Psychiques
Psychische Studien
Journal of the Society for Psychical Research, America
Proceedings of the Society for Psychical Research
Zeitschrift für Hypnotismus

3. SPIRITISTIC:

- The Key*, Vols. I. and II.
The Two Worlds
Religio-Philosophical Journal
Banner of Light
Light
Light of Truth
La Revue Spirite
La Monteur Spirite et Ma netique
Morgendamringen
Efterat

Annali dello Spiritismo
The Harbinger of Light
Medium and Daybreak
Le Messenger
This World and the Next
Il Versillo Spiritista

4. MISCELLANEOUS:

The Esoteric
P. a de la Verdener
L'Initiation
Journal de Magnétisme
Journal of Hygiene
Medico-Legal Journal
The Monist
North-West Magazine
Revue des Revues d'Europe et d'Amérique
The Voice
The New Californian

5. MYSTICAL:

The Unknown World
Le Voile d'Isis
L'Initiation
La Haute Science

6. ASTROLOGY:

The Future
The Astrologers' Magazine

7. THE PALMIST.

ADDITIONS TO LIBRARY.

We have received with much pleasure the following gifts for the Library since the publication of our last number:—

- The Theory of Evolution of Living Things*, by Rev. George Henslow, M.A. (Presented by the Author)
Christian Beliefs Reconsidered, by the Rev. G. Henslow, M.A. (Presented by the Author)
Inquiries and Answers Concerning Divine Healing: the Gospel of Healing; and Healing through the Holy Spirit. Published by Christian Alliance. (Presented by Dr. Holbrook)
The Value of Hypnotism in Chronic Alcoholism, by Charles Lloyd Tuckey, M.D.
Modern Treatment of Chronic Drunkenness, by Charles Lloyd Tuckey, M.D.
On Hypnotism, by Charles Lloyd Tuckey, M.D.
Twenty Photographs of the Living Dead, by Thomas Slaney Wilmot
The Phrenological Dictionary, by L. N. and J. A. Fowler. (Presented by the Authors)
The Secret of Death, and other Poems, by Sir Edwin Arnold, 4th Edition, (Presented by A. Wyatt)
A New Basis of Belief in Immortality, by John S. Farmer, 3rd Edition. (Presented by A. Wyatt)
Theosophical Siftings (Presented by A. Wyatt) as follows:—
Alchemy, by Parabolanus
Possibilities of Scientific Prophecy, by Sylvester Baxter
The Five Enemies, by Alex. Fullerton
Let Us be Practical, by Annie Wolf (Emily)
What is Theosophy?
The Life of a Christian Philosopher, by Franz Hartmann, M.D.
Spirituality
Thought-Transference
Theosophy and the Present Age
Some Practical Suggestions for Daily Life
Some Hints on the Theosophical Training of Children
Masters of Wisdom, by E. Adams
Mrs. M. E. Williams as New York als Materialisations-Medium, by Max Rahn
Spirit Workers in the Home Circle, by Morell Theobald, F.C.A. (Presented by the Author)
A Romance of the Imagination, by E. Gannet

XVIII.—SOME ARTICLES OF THE QUARTER.

JUNE 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 at the usual terms on application to BORDERLAND Editor, 18, Pall Mall East.

Alchemy :

What is Alchemy? *Unknown World*, August, September

Apparitions :

The Tonelli Affair, from *La Luz di Roma*, *Banner of Light*, August 25

Astrology :

OPINIONS :

Magia Astrologica, de P. Constantius Albinus, *Le Voile d'Isis*, continuous

Sir Edwin Arnold on Astrology, *Daily Telegraph*, quoted in *Future*, July

Mundane Astrology, *Astrologers' Magazine*, September

Real Basis of Astrology, *Path*, June

Symbolism of Gemini, *Esoteric*, June

Symbolism of Cancer, *Esoteric*, July

The Influence of the Zodiac upon Human Life (The Idea Publishing Co., New York), *Religio-Philosophical Journal*, July 14

FORECASTS, HOROSCOPES, ETC. :

An Astrological Forecast of the Administration of President Cleveland, by Julius Erickson, *Arena*, September

Natus and Terminus Vitæ: President Carnot, *Astrologers' Magazine*, September

Nativity of Baron E. Swedenborg, *Astrologers' Magazine*, October

The Resuscitation of Astrology and the French Republic, *Revue des Revues*, June

President Carnot's Horoscope, *Sphinx*, August

President Carnot's Death, *Astrologers' Magazine*, August

The Royal Prince, *Astrologer's Magazine*, August

Mr. Bundy's Horoscope, *Religio-Philosophical Journal*, August 4

Automatic Writing :

Advice to Writing Mediums, *Light*, August 18

Automatic Communications, *Religio-Philosophical Journal*, June 13

Automatic Communications: Conditions. *Religio-Philosophical Journal*, September 22

Automatic Medley, by Psyche, *Religio-Philosophical Journal*, continuous

Automatic Writing (Notes from a Private Diary), *Light*, July 21

Automatic Writing and Telepathy with Planchette, *Psychical Review*, May

Stead's Grindelwald Story, *Westminster Gazette*, quoted in *Light*, September 15

Sub-Conscious Self and Dual Life (given automatically through Mrs. Purdy), *Religio-Philosophical Journal*, September 8

Law Governing Spirit Communion (regarding grammatical errors and incorrect spelling in automatic writing), by T. C. F., *Religio-Philosophical Journal*, September 8

PAINTING :

A Painting Séance, Edina, *Two Worlds*, August 31

"Borderland," Notices of :

Sheffield Independent, July 18

Two Worlds, July 20

Banner of Light, August 4

Banner of Light, August 18

The Vegetarian, August 11

Light, August 4

Two Worlds, July 20

Indian Daily News, August 6

The Unknown World, not a competitor with BORDERLAND; Editorial,

Unknown World, September

Weekly Irish Times, July 21

Theosophic Gleaner, September

Christo-Theosophy :

The Place of Evil in God's Order, by G. W. A., *Unknown World*, August

Crystal-Gazing :

Mirror-Gazing in Triest, *Psychische Studien*, September

Clairvoyance :

Clairvoyance and Healing (Mr. and Mrs. Wakefield), *Medium and Daybreak*, June 23

Clairvoyance in a Child, *Religio-Philosophical Journal*, July 7

Clairvoyance, *Light of the East*, July

Clairvoyance: Its Sacred and Secular Relation to Modern Spirit

Influx, *Two Worlds*, September 7

Clairvoyance and Materialisation. (Quoted from the *Progressive Thinker*), *Light*, September 29

A Clairvoyant Detective, *Light*, August 18

Divining :

Divining Rod, *Light*, August 4

Divination by Numbers, *Light*, September 8

Doubles :

An Epoch-making Phenomenon, by Alexander Aksakof, *Religio-Philosophical Journal*, continuous

A Phase of Avesha Sakti; exchanging Bodies by Mutual Consent,

Theosophic Gleaner, August

The Ghost of the Living: A Lady's Double appears in a Railway

Carriage, by Psycho, *The New Age*, September

Dreams :

A Dream that Proved to be a Blessing, *Banner of Light*, August 25

Fourth Dimension :

The Fourth Dimension, Letter by C. C. M., *Light*, September 8

Letters by F. W. Hayes and C. Y. L., *Light*, September 15

The Fourth Dimension and Miracle, by Rev. W. Routh, M.A., *Light*, September 1

Fourth Dimension, Letter by C. C. M., *Light*, September 22

Spatial Cognition, or Integration in Space, by C. C. M., *Unknown World*, September

Graphology :

Graphology, *Le Messenger*, June 15

Haunted Houses :

A Haunted Hut, Queensland, *Capricornian*, quoted in *Light*, September 8

The Haunted Room at Plas Mawr, Conway; Possible Explanation of Footsteps, *The New Age*, September

Healing :

Pastor Blumhardt's Cure of two Ladies by Prayer, Letter from H. E.

Gray, *Light*, September 15

Pastor Kneipp, The Cures of, from *Revue Spirite*, *Banner of Light*,

August 25

Work of an Oriental Healer, R. Guelph Normy, *Medium and Daybreak*, September 7

Christian Science (quoted from BORDERLAND), *Religio-Philosophical Journal*, July 28

Curiosities of Healing, *The Theosophist*, July

Healing by Sympathy, Carl du Prel, *L'Initiation*, August

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XIX.—OUR CIRCLES AND MEMBERS.

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