

BORDERLAND



To myself I seem to have been
as a child playing on the sea shore,
while the immense ocean of Truth
lay unexplored before me. Isaac Newton.

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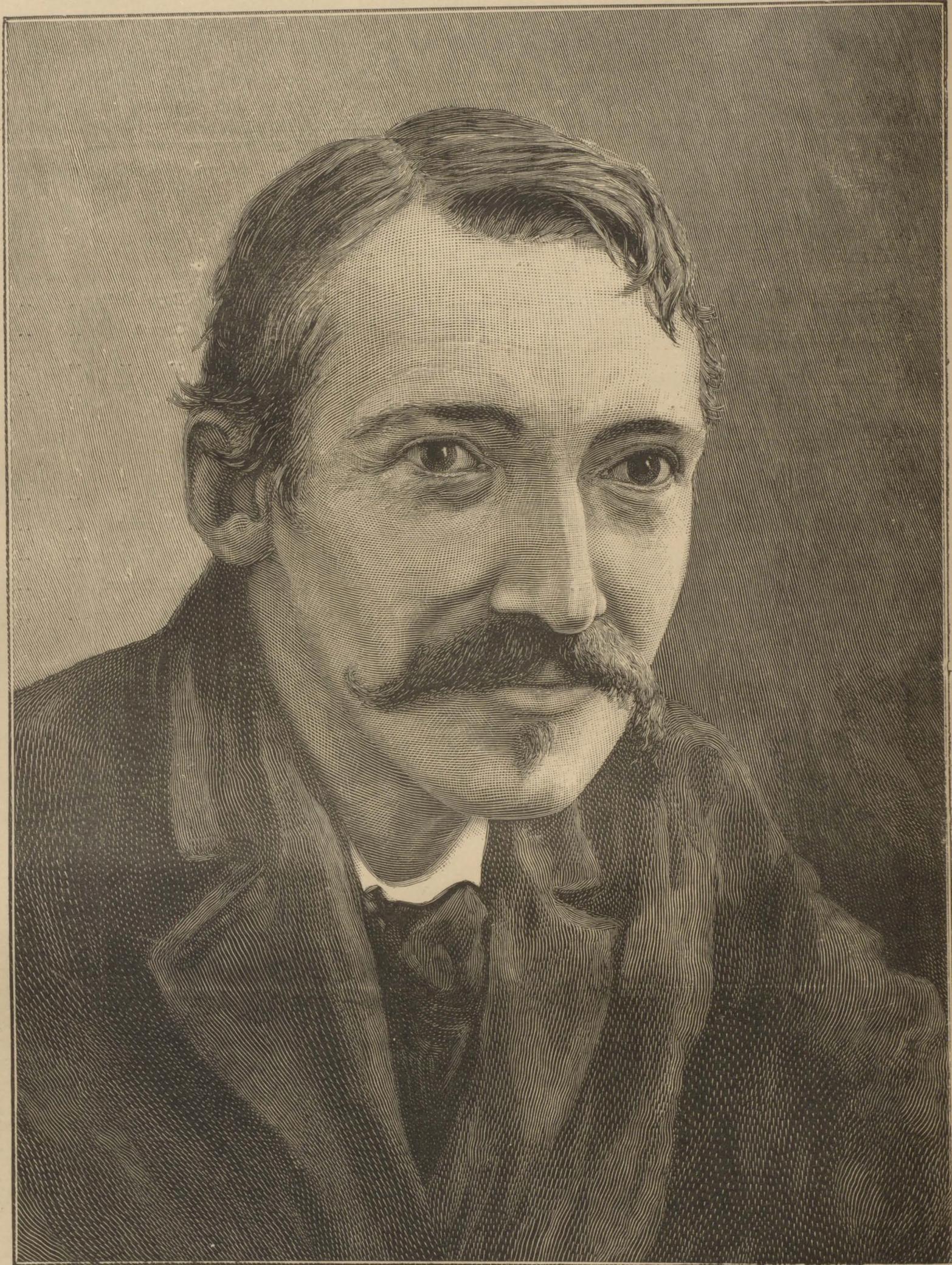
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ROBERT LOUIS STEVENSON.

(From a photograph by Falk, Sydney.)

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A QUARTERLY REVIEW AND INDEX.

VOL. II.

JANUARY, 1895.

No. VII.

I.—THE CHRONIQUE OF THE QUARTER.

January 1st, 1895.

THE NEW WITCHCRAFT.

THE New Year opens somewhat ominously. By far the most conspicuous fact in the psychic world during the last quarter was the rerudescence of the Old Witchcraft under the shape of the new Hypnotism. Alike in the Old World and the New we find the law courts busy with cases of alleged abuse of hypnotic powers. Elsewhere our readers will find a special article devoted to the subject under the title of "The New Witchcraft." The danger has long been foreseen. In the collection of Ghost Stories which I published in 1892-3, and which may be regarded as in some sense the precursor of BORDERLAND, I ventured to predict that it might not be long before men of this generation found reason to reconsider the complacent and disdainful verdict which it has long been the fashion to pass upon the witch-finders, witch-triers, and witch-burners of the seventeenth century. Judging from the reports which are of daily occurrence in the American papers, it would not take very much more evidence to excite a popular panic which would make the lot of a modern hypnotist almost as wretched as that of a witch in the early days of New England.

THE TAR-BARREL IN SIGHT.

All that we can hope for is that when the mob takes to lynching hypnotists it will be more discriminating than were the men who burnt the witches. That there were witches who deserved all that they got, I should be the last to deny, but together with these evil hags there perished a multitude of innocent practitioners in occultism who had never used their mystic power save for the healing of disease, and the discovery of missing property. The power of suggestion as exercised by hypnotists is sufficiently acknowledged by the law that a court in America last month acquitted the accomplice in a murder, believing it legally proved that he

had acted under the hypnotic influence of the principal perpetrator of the crime. Some cases recently before courts show the possibility of the hideous abuse of this subtle influence—an influence compared with which the much-dreaded power of the priest shrinks into insignificance—and half-a-dozen clearly-authenticated cases of the power of an evil-minded hypnotist to compel his victims to obey his will to their own detriment, and we shall see the tar-barrel once more re-established as the last word of panic-stricken society.

THE RECENT EXPOSURES.

The quarter has also been signalised by a series of exposures of some of those eminent in the psychic world. Whether or not Mr. W. Q. Judge, Mrs. Williams, and Mrs. Mellon are fraudulent impostors, or whether they are bearing the burden of unmerited blame, it is not for us to decide. But it is at least safe to say that appearances are cruelly against them, and that, in the case of Mrs. Williams, it is difficult to see how any vindication is possible. As for Mr. W. Q. Judge, he probably deceived himself before he hoodwinked Mrs. Besant. The guilt of Mrs. Mellon is not yet proved. That genuine manifestations were frequently witnessed at her séances of old time is indisputable, and if she be innocent, the scandal of the recent alleged exposure may yet be the means of establishing, under the most indubitable test conditions, the reality of her phenomena. This, indeed, already seems to have been achieved; in fact, it will be seen by the report published elsewhere.

H. P. B. ONCE MORE.

The discussion on the integrity and honesty of Mr. Judge is very closely linked on to the controversy that still rages over the reputation of Madame Blavatsky. My assistant editor, Miss X., reviews elsewhere Mr. Lillie's book on this notable founder of the Theosophical Society, and just as we are going to press there comes to hand Mr. Leaf's

BORDERLAND.

translation of Mr. Solovieff's "Modern Priestess of Isis," published under the special benison of the Psychical Research Society. Professor Sidgwick, who writes the prefatory note, says that the question that she was a charlatan is ready judged and decided, and recommends the book as affording some explanation of the remarkable success of her imposture. Well, well; charlatan and impostor let H. P. B. be styled, the fact remains that, in spite of all her charlatany and imposture, she did more to imbue the mind of her day and generation with the psychic truths which Professor Sidgwick dimly sees to be true than any other man or woman of our time. Our wonder at what she accomplished increases instead of diminishes, the more clearly we are enabled to realise the top hamper of fraud and humbug with which she was encumbered.

A WORD BY THE WAY.

To turn from great things to small, there has been a storm in a teacup over the review published in last BORDERLAND, because I ventured respectfully to point out that Miss Marryatt had not been a witness of truth in her record of a certain very remarkable incident which she described as happening under her eyes. My statement as to the accuracy of her assertion has since then been abundantly confirmed by those present on the occasion in question. The odd thing is that some good people seem to imagine that if one believes in the reality of the spirit world, and the possibility of communication with those on the other side, you are therefore bound to keep silence when any professing spiritualist bears false witness against her neighbour in a book sent out for review. Another curious development of this discussion has been that I have been adjured to say whether I still hold what I wrote in *Real Ghost Stories* and *More Ghost Stories* concerning the danger of frivolous and reckless tampering with spiritualism. To which I reply, Yes, certainly; and if any reader in idle mood wishes to meddle with these things for amusement or to pass the time, once more I would repeat my warning, Don't! Investigate by all means, but don't go fooling round séance tables with anybody and everybody from a mere spirit of idle curiosity.

THE SPIRITUALISTS AS THEIR OWN CRITICS.

Nothing strikes one as more hopeful for the future of Spiritualists than the fact that they themselves seem, at the present time, bent upon the reform of their own body. The attack upon the abuses among Theosophists has come from the outside, that upon the Spiritualists from within. No less than three exposures of fraudulent mediums have been made since our last issue by the Spiritualists themselves. In the case of the exposure of Mrs. Williams the motive force came from the editor of our esteemed contemporary *La Revue Spirite*, and the exposure was promptly taken up by *Light*.

THE QUALITY OF THE PROFESSIONAL MEDIUM.

It is interesting that a less adventurous periodical, *Medium and Daybreak*, should have lately opened its

columns to the discussion of the very obvious, but nevertheless important, question, "Why are professional mediums as a class so illiterate?" One writer contributes the fact that at a certain *séance* "there were six mediums, and out of those six only one could speak the Queen's English. On leaving the room one of my friends remarked that she thought Spiritualists belonged to much the same class as Salvation Armyists."

The practical difference is that the Salvation Armyist, who preaches to his own class, does very well, perhaps even the better, without the Queen's English; whereas if the Spiritualists propose to do any propagandist work at all they ought to be in a position to appeal to all classes.

A correspondent in New York answers the question in a surprising and not altogether satisfactory manner.

Those so-called educated or wrongly educated by the influence of their education, have attained a positivity that cannot as a general thing be moulded to the will of the control. Their mental spiritual force has lost its plasticity, and it is owing to this fact that the formerly religious, who has become a Spiritualist, retains to a greater or less extent his educated bias, and constantly mingle Sectarianism and Spiritualism. "The letter killeth." The uneducated do not immediately become educated by transfer from earth to spirit-life. It is easier for an educated spirit to communicate through a spiritually educated medium, but many are compelled to communicate through illiterate mediums (on account of the scarcity of the educated mediums), or not communicate at all. This is not ex-cathedra, although the writer's first acquaintance with Spiritualism was in 1851.

THE EVIDENCE OF PROFESSOR LODGE.

We find elsewhere a summary of Professor Oliver Lodge's remarkable report of the remarkable psychical phenomena witnessed at the séances of Eusapia Paladino. There is nothing very noteworthy in the phenomena. Their special importance arises from the fact that they are chronicled by Professor Lodge. Now that the Society for Psychical Research has taken to investigating mediums abroad, we may hope to see them paying some attention to mediums at home. The Society for Psychical Research somewhat resembles *The Times*, which will publish an interview if it is telegraphed from Paris, but which never, on any consideration, reports an interview reported in the United Kingdom.

IS EUSAPIA PALADINO TO BE OUTDONE?

The Unknown World, a theosophical, and, *ipso facto*, presumably an anti-spiritualistic magazine, is nevertheless the first to make a tremendous announcement. In the "South of England" some wonderful spiritualistic developments are taking place, and will shortly be announced, which will eclipse the "somewhat crude experiments with Eusapia Paladino, as the electric light outshines a gas jet." Readers of the Eusapia history will remember that no physical effect was produced at a greater distance than five feet, but in the "South of England" circle objects are sent, not only from one room to another, as in the case of Mr. Stainton Moses, but between England and America *under test conditions*. I have already heard a good deal of this Portsmouth-New York psychic transmitter, but at present the secret is to be kept very close. And no wonder.

THE CHRONIQUE OF THE QUARTER.

5

SÉANCES UNDER TEST CONDITIONS.

It is satisfactory to learn that one of the results of the recent exposures is that *Light* has decided to report no more séances except those held under test conditions. The only trouble is that opinions may differ as to what are "test" conditions. Mediums who take a real interest in the propagation of Spiritualism will be the last to object to this, and sitters will best serve the cause, and most do justice to the medium, by not hesitating to require such conditions on every occasion. It is to be hoped that other Spiritualistic organs will follow the example of *Light* in this matter.

A NEW KIND OF MAY MEETING.

The Spiritualists are going to have their May meetings this year in London, like other good people, and they will at least furnish more interesting copy than many other of the conferences held in the merry month of missions and of May. It is to be hoped that before then something may be done to establish Mr. Burns, jun., and the *Medium* on a solid business foundation. Mr. James Burns, sen., has had a long, hard, heavy uphill fight for the cause of spiritualism, and he has fallen by the way beneath the weight of his burden. It is to be hoped that this appeal will not be made in vain, especially to those who in years past have profited by the journalistic enterprise of the Nestor of mediumistic pressmen.

MARK TWAIN'S TELL-TALE HANDS.

Mark Twain's letter on the successful reading of his character from the photographs of his hand, ought to silence the publisher who objected to the introduction of a palmist into a novel, on the ground that palmistry was a baseless superstition. Mark Twain's tell-tale hand revealed to unknown correspondents, who had no suspicion as to his identity, his character with such accuracy, that, as he says, his own mother could not have delineated it better. It will be interesting to see whether our correspondents have been equally successful, to whom we submitted, under the same conditions, a scrap of his handwriting.

PSYCHICAL RESEARCH IN ITALY.

Psychical research has a valuable literary organ in Italy. The *Rivisti di Studi Psichici*, published in Milan and Padua, is under the directorship of two distinguished men of science, whose names have frequently been before our readers in connection with the investigation of Eusapia Paladino, both of them Associates of the London Society for Psychical Research, Dr. G. H. Ermacora, of Padua, and Dr. G. Finzi, of Milan.

SOMETHING LIKE A COLLEGE.

A College of Science on independent lines has been started in California, which exercises some functions not usually seen in combination, as witness the following items in its charter.

The College of Science having gained rank and charter from State to unify Scientific Therapeutics and Spiritual Truth; to

establish the cure of Disease and Standard of Life on the laws of Etiology, Metaphysics, Sanitation, Magnetism, Electricity, Ethical Philosophy and Psychology, intends to open departments for other sciences and arts. Although it proclaims health without drugs, and will graduate Doctors of Science to practice Independent Healing, it has associated medical practitioners who will pursue their own work and methods of cure, yet will specially encourage the College in carrying out its ideas of general and progressive work. They will attend to any surgical cases that the College may refer to them, and will give public or private lectures in their province.

Perhaps something of this kind might meet the present needs in Europe—something which, while preserving us from unlicensed quacks and charlatans, shall serve to bestow some sort of status on such useful members of the community as masseurs, properly trained hypnotists, Christian science healers, and the like. The college numbers among its directors such well-known men as J. Rodes Buchanan, Dr. E. W. Baldwin, Hudson Tuttle, and Carlyle Petersilea.

A LANGUAGE OF COLOUR.

An Egyptologist, F. W. Read, writing in *Light*, December 22nd, warns us against Mrs. Besant's theory, which is very interesting reading, as to the alleged colour language of the Egyptians.

She states that, because different colours are employed in certain Egyptian books, there is a language of colour. It is true enough that in copies of the "Book of the Dead" the titles of chapters, the first words of sections and glosses, and the liturgical directions are written in red, while the rest of the text is in black. The same is true of certain copies of the Book of Common Prayer; and in neither case is any explanation necessary beyond the obvious convenience of the arrangement.

THE RELIGIONS OF SPIRITUALISM AND THEOSOPHY.

Shall we ever know finally whether Spiritualism and Theosophy are to be counted as religions or no? A recent contributor to *Light* says that—

Spiritualism, as I understand it, is simply the power of communicating with angels or spirits of the departed, good or bad, and from experience so gained a system of religion may be deduced. Spiritualism so far demonstrates the immortality of the soul, and therefore supplies one excellent basis for religious teaching; especially as it leads us to believe in a future state, the condition of which is decided by our life and conduct in our present sublunary existence of virtue and vice, trial and temptation.

Religion appears to me to consist in doing justly, loving mercy, and walking honestly with our God.

There is very good sense in this, but it is a little bewildering to find Spiritualism (as the power to do certain things) classed as an art. We have heard of it as a science, but this is a new version of things.

THE DEATH OF LUTHER COLBY.

It was not until after going to press with the last number of BORDERLAND that we heard, with much regret, of the death of Mr. Luther Colby, the veteran editor of *The Banner of Light*, which occurred on October 7th. He died at the ripe age of eighty, having conducted his paper since the year 1857.

II.—LIFE ON THE OTHER SIDE.

LETTERS FROM JULIA.

INTRODUCTORY.

READERS of the first number of BORDERLAND will have no need to be told who is referred to by Julia.

In that number, which unfortunately, has long been out of print, I described with considerable detail, the nature of the communications which I have received by automatic handwriting. These communications professed to come from a friend of mine who has been dead for four years. The authenticity of her messages was attested by the communication of many details of personal information which were altogether beyond my knowledge. She was in life a Miss Julia —, and, I should have no hesitation in giving her name were it not for fear of paining some of her relatives who do not believe in the possibility of spirit return and who resent the suggestion that it is their deceased relative who is communicating through my hand.

Of the indirect evidences of her identity and proximity to me it is perhaps hardly necessary to speak, but they are numerous, interesting, and do much to confirm the conclusion at which I arrived long ago, that these communications veritably come from my deceased friend. Of course, absolute proof is impossible, just as it is impossible always to prove the origin of a telegram which you may receive from America or Australia, at least until you have had time to communicate by post or in person with the sender. After a time, which will not be long measured by the age of the world, I shall have an opportunity of verifying my supposition, and ascertaining the accuracy or otherwise of these communications. But for the present I am content to go on the assumption that these messages, which certainly are not written by me consciously—for although my hand writes them, my mind is unconscious or intently absorbed in watching to see what my hand is going to write—are really what they profess to be, namely, communications from a friend who is no longer hampered by a physical frame.

Of these indirect evidences I will only mention one. If at this moment I were to go in the strictest incognito to any normal clairvoyant or trance medium, they would describe Julia as being present with me, describe her appearance, her dress, and her features. In some cases they would name her, and in others give me messages from her. In one case I remember the medium was told Julia's surname, to which she had no clue, and in another, a medium picked out, without any hesitation, Julia's portrait from several others, which were standing on the mantelpiece in my room. There was nothing remarkable about the photograph. The medium declared that she had seen its original the previous night, and then she had been told that they would meet in my office. Although my communications have been more or less regular, they have been chiefly about matters in which I have been personally interested, and for nearly two years I have abstained from questioning Julia as to her

life on the other side. Most of the previous communications on that subject were written by my hand, in the shape of letters, from Julia to a great friend of hers, to whom she described life on the other side as she found it, in the same frank, friendly spirit, that any one might describe her experiences on the other side of the Atlantic. In one of the last letters which she wrote, she excused herself from writing further at that time. She said she felt that it was almost a presumption for her to describe a country in which she had made so brief a sojourn. Travellers should not attempt to describe a continent as soon as they land on its shores, and she adjourned for a season all communications on those subjects. This silence I respected, but at the close of last year Julia announced that she would resume her communications, and this is the result. The headings are my own:—

FROM JULIA.

December 17th, 1894.

My dearest friend,—My duty to you and to those whom you reach is very grave. My task, however, is a pleasant one. For you are to allow me to tell those who are still in the body something more of the life which they will lead when their bodies are no longer useful.

IN THE HOUR AND ARTICLE OF DEATH.

In my earlier letters I told you how I experienced the change which you call death. I have since then exchanged experiences with very many others on this side, and I now know more than I did then. With me the change was perfectly painless. I wish that it might be so always with all who are appointed to die. Unfortunately the moment of transition sometimes seems to be very full of pain and dread. With some it lasts a comparatively long time; I mean the time of quitting the body. With some it is momentary. The envelope opens, the letter is released, and it is over. But sometimes the deathbirth is like childbirth, and the soul labours long to be free. There is no visible cause why this should be. That is to say I do not know why some should pass so much more easily than others. That it is a fact is true. But after all the parting of soul and body is but an affair of moments. There is no reason to regard it with so much alarm. The tranquil soul that prepares and knows need not feel even a tremor of alarm. The preliminaries of decease are often painful; the actual severance, although sometimes accompanied by a sense of wrench, is of small account.

CLOTHED UPON BY THOUGHT.

When the soul leaves the body it is at the first moment quite unclothed as at birth. The spirit body disengaged from the physical body is conscious, at least I was, almost from the first. I awoke standing by my dead body thinking I was still alive and in my ordinary physical frame.

It was only when I saw the corpse in the bed that I knew that something had happened. When the thought of nakedness crosses the spirit there comes the clothing which you need. The idea with us is creative. We think, and the thing is. I do not remember putting on any garments. There is just the sense of need, and the need is supplied. When we stand for the first time on this side there is not so much fear as great awe and curiosity. The sense of being in a land altogether undiscovered and unexplored, where there may be all manner of strange beings, perhaps hostile, fills you with a moment's trepidation. And then it is that the good Lord in His kindness sends to the newly-delivered soul the Guardian Angel of whom I wrote before.

THE GUARDIAN ANGEL.

So far as I have been able to ascertain, this messenger of love and mercy meets all men when they die. In this there is no distinction made between the saved and the lost, and the messenger is sent alike to all. But the lost have not the faculty to see him. The saved not only profit by his counsels, but feel him, and know he is with them. It is to all, that the good Lord ministers—to all on your side and on this. His loving kindness is over all his creatures. But some know Him not, and when He would draw them nearer to His heart they are as if they saw, heard, felt nothing. But I think He loves best those who need Him most. The orphaned souls He cares for though they see Him not; and they suffer, as it is necessary that they may be rid of the sins which their loveless life has left upon their souls.

IN OUTER DARKNESS.

The sinfulness of sin chiefly shows itself in the inability to see God. The punishment of sin which is remedial, is the sense of loneliness and darkness which overwhelms the loveless souls when they come into the world, the atmosphere of which is eternal love. This they endure until such time as they love. When they love, they turn to God, and see in the darkness a ray of the Love infinite and everlasting, in which they are able to realise, as we do, that they live, and move, and have their being.

There is much about this of which I will tell you later. For the present let me just say this: There is, when the loveless soul comes here, as much care taken to welcome it as when the soul of love arrives. But the selfish soul is blind and dark, and shudders in the dark. The imagination, which here is far more powerful than with you, fills the solitude with spectres, and the sinner feels he is encompassed by the constantly renewed visions of his deeds. Nor is this all; he sees those whom he has injured, and he fears. If ever a soul needs a Saviour and Deliverer, it is when imagination and memory without love recreate all anew the selfish acts of a loveless life.

ALONE IN A NEW WORLD.

December 18th, 1894.

When you stand all alone for the first time on this side there is not always, as you would think, a great longing to go back to the world you have quitted. The first sense

is not that, but of awe and of curiosity as to the new world. When I awoke I was so astonished and amazed at what I saw, and at the strangeness and the sameness, I did not want to come back. The mind has not room for too many strong emotions at once. After the first shock of the entire novelty has subsided you begin to remember your friends. I remember seeing the nurse at my bedside and trying to speak to her, but I was soon convinced that it was impossible, and the new life lay before me.

You see it is the way. There is so much that is familiar and so much also that is unfamiliar, that you don't feel as if there was any immediate hurry to examine the old, which you have seen all your life and go on seeing, while there is so much that is new which you have never seen. You naturally are absorbed by the new, and only after you have felt and seen and understood what the new things are, your mind reverts to those whom you have left, and you wish to go back to tell them of what you have experienced.

NO DESIRE TO RETURN.

[Here I thought, Have you ever wished to be back again in this life? She wrote:]

No, I have never for one passing moment wished to be back in my body again.

The body is such a miserable substitute for the spirit in which we live and move and act as we think. No, if I might come back and live on earth as I used to do, I would not; it would be all loss and no gain. There is nothing the body could give me that I do not now enjoy. Only in an etherealized but more real way, and much that I now enjoy I should lose by being again in my body.

NO SEPARATION FROM FRIENDS.

[The thought crossed my mind, What about being parted from friends who survive? She wrote:]

That is I admit a deprivation to them and to you, inasmuch as you see them lamenting their deprivation. But it is not a real deprivation. You are with them to help them more than when you lived. When the departure entails material loss, as of the father who earns the money with which the family is supported, and the children are hungry, are scattered, or are sent to the poorhouse, you may think that it is hard to bear. And in one way it is. But you can have no idea of the abiding sense of the things which most impress us here. The first is the vivid realisation of the love of God; the second is the exceedingly transitory nature of all earthly things; and the third, the extent to which poverty and misery minister to the creation of character, the development of love. These things make you feel very differently from what you who are still immersed in the fever of matter can quite understand.

THE DIFFERENCE OF PERSPECTIVE.

We see so very differently the perspective. We realise that what often seems to you hard and cruel is the greatest benediction of the love of God. We know that He is love, and what seems least loving is the irreducible minimum of suffering necessary to create the soul anew in the likeness of the love of God. Whatever

BORDERLAND.

else you may doubt, never lose hold of this:—God is love. The atmosphere of the universe is the realising sense of the love of God, and the more I live here the more impossible it seems to doubt it. The sun shines. The light of the sun fills the sky, and there is no doubt about it. God is love. His love fills the universe; to us there is no doubt about it. Nor does the cloud or the night make us doubt the sun. And we do not doubt God because of the sin and the darkness where He is not seen.

Oh, my friend, my friend! I am ashamed of the poor, paltry, miserable words and metaphors with which I am now trying to give you some idea of the abounding and overwhelming and all-encompassing sense which we have of the love of God. That, my friend, is Heaven; and when you have it Heaven is there. All is summed up in that: God is Love, Love is God, and Heaven is the perfect realisation of that.

December 23rd, 1894.

What I want to write about this morning is the state of the disembodied soul immediately after death. When it meets the Guardian Angel there is usually a blank wonderment.

THE SAME YET NOT THE SAME.

All is so new, and there are such unexpected samenesses as well as differences. When, for instance, we wake into the new life we are still in the same world. There are all the familiar things around us—the walls, the pictures, the window, the bed, and the only new thing is your own body, out of which you stand and wonder how it can be that it is there, and that it is no longer you. And then you begin clearly to understand what has happened. It is very much like experiences you have in dreams, which, after all, are often due to the same cause, the conscious soul leaving the physical frame, which, however, remains breathing. The first thing that you notice that is not the same is the Angel. You are the same. I mean that there is no break in your consciousness, your memory, your sex. I was woman in my bodily life, and I am woman still. There is no change there. But you are in a manner different.

ON THE WINGS OF THOUGHT.

The Angel Guardian who came to me had wings, as I said. It is not usual, but if we please we can assume them. They are no more necessary than any of the contrivances by which you attempt to attain the mastery of the spirit over the burden of matter. We think, and we are there. Why, then, wings? They are scenic illusions useful to convey ideas of speed and superiority to earth-bound conditions, but we do not use them any more than we use steam engines. But I was glad my guide had wings. It seemed more like what I thought it would be and ought to be, and I was at once more at ease than I would otherwise have been.

THE VOICE OF THE GUIDE.

When he came, for my guide seemed to be a man, he spoke to me in a very sweet, strong voice that had in it the confidence of the Invisible. And I was thrilled

through and through with its note, which did not seem strange to me. Nor was this strange, for he had often been with me during my earth life, although I had never seen him. I recognised him as an old and familiar part of myself. And when he said, Come! I did not hesitate. There was, as it were, a natural response to what seemed as the prompting of your own conscience. This is often the case. We have all our guides. These angels, unknown and unseen by us, prompt us to all good actions and dissuade us from evil. They are with us in thought, and we often receive their warnings as if they were the promptings of our own spirit. So they are; but the spirit which prompts is quite outside our own conscious self.

OUR HIGHER SELF.

The Guardian Angel is indeed a kind of other self, a higher, purer, and more developed section of your own personality. This is perhaps a little difficult to understand, but it is true. There are, as well as good, evil angels, who are with us not less constantly, and they are also sometimes visible as Angels of Darkness when we come across. They are with us always, and we are with them here when we leave our bodies. We are always swaying hither and thither towards our good and evil guides. We call them, or we did call them, impulses, wayward longings, aspirations, coming we know not where or whence. We see on this side where they come from.

THE SENSES AS BLINKERS.

The soul in the body hears but dimly, and sees not at all the innumerable influences with which it is surrounded. The first and most startling thing we have to learn is that our senses, material senses, are not so much to help us to see and hear as to bar us off from seeing and hearing. We are on earth, as it were, with blinkers on. We must not see or hear or know much that surrounds us. The physical consciousness which is part of us, needs for its development the temporary seclusion of life from the realities of the world of spirit into which it is ushered at death. Hence, when we close our eyes in the sleep of death, it is more of a laying down of the blinkers that limited and confined our vision than almost anything else. I am speaking of the conscious change to our senses.

GOOD AND EVIL SPIRITS.

We then can see what were the sources of these vague impressions, intuitions, and aspirations, both up and down. We were in the midst of these beings always, but we mistook them for parts of ourselves. They are distinct, although united, for no one can live to himself alone. We are all members one of another, and this is as true of spirits as of bodies.

These evil agencies exist. That I know. We see them; but we cannot fear them. For greater is He that is for us than all they that are against us. He is love. And He is stronger than hate. The only power the evil ones have is due to our fear and lack of faith. They are powerless when we yield to the good Guardian who is ever near us, or when we knew God, who is love.

I have not seen much of this evil side of life, and my information must be more or less second-hand.

A NEW FREEDOM OF MOVEMENT.

When I began to move I walked as I used to walk, and it seemed natural to do so. My guide walked beside me, and we saw the world as it was with spirits moving among men. I did not see at first which was which. They were all living people it seemed to me. But I saw the spirits pass through matter and move away, as physical bodies could not do. Then I asked my guide, and he said they were like myself, those who had lived on earth and had passed on. Then I saw that they moved sometimes as if they were still in the body, and at other times as if they were angels, coming and going with great speed, and I remarked upon it to my guide. And he said, "Yes, they can do as they please, for it is in the power of the mind to go slow or fast." Then I thought, if they can, I can. And I asked, not speaking, but thinking in my mind, if this were so? And my guide, without my having spoken, answered and said, "This also is possible to you." And I said then to him, "May we go as they go wherever we are going." And he smiled and said, "As you will, so it will be." And then I had my first experience of the new freedom of locomotion. The earth seemed to grow small beneath my feet.

A FLIGHT THROUGH SPACE.

We went through space at a great speed. I did not feel the speed so much while in motion as when we stayed and discovered how fast and how far we had come. When we stayed it was not in this world at all. We had left your planet and were now—

Christmas Day, speeding through space. I was hardly conscious of movement. We went as we think. Only the things we saw at first disappeared, and there was nothing to check or time our flight. We were together, my guide and I. We went to a place at a great distance from our earth. The distance I cannot measure. Nor do we take account of distance, when you have only to think to be anywhere. The stars and the worlds, of which you see gleaming twinklings at night are to us all as familiar as the village home to a villager. We can go where we please, and we do please very often.

THE PASSION TO KNOW.

For there is one passion that increases rather than diminishes on this side, and that is the desire to know and to learn. We have so much to learn and such facilities. We shall never be able to say we know everything about this world, for the marvellous wisdom of God is past finding out. When we reach what we think the ultimate, there is a new vista of marvels which we see before us. We pass through, and when we come to a stand, beyond

us again stretches a new invisible marvel-world, into which we also may at some new stage of development begin to see.

What oppresses us, if we may use the word, always and everywhere is the illimitableness of the universe. Up and down we see it unfolding always and ever. When we make the most effort to exhaust the subject the more inexhaustible it appears.

THE JOURNEY BEYOND THE BOUNDS.

The journey which my guide took me was a long one, how long I did not know. He led, I only willed to follow him. The motion was not flying. It was thought-transference of yourself. When I look back I see that it was made slower and simpler to give me the sense of distance. Now the movement is instantaneous. But then at first it was gradual. From walking we seemed to glide into the air without effort. The world simply sank away from us as when you are in a balloon; then it slid away behind, and we went through the air or through space in ether without landmarks. He went a little before me. I was at first a little frightened. But he was with me, and there was besides such an exhilarating sense of liberty and power. You don't know what a prison the body is until you leave it. I exulted, I was so well, so free, so happy.

A PLACE VERY PLEASANT TO LOOK UPON.

[Once again the thought occurred to me, What about those you had left in tears? And again she answered:]

No, I did not think much during the journey of those whom I had left behind. They were alive and well, and they would soon come over and be with me. The overpowering rush of new sensations seemed to leave no room for regrets or thoughts of the old life. Well, you may regret this, but I am telling you facts. You will find it so also your first day. And I think it is good and not evil. For otherwise it would have been different.

When we were journeying I spoke little. My thoughts were busy and yet I was not conscious of even thinking, only of feeling and seeing, drinking in at every point new impressions. When we seemed to be arriving at a new world, I spoke. I asked my guide, "Where is this? Is it Heaven?" He replied, "Wait and see. You will find those there who will teach you what you want to know.

The place was very pleasant to behold. The air was sweet, and there was a delicious fragrance as of flowers in June. The world, for it was a world we were approaching, seemed not unlike our old world, but it was different—there was nothing to jar. The sense of restful peace and contented love was everywhere. The place had a placid smile of tranquil joy; the note I remember, the details I will not enter upon.

Here for the present I must break off these communications of my correspondent on the other side.

III.—IMMORTALITY AND MORALITY.

BY DR. A. R. WALLACE.

THE importance of communications from the subconscious self, which is the recipient and transmitter of all such information from the other world, has been so well stated by Dr. A. R. Wallace in the last number of the *Agnostic Annual*, that I venture to quote it nearly in full.

It is significant that one of our foremost men of science should declare that in these investigations of Borderland we are destined to rediscover the foundation-stone, the bed-rock, on which a scientific system of ethics will ultimately rest. Dr. Wallace's paper is one of several written in answer to the question, "Why live a moral life?"

Taking morality in its ordinary meaning, as including all actions for personal ends which are knowingly injurious or painful to others, the question asked is, What are the sanctions of morality to the pure Rationalist—to the person who does not actively believe in a future state of existence? Can such a person give clear and logical reasons of sufficient cogency to induce him, even under the stress of temptation, and when any detection or evil results to himself appear out of the question, yet to act with strict conformity to moral principles?

WHY MEN ARE NOT IMMORAL.

In existing society the abstention from immoral actions by individuals is usually due to one or more of the following causes:—(1) A natural upright and sympathetic disposition, to which any act hurtful or disagreeable to others is repugnant, and is, therefore, avoided. (2) The fear of punishment, or of the condemnation of public opinion, leading to ostracism by the society in which they live. (3) The influence of religious belief, which declares certain acts to be offensive to the Deity, and to lead to punishment in a future life. (4) The belief expressed in the saying, "Honesty is the best policy," and expanded into the general principle that the moral life is, emphatically, the happiest life.

PUBLIC OPINION.

With the first cause, on which, probably, the largest proportion of moral action depends, we have here nothing to do, since it does not involve any process of reason—of *why* we should act in one way rather than in another—but rests entirely on feeling, due to natural disposition. It is, however, the greater or less proportion of such persons in any community that determines the action of the next most powerful incentive to morality—public opinion; since dread of the criminal law is not so much dread of punishment itself as of the disgrace attending it. To the great majority of educated people this is undoubtedly the most powerful incentive to abstain from immoral conduct; while the correlative approval of society has a large share in producing actively moral conduct, especially under conditions when such conduct is more or less open to public notice.

HEAVEN AND HELL.

The other two causes enumerated above have, comparatively, very little influence on conduct. Innumerable examples show that the firmest belief in the doctrine of future rewards and punishments has hardly any influence on conduct in cases where it is not enforced by the approval or disapproval of public opinion. It is now generally admitted that the believer in religious dogma is, on the average, neither more honest nor more moral than the Agnostic or the Atheist. No doubt, in exceptional cases, religious enthusiasm acts upon character and conduct in a very powerful degree. We are, however, concerned here, not with exceptional cases, but with the

average individual, and it has not been shown by any statistical inquiry that belief in the system of future rewards and punishments leads to exceptionally moral conduct.

THE LOVE OF HAPPINESS.

The same may be said of the believers in the essential reasonableness of a moral life as the best guarantee of permanent happiness. It is doubtful whether such a belief, however firmly held, really influences anyone in time of temptation, or leads to any change of conduct which society does not condemn, but which is yet fundamentally immoral. It was held by great numbers of persons, both religious and sceptical, that slavery was absolutely immoral; yet, probably, not one in a thousand followed the Quakers in refusing to purchase slave-grown sugar. Neither will it be maintained that any belief in the abstract principle of the beneficial results of morality would restrain a poor, selfish, and naturally unsympathetic man from pressing the electric button which would at once destroy an unknown millionaire and make the agent of his destruction the honoured inheritor of his wealth.

THE CRUCIAL TEST OF MORALITY.

It is under circumstances analogous to the last-mentioned case that we can alone have a real test of the efficiency of any alleged sanction for morality. When a man can greatly benefit himself by an act which he believes can never be known, and which will, perhaps, only slightly injure others—as by destroying a will of whose existence no other person is aware—no belief in the general principle that honesty is the best policy can be depended on to secure a strictly moral line of conduct. Why, in fact, should a man give up what he knows will ensure freedom from anxiety, and from a constant and laborious struggle for bare existence, and afford him the means of living a pleasurable and luxurious life—the only life in which he has any belief—and all for the sake of a general principle which the society around him does not, as a rule, act upon? Why should he thus injure himself and his own family in order to benefit strangers of whom he knows nothing, and who, he may perhaps believe, have no more moral right to inherit the property than he has? Of course, there are many men, without either religion or any formulated ethical principles, who would not hesitate a moment in such a case, because their natural sentiments of right and justice, enforced by constant association with men of honour and morality, would render the strict line of moral action natural and easy to them; but with such men we have, so far as the present discussion is concerned, nothing to do.

WHERE AGNOSTICISM BREAKS DOWN.

For these reasons, it seems to me that the Rationalist or Agnostic has no adequate motive for living a moral life, except so far as he is influenced by public opinion and by a belief that, generally, it pays best to do so. But neither of these influences is of the least value, either in exceptional cases of temptation, or in those very common circumstances when the usual actions of the society in which a man lives are not justified by morality; as in the innumerable adulterations, falsehoods, and deceptions so common in trade that it has been even asserted that no thoroughly honest manufacturer or tradesman can make a living.

THE WEAK PLACE IN RELIGIOUS BELIEF.

Religious belief would, on the other hand, furnish an adequate incentive to morality, if it were so firmly held and fully realised as to be constantly present to the mind in all its dread reality. But, as a matter of fact, it produces little effect of the kind, and we must impute this, not to any shadow of doubt as to the reality of future rewards and punishments, but rather to the undue importance attached to belief, to prayer, to church-going, and to repentance, which are often

held to be sufficient to ensure salvation, notwithstanding repeated lapses from morality during an otherwise religious life. The existence of such a possible escape from the consequences of immoral acts is quite sufficient to explain why the most sincere religious belief of the ordinary kind is no adequate guarantee against vice or crime under the stress of temptation.

THE TRUE BASIS OF MORALITY.

There is, however, one form of religious belief, which if it were to become general, would, I believe, afford a better sanction for a moral life than can now be found either in Rationalism or in religion. It is to be found in the teachings of Modern Spiritualism, which, though they were to some extent anticipated by a few spiritual and poetical natures, have never been so fully and authoritatively set forth as through those exceptionally gifted individuals termed mediums. We have here nothing to do with the evidence for the truth of Spiritualistic phenomena, which the present writer has discussed elsewhere,* but only with the question whether its teachings do really afford the required sanction for a moral life. Let us then see what these teachings are.

THE LIFE AFTER DEATH.

The uniform and consistent statements, obtained through various forms of alleged spiritual communications during the last forty years, declare that we are, all of us, in every act and thought of our lives, helping to build up a mental fabric which will be and constitute ourselves in the future life, even more completely than now. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse, shall we be well or ill fitted for the new life we shall enter on. The Spiritualist who, by repeated experiences, becomes convinced of the absolute reality and the complete reasonableness of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the reckless pursuit of wealth, and neglects to cultivate his moral and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no struggle to maintain mere existence, no sensual enjoyments except those directly associated with sympathy and affection, no occupations but those having for their object social, moral, and intellectual progress—is impelled towards a pure and moral life by motives far stronger than any which either philosophy or religion can supply. He dreads to give way to passion or to falsehood, to selfishness, or to a life of mere luxurious physical enjoyment, because he knows that the natural and inevitable consequences of such a life are future misery. He will be deterred from crime by the knowledge that its unforeseen consequences may cause him ages of remorse; while the bad passions which it encourages will be a perpetual torment to himself in a state of being in which mental emotions cannot be put aside and forgotten amid the fierce struggles and sensual excitements of a physical existence.

UNDER OBSERVATION IN THIS LIFE.

Again, the Spiritualist not only believes, but often obtains direct evidence of the fact, that his dearest friends and relations, who have gone to the higher life, are anxiously watching his career, and themselves suffer whenever he gives way to temptation. An American Spiritualist writes: "To the son or daughter that has been deprived of parents' care, and perhaps has strayed from the paths of rectitude and purity, will not the knowledge that loving hearts are cognisant of every departure from the right way be an incentive for them to retrace their steps, to strive to so live as to deserve the approval of the angelic ministers? . . . The knowledge that the loving eyes of a mother or father, a beloved child or companion, are watching us with tender solicitude will be a restraining influence from evil courses, and an incentive to a higher and purer life, when all other influences fail."

* See "Miracles and Modern Spiritualism" (Trübner & Co.); and the article, "Spiritualism," in the new edition of "Chambers's Encyclopaedia."

INADEQUACY OF AGNOSTIC MOTIVE.

The general answer I would now give to the question, "Why live a moral life?" from the purely Rationalistic point of view, is—first, that we shall thereby generally secure the good opinion of the world at large, and more especially of the society among which we live; and that this good opinion counts for much, both as a factor in our happiness and in our material success. Secondly, that, in the long run, morality pays best; that it conduces to health, to peace of mind, to social advancement; and, at the same time, avoids all those risks to which immoral conduct, especially if it goes so far as criminality, renders us liable.

It must be conceded that both these reasons, which are really but one, are of a somewhat low character; yet it seems to me they are all which the Agnostic can, logically, rely upon.

SPIRITUALISM BASED ON FACTS.

There remains only one other reason, which, at present, acts only among that section of the community which has obtained conviction of the reality of a future life through Modern Spiritualism. Some of my readers might object that Modern Spiritualism is not Rationalism, and is, therefore, outside this discussion; to which I reply—Why not? It is founded on a personal and critical observation of *facts*. Is not that rational? Is it more rational to refuse to investigate these facts, or to deny them without investigation? I, myself, had been for nearly thirty years an Agnostic when I investigated these phenomena, and found them, against all my prepossessions, to be realities. Is it rational to ignore or deny phenomena which have been demonstrated to the satisfaction of such men as Robert Chambers, Professor De Morgan, Dr. Lockhart Robertson, William Crookes, and scores of other eminent men, and has drawn from the ranks of English Secularists Robert Owen, George Sexton, and Annie Besant? But really, it is not a question of theory, since, when the whole facts are known to be realities, no other conclusion is possible or rational than that of the Spiritualists.

THE ASSERTION OF ETERNAL LAW.

It has been shown, and will, I am sure, be admitted by all unprejudiced readers, that we have derived from Spiritualism a conception of a future state and of its connection with our life here very different from, and far superior to, the ordinary religious teaching which formerly prevailed. That teaching has now been partly modified through the influence of Spiritualistic ideas; but by the religious preacher it is taught dogmatically, not as it comes to the Spiritualist with all the force of personal communication with those called dead, but who, again and again, tell us they are far more alive than ever they were here. This Spiritualistic teaching as to another life enforces upon us that our condition and happiness in the future life depends, by the action of strictly natural law, on our life and conduct here. There is no reward or punishment meted out to us by superior beings; but, just as surely as cleanliness and exercise and wholesome food produce health of body, so surely does a moral life here produce health and happiness in the spirit-world. Every well-informed Spiritualist realises that, by every thought and word and deed of his daily earth-life, he is actually and inevitably determining his own happiness or misery in a future life which is continuous with this—that he has the power of creating for himself his own heaven or hell. The Spiritualists alone, therefore, or those who accept with equal confidence the Spiritualistic teachings in this respect, can give fully adequate reasons why they should live a moral life. These reasons are in no way dependent on public opinion or on any relation to success or happiness here, and are, therefore, calculated to influence conduct under the most extreme conditions of temptation or secrecy. Hence the only Rationalistic and adequate incentive to morality—the only full and complete affirmative answer to the question, "Why live a moral life?"—is that which is based upon the conception of a future state of existence, systematically taught by Modern Spiritualism.

IV.—OUR GALLERY OF BORDERLANDERS.

VII.—ROBERT LOUIS STEVENSON.

“A RARE story-teller in all kinds, he especially delighted in ghost stories, told them with immense solemnity, and I think firmly believed in many of them.” So writes “one who knew” Robert Louis Stevenson, but who did not know, as his friend did, how true these ghost stories were. Stevenson did, for he was a dweller in Borderland, and to him ghosts were as real as those who are still clothed upon by the flesh. He who does not know that has not the key to Stevenson’s life and to Stevenson’s works. Stevenson was first and foremost a Borderlander, and he was first among the romancers of our time because he dwelt in Borderland. The world, which professes to worship men, the secret spring of whose lives it either ignores or derides, remembers Stevenson only as a man of letters. Therefore I will give place to an Edinburgh journalist, who will deal with him as a writer. But after Mr. Cargill has said his screed, I discuss, not the Man of Letters, but the Man of Dreams, not the author of “Treasure Island” so much as the writer of “The Strange Case of Dr. Jekyll and Mr. Hyde.”

I.—THE MAN OF LETTERS: BY MR. CARGILL.

ES the last years of the century draw to a close, one by one of the few really great names in our contemporary English literature—names that spell honour, and are destined to long-enduring renown—is being blotted out from the roll-call of the living. By the death of James Anthony Froude only a few weeks ago the world of letters was deprived of one of its most thoughtful and forceful writers; and now, all too soon, alas! the voice of mourning is again heard in the land. This time the sorrow is, perhaps, more accentuated if not more general, since old and young alike are deplored the passing away of one who, of all latter-day romancers and story-tellers, delighted them most “with his rare spirit,” but who had yet no more than entered upon the years of manhood’s meridian. For by the demise of Robert Louis Stevenson at Samoa, on the 3rd December, in the forty-fifth year of his age, are not all story-loving “boys” ever so much the poorer? Considering the number and variety of his writings—the rare charm and entertainment of his books of story and adventure, the power and beauty of description of things and places and events, together with the true penetrative insight into men’s hearts and men’s ways as depicted in some of his other books—and having regard also to the comparatively short span of life in which his accomplishments were comprised, and that, alas! under such physical conditions as few men of surpassing genius have endured—the life-work of Stevenson is most honourable to him, and the world cannot but ever gratefully remember him as a genuine benefactor.

HIS EARLY YEARS.

Born at Edinburgh on the 13th November, 1850, and almost under the very shadow of the glorious Scott Monument, Louis Stevenson was especially fortunate, for a boy of his peculiar temperament, in his early environments and associations, since these unquestionably gave complexion and emphasis to his character and bent of mind. Like Walter Scott, he was lucky in his “forebears.” The Balfours (his maternal line) had had no little “handlin” in the shaping of events that were fraught with substantial benefit to their generation. The

“stock” is of old and sterling repute in the annals of Scotland. Locally, it is to this day held in much esteem, the Balfours of Pilrig, to which family the mother of Stevenson belongs, having given to the world not a few sons and daughters who have distinguished themselves honourably in various departments of public life and usefulness. But the family name of Stevenson will ever be remembered with gratitude in connection with lighthouse enterprise—the uncle of the subject of our sketch was the practical founder, in Scotland at all events, of that beneficent life-saving system which cheers the heart of the night-compassed mariner as he steers his ship around or towards our dangerous sea-board. Many a sailor, since the day when the Bell-Rock (otherwise the Inchcape Rock, which Southey has immortalised) first flashed its ruddy light

“Far on the bosom of the deep,”

has blessed the name of the man by whose scientific skill and prowess the hardships and perils of an arduous avocation were substantially reduced.

From early childhood “Louis” was of a weakly and fragile constitution, and had perforce to be almost constantly in charge of his nurse, a worthy old lady still living, and full of memories of her “laddie”; to her we shall refer later on. Stevenson owed much to his nurse’s assiduous care, and while he never became a really robust boy or youth, he weathered his early illnesses sufficiently to be sent to school and educated with the possible view of some day adopting the profession of his uncle and father, viz., that of a civil engineer. Of his school days it is sufficient to say that never have the well-known lines in “The Seven Ages of Man”—

“And then the school-boy, with shining morning face,
Creeping, like snail, unwillingly—to school”—

had a fitter application than in the case of young Stevenson. Not that he was a laggard sort of lad, without any boyish ambition to excel among his schoolmates: far from it. But he had an inborn antipathy to all scholastic and academic ways and methods, and infinitely preferred a run out to the Pentland Hills or to go on some fishing expedition (when that was possible!), to

the weary monotony and discipline of the schoolroom. *Apropos* of his angling experiences, a delightfully characteristic letter from Stevenson to a friend who a few years ago besought him to contribute a paper on some piscatorial theme for a proposed magazine in the interests of the gentle art, may here be quoted. It is now published for the first time, and is an excellent example of that rich vein of boyish humour which was deep within him, whether as boy or man.

A lad of his disposition, of course, never dreamed of achieving prizes and bursaries. A school-prize awarded to Robert Louis Stevenson would be a veritable curiosity! The terms *examination* and *competition* were as gall and wormwood to him. He knew not their meaning, and never cared to know it. And so he entered the University of Edinburgh in his eighteenth year with a somewhat precarious, if not scant equipment, and with only the vaguest idea of a career at the end of his course, whereby he might find his own bread and cheese. But here, too, the truant spirit dogged his steps, or rather, ran before him and led him anywhere but to the class-room where, many and many a time, his professors with the roll-book before them called his name in vain. He was *Civis Academice Edinburgensis* only by courtesy and in so far as he had paid certain fees for that privilege, though on entering, at the suggestion of his friends, the class of civil engineering taught by the late Professor Fleemin Jenkin, it was hoped that Stevenson had at length braced himself for a real effort to prepare for entering upon the serious business of life. The effort, if ever made at all, was of the briefest duration; but it resulted, however, in his attracting to himself the kindly sympathy of his Professor, with whom he afterwards became on terms of intimate friendship, and whose "Memoirs" he afterwards wrote as a tribute of affectionate regard.

To a serious study of the law, Stevenson was next induced to turn his attention. If the proposal that he should become a civil engineer, like his father and his uncle, was a blunder, what is to be said of this new experiment?—for it was little more, though he went bravely through it all, even to the wearing of wig and gown. There is a tradition that Louis Stevenson actually paced the floor of Parliament House in all the pride and pomp of a new-fledged advocate. His call to the Scottish Bar may have so far satisfied his friends, but in reality it was little more than a matter of mere professional form so far as Stevenson himself was concerned; for he never obtained a single brief, and it was probably a very fortunate circumstance for literature that he didn't.

At this time his rare and original character was surely asserting itself, its bias leaning more and more pronouncedly every day of his life towards literary expression. In short, during those strange and experimental years, so to speak, Stevenson passed through a more than usually severe ordeal, for not only did his peculiar mental organisation rebel against it all, but there was, moreover, the incipient chest-mischief which had already begun to make itself felt, and to warn him that after all life was but an ever-changing phantasmagoria of creatures and creature-efforts, at their best sadly imperfect and unfulfilled.

A POETIC NURSERY.

It says much for the force and fervour of Stevenson's fine poetic constitution that it weathered, so to speak, the somewhat chilling experiences in his quest of skill in civil engineering and in the law. None but an intelligence of real strength and high purpose could have survived that ordeal, and afterwards given to the world

(remember the physical weakness!) so many excellent works alike in prose and in verse. And had Stevenson's "lines"—in the matter of residential environment at least—been laid in places less pleasant than the city of his birth, "mine own romantic town," from which he had ever easy access to those oft-frequented haunts of his by the Pentland Hills, with his beloved Swanston—

"That stilly hamlet-home that vies
With any earthly paradise"—

nestling at their green-swarded base, it is questionable if his admirable work had been so full and, on the whole, so well sustained. At Swanston Stevenson spent many happy and profitable years. In that sylvan retreat, "within a mile (or two) o' Edinburgh town," his faculty throve in all the excellence of which it afterwards gave assurance. There, if anywhere, he found true repose and inspiration, and in after years, when in his distant home at Samoa, the remembrance of the happy days lived at Swanston among his kinfolk, and amid the very best of the abundant picturesque scenery of which the shire of Mid-Lothian can boast, often brought tears to his eyes, and filled his heart with an unspeakable yearning.

PROGRESS AND PERFORMANCE.

Excepting a few stray magazine articles and sketches, in which, however, the hand of a new and original stylist was almost at once detected, nothing of any literary consequence to the world came from Stevenson till 1881, when in his thirty-first year. He had, of course, published several books prior to that time, viz., "An Inland Voyage" (his first venture), in 1876; "Edinburgh: Picturesque Notes," in 1878, and "Travels with a Donkey in the Cevennes" in the following year. But while these "essays" were all favourably spoken of at the time of their publication, for an uncommonly fresh literary charm and *finesse* which characterised them, they brought to their author nothing more substantial than the congratulations of his friends and a little local renown. In the financial sense they did little more than make "saut to his kail," and, but for Stevenson's subsequent literary achievements, they would in all likelihood have been forgotten by this time. But in 1881, by the publication of "Virginibus Puerisque and other Papers," Stevenson took a decided step forward towards securing a place among distinguished British essayists, though it was not till 1883 (his marriage to Mrs. Osborne having taken place in the interim) that his claim to a seat beside the literary immortals was put forward. By the publication of "Treasure Island" in the last-named year, that claim was at once universally allowed and can never again be disputed. Fame now poured at his feet the best of her fruits and flowers. The true force and beauty of his genius was at last acknowledged, and had Stevenson written nothing more than this one book, his name would be remembered with pride and gratitude for many generations. But his "Pegasus" was now in full "fettle" (thanks, no doubt, to the kindlier air of his South-Sea home at Samoa, whither considerations of health made him repair with his family); and work after work—each of high excellence, though never surpassing "Treasure Island" in what makes for the widest popularity—was given to the world at the rate of two or three books each year—an amazing rapidity in his ever precarious state of health.

In point of general estimation "Kidnapped," which was published in 1886, makes, perhaps, the best second to "Treasure Island," while the "Master of Ballantrae" and

Dear Sir.

Sand Hotel

I used to fish for podleys ^{rice} in North Berwick pier; and I have, ^{from} various burns, in the course of a life already too long for any service it has rendered to the world, elicited perhaps thirty singularly small and feeble minded trout. The line was I employed was the common worm; and I remark, as ^(the worms) perhaps a providential circumstance, that they, I usually became one with my luncheon. In angling for stubbles, palings, birch trees and the tails of my own waterproof, I have been more uniformly successful. Still this experience hardly warrants one in setting forth as an authentic time waster on the Gentle Craft.

I believe Andrew Lang is an angler - you might try him; and I think that Blackmore must be another. Let these two hints be a proof of my goodwill, which must, I fear, be otherwise barren. And with that
Believe me

Yours truly

Robert Louis Stevenson

"Catriona" follow up in close order. In these we have perhaps the finest quartette of stories of adventure ever written by one man, excepting of course Sir Walter Scott.

Whatever may be the verdict of posterity (that tremendous ordeal through which all writers have to pass!) with respect to Stevenson's other works, there surely can only be one pronouncement in the case of his "Treasure Island." In all human probability that classic will, like the perennial "Robinson Crusoe," endure as long as the sea-tides ebb and flow, or at least till we "suffer a sea-change," to delight all sorts and conditions of boys, old and young, of every civilised nation. With this masterpiece Stevenson has earned Defoe's renown, and in this connection it is not a little interesting

double-life of the Deacon has been well outlined by Dr. Chambers in his famous "Traditions of Old Edinburgh," and Stevenson himself has made it the subject of one of his "Three Plays," published in 1892, in which he collaborated with his life-long friend, Mr. W. E. Henley. Perhaps the most important work written by Stevenson in collaboration either with his wife or stepson is "The Wreckers," published in 1892. Of his metrical works, the "Children's Garden of Roses" is unquestionably the finest example. Its true tenderness of thought and feeling, its simplicity and beauty of expression, are evidence of the fact that the heart of Louis Stevenson was very loving and kind and in the right place. The work entitles him to be styled before any other poet of recent times the children's laureate!



THE PENTLAND HILLS: STEVENSON'S POETIC NURSERY.
(From a photograph by J. Patrick.)

to note a somewhat striking likeness—in general outline, at all events—in the literary product of both these writers. They wrote voluminously on all sorts of subjects—in pamphlets, essays, journals, memoirs, adventures, and, of course, the supreme sea-stories. Students of literature might do well to examine a little this singular literary parallel for themselves. I simply point, in passing, to the fact of its existence, which a reference to the works of both men will make plain.

Of Stevenson's other writings, the most outstanding has yet to be mentioned. When "The Strange Case of Dr. Jekyll and Mr. Hyde" was first published some eight or nine years ago, the book created an extraordinary amount of interest. Nothing in the whole range of English literature was ever written that so graphically depicted the tragedy of that *double-life* which certain abnormally constituted individuals have been known to live. As a story it is intensely, terribly human; for its suggestion Stevenson had probably the history of the famous, or rather infamous, Deacon Brodie well in mind. The

HIS LITERARY ART.

In any appreciation of Stevenson's exquisite literary *technique*, the time has not yet arrived for a just comparison between him and other writers past or present-day. For one thing we must wait until the full product of his genius has been given to the world. The three works on which he was engaged before his death have yet to run the gauntlet; they may possibly add to or even detract from his fame, although rumour speaks very highly of at least one of the works—viz., "The Lord Justice Clerk."

But the chief characteristic of Stevenson's work already before the public lies, of course, in his superb style of literary execution. In this respect he had few, if any, rivals among his contemporaries. We have to go to the best of Tennyson's poetry and to the finest examples of Sir Noel Paton's art to find aught corresponding to that daintiness of touch, that elegance of finish, that manipulation and grouping of words and details around the central theme, which are the outstanding features of the

greater part of Stevenson's writings. In his use of words and phrases, in his turning of a sentence or paragraph, he was like a deft craftsman in the setting of some rare and beautiful mosaic, ever and again manipulating his material in order to accomplish some unique device designed to excite admiration and wonder. Of the "pains" Stevenson often spent on some of his best work, in order to the perfect fulfilment of the general design or theme he had on hand from time to time, the world knows but little as yet. What it cost him physically, with his miserable health, may never be known; but that this "laborious faculty" helped to shorten his days, if it really was not the immediate cause of his sudden death, is a most interesting and pathetic fact of which the admirer of Stevenson will ever take due account.

And in this—I mean the merely mechanical process of literary execution—there is one all-important distinction between Scott and Stevenson. With the former the process was invariably free and spontaneous. As the quick thoughts arose, the wizard genius of Scott robed them *instanter*, and with the most befitting elegance and finish. His language was like a lava-flow, glowing and copious, the volcanic fires within being but rarely, if ever, at rest. As he himself confessed, it was his habit to lie in bed o'mornings, with his refreshed brain in a *simmer* of new thought and invention which, after a tramp out of doors with his favourite dogs, he would embody in a full chapter of the choicest diction. What a rare and happy example of physical and mental co-operation do those under-covering "simmerings" present to us! For the full and free scope of Scott's giant genius, special provision seems to have been made by His Maker; not only was he endowed with a noble and robust moral equipment, but he also possessed, at least, when grown to manhood, a physical frame capable of uncommon strain and endurance, and fitted in all work-a-day respects for that wear and tear to which, by the marvellous activity of the great brain within, it was ever being subjected. Poor Stevenson had no such good fortune. His physical constitution was for years, as we might say in Scotland, *on the crive*. And although he no doubt indulged in Scott's peculiar habit of thought and composition, it was probably at an expense of health. Besides, he could not "turn on the tap" of language as could Sir Walter. I have already referred to the labour he spent in his literary workshop—in the planning and execution of his writings. I would be inclined to term it a habit of self-censoriousness arising, to some extent, from his peculiar constitutional shyness and lack of *robustiousness*, so to speak, and to attribute it entirely to physical inertness, and, as a consequence, to that constantly coming and going feeling of uneasiness and uncertainty with regard to his own mental creations which that condition of being provokes in rare natures.

Some interesting "things in common" are suggested in connection with the bracketing of the names of

SCOTT AND STEVENSON.

Of late years, but more especially since his death, the author of "Treasure Island" and "Kidnapped" has been linked, in certain appreciations of his genius, with no less a Colossus in mental stature than the wizard-creator of

"Rob Roy" and the many glorious heroes that live in the pages of the Waverley novels. This is scarcely fair to either writer, and Stevenson would have been the first to own that the enduring quality of his works can never hope to cope with that of stout Sir Walter, although the latter would have been delighted, we may rest assured, to acknowledge and admire Stevenson as a true younger brother. It is of course a fact—and a very striking fact—that in the life-schooling of both men there was much in common. Probably no two purely literary writers of their outstanding excellence ever had so much in common in certain of the outward accidents and circumstances of life as Walter Scott and Louis Stevenson: in some particulars there is, indeed, a most remarkable degree of *unitedness* between them. For example, both were Edinburgh-born, and both were alike gifted with an almost preternatural power of drinking-in, from their earliest years, of the very head-springs of Edinburgh's romance and story. The historical genius of their native city was to them (both somewhat "fey" or "uncanny" younkers in their appetites for old-time stories and ballads and legends!) as a veritable nurse-mother—

"Who danced their infancy upon her knee,
And told their marvelling boyhood legend store
Of her strange 'ventures."

Moreover, in their day and generation, Scott and Stevenson were both *kittle* bairns—that is to say, as children they were delicate and ill to rear (the one because of an accident, and the other by reason of constitutional weakness), and so each had, perforce, to be handed over to the tender care of his nurse for some "childhood's years," an experience which, according to all accounts, was fraught with almost incalculable blessing to both "bairns." For has not Scott owned to his having drawn in his first inspiration of the spirit of poesy and romance from his nurse's recital of old Scottish border-ballads and songs? And has not Stevenson also confessed, as more than one book-dedication declares, his great indebtedness,

"For all the story-books she read,
For all the pain she comforted"

to his "first wife" and nurse-mother, Alison Cunningham—or "Cumey" as he ever endearingly *misca'd* her?

Again, as boys at the Edinburgh schools, academies, or university, Scott and Stevenson were alike conspicuously unpromising. Indeed, few boys were more regardless of those class-distinctions and rewards which are ever, though perhaps more especially nowadays, held out as the *summum bonum* of a boy's scholastic achievement, or at least considered as the *sine qua non* of a properly successful entry into the real business of life. And even when grown to manhood, and essaying to enter upon their professional career, the glimpse we get of them both is amid a crowd of litigants and lawyers and advocates, the earlier comer (sixty years ahead!) stoutly bent on some day becoming a substantial well-salaried "Shirra;" the later, with his dreamy and sickly look, caring but little for the bustle and jostle around him, and heartily wishing he could be spirited a hundred miles away! Here, however, the personal parallel must end.

ALEXANDER CARGILL.

II.—THE MAN OF DREAMS: BY W. T. STEAD.

ROBERT LOUIS STEVENSON not merely sojourned on Borderland, he lived there all his life long, and he was not ashamed to own that in that mystic region he found the spring and source of what was most characteristic in his genius. And like most Borderlanders he was at times almost fiercely disdainful of the density of the mental medium of those to whom he sought to explain his thought. Take, for instance, his remark about the most widely-read of all his books, that marvellous scripture, wherein the lesson of all religions is presented with unequalled force in psychical guise—“The Strange Case of Dr. Jekyll and Mr. Hyde.”

The idea has always been borne in upon me that man has not one but several conscious centres. I daresay many of the public don't see the allegory. I would set no limits to the stupidity of the public.

THE DISSECTION OF PERSONALITY.

What the public does not yet understand, no not even the most intelligent section of it, that makes a cult of Stevensonism, is that the story is more than an allegory. It is a setting forth in the form of an imaginary tale, a foreshadowing of the most startling scientific discovery which will probably be fully established early in the twentieth century, viz., that the disintegration of personality is not merely possible but is of constant occurrence. M. Fouillée expressed another side of the same doctrine when he said, “Contemporary psychology deprives us of the illusion of a definitely limited impenetrable and absolutely autonomous Ego.” The Dissection of Personality, the art or science or secret of dividing the component parts of our Ego, into concentrated solutions of the qualities the totality of which make up our characters, is one that will yield fruit in many directions but dimly perceived even by the boldest pioneers along this untrodden path.

MEMORY THE THREAD OF PERSONALITY.

The investigation of this strange and perplexing mystery must necessarily be pursued chiefly in the region of the sub-conscious mind—that Under Soul of man by which he communicates with the Over Soul of the world which “abolishes time and space.” And the Under Soul can best be studied in dreams, natural or induced, in automatisms and trances, by which we can learn something about what Mr. Myers calls “the secondary mnemonic chains, fresh personalities more or less complete developed alongside the normal state.” Memory is the thread by which we string together the various sensations which make up our consciousness of life. When that thread is injured our consciousness of our personality is impaired.

A CASE OF DOUBLE CONSCIOUSNESS.

In the December number of the *Psychological Review*, there is an extremely interesting paper by Professor

Charles L. Dana, M.D., of the Bellevue Hospital Medical College, entitled, “The Study of a case of Amnesia, or Double Consciousness.” The case was that of a patient, Mr. S., who, one day in November, was nearly suffocated in his bedroom by an escape of gas. When, with great difficulty, he was brought back to life, his memory was gone, and with it all sense of his identity. He did not know who he was, or where he was, nor did he recognise his nearest relations, or the woman to whom he was engaged to be married. He was exactly like a new person, set down in a new world with everything to learn. This state lasted for three months. Then he fell asleep, saying his head felt prickly and numb. When he awoke his memory had returned, but the whole three months of his illness were completely blank. It was as if quarter of a year had been entirely carved out of his existence. Professor Dana explains the case by assuming that there was a paralysis or suspended function of the longer, specially trained, associative tracts, leading to past memories. These associative tracts, which ordinarily connect sensory areas with large stored-up memories, are only put in action by a specialised and highly differentiated power on the part of nerve cells. These nerve cells have a special memory-arousing function, which is often lost temporarily in abstraction, trance excitement, epilepsy, delirium, and insanity. But to act through this special memory function of the cell for the whole time, requires a peculiar and exceptional kind of stimulus.

Professor Dana goes on to remark that carbonic acid gas is particularly apt to cause defects in memory. A person attempted suicide by charcoal fumes. He recovered, but his memory was gone, not merely for the events subsequent to poisoning, but for three days before. It is therefore quite conceivable that poisons might be discovered which would suspend memory, and thereby create a new personality.

AN ODD AND EVEN EGO.

Now if we can imagine, what is not at all inconceivable, that some scientist had discovered a drug by which, for periods of a year, memory could be killed, so that we should only remember the events of the alternate years, it is evident that the man who lived in the odd years would be quite different from the man who lived in the even. They would be two individuals, two personalities, who possibly enough might differ entirely in their politics, religion, and mental characteristics. Yet the sum of the man's character would be decided not by his life in the odd or his life in the even years, but by his whole life. Yet how difficult it would be for the conscious ego of the even years to understand its relation to the conscious ego of the odd years! If at times there were to happen a contact between the conductors charged with the memory current of the odd and the even years, sparks of a consciousness of the unity of the dual life

would be thrown off, illuminating what had else been a black abyss of mystery. And the man in whom such contact was so frequent as to make him normally conscious of the unity of the odd and even years would have the rest of his fellows at a great disadvantage.

THE WAKING AND THE SLEEPING LIFE.

That or something like it was Mr. Stevenson's position. For nature by the anodyne of sleep has divided our lives into chequer-boards of unequally sized squares, alternately light and dark. To the immense majority of men there is no contact—save occasionally a confused and confusing reminiscence—between the waking and sleeping life. As the ego of the odd years knows nothing of the ego of the even years, so the ego of waking life, as a rule, knows nothing of the ego of sleep. Yet the latter is not less real, perhaps even more real, than the former. For there is reason to believe that the ego which wakes when the body sleeps has a continuous consciousness of what the ego does during its waking hours. But it is obvious that the man who is gifted with a power of weaving both the waking and sleeping experiences into a continuous thread has an enormous advantage over those who are unconscious of what happens when the body sleeps.

A DWELLER IN THE TOWN OF SLEEP.

Stevenson was one of those favoured mortals. He had no alternating memory. His life, whether sleeping or waking, was one. He not only dreamed, he remembered his dreams. And we have his own declaration that of the two it was his sleeping self that did the best work. It was in his sleep, for instance, that he conceived the story of Dr. Jekyll, and that was but one of a multitude of other good things forged by the mind when the body was unconscious. As Mr. Archer has truly remarked, "In his dreams the Spirit of Romance was with him. It is not the child alone, we may be sure, who speaks in these verses from the *Child's Garden* :—

" All night long and every night
When my mama puts out the light,
I see the people marching by
As plain as day before my eye.

" Armies, and emperors and kings,
All carrying different kinds of things,
And marching in so grand a way,
You never saw the like by day.

" So fine a show was never seen
At the great circus on the green ;
For every kind of beast and man
Is marching in that caravan.

" At first they move a little slow
But still the faster on they go ;
And still beside them close I keep
Until I reach the town of Sleep."

THE HARVEST OF HIS DREAMS.

A busy, bustling town for Stevenson was the Town of Sleep. In his "Chapter on Dreams," originally published in *Scribner's*, and now bound up in his "Across the Plains," he speaks of the identity of dream and waking life. He says :—

The fact is all of one texture—whether feigned or suffered. Whether acted out in three dimensions or only witnessed in that small theatre of the brain which we keep brightly lighted all night long after the jets are down, and darkness and sleep reign undisturbed in the remainder of the body. There is no distinction in the fact of our experiences . . . which of them is what we call true and which a dream there is not one hair to prove.

Up in such grounds he tells us, speaking of himself :—

There are some among us who claim to have lived longer and more richly than their neighbours ; when they lay asleep they claim they were still active ; and among the treasures of memory that all men review for their amusement, these count in no second place the harvests of their dreams.

FROM NIGHTMARES TO STORYLAND.

From a child, he says, he was an ardent and uncomfortable dreamer, given over to nightmares and bedroom hauntings of doom. Once he saw himself compelled, with very detailed circumstances, to swallow the populous world ; again, while hell gaped below him, he would stand speechless and desperate before the great White Throne. He would in those days have willingly parted with the power of dreaming. As he grew older dreams still made him miserable, but he no longer suffered the tortures of the damned.

So that he would take long uneventful journeys, and see strange towns and beautiful places as he lay in bed. And, what is more significant, an odd taste that he had for the Georgian costume and for stories laid in that period of English history, began to rule the features of his dreams ; so that he masqueraded there in a three-cornered hat, and was much engaged with Jacobite conspiracy between the hour for bed and that for breakfast. About the same time, he began to read in his dreams ; tales, for the most part, and for the most part after the manner of G. P. R. James, but so incredibly more vivid and moving than any printed book, that he has ever since been malcontent with literature.

And then, while he was yet a student, there came to him a dream adventure which he has no anxiety to repeat ; he began, that is to say, to dream in sequence and thus to lead a double life—one of the day, one of the night—one that he had every reason to believe was the true one, another that he had no means of proving to be false.

Time went quicker in the life of dreams, some seven hours (as near as he can guess) to one ; and it went, besides, more intensely, so that the gloom of these fancied experiences clouded the day, and he had not shaken off their shadow ere it was time to lie down and renew them.

When he lay down to prepare himself for sleep he no longer sought amusement, but printable and profitable tales ; and after he had dozed off in his box-seat, his little people continued their evolutions with the same mercantile designs. All other forms of dream deserted him but two : he still occasionally reads the most delightful books, he still visits at times the most delightful places ; and it is perhaps worthy of note that to these same places, and to one in particular, he returns at intervals of months and years, finding new field-paths, visiting new neighbours, beholding that happy valley under new effects of noon, and dawn, and sunset. But all the rest of the family of visions is quite lost to him.

BROWNIES WHO WORKED WHILE HE SLEPT.

Afterwards he found as he became more and more a professional story teller, that the Ego which lived in his dreams could be relied upon to help him in fashioning his stories. He calls his other self, which wakes when he sleeps, "his little people who manage his supernal theatre," or his Brownies.

And, for the most part, whether awake or asleep, he is simply occupied—he or his little people—in consciously making stories for the market.

And yet how often have these sleepless Brownies done him honest service, and given him, as he sat idly taking his pleasure in the boxes, better tales than he could fathom for himself.

The more I think of it, the more I am moved to press upon the world my question: Who are the little people? They are near connections of the dreamer's, beyond doubt; they share in his financial worries, and have an eye to the bank-book; they share plainly in his training; they have plainly learned, like him, to build the scheme of a considerate story, and to arrange emotion in progressive order, only I think they have more talent; and one thing is beyond doubt, they can tell him a story piece by piece, like a serial, and keep him all the while in ignorance of where they aim. Who are they? and who is the dreamer?

Mr. Stevenson, when he tells the story which he dreamed, declares, "I am awake now, and I know this trade, and yet I cannot better it. I can but give an instance or so of what part is done sleeping and what part awake."

THE ORIGIN OF DR. JEKYLL.

He then proceeds to tell the story of how they—or, as I should say, his other self—helped him to "The Strange Case of Dr. Jekyll and Mr. Hyde." He says:

I had long been trying to write a story on this subject, to find a body, a vehicle, for that strong sense of man's double being which must at times come in upon and overwhelm the mind of every thinking creature.

For two days I went about racking my brains for a plot of any sort; and on the second night I dreamed the scene at the window, and a scene afterwards split in two, in which Hyde, pursued for some crime, took the powder and underwent the change in the presence of his pursuers. All the rest was made awake, and consciously, although I think I can trace in much of it the manner of my Brownies.

All that was given me was the matter of three scenes, and the central idea of a voluntary change becoming involuntary.

For the business of the powders, which so many have censured, is, I am relieved to say, not mine at all, but the Brownies'. Of another tale, in case the reader should have glanced at it, I may say a word: the not very defensible story of Olalla. Here the court, the mother, the mother's niche, Olalla, Olalla's chamber, the meetings on the stair, the broken window, the ugly scene of the bite, were all given in bulk and detail as I have tried to write them.

All of which is very interesting and very suggestive. Whatever else is clear Stevenson could never have been Stevenson if he had not been able to work double tides as it were, living consciously and continuously both when asleep and awake.

TWO DREAMERS I HAVE KNOWN.

There are some, not many, who have this gift. There is one friend of mine whose dream life is quite as vivid and as real as that which passes when he is up and about. There is not, in his case, a continuous consciousness of his dream life. Only when a certain person enters his dreams he remembers. And his dream life with that person is as consecutive and as vivid as his intercourse with those of his friends when he is awake. When he comes into the dream he enters at the precise point where he broke off when he left the dreamer on some previous night. Between the remembered dreams there is a blank. But these particular

dreams piece one on to the other without a break. Another friend is only dimly conscious of the continuity of her dream life. But there is with her also the distinct realization of two existences. She travels far afield in her dreams, visits places and friends—nay, even makes excursions into the future, and sees events a year or two before they happen just as they will happen—but such gifts are rare. They are, however, sufficiently frequent to enable us to understand something of the duplication of sensation that would result from the consciousness of the identity of our existence, sleeping or waking.

OUR DREAM SELF.

This chapter on Dreams leads up to Dr. Jekyll in more ways than one, for it is by the dissection of personality possible by the investigation of the phenomena of the Under Soul that we are able to gain a realising sense of the truth that underlies the story of Dr. Jekyll and Mr. Hyde. For by the aid of the telepathic handwriting, which I have practised now for nearly two years, it is possible to make the acquaintance of the Man of the Dream Life.

To put it more plainly, it is perfectly possible—nay, it is of constant occurrence, for my friends, while they are sound asleep and unconscious, to communicate with me, by the use of my automatic hand, what they have been doing or what they propose to do. I have repeatedly used this curious gift for the purpose of bringing back to the memory of my friends dreams which they have dreamed but which they have forgotten. The cruel test which the King of Babylon imposed upon the magicians—that they should tell him the dream which he had forgotten before he would believe their interpretation of its meaning—was not so difficult. The Subconscious Self that never sleeps can communicate its experiences in dream through automatic handwriting; the dream, when written out, revives the memory, and the Conscious Self recognises the accuracy of the record.

A DISTINCT ENTITY.

But this, although wonderful, is less perplexing than the discovery that this Unconscious Self of my friends which writes with my hand is quite a distinct entity, an independent personality, which very often has considerable differences with its Conscious bodily waking Self. This although perplexing at first is quite natural. The Conscious Self which is unconscious of what passes during sleep, must differ materially from the Unconscious Self which never sleeps and which represents the sum of both waking and sleeping experiences. The Conscious waking Self is much more under the influence of the disease or disorder of its bodily tenement. The other Self that communicates by telepathic automatism is much more free and independent. It is also much more unreserved. Speaking from a somewhat limited experience, I think that I prefer the Other Self that never sleeps to the bodily selves of my friends. I certainly like my friends more, trust them more absolutely, and make them far more intimate sharers of my soul, when I know both their sleeping and their waking selves. The one helps so much to interpret the other. They are two

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distinct entities, closely resembling each other no doubt, and with all their waking life in common, but with quite sufficient difference of note, and temperament, and judgment to have disagreements, and even quarrels. But I never knew the Other Self capitulate to the Bodily Self, of which it is in some sense part and parcel, and in whose welfare we always take the closest personal interest. From this dissection of personality into the Waking and Sleeping Ego we pass by an easy transition to the embodiment in actual phantasmal or even physical form of one or other segment of the ego. The phenomena of the Double in sleep or in waking brings close up to, and indeed right past, Dr. Jekyll and Mr. Hyde.

THE THREE STAGES OF DISSECTION.

If the consciousness of a distinct continuous existence in dreams be the first step towards the discovery of your Other Self, automatic-telepathic handwriting may be regarded as the second, and the phenomena of the Double, whether in dream or in waking life, is the third, and most marvellous, of all the stages of the dissection of personality. I think I may say that I have established, to my own satisfaction, the existence of a personality, distinct and continuous in some of my friends, of whose existence they were only dimly conscious, but which differs from their own conscious personality in many remarkable features. The two bulky volumes of "Phantasms of the Living," published by the Psychical Research Society, together with much evidence that has accumulated since then, has established the proof of the manifestations of the individual in a phantasmal or physical shape apart from his own body.

THE PERSONALITY OF THE DOUBLE.

Now comes the question as to the personality which animates this phantasm or double body. The evidence which the Society for Psychical Research has on this head does not help us to answer this question. The phantasm of the Double is usually too shadowy and evanescent to be subjected to cross-examination or the analysis of the psychological dissector. The Double appears unexpectedly, is mistaken for the original, and vanishes before anyone has time even to question him as to whither he went, or from whence he came. Even in those cases in which the Double speaks, the phenomenon is too unexpected and startling for anyone to examine closely into the extent to which the visitor incarnates all the mental characteristics of the person whose bodily resemblance he has taken.

EXPERIMENTS WITH DOUBLES.

The only Double that ever I saw had every appearance of being in much more vigorous health than the original, the step was quicker, the gait more alert, and the general aspect altogether more saucy than its original had displayed for at least several years. If the Double can be younger and healthier than the original in body, may it not also in mind be better, or as the case may be, worse? The only experiments with Doubles which have afforded me any light upon this mysterious subject are private, all the parties concerned are most anxious that their names should never be mentioned in

connection with these experiments. But I have been kept informed from first to last of a whole series of phenomena, which, if they be correctly reported, do unquestionably establish the possibility of both the physical and the dream embodiment of the Other Soul, whether we call it the subliminal consciousness or merely the secondary personality.

THE DREAM DOUBLE.

To take the Dream Double first. A psychic acquaintance of mine for some time past has been conscious of a continuous dream life, in which the Double of one of her friends has taken a leading part. Of course this may be said to be simply a case of dreaming, and that many people have dreamt of their friends without raising the vision of the night into a phantasmal apparition of the Double, but in this case the phenomena differ from those of the ordinary dream. Sometimes my friend dreams of her acquaintance in the ordinary way, and is always perfectly able to distinguish between the dream of the original and her dream experience with its Double. The Dream Double, who leads an independent life of his own, discusses the actions of his original, quite as if they were two partners of one firm, of which the Dream Double claims to be the senior as having a much wider range and much freer life than his physical counterpart. The Dream Double will frequently communicate to my friend facts of which she knew nothing, but which were among the secrets of her acquaintance, who would certainly not have communicated them to her in real life. The Dream Double's account of himself is very simple. He says that he represents that part of his original which is attracted to my friend, and so far as his account goes there seems to be no reason why there should not be a dozen Dream Doubles equally attracted to other persons either by love or by hate.

At present I have no knowledge of any manifestation of this kind that has not been due to the attraction of sympathy and friendship, but if it is possible for any individual to attract the dream body of his friend so as to hold converse with him night after night, so that the dream life becomes as continuous and as real as the waking life, and further, if from the Dream Double there is eliminated all antipathetic elements, what marvellous developments of human intercourse are opened up. My friend is not able to command the attendance of the Dream Double whenever she pleases, he comes and goes at his own will; occasionally they have quarrelled, and he has refused to return until she has complied with his conditions, after which he has immediately come back and resumed the old friendly relations. So far as I can ascertain, the Dream Double is as human in every respect as his original, being moved to tears or laughter under the sway of varying emotions. I should say, so far as I can ascertain from the report before me, that the Dream Double was more susceptible to emotion, both pleasurable and the reverse, than his more stolid original. The Dream Double will assert his own identity, is continually criticising the conduct of his physical counterpart, deplored his inability to prevent his committing what he considers to be indiscretions, or failing to take

hints which he, the Dream Double, has in vain pressed upon his attention. The original of this extraordinary Dream Double is absolutely unconscious of what is taking place; occasionally he has, by force of will, endeavoured to secure the apparition of the Dream Double, and has occasionally succeeded, but at other times when he has willed it just as strongly, he has failed, owing to the conditions laid down by the Dream Double for his return not having been complied with by my friend.

THE DOUBLE IN WAKING LIFE.

Strange as this may seem, it will not be read as absolutely inconceivable by those who have learnt to give a wider margin to the phenomena of dreams. In dreams, the ordinary laws of matter, time, and space, do not operate, and many will, therefore, accept the story of the Dream Double as merely a remarkable instance of the sustained continuity of dream life; but I am afraid there are few, if any, excepting those who have had similar experience in their own lives, will believe me when I say that I think that I have evidence as to the apparition of a Double in waking, as in dream life, which in almost all respects corresponds to the experience of my friend with the Dream Double; the only difference between the two sets of phenomena is that what the one friend sees in dream the other sees when awake. In the case of the physical Double that appears in the daytime, there are the same general characteristics displaced by the dream Double, that is to say, the solid Double of waking life is in personal appearance absolutely indistinguishable from his original, but is of the same size, apparently of the same weight, speaks with the same accent, and, Mr. Maskelyne will be pleased to know, wears the same clothes. He also communicates information concerning his original which is unknown to the recipient, and sometimes to the original himself, for the Double lives in a region where the limitations of time seem to be as much relaxed as those of space. Like the other one, the Dream Double comes and goes without the knowledge and without the will of his bodily counterpart; occasionally, however, the Ego in the flesh is able to send a message by the Ego of the Double, but for the most part the two personalities function independently.

MORE DOUBLES THAN ONE.

There is a very close resemblance between the persons in texture of mind and in general drift of thought, but there are distinctions. There is also evidence, although that unfortunately is no longer of contemporary occurrence, of the existence, at the same time, of two personalities of one man, in addition to the man himself; that is to say, there is what we call the conscious ordinary man as is known to the world at large, there is further the Double, almost indistinguishable from him either in body or mind, but possessing the faculty of movement without limitations of space. The Double can appear in a room with locked doors and instantaneously disappear, although at the same time, when he is present he has all the attributes of the human body. The third is somewhat different, and was called the Thought Body. He is not quite so solidly built, and does not possess the higher moral attributes of his more solid Double. This,

however, I mention, not expecting any one to believe it, but merely stating that I believe those things to be facts, as they have occurred in the experience of friends of mine, who to all appearance are sane, and whose evidence would not be rejected on mundane matters in any court of law. Without asking any of our unpsychical readers to believe the objective reality of those statements I have just made, it is obvious that if they are true, and their existence were established on a scientific foundation, they would throw a great light on the problem which is raised by Stevenson in "Dr. Jekyll and Mr. Hyde."

HOW MANY?

Stevenson had firmly grasped the conception of the possibility of two personalities; he had also an open mind as to the possibility of a still greater complexity in the mysterious Ego of mind. The late Lady Sandhurst, I remember, told me that as the result of her own personal experience, she was certain "that a strong person in good health and under certain conditions could throw off as many as six different doubles of himself, each of which would be to all outward seeming, an exact reproduction of his person." I have, however, no evidence that would justify me in saying "we are seven," but I think there is a very strong probability that we are capable of throwing out many more personalities than even Lady Sandhurst imagined. Mr. Stevenson suspected this, for in "Dr. Jekyll and Mr. Hyde," he makes Dr. Jekyll assert that he, having made the discovery that man is not truly one, but truly two, then he adds, "I say two, because the state of man's knowledge does not pass beyond that point; others will follow, others will outstrip me on the same lines, and I hazard a guess that man will be ultimately known for a mere polity of multifarious, incongruous, and independent denizens."

"THE STRANGE CASE OF DR. JEKYLL."

Waiving further dissertations, merely leaving as they stand those allusions to the most astounding of all the phenomena of mysterious Borderland, I will briefly summarize the psychical teaching of "Dr. Jekyll and Mr. Hyde," a story which, though familiar to the public, may well bear retelling from a psychical point of view. Dr. Jekyll, a medical man of large fortune, began life with every guarantee of an honourable and distinguished future. His worst failing was an impatient gaiety of disposition, which was combined oddly enough with an imperious desire to wear a grave countenance before the public. Hence he concealed the irregularities of his life beneath a mask, and thus became committed to a profound duplicity of life. The contrast between the life he really led, and that which he wished people to believe that he led, severed with an even deeper trench than in the majority of men, those provinces of good and ill which divide and compound man's dual nature. Both sides of him were in dead earnest. The better soul in him struggled ever to the higher; the worst, the body of sin and death of which the apostle speaks, constrained him, not less imperiously, to gratify his selfish passions. He thus early learnt to

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recognise the theory of primitive duality of man, and being addicted to scientific speculation, the idea occurred to him that it might be possible to separate these two elements into distinctive persons.

If each, I told myself, could but be housed in separate identities, life would be relieved of all that was unbearable; the unjust might go his way, delivered from the aspirations and remorse of his more upright twin; and the just could walk steadfastly and securely on his upward path, doing the good things in which he found his pleasure, and no longer exposed to disgrace and penitence by the hands of this extraneous evil. It was the curse of mankind that these incongruous faggots were thus bound together—that in the agonised womb of consciousness, these polar twins should be continuously struggling. How, then, were they dissociated?

DR. JEKYLL'S DISCOVERY.

In the midst of this speculation he began to perceive, by the aid of a side-light shining through the laboratory table, the mist-like transience of this seemingly solid body in which we walk attired, he recognised his natural body for the mere aura and effulgence of certain of the powers that made up his spirit. He found out the secret of compounding a drug by which those powers should be dethroned from their supremacy, and a second form and countenance substituted, none the less natural because they wore the expression and bore the stamp of the lower elements of his soul. After long hesitation he prepared the compound and drank it off. After racking pains and grinding of the bones, and a horror of the spirit to be exorcised at birth or death, he emerged with sensations indescribably new, but from its very novelty incredibly sweet.

I felt younger, lighter, happier in body; within I was conscious of a heady recklessness, a current of disordered sensual images running like a mill race in my fancy, a solution of the bonds of obligation, an unknown but not an innocent freedom of the soul. I knew myself, at the first breath of this new life, to be more wicked, tenfold more wicked, sold a slave to my original evil; and the thought, in that moment, braced and delighted me like wine.

EDWARD HYDE.

Even when rejoicing in this new sensation he became conscious of the fact that he had lost in stature. This was due, he believes, to the fact that the evil side of his nature, less robust and less developed than the good which he had just deposed, nine-tenths of his life had been one of effort, virtue, and control, hence the evil in him having been much less exercised, when it came to be incarnated apart from the good, produced a person much smaller, slighter, and younger than Dr. Jekyll. Not only so, but upon the new body, evil had left an imprint of deformity and decay. Yet, although evil was written broadly and plainly upon his face, he felt no repulsion, but rather a leap of welcome as he saw his new acquaintance in the glass.

This, too, was myself. It seemed natural and human. In my eyes it bore a livelier image of the spirit, it seemed more express and single, than the imperfect and divided countenance I had been hitherto accustomed to call mine. And in so far I was doubtless right.

This incarnation of pure evil, this precipitated solution of the worst elements in his nature, freed from all intermixture of the nobler self, became known as

Edward Hyde, who alone among the ranks of mankind was purely evil. By drinking again of the magic draught he was able to cast off the form of Hyde, and stand up once more with the character, stature, and face of Henry Jekyll—the thought of the immense power which the drug gave him instead of sobering him and deterring him from indulging his worst side, had the opposite effect.

THE TEMPTATION OF IMPUNITY.

His evil, kept awake by ambition, was alert and swift to seize the occasion, and the thing that was projected was Edward Hyde. His new power tempted him until he fell. He had only to drink the cup, and at once the body of the doctor disappeared, and he was able to assume, like a thick cloak, the body of Edward Hyde. It was as if he had discovered an impenetrable mantle, behind which he could transact whatever crimes he pleased, and indulge his evil caprice, without any fear of detection, for when the excitement of the crime was over, he had only to swallow the draught, and Edward Hyde would pass away like the scent of breath upon the mirror. The sense of impunity led to the development of his evil inclinations. From pleasures which hardly deserve to be described by a severer term than undignified, he began to turn towards monstrous excesses:—

When I would come back from these excursions I was often plunged into a kind of wonder at my vicarious depravity. This familiar that I called out of my own soul, and sent forth alone to do his good pleasure, was a being inherently malign and villainous; his every act and thought centered on self; drinking pleasure with bestial avidity from any degree of torture to another; relentless like a man of stone. Henry Jekyll stood at times aghast before the acts of Edward Hyde; but the situation was apart from ordinary laws, and insidiously relaxed the grasp of conscience. It was Hyde after all, and Hyde alone, that was guilty. Jekyll was no worse; he woke again to his good qualities seemingly unimpaired; he would even make haste, where it was possible, to undo the evil done by Hyde. And thus his conscience slumbered.

THE STEALTHY GROWTH OF EVIL HABIT.

He made every preparation to avoid detection. He took lodgings in a house in Soho, and for some time all went well, but the first warning which he received as to the perils of his double life, came one evening, when, having gone to bed as Dr. Jekyll, he awoke in the morning as Edward Hyde. He hardly realised what had happened, and was dozing over when he glanced at his hand. Jekyll's hand was large, firm, white, and comely, but the hand which he saw lying half shut on the bed-clothes was lean, corded, knuckly, of a dusty pallor, and thickly shaded with a swarth growth of hair. Terror woke up in his breast, as sudden and as startling as the crash of cymbals. He rushed to the mirror, and saw that the change had actually taken place without his will. He succeeded, however, in getting home, and obtaining possession of his draught. That experience made him reflect more than ever before on the issues and possibilities of his double existence.

That part of me which I had the power of projecting had lately been much exercised and nourished; it had seemed to me of late as though the body of Edward Hyde had grown in stature, as though (when I wore that form) I were conscious of a more generous tide of blood; and I began to spy a danger

that, if this were much prolonged, the balance of my nature might be permanently overthrown, the power of voluntary change be forfeited, and the character of Edward Hyde become irrevocably mine. The power of the drug had not been always equally displayed. Once, very early in my career, it had totally failed me; since then I had been obliged on more than one occasion to double, and once, with infinite risk of death, to treble the amount.

THE PENITENT'S STRUGGLE TO REFORM.

In the beginning, the difficulty had been to throw off the body of Jekyll, but gradually and decidedly the difficulty transferred itself to the other side. Everything pointed to the fact that he was losing hold of his original and better self, and becoming slowly incorporated with his second and worse. His two natures had memory in common, but all the other faculties were unequally shared between them. Jekyll projected and shared in the pleasures and adventures of Hyde, but Hyde was indifferent to Jekyll, or but remembered him as the mountain bandit remembered the cavern in which he conceals himself from pursuit. Confronted with the certainty that a continuance in this double life would lead to the loss of his soul and the triumph of his baser self, Jekyll made a struggle for his soul. For two months he lead the life of the utmost severity, turning his back resolutely upon the liberty, the comparative youth, the light step, leaping pulses, and secret pleasures, which he enjoyed as Mr. Hyde. For a time he attained the compensations of an approving conscience. Then he began to be tortured with throes and longings as of Hyde struggling after his liberty, and, at last, in an evil hour, he once more swallowed the transforming draught. He was worse than before. He had never—

made enough allowance for the complete moral insensibility and insensate readiness to evil, which were the leading characters of Edward Hyde. Yet it was by these that I was punished. My devil had been long caged, he came out roaring. I was conscious, even when I took the draught, of a more unbridled, a more furious propensity to ill.

RELAPSE, AND WORSE.

As a result, he committed a murder, although he struck the fatal blow in no more an evil spirit than that of a sick child may break a plaything, but he had voluntarily stripped himself of all balancing instincts. The spirit of hell awoke in him and raged. He mauled the unresisting body, tasting delight at every blow. Then he suddenly awoke to the conviction that his life was forfeited. He rushed home in divided ecstasy of mind, gloating over his crime, light-heartedly devising evils in the future, and still hearkening in his wake for the steps of his avenger. Hyde had a song upon his lips as he compounded the draught, and pledged the dead man as he drank it. The pangs of transformation had not done tearing him before Henry Jekyll, with tears of gratitude and remorse, had fallen upon his knees, and lifted his clasped hands to God. As he prayed the ugly face of his iniquity stared into his soul. As the acuteness of the remorse began to die away, he felt a sense of joy for Hyde, being now a murderer, it would be impossible for him to take his shape again, and he was thus delivered, he hoped, from himself. For months he

laboured with unwearying philanthropy to relieve suffering and to do good. But as the first edge of his penitence wore off, the lower side of him, so long indulged, so recently pinned down, began to growl for license. At last, he fell again before the assaults of temptation.

THE GRASP OF NEMESIS.

He was sitting in Regent's Park in January. The animal within him licking the chops of memory, the spiritual side a little drowsed, when the vain-glorious thought came over him of his goodness and the badness of other men. Suddenly he felt a qualm, then a horrid nausea, a deadly shuddering, a faint, and before he knew what had happened, he was once more Edward Hyde, with Dr. Jekyll's clothes hanging formlessly on his shrunken limbs, and on his knee the corded and hairy hand. In a moment from being a respectable, wealthy, beloved doctor, he had become the hunted, houseless murderer in thrall for the gallows. He succeeded in making his way to a hotel, where he sat all day in a private room, gnawing his nails. At night he drove backwards and forwards in a closed cab about the streets of the city. That child of hell had nothing human, and nothing lived in him but fear and hatred. At last he reached his friend's house, secured the magic-working draught, and returned to the likeness of Dr. Jekyll.

THE APPROACH OF THE END.

The next day, after breakfast, he had no sooner left his house than he felt himself raging, and freezing with the passions of Hyde. He succeeded in getting back home, where a double dose returned himself to himself; but after six hours, after looking at the fire, he again became Hyde, and the drug had to be re-administered. From that day forth, it was only after the immediate stimulus of the drug that he was able to keep the countenance of Jekyll, but at all hours of day and night, and, above all, if he dozed for a moment in his chair, he became Hyde. Languidly weak, both in body and mind, he was pre-occupied almost wholly by the horror of his other self, and the moment the virtue of the medicine wore off, the hateful transformation took place.

Into the possession of a fancy brimming with images of terror, a soul boiling with causeless hatreds, and a body that seemed not strong enough to contain the raging energies of life. The powers of Hyde seemed to have grown with the sickness of Jekyll. And certainly the hate that now divided them was equal on each side. With Jekyll, it was a thing of vital instinct. He had now seen the full deformity of that creature that shared with him some of the phenomena of consciousness, and was co-heir with him to death, and beyond these links of community which in themselves made the most poignant part of his distress, he thought of Hyde, for all his energy of life, as of something not only hellish but inorganic. This was the shocking thing; that the slime of the pit seemed to utter cries and voices; that the amorphous dust gesticulated and sinned; that what was dead, and had no shape, should usurp the offices of life. And this again, that the insurgent horror was knit to him closer than a wife, closer than an eye; lay caged in his flesh, where he heard it mutter and felt it struggle to be born; and at every hour of weakness, and in the confidence of slumber, prevailed against him, and deposed him out of life.

Hyde also hated Jekyll, but in a different way. But for his fear of death, he would long ago have ruined

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himself in order to have involved Jekyll in the ruin. At last, after suffering these torments for some time, habit brought to him a certain callousness of soul. A certain acquiescence of despair, under which he might have prolonged his life for years, but for the fact that he suddenly ran short of one of the ingredients of the wonder-working drug. Nowhere in London could he replace it. He wrote out a whole confession whilst under the influence of the last of the old powders. Half-an-hour afterwards, Henry Jekyll disappeared for ever, and in his room sat Edward Hyde, unable, no matter how great the necessity, to resume the bodily form of the doctor, which had hitherto served as an impenetrable veil for all his crimes.

THE SURVIVAL OF THE WORST.

Soon afterwards the door was burst open by his servants and his lawyer, and this is what they saw:—

Right in the midst there lay the body of a man sorely contorted and still twitching. They drew near on tiptoe, turned it on its back, and beheld the face of Edward Hyde. He was dressed in clothes far too large for him—clothes of the doctor's bigness; the cords of his face still moved with a semblance of life, but life was quite gone; and by the crushed phial in the hand, and the strong smell of kernels that hung upon the air, Utterson knew that he was looking on the body of a self-destroyer.

WHICH SELF SHALL WIN.

Such is the story, with its marvellous suggestions of the growth of an evil habit, of the results that follow the indulgence of the body in sin and death. Marvellous is the skill with which Stevenson tells his gruesome narrative, and it is not wonder that it has been read from the pulpit as the most impressive of all sermons on the consequences of sin, but apart from the note of the moralist—which is so conspicuous that he who runs may read—there is the other suggestion as to the possibility of the division of personality which there is reason to believe is not a phantasy but an actual fact. It is impossible to do more than touch upon the terrible thought—terrible, indeed, but not without consolations, for, if the worser part can be detached, and indulged until it gradually annihilates the nobler nature, it is even more true that the nobler part, if developed under the influence of the higher impulses, may gradually exterminate its worser self, drawing from it such elements of strength and vigour as are natural to it. In this suggestion Stevenson is more true to human nature than was Mahomet, when he described that marvellous angel he saw within the portals of Paradise, which was composed of one-half of glowing fire and the other half of icy snow, and the fire did not melt the snow, nor the snow extinguish the fire. For the influence of one upon the other, the action and re-action of the higher upon the lower parts of our nature are incessant, and life is but one long grave-digging by one for the other. Under the outward semblance and mask of an apparently virtuous Jekyll, our subtler other self may be building up an edifice of Hell, and, in like manner, under the outward seeming of an unregenerate reprobate, the suppressed other self may be building up, little by little, the higher and purer nature, which will only be seen in its reality when the mortal scaffolding of the flesh falls into the tomb.

THE BALLAD OF "TICONDEROGA."

Stevenson dwelt much on these subjects. He was a member of the Psychical Research Society, and his letters abound with references to the strange dual life which he lived. Of his poems, that entitled "Ticonderoga" is the only one that is based, so far as I remember, upon a ghost story. It is a Highland tale of how a Stewart slew a Cameron, and then took refuge with another Cameron, well knowing that hospitality would transform his host from an avenger into a protector. That night, as the murdered lay beneath the Cameron's roof, the ghost of the dead Cameron, whom he had slain, appeared to his kinsman, demanding that his murder should be avenged. The Cameron refused; not even for the sake of avenging a kinsman would he slay his guest. Three times the angry wraith appeared, clamouring for vengeance, and when the third time it was refused, he departed, uttering the one word "Ticonderoga." The Stewart departed in peace, and the Cameron went through the world with that word ringing in his ears, not knowing what it meant. He followed the British Army in many campaigns through east and west without finding a clue to the puzzle until at last he found himself face to face with the enemy in the American War. On the eve of battle he inquired the name of the place, and he was told that it was "Ticonderoga," and at once he knew his doom. Before the sun set the next day the Cameron man lay dead.

THE DREAMER AND DEATH.

Stevenson was never what might be called a healthy man, but passed his manhood, at least, in the perpetual estate of death, yet there was about him a great joy of life. "I have never been bored during the whole of my life," he at one time told a friend; and whether sleeping or waking, he lived intensely, cultivating courage and intelligence, recognising the precarious nature of his estate in life, but never being abashed before the fact. His was a frank and somewhat headlong passage, as befits a man who has his heart on his sleeve, and a good whirling weathercock of a brain, who reckons his life as a thing to be dashingly used and cheerfully hazarded. And thus he lived and so he died, nor can anyone write a better epitaph upon his brief but brilliant career better than that which he himself has penned, when meditating on life and death.

Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world and bettered the tradition of mankind. And even if death catch people, like an open pitfall, and in mid career, laying out vast projects and planning monstrous foundations, flushed with hope, and their mouths full of boastful language, they should be at once tripped up and silenced: is there not something brave and spirited in such a termination? and does not life go down with a better grace, foaming in full body over a precipice, than miserably straggling to an end in sandy deltas? When the Greeks made their fine saying that those whom the gods love die young, I cannot help believing they had this sort of death a'so in their eye. For surely, at whatever age it overtake the man, this is to die young. Death has not been suffered to take so much as an illusion from his heart. In the hot-fit of life, a-tilt on the highest point of being, he passes at a bound on to the other side. The noise of the mallet and chisel is scarcely quenched, the trumpets are hardly done blowing, when trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land.

V.—THE NEW WITCHCRAFT.

THE DANGERS AND USES OF HYPNOTISM.*

HERE has been much talk lately of certain facts alleged to be phenomena of Hypnotism, which, if true, if an essential part of the working of that power, an inherent potentiality, which may be at any moment called forth, should certainly subject it to the entire renunciation and disapprobation of every right-minded citizen.

We have been formerly led to believe that Hypnotism is a valuable means of cure for disease, mental and moral, that it may bring relief to the suffering, sanity to the insane, sobriety to the drunkard, self-restraint to the vicious, ease of mind to the distressed, may supplement the education of the young, and relieve the feebleness of age.

I.—ITS DANGERS.

Lately, on the other hand, we have heard various accounts of quite another state of things. Girls have fallen a prey to the villainies of evil men. A lady of high position and blameless life—the Baroness von Zedlitz—has voluntarily gone through a sham marriage with a low-born rascal, whose very acquaintance a woman of her class should have repudiated, and another, the Baroness v. B., after being led to do various foolish actions (not, however, anything seriously wrong), was thrown into a lunatic asylum, and was certainly reduced to a condition bordering on frenzy.

THE VICTIMS.

That evil men can lead captive, silly women, is nothing new in the world's story. Every day women, worthy of a better fate, sacrifice themselves, in marriage or without it, for men who, even without the aid of Hypnotism, have contrived (to use the language of Hypnotism) to "suggest" to them a passion they would never in the natural course of things have felt. At the "suggestion" of passion, or love, or duty, or in the mere instinct of sacrifice, whole hecatombs of victims are offered yearly on the altar of evil. Can we, therefore, wonder that now and then we hear that a power, strong for good in the hands of those who would help and heal, has been wrested to the service of evil, to corrupt and to destroy?

THE QUESTIONS AT ISSUE.

Two important questions arise out of such facts as these:—

1. Is it, indeed, true that the Hypnotist really possesses these alleged powers, is able to arrogate to himself the line of action which a certain school of Theology has hitherto attributed to Another, the power of destroying men's souls, of tempting to evil, of robbing them of free-will, and so making them his own?

2. Whatever the degree of this power may be, is it for the good of Society that such power, in any degree, should belong to any one who may choose to exercise it?

Before attempting to consider what science and experience may have to say on either point, let us first examine some of the stories in question.

* See BORDERLAND, vol. i., pp. 129, 186, 217.

CZINSKI AND THE BARONESS Z.

The special offender, whose crimes have been lately brought to our notice, is a Pole named Czinski (or Czynski), a teacher of languages, probably of the class with whose brass-plate one is familiar in the London suburbs or the country town. His age appears to have been about thirty-five, though it is variously stated in different accounts. He supplemented his earnings by the employment of a somnambulist to give séances at his house, and himself practised as a "magnetiser," a profession which unsatisfactory association has long rendered of doubtful repute, though no doubt, in some cases, undeservedly so. Most of his class assume some sort of decoration, as professor or doctor, and Czinski's fancy was for the latter title, which, he alleged, was bestowed upon him by an academia in Rome, the existence of which he has not been able to substantiate, and which is unknown to the Italian consul in Munich, the town in which the magnetiser has rendered himself notorious.

Among his patients was a certain Baroness Hedwig v. Zedlitz, who appears to have been a highly neurotic hysterical person, of the kind probably who commonly furnish the *clientèle* of quacks and charlatans.

WAS SHE HYPNOTISED?

An interesting point is, that in spite of Czinski's repeated "magnetisations," whatever they may be, and frequent séances, according to the lady's own account, she never felt herself hypnotised at all, though she did yield to his personal fascinations. *Facilis est descensus Averni.* Given an hysterical woman with a fortune, an unprincipled man in poor circumstances; a teacher of languages *vis-à-vis* with a woman with a title; a man's vanity with a woman's sentiment; a woman who has quarrelled with her family, and is conscious of "not being understood" with a man who professes sympathy with her inmost soul; and it doesn't need much hypnotism to account for the rest!

Moreover, the baroness was religious, and Czinski declared himself anxious about his soul; she was a good woman and weak, and he was a bad man and strong. It is an ugly old story, which we all know! She was "an interesting case" he would tell her, and soon he would be able "to affect her at a distance." There was talk of telepathy and twin souls and counterparts. Whenever the baroness felt a little sentimental she supposed that Czinski was hypnotising her at a distance—albeit, he failed to hypnotise her at hand, and auto-hypnotism and self-suggestion, at least, were soon in full swing.

According to her own account, she felt no love for him at first, but only pity, but after she had opened to him her prayers and her purse, love began, and the baroness was conquered. Her fortune, of course, could not be his without marriage, but though Madame Czinski lived elsewhere, such a person existed, and complicated matters considerably. So he told her that

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he could not marry her before the public for political reasons, as he was a Polish exile of princely family (had the poor woman never read any novels?), and finally, there was a sham marriage by a sham priest, with sham certificates, signed by the companion of the baroness as witness. At this point, rather late in the day, the lady's father and brother came to the rescue, and Czinski was arrested. He attempted suicide in prison, and tried to pass as insane, but without avail.

CZINSKI ACQUITTED OF HYPNOTIC SUGGESTION.

He denied having ever hypnotised the baroness, and averred that he tried to cure her by means of "transfer," a process known to the believers in "magnetism." Finally, on December 20th last, he was acquitted of the crime of causing immoral conduct by post-hypnotic suggestion, but condemned to three years penal servitude, with five years deprivation of civil rights for forgery of documents and for usurpation of a public office by obtaining the services of a pretended priest.

Whether or no Czinski ever did hypnotise the baroness, he was ready to seize on the excuse of hypnotism when it served his turn, and when the companion gave evidence against him he declared that she was hypnotised to this end by the experts—these experts being physicians of recognised standing, and hypnotists of world-wide reputation, Dr. Preyer and Dr. Hirt, of Breslau, Dr. Grashey and Dr. Von Schrenk Notzing, of Munich.

Dr. Grashey and Dr. Von Schrenk Notzing were persuaded from the first that there was some degree of hypnotic influence, though they somewhat overstated their case by extending the same excuse to Frau Rudolph, the baroness's companion, her signature, they said, being manifestly that of a person deprived of will-power. The signature in question turned out, however, not to be hers at all, but to be a forgery by the sham priest, written by the same hand as the rest of the document. Dr. Hirt, of Breslau, on the other hand, denied that suggestion had been sufficient to account for the baroness's conduct. There seems little doubt, however, that self-suggestion, even if not suggestion from Czinski, and whether she were hypnotised or no, was a motive force in her conduct, as she obviously persuaded herself contrary to her original instincts.

CZINSKI AND ANOTHER VICTIM.

Another story, on much the same lines, reaches us at first hand from the Baroness B., another lady, upon whom the same ruffian tried his arts and succeeded, not quite to the extent of the irretrievable tragedy of the Baroness Z., but so far as to inflict a scar upon a noble and blameless life.

This lady has been so good as to submit a detailed account of her sufferings, both direct and indirect, both at the hands of Czinski in person, and when at the lunatic asylum in which, by his means, she finally found herself immured.

CZINSKI AS A PHILANTHROPIST.

In the month of October, 1893, the Baroness discovered that she had lost a valuable pearl ear-ring, which

she sought for in every direction, in vain. At last, having had, some years before, some satisfactory experiences with a somnambulist, she resolved to lay the matter before a clairvoyant; and hearing that a professional "magnetiser," named Czinski, advertised the services of such a person, she paid a visit to his house. Here she saw some patients, and, apparently, a respectable young woman, who passed as his wife, among all the usual surroundings of a decent middle-class home.

While waiting for her turn, an ingenious little drama was played, apparently to attract her notice and inspire confidence. A patient passed gaily out of the consulting-room, announcing that, though he had entered it as a cripple, he was now in a condition to walk home without the aid of mechanical appliances, or of the conveyance which had brought him. This presented Czinski in a new light, and the Baroness soon learnt that he was a philanthropist, who occupied himself with the mitigation of all forms of suffering and the cure of disease by "magnetism."

With the unsuspecting simplicity which characterised her conduct all through, she immediately submitted herself as a patient, with the idea of being cured of incipient gout. The "magnetiser" made passes over her, breathed in her face, and looked in her eyes, "whereupon all pain ceased."

She, however, "became aware of a strange sensation in her head," and unfortunately, instead of exerting her power of will and self-control, she abandoned herself to the impression that Czinski had established a *rapport* with her, and now considers that from that moment she lost all power of judgment and independent action.

THEOSOPHICAL DISCUSSIONS.

Czinski seems to be something of a character reader, and knows how to appeal to his victims, and to measure the material with which he has to deal. He and the Baroness proceeded to discuss Theosophy, the principles of which he expounded to her, and, all unsuspecting, she invited him to visit her, in order that they might carry their discussion further.

It strikes one as curious that her suspicions were not aroused when Czinski insisted upon a *written* invitation to her house; on the contrary, she obeyed his wish, and provided him with a weapon he might afterwards turn against herself.

HIS FIRST ATTEMPT FAILS.

On the occasion of this visit his religious ardour seems to have been suspended, and his behaviour was certainly such as no woman of the Baroness's character would have tolerated in her normal state. Whether her present state were self-suggested, or, as she believes, induced by Czinski, she repelled his amorous advances, but did not order her servant to show him to the door, and report her "not at home" on the occasion of any future visit, as he richly deserved. He was conscious, however, that his powers of fascination were not sufficient to overcome her principles; and the Baroness, probably aware that a "man scorned" is even a worse enemy than a

"woman scorned," dates from that hour his desire for revenge.

A THREE DAYS' PROBATION.

However, they continued to meet, she indeed taking the active part, and paying visits at Czinski's house. Their talk was of philanthropic projects, of the horrors of vivisection, and of suffering humanity, and he succeeded in making her believe that she might be made a valuable instrument of good in his hands if she would only submit herself absolutely to his direction. She was to be subjected to a series of proofs, lasting for three days, and the compact was sealed by his gift of a ring, from which she was never to part. She now believed herself clair-audient, and became entirely obedient to Voices, which she declared commanded her to do a variety of foolish and unseemly things—to take a journey to a distant town and visit a famous musician, whom she was to greet with a sisterly kiss, explaining "that this is the solution of the great enigma which his music has propounded!" The bewildered musician received this favour with some surprise, and ungallantly suggested that only a hypnotised condition could account for such conduct. On her endeavouring to return home, the Voice suggested that she should extend her journey still further. In the end, however, she made a brave resistance, which was rewarded by the power to carry out her own wishes.

Czinski, annoyed, submitted her, she believes, to further probation to which she was again obedient; any way, she took him her portrait, and was persuaded to buy presents for his "wife" and child, and a ring for himself.

His influence naturally increased with her added subservience, and when her sister accompanied her on one of her numerous visits, she was startled at the extent of their intimacy. The next move of the magnetiser was a little too clever; he persuaded her that a Revolution was about to break out, and that she must be prepared for immediate flight, and was to go with him to America. Accordingly, when the voice cried, "Come quick and bring all your valuables," she crammed a large bag with her dearest treasure, Wagner's music, left her money and jewellery behind, and fled to Czinski. It is refreshing to get even a trace of comedy in so sordid and miserable a story.

HIS REVENGE BEGINS.

Czinski, as one might expect, assured her that the danger was less immediate than she had supposed, and escorted her home, telling her sister that she was very ill. As he left he hissed into her ears, "I shall send you to the unhappiest of the unhappy," which she now interprets as a threat of the mad-house.

Her sister believed the Baroness to be very ill, as, indeed, one can only suppose to have been the case—in mind if not in body—and was anxious that she should have a suitable trained nurse. With a refinement of cruelty intended, the Baroness thinks, to add to her sufferings, Czinski arranged to supply the nurse. (What in the world was the *sister* about? one asks, and, moreover, the Baroness had also a valued maid who had been

with her many years. Were they also suffering from Czinski's paralysis, like the companion in the other story?) This nurse, and others who in turn followed her, was a woman of the lowest character, but in all her miseries, the infatuated Baroness only called for Czinski, who, when he came, insisted on the necessity for her being taken at once to an asylum.

THE TRAGEDY DEEPENS.

At this point the action becomes accelerated. A doctor is summoned, the Baroness is declared mad, and so dangerous that a male attendant is required—she threatens to shoot him—her sons are sent for; one only comes, casually expresses a hope that his mother will not be sent away, and then leaves her; four men rouse her out of bed in the night, she is taken, without even being allowed to dress herself, to the asylum, barefoot and in a thin dressing-gown, in November weather, and there undergoes, she tells us, all forms of neglect and cruelty.

WAS SHE MAD?

Such is the Baroness's story, told by herself with much detail, and with continual protestations, that she was throughout perfectly *sane, but hypnotised*. Certainly, applying the known to the unknown—what has since been proved about Czinski to what is alleged by the Baroness—one is tempted to say that if she were sane it was not his fault, and if she were not hypnotised it was not from want of effort on his part to get the poor suffering woman into his power.

The Baroness's manuscript deals at considerable length with her life in the asylum, with which we are not here concerned, except in regard to the refusal of the doctors to consider her assertion that she was hypnotised by Czinski. In relation to this they naturally, perhaps, urged her to forget him, and ignored her attempted explanations. Her conduct while in the Asylum certainly tended to confirm their theory of her insanity, and one is not surprised to hear that her want of self-restraint was severely dealt with. At an early stage in her stay at the asylum the ring, which was the seal of *rapport*, was removed, but the voice, though gradually losing in force, remained with her, inciting her to beat on the doors, to sing Wagner's music all night long, to the disturbance of the other patients, to throw a glass out of which she was drinking through the window, and other vagaries. As she became more quiet in her conduct she was gradually allowed certain privileges—to walk in the garden, to go for a drive, to receive visits from her friends, to have her own apartments, and, finally, at the end of some weeks, and at the invitation of a certain Count V—, she was released in December, 1893.

I have the pleasure of some acquaintance with the Baroness, a woman of middle age, with the grace and dignity which befits her condition, and of considerable culture—not an hysterick, vulgarly ready to accept the attentions of an under-bred rascal, simply because he importuned her. The story is full of instruction—to the student of character, with whom we may safely leave it, to the philosopher, perhaps even to the cynic, above all, from our point of view, to the student of hypnotism.

HOW DOES HYPNOTIC INFLUENCE ACT?

All readers of trustworthy works upon the subject* are familiar with the trite statement that the business of Hypnotism is to strengthen will power, but that it cannot create it, that it may give a push in the direction of evil or of good, but cannot set the feet in any unwilling path; that it may enable the patient to carry out potentialities, but cannot bestow new temperament or incite to actions contrary to the nature and disposition of the subject. "Hypnotic suggestion does not enable us to create force, but only to transform it, nor to create characteristics, but merely to modify them. I cannot think that Hypnotism would make a naturally morose man permanently amiable, or a violent tempered man quiet and gentle." (Lloyd Tuckey, *Psycho Therapeutics*, 80). "Hypnotism does not induce a new condition, nor work on perfectly novel lines to the extent which is often supposed—it acts by intensifying and utilising mental states which are abnormal in degree, but not unnatural in kind." (cp. cit. 68.)

CAN ONE BE HYPNOTISED TO DO WRONG?

"It would be vain to make criminal suggestions to the disciplined and moral man, for he would either wake up at once or would ignore them; but it would be an easy task to corrupt the naturally weak and ill-disposed. If one told a sincere teetotaller that on waking he was to drink a glass of brandy, it is certain that the suggestion would fail, no matter what was the degree of sleep induced; but the half-hearted abstainer might, perhaps, succumb, just as he would yield to the pertinacious solicitation of his ordinary companions, because the wish to abstain was not strongly grounded or an essential part of his individuality." (cp. cit. 310.)

This is strong language, but Dr. Tuckey does not theorise merely. The question has been made a matter of experiment in some of the first consulting-rooms in Europe; by Prof. Lombroso, in Turin, by Dr. Kingsbury, before the British Medical Association in 1890; by Drs. Bernheim, Liébeault, Charcot, and others. Even Charcot, who recognised the operation of Hypnotism in morbid cases only, emphatically denied that the hypnotiser could make the subject do wrong, could force him to violate his habits and tendencies.

THE BARONESS AND EVIL SUGGESTION.

We observe in this connection, that though recently subjected to Czinski's "magnetisations," the Baroness resisted his suggestions of impropriety of conduct of a kind naturally impossible to a woman of her character and position, that in order to work upon her at all, he had to appeal to her natural tendencies, her philanthropy and her desire to benefit the race, and to decrease suffering among the lower animals. When he suggested to her to bring her valuables it was her own individuality that exercised the power of choice, much to his disgust. Even when she voluntarily submitted to the probation which she believed was to lead to active benevolence, and when

* Such, for example, as those of Lloyd Tuckey, Hack Tuke, and Kingsbury, in England; and on the Continent those of Liébeault, Bernheim, Delbœuf, Kraft Ebing, Von Schrenk Notzing, Forel, Preyer, Weiterstrand, &c., &c.

he sought to humiliate her by the suggestion of her visit to the musician, he selected an excuse which appealed to her love of art, her sympathy with the problems of the music she loved best. When these suggestions were unduly prolonged, and she resisted the attempt to separate her still further from home, and made an effort to return, she was at once able to carry out her own wishes and intentions.

With her later conduct we are not concerned. There is very little doubt that she was at least "beside herself" when first in the Asylum, and whether we call it madness or no, it is impossible not to feel that the responsibility rested with the scoundrel who drove her to distraction.

WE CANNOT SHIRK OUR RESPONSIBILITIES.

"This frail bark of ours may wreck itself without the captain's guilt, without the pilot's knowledge." Our lower selves may be strong for evil yet, we cannot defy our better self, we cannot gamble with the best treasure of our lives, and hope to escape its vengeance. It is a commonplace that the poor wretches who crowd our gin-palaces and gambling-hells and mad-houses are driven there by the lash of conscience and reflection and memory. We are not left to ourselves, and are ultimately responsible, no matter how strong the voices that goad us on to evil, for the creation of the furies who pursue us to our destruction.

WHAT DOES THE STORY SHOW?

Have we not in this story ample proof that Hypnotism is not so dangerous a force as many would have us suppose? Even so unscrupulous a rascal as Czinski, whose subject believed herself, fully and permanently during many weeks, under his hypnotic influence, was nevertheless powerless to force her into wrong against which she was protected by the tendencies of a lifetime; and even when he persuaded her into acts of folly and bad taste, he did so by an appeal to her higher self, to her enthusiasm for art, and her desire to do good.

OTHER STORIES OF ALLEGED SUGGESTION.

Another story reaches us from America, about as unpleasant a story as even American police news can produce. Two school girls fell into habits of intimate companionship with a disreputable young man, whose father, Pickin, like Czinski, a self-styled "Doctor," was the proprietor of a "Vitapathic Institute," another establishment of the "magnetising" variety. They used to spend their time with these worthies, father and son, and account for their absence from home by school examinations and tea-parties at their Sunday-school teacher's. Finally, one of the girls was missing, and proved to be with young Pickin at a lonely spot called "Little Niagara"; the other was meanwhile at home in a state of extreme hysteria. At a loss to account for their misconduct, it is alleged that they are hypnotised, as it is known that they all four used to play at "magnetising" each other.

A genuine hypnotist, Dr. Flint, was called in, and had a calming effect upon the girls, who thereupon confessed to the nature of the life they had been leading with the

Pickins, father and son, who have been arrested. The following is the latest report of the proceedings:—

EAU CLAIRE, WIS., December 21st.

Circuit Judge William F. Bailey, who announced soon after the arrest of Dr. Pickin and his son that no evidence based on theories of Hypnotism would be allowed in his court, has been seeking re-enforcements of his position that there is no Hypnotism at all about recent phases of the affair. He says: "I became satisfied from my research that the actions of the girls Mabel Briggs and Alma Leonard within the last two or three weeks, at the séances to which the public had been invited were not on hypnotic lines, but contrary thereto. Therefore, to assure myself and many good people who seem to be mystified, I was induced to propound questions in a letter to Dr. William Lee Howard, a well-known authority on Hypnotism, of Baltimore. I think I have been fully upheld by his replies."

Dr. Howard's letter contains a summary of well-known facts about Hypnotism, the most important in this connection being with regard to the alleged influence of the Pickins over the two girls at a distance, it having been asserted that their visits to the men were due entirely to suggestion, and not the will of the girls themselves—that they were drawn to distant places, found themselves in the train, and such like, and always knew that they were under Pickin's control.

Dr. Howard shows that this could be effected by one of two methods only: (1) By suggestion at a distance, a phenomenon which experiment has shown to be of *extremely* rare occurrence* and only after very frequent hypnotisation, and (2) by post-hypnotic suggestion. In this condition the subject is unaware of doing anything peculiar, or that his actions are at the command of another, and indeed will not allow that he is acting under orders.

Dr. Howard drops the following hint in conclusion:

Hysterical girls are prone to deception and simulation to high degree. This may be due to a morbid desire for sympathy and notoriety, or some derangement of the harmony that should exist between the purely mental and physical state of our lives and without which harmony we are like a piece of machinery, one part of which is out of gear.

Dr. Howard is careful to add, however, that he does not mean to imply that the case in question is simulation, since auto-suggestive self-deception is often confounded with intentional deception, and begs the judge to bear in mind that post-hypnotic suggestion leads to auto-hypnosis, which he has seen proved to the satisfaction of a court on a trial for murder. District Attorney Frawley says the claim made by the state is that the girls during the recent manifestations were suffering from just exactly this auto-hypnosis, or supervention of hypnotic condition, without presence of an operator, and due to post-hypnotic suggestions.†

AN EPIDEMIC OF PSEUDO-HYPNOSIS.

With such cases as these to start from, one is not surprised to hear of an absolute epidemic of alleged hypnotisation. Such epidemics have been common in all ages, the result sometimes of imitation, sometimes of fear, sometimes, as in the present instance, of morbid direction of consciousness. We hear of an entire town under the influence of hypnotic suggestion after the visit of a "mesmerising" charlatan, respectable citizens imagining

* See Liébeault "Thérapeutique Suggestive," 275; Bourru et Burot "La Suggestion Mentale," 160.

† As these sheets are passing through the press, I learn the case has been dropped, and Pickins released.

themselves cats, demons, and pieces of furniture. The Mayor, however, has issued an order to fine any one practising hypnotism 25 dollars, and the epidemic is abating.

However, at another place a man has murdered a fellow workman "under the hypnotic influence" of their employer, who had private reasons for getting rid of him; and another man has murdered his wife under similar circumstances. The *Chicago Tribune*, December 23rd, thus states the position of things:

Can one person cast such a psychic influence over another person as to cause that other person to commit a crime plotted and arranged by the one of stronger mentality? Will it ever be possible for villains to go around hypnotising good citizens and using them as tools to rob and do murder.

That seems to be the present trend of end-of-the-century sin. Hypnotism is beginning to be used as a defence in crime, almost as extensively as the old pleas of kleptomania and emotional insanity, now passed into standing jests. Perhaps the day will come when every pickpocket will have witnesses to prove that some stronger intellect hypnotised him into snatching his purse.

In short, the allegation of Hypnotism is the latest form of the "Please, sir, it wasn't me," which has been on the lips of every cowardly criminal from the days of "The serpent beguiled me and I did eat," down to the boy who robbed your orchard last autumn.

THE INFLUENCE OF THE NOVEL.

Unfortunately some distinguished novel-writers, who have not troubled to get up their subjects, are also guilty of ascribing to "Hypnotism" quite impossible attributes. In his brilliant novel of "Trilby" (the morality and probability of which is not our concern), Mr. Du Maurier talks a considerable amount of nonsense about Hypnotism. The heroine, though she has not a note of music in her composition, and cannot sing a simple tune so that it shall be recognised, under "Mesmeric" influence is capable of the most marvellous *tours de force*, and dazzles the musical public all over Europe. It is conceivable that Hypnotism might produce a temporary exaltation which should glorify a gift already possessed, but it certainly could not create either a voice or the taste to make use of it.

Mr. Conan Doyle, too, in "The Parasite," has been guilty of describing the entirely impossible situation of a man of intelligence and ability, hypnotised at a distance contrary to his determination and will, and in spite of various contrivances to prevent it. Further, the woman who acts as hypnotiser dies of the effort, another effete superstition, a relic of the old days of Mesmerism, when it suited the self-seeking purposes of disreputable quacks and charlatans, to lay claim to the exercise of effort, of some special personal gift, whereby the magnetisation was effected; whereas any of our most successful scientific hypnotists would be the first to declare that there is no special power, no secret in the matter. Dr. Liébeault, whose experience in psycho-therapeutics is possibly, in point of length of time, and number of cases, the widest in Europe, limits the functions of the operator to the power of inspiring confidence in the patient. The patient does the rest, and his business is: (1) to desire the cure; and (2) to have confidence

in the means taken. But the *desire* of the effect is the main thing, and the idea that an effect can be produced *contrary* to the desire, is simply a relic of the now exploded ideas of the "magnetisers," whose performances, as one of our scientific writers tells us, "have never done anything else but degrade this branch of medical science."

WHO KEEPS THE SUPERSTITION ALIVE?

It is probably in consequence of the fact that there are still a few persons, who for reasons of their own, find it worth while to invest the subject of Hypnotism with a mystery entirely of their own invention, that so much nonsense has been talked about a matter which men of science have done their utmost to simplify. The number of books which have been written on the subject of Hypnotism during the last decade should have made it impossible for any intelligent reader to remain in ignorance of the first elements and conditions of its existence.

There are still, for example, many who associate Hypnotism with Spiritualism, simply because Hypnotism has been utilised, notably in the long series of experiments by Mr. Gurney and Mrs. Sidgwick at Brighton (see *Proceedings S.P.R.*, Nos. 12, 13, 14, 15), for the exploration of certain psychic conditions. There is not much in common between Darwin and a stud-groom, yet both take cognizance of the laws of heredity, between the ivory merchants of Central Africa and the universities mission, yet both are interested in the slave trade—between a milliner and a naturalist, yet both are occupied with fur and feathers. They take cognizance ultimately of the same phenomena, and there the resemblance ceases. In aim, in method, in process of deduction they have nothing in common.

If one may judge from some recent statements of Mrs. Besant's (in which Hypnotism, which she differentiates from Mesmerism, is mixed up with astrals and auras, and she talks of "teaching Hypnotism" as if it were a trick to acquire), the Theosophists are in some degree responsible for keeping alive theories which science has long since relegated to the professional charlatan. This, perhaps, for the same reason that they have revived the study of magic, another relic of a pre-scientific period, and have established secret societies for its practice. It may be that something concrete and materialistic is needed to arrest the attention of members of their society incapable of profiting by the high symbolism of classic mysticism, or the lofty teachings of oriental philosophy.

WHAT GOOD MAY COME OUT OF IT?

Perhaps the degree of attention attracted by recent *causes célèbres* may lead to further inquiry by the less instructed,* and lessen the probability of a repetition of

* Subscribers to the BORDERLAND Library (5s. to Non-Circle Members), can have access to the following authors, Kingsbury, Harry Vincent, Binet and Fétré, Béribon, Van Renterghem, Van Eeden, and Bernheim; also articles in *der Zeitschrift von Hypnotismus*, in the *Journal de l'Hypnotisme*, in "Annales Psychiques," and the *Proceedings* of the Society for Psychical Research. We have also added more copies of Dr. Lloyd Tuckey's "Psycho Therapeutics" as a specially readable book for the laity, and one which not only gives the results of original inquiry, but collects the evidence from many sources.

the absurd statements which have been lately published. The real limitations of Hypnotism may then be better understood, and bounds set to the claims made on its behalf by those who have never had practical experience of the degree to which the process depends upon the patient, and the proportion of disappointment and failure which without his vigorous co-operation is apt to attend the efforts of the most experienced hypnotist.

WHO SHOULD HYPNOTISE?

But in spite of these limitations of the hypnotist, in spite of the relative importance of the efforts of the subject, it remains a sufficiently powerful agent to be a dangerous tool in the hands of the unscrupulous or of the incompetent amateur. The natural generalisation of the careful reader is that so powerful a therapeutic agency should never be used except for purposes of healing, and only by the duly-qualified medical man. But this would exclude the possibility of such experiments as those recorded by Mr. Gurney and Mrs. Sidgwick, in which, with the assistance of Mr. G. A. Smith, some very valuable psychical and psychological studies were made at Brighton. Such studies, like other forms of vivisection, need not be repeated for mere purposes of demonstration, and need be of very rare occurrence. Certainly something should be done not only to protect the public against charlatans, but to put a stop to the offering on all occasions by all sorts of criminals of the plea of "hypnotic suggestion." The question has been discussed by Dr. Liegeois,* by Mr. Taylor Innes,† by Mr. Brodie Innes,‡ by Dr. Kingsbury,§ and others, and more than three years ago Belgium set the example of state regulation upon the subject, making it punishable by fine and imprisonment (1) to make a public show of any hypnotised person; (2) for any unlicensed person to hypnotise a subject under eighteen years of age or of unsound mind; and (3) to cause any hypnotised subject to sign any document professing to have any legal value, such as an agreement, a discharge, &c. These conditions seem reasonable and moderate enough, and might even be made more stringent with advantage.

THE BONA-FIDES OF THE OPERATOR.

It would be well if in all cases, a subject, submitting himself to Hypnotism for any purpose, would protect himself and test the bona-fides of the operator by demanding the suggestion of the three conditions which Dr. Milne Bramwell and others always insist on enforcing (see *British Medical Journal*, April 5th, 1890; paper by Dr. Milne Bramwell). (1.) That no one else should be able to hypnotise the patient without the combined assent of patient and operator; (2.) That hypnosis cannot be re-induced without the consent of the patient; and (3.) that when in the hypnotic state the patient shall have complete power to reject suggestions at will, and that none will be effective save those previously agreed to in the normal condition.

* "De la Suggestion et du Somnambulisme dans leurs rapports avec la Jurisprudence et la Médecine Légale," Paris, 1888.

† *Contemporary Review*, October, 1890.

‡ *Juridical Review*, January, 1891.

§ *Nineteenth Century*, January, 1891.

WHOSE FAULT IS IT?

It is the fools who make the knaves. If the subject will not protect himself, will not exert the power which is his, it is difficult to sympathise with troubles which he practically brings upon himself. A sane person has no business to resort to a system of cure of which he knows nothing, and knowing its conditions he possesses the power of self-protection.

II.—ITS USES.

It is pleasant to turn from the disagreeable, though necessary, consideration of the abuse of Hypnotism, and the abuses perpetrated in the name of Hypnotism, to a brief glance at some of the latest accounts of its use and service to mankind.

Since the last article upon Hypnotism published in these pages, so much has been done that selection of cases is somewhat difficult. Perhaps the most interesting direction of progress in psycho-therapeutics is that first indicated by Dr. Wetterstrand, of Stockholm, in October, 1892. (See *Zeitschrift fur Hypnotismus* for that month.)

PROLONGED SLEEP.

As may be supposed, there are various opinions as to what constitutes the most important factor in psychic healing, some physicians attributing the entire efficacy to suggestions to which Hypnotism is merely an accessory; others, like Dr. Wetterstrand, holding that too much value is ascribed to suggestion, and not enough to induced sleep.

On the obvious assumption that the repair of a lesion makes extra demands on the vital force, often at a time when the existence of the lesion has reduced that force to its lowest, Dr. Wetterstrand originated a special line of treatment, which consists in reducing the labour of living to a minimum, so as to concentrate all the forces of nature on the work of restoration. He puts his patients to sleep for a month or six weeks at a time, and finds that the deeper and longer the sleep, the more certain is the good result. The patient is put *en rapport* with a friend or nurse, who is instructed to feed him at regular intervals without awaking him, and without talking to him more than is necessary. In a paper read before the Harveian Society, November 19th, 1893, Dr. Bramwell quotes a private letter from Dr. Wetterstrand, in which he says: "I have frequently used prolonged sleep in epilepsy, and know of nine or ten persons who, since this treatment, have not had a single attack for years. I have also found it very successful in dipsomania." He has used it also in severe cases of anaemia, chlorosis and hysteria.

Through the kindness of Dr. Woods, of Hoxton House Asylum, I have had an opportunity of seeing a case under treatment which is a modified form of this—an epileptic girl of about seventeen, who at the time I saw her had been asleep for twenty-three hours out of the twenty-four for thirty days, and during that time had not had a single attack, though she commonly seldom passed a day without one or more. Even if such a cure

should not be permanent, as it is to be hoped this may be, it is obvious that so long an intermission of disease must give the system a rest which should greatly increase the natural power of recuperation.

From Dr. Theodore Green, of Birkenhead, I hear of an instance of acute spasms of internal pain cured by a hypnotic sleep of forty hours' duration, with an interruption of half an hour's consciousness at the eleventh hour. Though practically awake after the first forty hours, the patient remained in a state of semi-stupor to the end of the fourth day. Though she had been in a suffering condition for months, she awoke entirely cured, and has not since had any relapse.

Doctors van Renterghem and Van Eeden, in their latest report on their *Clinique de Psycho Thérapie Suggestive d'Amsterdam* just published, speak in terms of high admiration of the "brilliant successes" of Wetterstrand in the cure of Epilepsy, Hysteria, and Neurasthenia, by the deep sleep process. Their own psychic process depends on suggestion rather than on sleep, and they have not been able to work quite on his lines in cases of epilepsy. They, however, report an example of relief, if not cure, in a case of acute hysteria, by a sleep of five weeks.

DIPSOMANIA AND INSANITY.

It seems impossible that anyone could continue to doubt of the good effects of hypnotisation after being privileged to visit Hoxton House, which, in spite of its locality and associations, is as cheerful, interesting, and, indeed, beautiful a home as one could wish to see, and where Hypnosis is largely employed as one element of Psychic healing.

I quote, very briefly, from some notes of cases recently shown by Dr. Woods before the Hunterian Society.

1. Drunkard, had taken pledge 47 times. Hypnotised last in April, 1893. Continues sober.

2. Drunkard; acute mania; a painter; age 47. Has been in several asylums, but his cure has been but temporary. Hypnotised five times between March 27th and April 7th, 1891, by means of the revolving mirror (note the elimination of the personal element). Suggestions repeated each time. Reported himself on June 9th, 1894. No relapse.

3. Drunkard; female; admitted January 31st, 1893. Acute mania; difficult patient. Treated in ordinary manner and discharged June 4th. Soon brought back worse than ever. Hypnotised July 1st, and six times during the month. Discharged July 30th; reported herself June, 1894. No relapse.

NEURALGIA AND TOOTHACHE.

Notes lie before me of a considerable number of cures of neuralgia by suggestion. Dr. Woods, in the address already quoted, tells of "upwards of fifty cases of removal of pain, such as toothache, headache, etc., by suggestion, *without sleep*. No real failure. The first few cases I treated in this way astonished me very much. Now I should be astonished if the pain didn't go."

Some interesting cases are reported in *The Journal of the British Dental Association*, by W. Arthur Turner, L.D.S., of a number of serious, many of them highly

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complex, dental operations painlessly performed upon patients hypnotised by Dr. Milne Bramwell, in some cases persons who, from weakness or illness, were not in a condition to submit to ordinary anaesthetics.

KLEPTOMANIA CURED.

In the *Provincial Medical Journal*, December, 1894, Dr. Lloyd Tuckey reports a case of extreme interest. A lad of sixteen, well grown and intelligent, developed a curious change of temperament while at a public school, became morose and irritable, incapable of study, finally became a kleptomaniac; was expelled, sent to another school; deterioration of character continued, and a distinguished neurologist, on being consulted, pronounced the case one of moral insanity, and added that the only cure in his experience was "three months hard labour."

The boy was brought to Dr. Tuckey on March 30th last, and was hypnotised at intervals during three months, and various suitable suggestions made to him.

His original sweetness of disposition and mental characteristics are now quite restored, and in conduct and health he is perfectly satisfactory. This case, Dr. Tuckey points out, was evidently one of degeneration, "and the physiological rest of hypnosis, combined with the stimulating of the appropriate centres, imparted the needful bias towards healthy action which tided him over the critical period of adolescence."

THE LATEST REPORT ON HYPNOTISM.

The report of Drs. Van Eeden and Van Renterghem is written for the profession, but apart from the clinical observations, and the elaborate detail of the cases quoted, it contains much that is of great value for the general reader.

A glance at the summary of statistics (the details of which occupy more than forty pages) is highly instructive. Between 1889 and 1893 they have had 1,089 patients, whom they divide into ten classes, according as their maladies are organic, nervous, mental, functional, &c. Of these, 529 are men, 560 are women, and they are of all ages from a few months to eighty years. In 185 cases no effect has been produced, 291 have been more or less benefited, 320 entirely cured, and in 93 cases the ultimate result is unknown. The knowledge that hypnotic suggestion has been of valuable service to over 600 out of 1,000 patients, is certainly a pleasant pendant to the half-dozen or so of cases of alleged injury, even if in every one of these there was trustworthy evidence that hypnotic evidence had been really established.

A careful study of the book will convince the reader that the authors have been exceedingly, almost unduly modest, in their claims. In many cases recorded as "slight or temporary amelioration," one feels that many would have applied a different estimate, and the devotion to science and absence of self-seeking they unconsciously convey, is only another proof of the real philanthropy of the best among their profession.

WHAT IS PSYCHO-THERAPEUTICS?

Dr. Van Eeden, it is well known, is not only a man of science, but is also a poet, and a man of refined tastes

and culture. One rejoices in the perception that we have to do with real psychic power, in striking contrast to the mere materialism of the older "magnetiser," whose concern was with "odic force" and visible "emanations," and physical conditions of temperature and touch, and "animal magnetism."

Here, for example, is a paragraph from the "Introduction." After dwelling upon the importance to the medical profession of a right understanding of Psycho-Therapeutics "in the broadest sense of the term," the author continues:—

"Psycho-Therapeutics does not consist merely in Hypnotism, but is the art of healing by psychic means, and which has already given satisfactory result, notwithstanding the short period of its existence as a branch of medicine methodically practised, notwithstanding the present incompleteness of its development, and notwithstanding all the contrary influences; it is evident that it is not a mere simple augmentation, a banal supplement to our therapeutic agencies" (p. 1).

They greatly deplore the line along which Hypnotism—*mere* Hypnotism as they would say—was pursued by Charcot, and for this reason prefer to speak of "psycho-therapeutics," a system which they believe to have originated with Hack Tuke, and to have been first practically applied by Liébeault. The two methods they desire to differentiate as far as possible." (p. 105.)

THE PROCESS OF PSYCHIC CURE.

"The only pure and lasting conception of the case appears to us to be this: psycho-therapeutics combats disease by the intervention of the psychic organ of the patient; suggestion, exercise, and a bracing process are its instruments" (p. 105). Unwise experiment may augment the power of suggestibility to an abnormal extent (as in the Salpêtrière practice), and produce a condition of persistent instability which is far from desirable" (p. 106).

The following account of the kind of disease which suggestion is specially adapted to cure, reads very like a description of what those who have not studied the subject are apt to suppose it adapted to provoke!

"Various forms of obsessing ideas present themselves alone as often as accompanied by hysterical or nervous symptoms. It is evident that they are the result of a false equilibrium and of a diseased power of resistance, while the character of the disease varies according to external circumstances or according to the special disposition of the individual. There is hardly any sort of idea which may not become an obsession from the moment when the normal psychic equilibrium becomes enfeebled. . . . One observes in all these [various forms of dominant ideas] one characteristic sign, that an idea, an impulse, a state of mind or sensation—presenting itself in persons perfectly normal—is unable to correct and counterbalance itself, and thus upsets the equilibrium. Often the judgment will remain healthy, and the patient will be perfectly aware of his abnormal and morbid condition."

Perhaps with these words fresh in his mind, some reader may find it worth while to turn back and glance once more at some of the stories of alleged deprivation of will power and control by unscrupulous "Magnetisers."

VI.—RECENT EXPOSURES IN THEOSOPHY AND SPIRITUALISM.

A STORY OF W. Q. JUDGE, MRS. WILLIAMS, AND MRS. MELLON.

THE last quarter has been remarkable on account of three great scandals, which have attracted attention far beyond psychical circles. Mr. Garrett, who himself has many psychical experiences and is a man of keen instincts, high principle, and generous sympathies, has deemed it laid upon him to set forth the apparent fraud which lies at the basis of the evidence that has been relied upon in Theosophical quarters as proving the existence and activity of the Mahatmas.

In a series of articles published from day to day in the *Westminster Gazette*, under the title of "Isis very much Unveiled," he has given public utterance to the misgivings which have for some time past pervaded in the very highest circles of the Theosophical Society. These misgivings, however, were silenced and hushed up, apparently, for the good of the cause, and from a mistaken idea that, although Theosophy takes as its motto the saying that "There is no religion higher than truth," Theosophists in dealing with the wicked world and the outside public may act upon the principle that there is sometimes a safer course than that of telling the truth and shaming the devil. The consequences of this mistaken idea have been somewhat disastrous for the Theosophical Society and the cause which it was founded to promote. In "Isis very much Unveiled," Mr. Garrett, with the aid of Mr. Old and other members of the Theosophical Society, has succeeded in focussing before the gaze of the world the worst suspicions which haunted the minds of Colonel Olcott, Mrs. Besant, and the others, with the unfortunate result of casting over those excellent personages a certain *quantum* of the discredit which attaches to the extremely unfortunate method in which Mr. W. Q. Judge was permitted or enjoined to communicate the messages of the Mahatmas to his fellow members.

The other exposures are on more familiar ground. They are both exposures of Spiritualists by Spiritualists, and, in one case at least, they came upon the psychical world with a certain cruel surprise. Of the exposure of Mrs. Williams, the American materialising medium in Paris, there is no need to dwell. I print elsewhere the documents which set forth the whole story. Upon the second case, the alleged exposure of Mrs. Mellon, of Sydney, there is much more to be said. Mrs. Mellon, until the news of this disaster arrived, has been regarded, not only by Spiritualists, but by psychical researchers who have never admitted the Spiritualist hypothesis, as the one materialising medium whose manifestations had hitherto been beyond suspicion. Mrs. Mellon is well known in this country. In "Real Ghost Stories" I referred to some of her phenomena, saying that, while I could only speak at second hand, the witnesses who had attended Mrs. Mellon's séances included personages of high position and of undisputed integrity and intelligence. What was more to the point, they were persons who were competent to frame and influential enough to enforce, the strictest test conditions, and their testimony was so strong that I had no hesitation in declaring her to be the one admittedly honest and powerful materialising medium at that time in this country.

Notwithstanding the evidence of her alleged exposure in Sydney, I have no reason to withdraw one word of what I said on that occasion. The evidence, both photographic and others, of the ability of Mrs. Mellon, of materialising her little familiar Cissy will, I believe, stand the most drastic test and the most ruthless cross-examination of witnesses.

After she went to Australia there seems to be little doubt that she was the medium of many extraordinary materialisations, the authenticity of which have not been disproved. If, however, the statements from Sydney may be relied upon, it would seem in her case, as in many others, the exigencies of public performance under conditions which may or may not be favourable, have led to practices which savour of very vulgar fraud. This has been so often the case, especially with materialising mediums, that we can hardly express surprise were the medium other than Mrs. Mellon, a lady who, for so many years in the North of England, led a blameless life, and commanded the respect of all her friends and neighbours. I print the statements of those who were present and Mrs. Mellon's own statement, from which it would seem that things were as they ought not to have been. At the same time, it would appear, that Mrs. Mellon has again proved her possession of the extraordinary gifts that have been so often tested in this country, by giving a materialising séance under conditions which render fraud or deception absolutely impossible.

I.—"THE STORY OF THE GREAT MAHATMA HOAX."

MR. WILLIAM Q. JUDGE, vice-president of the Theosophical Society, head of the American Esoteric Section, published in the December number of *The Path*, an article entitled "Theosophical Don'ts." The following suggestions, he says, arise from experience and are due to facts in the theosophical world. His first don't is "Don't speak or write as if morality and ethics were unknown before H. P. B. wrote the 'Voices of the Silence,'" and then after a dozen more don'ts, it ends as follows—"don't fail to exercise your common sense on all and every occasion." It is very good advice and it is quite painfully obvious how naturally such suggestions arose from facts in the theosophical world. Unfortunately Mr. W. Q. Judge does not live up to his last don't, and consequently Mr. Edmund Garrett has him on the hip in his lucid and incisive pamphlet, "Isis very much Unveiled. The Story of the Great Mahatma Hoax." Mr. Judge's reply instead of refuting will deepen the conviction which Mr. Garrett has produced. Those who wish to read the whole story at length can get the pamphlet at 1s., at the *Westminster Gazette* office. Here it is only necessary to put out the gist of the whole affair.

WHAT MRS. BESENT SAID.

The starting point of Mr. Garrett's whole story is Mrs. Besant's declaration, which it is worth while quoting once more:—

Speaking at the Hall of Science on August 30, 1891, three months after Madame Blavatsky's death, Mrs. Besant said:—

"You have known me in this hall for sixteen and a half years. You have never known me tell a lie ('No, never,' and loud cheers). I tell you that since Madame Blavatsky left I have had letters in the same handwriting as the letters which she received. (Sensation.) Unless you think dead persons can write, surely that is a remarkable fact. You are surprised; I do not ask you to believe me; but I tell you it is so. All the evidence I had of the existence of Madame Blavatsky's teachers of the so-called abnormal powers came through her. It is not so now. Unless even sense can



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at the same time deceive me, unless a person can at the same time be sane and insane, I have exactly the same certainty for the truth of the statements I have made as I know that you are here. I refuse to be false to the knowledge of my intellect and the perceptions of my reasoning faculties."

This declaration made naturally a great impression at the time. But its effect was subsequently undone by another declaration which Mrs. Besant made last August. *Lucifer*, the official organ of the society, published a report of an inquiry into certain charges against the vice-president. In this Mrs. Besant made a statement which practically proclaimed to the world that her previous declaration had been mistaken and that the absolute confidence with which she proclaimed that messages came from the Mahatma was not justified by the facts. The inquiry in question was held to ascertain how far Mr. Judge had been hoaxing the society by palming off upon them as messages from the Mahatmas, messages which were not precipitated, which did not come from the Mahatmas, and which in reality were written by no other person than Mr. W. Q. Judge himself.

MRS. BESANT'S CONFESSION.

The following is an extract of a salient feature in this notable declaration :—

I do not charge, and have not charged, Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading form to messages received psychically from the Master in various ways. . . . Personally I hold that this method is illegitimate. . . . I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master, or from *chelas*; and I know that in my own case I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received, after H. P. Blavatsky's death, letters in the writing that H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script, I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge; but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying so. . . . Having been myself mistaken, I in turn misled the public.

MR. GARRETT'S OPENING.

Unfortunately, whereas Mrs. Besant's first declaration was published in all the papers and caused no small sensation everywhere, the recantation escaped attention excepting among students. Hence the door was left open for Mr. Garrett to proclaim to all men that Mrs. Besant had been hoaxed, which she had herself admitted, and that Mr. Judge was either a wilful fraud or a man who had deluded himself into the belief that he carried a mahatma about in his pocket, from whom he could produce messages whenever it was necessary to invoke the help of these invisibles in support of a policy which Mr. Judge thought right. All this is set out with a great deal of painstaking detail, with copies of documents and messages and facsimiles of scripts &c., &c.

THE ALLEGATIONS TO BE PROVED.

What Mr. Garrett claims to have done he thus summarises in his introductory chapter :—

That Mrs. Besant has been bamboozled for years by bogus "communications" of the most childish kind, and in so ludicrous a fashion as to deprive of all value any future evidence of hers on any question calling for the smallest exercise of observation and common sense.

That she would in all probability be firmly believing in the bogus documents in question to this day, but for the growing and at last irresistible protests of some less greedily gullible Theosophists.

That the bamboozling in question has been practised widely and systematically, ever since Madame Blavatsky's death, pretty much as it used to be during her lifetime.

That official acts of the society, as well as those of individual members, have been guided by these bogus messages from Mahatmas.

That the exposure of them leaves the society absolutely destitute of any objective communication with the Mahatmas who are alleged to have founded and to watch over it, and of all other evidence of their existence.

That Mrs. Besant has taken a leading part in hushing up the facts of this exposure, and so securing the person whom she believes to have written the bogus documents in his tenure of the highest office but one in the society.

And that therefore Mrs. Besant herself and all her colleagues are in so far in the position of condoning the hoax, and are benefiting in one sense or another by the popular delusion which they have helped to propagate.

Into the details of the evidence I do not propose to go.

THE EFFECT OF THE EVIDENCE.

Its value depends chiefly upon the accumulation of fact upon fact, and document upon document, but the net effect of the whole exposition was fairly summarised by Mr. Burrows, who declared that "the details are too precise and supported by too much evidence for me to honestly escape from the conclusion that, if the facts and documents are correctly set forth, a *prima facie* case has been established against Mr. Judge. Enough is made clear to imperatively demand an answer. Mr. Judge may have a crushing and triumphant reply, but that reply we must have. If Mr. Judge declines to give it, if he refuses to come out into the open fully and squarely, or if his reply does not meet the case, then sadly and reluctantly I shall have to leave the Theosophical Society." This opinion was practically endorsed by most of the English lodges, which passed resolutions urging Mr. Judge to reply without delay.

MR. JUDGE'S DEFENCE.

Unfortunately for his case, Mr. Judge did reply, or rather wrote something which was published as his reply, but that precious document can in no sense be regarded as a refutation or answer of Mr. Garrett's charges. Mr. Judge dispatched to the *Westminster Gazette* nearly three columns of inconsequent verbiage refuting charges which were never made, ignoring the accusations which were brought against him, and, in fact, playing into Mr. Garrett's hands at every turn. The passages which come nearest to anything that can be called a reply or a definite assertion in Mr. Judge's rigmarole are the following :—

It is a fact in experience to me, and to friends of mine who have not had messages from me, that the Masters exist and have to do with the affairs of the world and the Theosophical movement. No amount of argument or Maskelyneish explanation will drive out that knowledge. It will bear all the assaults of time and foolish men. And the only basis on which I can place the claim of communication by the Masters to me, so far as the world is concerned, is my life and acts. If those for the last twenty years go to prove that I cannot be in communication with such beings, then all I may say one way or the other must go for naught.

At the same time I can now say, as the sole authority on the point, that several of the contested messages are genuine ones, no matter what all and every person, Theosophist or not, may say to the contrary.

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I have never denied that I gave Mrs. Besant messages from the Masters. I did so. They were from the Masters. She admits that, but simply takes on herself to say that the Master did not personally write or precipitate them. According to herself, then, she got from me genuine messages from the Masters; but she says she did not like them to be done or made in some form that she at first thought they were not in. I have not admitted her contention; I have simply said they were from the Master, and that is all I now say, for I will not tell how or by what means they were produced. The objective form in which such a message appears is of no consequence. I am willing to let it stay that way.

All that makes no difference save to the vulgar and the ignorant. The reality of the message is to be tested by other means. If you have not those means you are quite at sea as to the whole thing. And all this I thought was common knowledge in the Theosophical world. It has long been published and explained.

WHAT IT COMES TO.

It would be interesting to know how the reality of a message is to be tested. Mr. Judge says it is common knowledge in the Theosophical world, and has long been published and explained. Unfortunately, as Mr. Garrett has not the least difficulty in showing, the Theosophical world is hopelessly at sea as to the authenticity of these messages of Mr. Judge. In dealing with this inconclusive farrago of assumption and assertion, Mr. Garrett has, of course, a great deal to say, and says it vigorously in his usual vigorous style. It is only necessary to quote the last sentences in his appreciation of his adversary's letter:—

Note, lastly, Mr. Judge's plain avowal that he declines to face any inquiry of any sort or kind. He declines the Law Courts, which, I frankly agree, are no possible tribunal for him. He declines the Judicial Committee of the T.S., because he, the vice-president, is a private member. He declined a Theosophical Jury of Honour in July, which would have tried him as a private member, because they, too, were not occult enough for him. And he avows that he will decline everything and anything else, because the "proof" of the New York Mahatma "begins and ends with myself." Need I add a word more?

THE EXCOMMUNICATED MRS. BESANT.

More interesting as emphasising what Mrs. Besant admitted long ago, although she unfortunately failed to follow it up to its logical conclusion that a man who had misled them should no longer be a vice-president of the Theosophical Society, is the extraordinary document in which Mr. W. Q. Judge informs the esoteric sections of the Society that Mrs. Besant is deposed. I have left the cross heads, which are Mr. Garrett's. The document is interesting and should be kept for reference. This precious document brings the matter to a head and will probably result in a split between the American and English Theosophists. The Americans will hold with Mr. Judge, those in England and India with Colonel Olcott and Mrs. Besant. It is curious to note that the Theosophists are splitting into eastern and western sections very much after the fashion of the Christian church.

BY MASTER'S DIRECTION.

I now send you this, all of it being either direct quotations from the messages to me, or else in substance what I am directed to say to you, the different details and elaborations being my own. . . .

We have now to deal with the E. S. T. and with our duty to it and to each other; and among those others, to Mrs. Besant. . . .

THE GREATNESS OF WM. Q. JUDGE.

I am not a pledged member of the E. S. T., and never made a pledge in it, as my pledges were long before to the Master direct. I was one of its founders, with H. P. B., and she, at the beginning, made me manager and teacher in it from the first, under her, for the American part especially. You can remember all she said of that. I wrote the rules of the E. S. T. myself in London in 1888 at H. P. B.'s request, and under the direction of the Master. Those were not altered by her, but after reading them and further consulting the Master she added some general paragraphs. I am the only one standing in that position. Mrs. Besant and all other members are pledged and certified in the ordinary way. . . .

An Inner Group was later on formed by H. P. B. at London, so that she might give out teachings to be recorded by the members, and, if possible, teach them practical Occultism. Of this Mrs. Besant, with George Mead to help her, was made the Secretary, because she had great ability in a literary way, was wholly devoted, and perfectly fit for the task. But this did not make her a teacher. . . .

THE LITTLENESS OF MRS. BESANT.

The death of H. P. B. destroyed, of course, any further value in the office of "Recorder."

The conversations of H. P. B. with the Inner Group were taken down in a more or less fragmentary form by the different members, in notes, and later Mrs. Besant and George Mead wrote them out, as Secretaries. I have a complete copy of these, and so has each member of the Inner Group, and those copies comprise all the "Instructions" left in the possession of Mrs. Besant or the Inner Group. In my possession, and within my control, is a large body of instructions given to me all the time from 1875, which I shall give out, and have given out, as far as I am directed. . . .

Mrs. Annie Besant has been but five years in this work, and not all of that time engaged in occult study and practice. . . .

Since 1889 she has done great service to the T. S. and devoted herself to it. But all this does not prevent a sincere person from making errors in Occultism, especially when he, as Mrs. Besant did, tries to force himself along the path of practical work in that field. Sincerity does not confer of itself knowledge, much less wisdom. . . .

SINGULAR DISINTERESTEDNESS OF WM. Q. JUDGE.

I wish it to be clearly understood that Mrs. Besant has had herself no conscious evil intention: she has simply gone for awhile outside the line of her Guru (H. P. B.), begun work with others, and fallen under their influence. We should not push her farther down, but neither will the true sympathy we have blind our eyes, so as to let her go on, to the detriment of the movement. I could easily retire from the whole T. S., but my conceptions of duty are different, although the personal cost to myself in this work is heavy, and as I am ordered to stay I will stay and try my best to aid her and everyone else as much as possible. And the same authority tells me that "could she open her eyes and see her real line of work, and correct the present condition in herself as well as the one she has helped to make in the T. S. and E. S. T., she would find herself in mental, spiritual, and physical conditions of a kind much better than ever before, for her present state is due to the attacks of the dark powers, unconsciously to her."

BLACK MAGIC AND THE PLOT BEHIND THE SCENES.

And now it becomes necessary under instructions received to give the members of the school some account of the things behind the scenes in connection with the recent investigation attempted at London upon the charges against me. . . .

I was made the object of an attack in the guise of an attempt to purify the Society, and Mrs. Besant was thrown forward as the official accuser of myself—a friend who was certified to her by H. P. B., her teacher, well known as working for the T. S. for many years. All this needs light, and the best interests of

Mrs. Besant and of the E. S. T. demand that some of the secret history shall be given out, however disagreeable it may be, in order that the very purgation which was improperly directed to the wrong quarter shall take place now. The difficulty arose when in January or February Annie Besant finally lent herself unconsciously to the plot which I detail herein. . . .

The plot exists among the Black Magicians, who ever war against the White, and against those Black ones we were constantly warned by H. P. B. This is no fiction, but a very substantial act. I have seen and also been shown the chief entity among those who thus work against us.

HOW MR. JUDGE'S MASTER CAUGHT OUT MRS. BESANT'S FRIEND.

The name of the person who was worked upon so as to, if possible, use him as a minor agent of the Black Magicians, and for the influencing of Mrs. Besant, is Gyanendra N. Chakravarti, a Brahman, of Allahabad, India, who came to America on our invitation to the Religious Parliament in 1893. He permitted ambition to take subtle root in his heart; he is no longer in our lines. He was then a Chela of a minor Indian Guru, and was directed to come to America by that Guru, who had been impressed to so direct him by our Master. . . . While in that relation he was telepathically impressed in Chicago with some of the contents of a message received by me from the Master. It corroborated outwardly what I had myself received. It was, however, but a part, and was, moreover, deficient in matter, Chakravarti himself being only aware of it as a mental impression, and I am informed that at the time he was not fully aware of what he was doing. His ability to be used as an unconscious vehicle was made known to me when he was made to receive the message. Although he was not fully aware of it, not only was the whole of his tour here well guarded and arranged, but he was personally watched by the agents of the Master's scattered through the country unknown to him, who reported to me. On several occasions he has taken people into his confidence, believing that he was instructing them, when in fact they were observing him closely from the Lodge, helping him where right, and noting him fully, though they did not tell him so. This was also so in those parts of his tour when he believed himself alone or only with Mrs. Besant. . . .

"IF I AM A FRAUD, SO ARE H. P. B. AND THE MASTERS."

If I was guilty of what I was accused, then Master would be shown as conniving at forgery and lying—a most impossible thing. The only other possibility is that Mr. Chakravarti and I "got up" the message. But he and Mrs. Besant have admitted its genuineness, although she is perfectly unable herself to decide on its genuineness or falsity; but further, Mrs. Besant admitted to several that she had seen the Master himself come and speak through my body while I was perfectly conscious. And still further, H. P. B. gave me, in 1889, the Master's picture, on which he put this message, "To my dear and loyal colleague, W. Q. Judge."

Now, then, either I am bringing you a true message from the Master, or the whole T. S. and E. S. T. is a lie, in the ruins of which must be buried the names of H. P. B. and the Masters. All these stand together as they fall together. . . .

HOW MRS. BESANT PRIVATELY THINKS H. P. B. A FRAUD.

As final proof of the delusions worked through this man and his friends, I will mention this:—Many years ago—in 1881—the Masters sent to the Allahabad Brahmins (the Prayag T. S.) a letter which was delivered by H. P. B. to Mr. A. P. Sinnett, who handed a copy over to them, keeping the original; it dealt very plainly with the Brahmins. This letter the Brahmins do not like, and Mr. Chakravarti tried to make me think it was a pious fraud by H. P. B. He succeeded with Mrs. Besant in this, so that since she met him she has on several occasions said she thought it was a fraud by H. P. B., made up entirely, and not from the Master. I say now on Master's

authority that it was from the Master, and is a right letter. Only delusion would make Mrs. Besant take this position: deliberate intention makes the others do it. It is an issue which may not be evaded, for if that letter be a fraud, then all the rest sent through our old teacher, and on which Esoteric Buddhism was made, are the same. I shall rest on that issue: we all rest on it.

MRS. BESANT'S RIVAL REVELATIONS.

Mrs. Besant was then made to agree with these people under the delusion that it was approved by the Masters. She regarded herself as their servant. It was against the E.S.T. rules. When the rule is broken it is one's duty to leave the E.S.T., and when I got the charges from her I asked her to leave it if it did not suit her. The depth of the plot was not shown to Mrs. Besant at all, for if it had been she would have refused. Nor was Colonel Olcott aware of it. Mrs. Besant was put in such a frightful position that while she was writing me most kindly and working with me she was all the time thinking that I was a forger, and that I had blasphemed the Master. She was made to conceal from me, when here, her thoughts about the intended charges, but was made to tell Mr. B. Keightley, in London, and possibly few others. Nor until the time was ripe did she tell me, in her letter, in January, from India, asking me to resign from the E.S.T. and the T.S. offices, saying that if I did and would confess guilt, all would be forgiven, and everyone would work with me as usual. But I was directed differently, and fully informed. She was induced to believe that the Master was endorsing the prosecution, that he was ordering her to do what she did. At the same time, I knew and told her that it was the plan there to have Colonel Olcott resign when I had been cut off, the presidency to be then offered to her. It was offered to her, and she was made to believe it was the Master's wish for her "not to oppose." She then waited. I did not resign, and the plot so far was spoilt for the time. . . .

She felt and expressed to me the greatest pain to have to do such things to me. I knew she so felt, and wrote her that it was the Black Magicians. She replied, being still under the delusion, that I was failing to do Master's will.

HOW MRS. BESANT TRIED WITCHCRAFT.

Her influencers also made her try psychic experiments on me and on two others in Europe. They failed. On me they had but a passing effect, as I was cognisant of them; on one of the others they reflected on health, although she did not desire any harm at all: she was made to think it best, and for my good. She then sent word to these people that she had not succeeded. This is all the effect of pure delusion; the variance between such things and her usual character is shown in her all the time writing me the most kind letters. In all this Mr. Chakravarti was her guide, with others. She was writing him all the time about it. He went so far as to write me on a matter he was supposed to know nothing of: "No matter what Annie may do to you as co-head of the E.S., she means you no harm."

"EVERY MAN HIS OWN MAHATMA."

Informed as I was of these inside facts, I drew up under Master's direction my circular on the charges in March, 1894, and there outlined what would be done. It was all done as I said, and as the Master in March told me would be the case. The London investigation ended as Master predicted through me in my circular, and for the benefit of the T.S. But all that time the conspirators used all means against me. They had all sorts of letters sent me from India with pretended messages from the Masters asking me to resign and confess. But Master kept me informed and told me what steps to take. He even told me that, much as it might seem the contrary from the official papers, Colonel Olcott would be the central figure, and the one through whom the adjustment would come. This also turned out true.

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MIGRATION OF MAHATMAS TO—NEW YORK?

The Master says that the T.S. movement was begun by them in the West by western people; that cyclic law requires the work in the West for the benefit of the world; that They do not live in India.

They also say that Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work, and make her out to be part good and part fraud. . . .

A distinct object H.P.B. had in view I will now, on the authority of the Master, tell you, unrevealed before by H.P.B. to anyone else that I know of: it is, the establishment in the West of a great seat of learning, where shall be taught and explained and demonstrated the great theories of man and nature which she has brought forward to us, where Western occultism, as the essence combined out of all others, shall be taught.

I also state on the same authority that H.P.B. has not reincarnated. . . .

We are all, therefore, face to face with the question whether we will abide by Masters and their Messenger on the one hand, or by the disrupting forces that stand on the other, willing to destroy our great mission if we will but give them the opportunity.

"I DECLARE MRS. BESANT'S HEADSHIP AT AN END."

The pamphlet closes with the following "E.S.T. ORDER," dated November 3, and signed in manuscript:—

I now proceed a step further than the E.S.T. decisions of 1894, and solely for the good of the E.S.T. I resume in the E.S.T., in full, all the functions and powers given to me by H.P.B., and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E.S.T. This has been done already in America. So far as concerns the rest of the E.S.T. I may have to await the action of the members, but I stand ready to exercise those functions in every part of it. Hence, under the authority given me by the Master and H.P.B., and under Master's direction, I declare Mrs. Annie Besant's headship in the E.S.T. at an end.

W. Q. JUDGE.

A LETTER FROM MRS. BESANT.

Mrs. Besant has addressed the following letter to the *Daily Chronicle*:—

On landing here yesterday from Australia I was met with the series of articles in the *Westminster Gazette*, bringing various serious charges against prominent members of the Theosophical Society. I sail to-morrow for India, where three months' work lies before me ere I can return to England. With what may be called, perhaps, without offence, a somewhat deficient sense of chivalry, the *Westminster Gazette* chose, as the fittest time to issue charges gravely affecting my honour, a moment when I was in New Zealand, thus securing a three months' run for its statements ere the accused could be heard in explanation. Nor can I even now, at this distance, take up the matter, since anything I say can be contradicted on the morrow with the certainty of a month's interval ere I can again be heard. Such a struggle is too unequal. I therefore ask of your courtesy, always generously shown to me, the permission to make a single request.

For twenty years now I have been in public life, for the most part exposed to very hostile scrutiny, and at the end of those years there is not a land in which the English tongue is spoken in which I have not won the love and trust of hundreds. I do not plead that these twenty years of work should be taken as in themselves disproving the charges made, but I do plead them fearlessly as a reason why the public should hear me before it condemns. I shall be in England in April, and will then, in your columns, if you permit, give the other side of the story. But one thing let me say, to prevent misconception. Within the Theosophical Society there is—as Madame Blavatsky stated in the "Key to Theosophy"—a band of students

who have bound themselves to silence on matters touching their body, just as have the Freemasons. To that body I belong. No broken obligations on the part of others can release me from the promise of silence I have given, and where the accusations of the *Westminster Gazette* are based on events supposed to have occurred within that body, I shall not reply to them either in my own defence or in that of anybody else. If this silence on this part of the accusations is held as proof of guilt, so be it. I had rather stand condemned as liar and imposter before the world, than soil my honour with a broken pledge. For from a harsh and mistaken judgment one can learn the lesson of strong endurance, but a lie—and a broken promise is a lie—pollutes and deforms the moral nature.

ANNIE BESANT.

Colombo, Dec. 19th, 1894.

II.—THE EXPOSURE OF MRS. WILLIAMS.

Mrs. Williams of New York, whose reputation as a materialising medium in this country depends largely upon Miss Florence Maryatt, who has given a record of the materialisations which she witnessed at her séances. Last autumn Mrs. Williams visited Europe. Her approach was heralded by a great blowing of trumpets, and she proceeded at once to Paris. She gave her first séances at the Duchess de Pomar's. At the fourth sitting the exposure took place. Instead of entering into the details of conflicting reports I will content myself in quoting the document drawn up and signed by those present at the séance.

HOW THE EXPOSURE WAS EFFECTED.

Report of the séance given by Mrs. M. E. Williams, so-called medium for materialisations, on Wednesday, October 31st, 1894, at half-past eight p.m., at 46, Rue Hamelin, Paris, the pension de famille of Madame Raulot.

The undersigned certify that on Wednesday, the 31st of October, 1894—during a so-called materialisation séance given by Mrs. Williams at which sixteen persons were present—a little before a quarter past nine, after several different apparitions had appeared, and at the moment when a male form was seen, accompanied by his daughter in a white dress and wearing a long white veil, four persons, at a given signal, rushed forward—the strongest, Mons. Wallenberg, on Mr. Macdonald, Mrs. Williams's manager, in order to secure him and prevent his moving; and the others to guard the approach to the cabinet whence the pretended spirits issued, and to seize Mrs. Williams in her disguise as a male spirit. When she was seized by the son of Mons. Leymarie she uttered fearful screams, but had, nevertheless, the presence of mind to drag him into the cabinet in order to extinguish the lamp which stood at the opposite side of the room, but which communicated with the cabinet by a very ingenious contrivance, enabling the spirits, as she said, in this way to give more or less light as they pleased—a light always very feeble, and at times almost none at all. Mons. Paul Leymarie by force drew her out of the cabinet again, and a light having been obtained, everyone then saw Mrs. Williams in knee breeches, a short black waistcoat, black silk stockings, a black silk jacket, and a piece of very light black silk drapery wrapped about her. She also had a black moustache, fastened by an elastic thread, and wore a kind of skull-cap of fine black silk. Mons. Lebel, of Brussels, was the first to strike a light, and another young man, Mons. Auguste Wolff, had snatched the puppet which Mrs. Williams held in her right hand. This puppet is composed of a mask made of coarse stiff white muslin; and the hair is represented by black tulle, under which there is a valance of white silk, so that the mask could be made to represent sometimes a fair and sometimes a dark person. The mask is mounted on a piece of thick iron wire forming the shoulders, and from which is suspended an exceedingly brilliant white silk robe of great delicacy of texture; and the veils are of exceedingly fine and light muslin.

As there is nothing under the robes they easily fold upon

themselves, and when the so-called spirit disappears on the floor, emitting a sort of moan, the illusion is almost complete. Behind the curtain of the cabinet where Mrs. Williams used to stand were found her low shoes, her bodice, and her black satin gown; a handkerchief saturated with scent; a bottle of perfumed phosphorus powder; false beards; several wigs, dark and fair, and one of a whitish colour and bald—that of "Dr. Holland"; a pincushion, two coils of wire, and a towel rolled up. There was also a large coarse cotton bag, with strong bands, and which could be fastened to her dress-train by buttons and hang very low. In this way she carried such objects as she required on her person, and thus the cabinet could be examined without finding anything there except her chair and a high foot-stool. Mrs. Williams is an excellent ventriloquist, and imitates four or five different voices, from that of a deep male organ to that of a quiet young child. In the face of these flagrant impostures the audience threatened to hand Mrs. Williams and her manager over to the police if she did not leave Paris within an hour. The latter course they hastened to follow, to the great satisfaction of Madame Raulot, at whose *pension* Mrs. Williams had taken up her abode. Her landlady had speedily detected the deceptions; and the séances which had preceded this last one had imposed upon her the obligation of unmasking these ridiculous "manifestations," as they have nothing in common with veritable Spiritualistic phenomena, which one ought to be able to test in a serious and straightforward manner.

Signed by:—

JULIA MIRAMAR, 46, Rue Hamelin, Paris.
MME. RAULOT, 46, Rue Hamelin, Paris.

and some official personages whose names cannot be given.

Several other persons, who were in the house but not at the séance, were admitted into the room after the exposure, and saw Mrs. Williams in her male attire; and they have signed a declaration to that effect; but their names are not included in the above list.

THE BOGUS SPIRIT.

The following is the description of the puppet:—

No one who sees this doll will ever believe that it was brought by the sitters. Such a doll cannot be bought anywhere, it must be made at home. It is nothing but a coarse muslin, painted mask, sewn to wire to form the head. A veil is attached, and a sort of white cap, and behind it is a hollow space which could be stuffed full to make the head either large or small. The shoulders are formed by two hooks of thick wire, over which hung empty sleeves, puckered together at the lower part.

WHAT MRS. WILLIAMS SAYS ABOUT IT.

The following is Mrs. Williams' account of the incidents:—

Three successful séances were given in my room on the dates previously fixed for séances at the palace, and the fourth was fixed for the 31st ultimo.

Fourteen persons came on that evening, about half of whom were young men, who came in a body, with a son of Mons. Leymarie at their head. I noticed, when I gave my little preliminary "address," that these young men seemed inclined to be misbehaved, but relying on the assurances I had had that I would be among friends, I had no suspicion of foul play. What happened after I became entranced will be related in the affidavit of Mr. Macdonald; suffice it here to give a brief account of the outrage, and to say that it occurred just after the séance began.

Among the first things that usually happen at my séances is the appearance of two forms at the same time in front of the cabinet, a brother and sister, who both speak. The brother addresses the sitters in some such sentence as this: "My friends, there is no death; if I live and can return, you shall also live"; after which he sinks into the floor, repeating the words, "there is no death," until his head sinks out of sight. On the 31st ultimo these forms appeared, and just as they were

about to dematerialise, young Leymarie and his friends sprang forward to "grab" them. They caught nothing, however, so they tore down the curtain that formed the front of my cabinet, and jumped at me sitting entranced in my chair.

AN ABSOLUTE FALSEHOOD.

That is her first statement. Writing at a later date, when she had had an opportunity of perusing the statements of a representative of *Light*, Mrs. Williams made the following supplementary statement:—

They had already torn off part of my clothing and my shoes when I recovered consciousness, and their evident intention was to strip me naked, and expose me in that condition to the audience, as their fellow-ruffians have frequently treated mediums in America and elsewhere in bygone days. I was, however, fortunately, strong enough to resist successfully, although not without a violent struggle, as my bruised and scratched arms and shoulders still testify.

At the same moment that the attack was made on me three of the conspirators seized and held Mr. Macdonald; but he saw some of the others throw things into the little closet that served me for cabinet, and I also was aware that this was done. These things were, no doubt, the masks and wigs that were very naturally found there by those who threw them in. Mr. Macdonald nearly succeeded in capturing a wig which one of the grabbers had left under his chair, but it was torn from him after a struggle. The other sitters expressed the greatest indignation at the dastardly outrage, and some of them offered, if needs were, to accompany me to the police bureau, where the young men at first declared they were going to take us. And here is a material difference between the statement of the "conspirators" and mine, for they say that I was caught in man's clothes. This extraordinary assertion I learned for the first time when I read it in *Light*, and I herewith pronounce it an absolute falsehood. It is precisely on a level with your fancy sketch of the incident, purely imaginary, although artistically circumstantial in detail. I assert that my version of the "grabbing" is absolutely correct.

To criticise your representative's interviews with the three women would take up too much of your space and of my time; they are full of errors of detail, even where they corroborate my account, and the speeches attributed to Mr. Macdonald and myself are apocryphal. Moreover, I do not wear false hair; neither do I attribute my phenomena to God Almighty. One of those minor points, however, I must mention more fully. It is wholly untrue that I ran downstairs after being pushed into the dressing-closet (or after running into it of my own accord, as another of your accounts says). I there tried to get a glass of cold water, and while so engaged one of the "conspirators"—as they are proud to call themselves—entered the closet by the door from the back stairs and handed me a glass.

The conspirators have the wigs, dolls, and masks which your representative and the persons he interviewed say were found in my cabinet—which may be true enough, although I declare the statement that they were brought there by me a downright falsehood. I, on the other hand, have still my mediumship, and the power of proving that mediumship beyond the shadow of a doubt, which I shall continue to do while my health and strength permit.

HUM!

As if this were not enough, she addressed another letter to *Light* after she had landed in New York, which would seem to show that in the art of writing irrelevant nonsense Mrs. Williams would almost give lessons to Mr. W. Q. Judge:—

Time and justice will surely unmask the conspirators of the Rue Hamelin, when not alone Spiritualists, but the secular public as well, will recognise in all its hideousness that stalking spectre which for eighteen hundred years has pressed hard upon the footsteps of all seekers for the eternal truth. My record of seventeen years of an active mediumship, which has

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withstood the crucial test imposed upon it by thousands of honest though radical investigators, must surely count for something in the face of my recent harsh treatment at the hands of a barbarous mob in the heart of modern Paris. To understand more fully the import of this attack one need not go back to the vandalism of the Alexandrian Library.

III.—THE ALLEGED EXPOSURE OF MRS. MELLON.

The case of Mrs. Mellon is very different from that either of Mr. Judge or of Mrs. Williams. The evidence is not so clear, the witnesses contradict each other, and Mrs. Mellon has met the charges with a directness which contrasts very favourably with the methods of her two companions in disgrace. I cannot do better than preface my narrative of the Mellon incident than by quoting the following paragraph by the editor of *Light* :—

It is sufficient to say that every statement made in the affidavits of Mrs. Mellon's accusers has been flatly contradicted in every detail in statutory declarations of other witnesses who had equally good opportunity of seeing what occurred. Clearly, then, the charge of fraud has not been sufficiently established ; and under the circumstances it is only fair that, in judging Mrs. Mellon, we should concede to her all the credit to which she is justly entitled from a hitherto unsullied reputation.

THE ACCUSATION.

The séance at which the exposure was alleged to have taken place was held on October 12th in Sydney. The following is the statutory declaration of the chief witnesses against Mrs. Mellon :—

Mr. T. S. Henry, of Lincoln's Inn Chambers, Elizabeth Street.

We assembled in a double room on the ground-floor, divided by folding doors, which were opened and thrown back, and the curtained recess or cabinet was arranged in one corner of the back-room, and composed of heavy dark curtains, about 7 ft. long, reaching to the floor, and hung upon a rod or string.

The sitters were placed in two semi-circular rows in front of this recess, and also in the back-room. A small bamboo table was placed against the wall, about 3 ft. from the cabinet, and between the last person in the row to my left and the cabinet. On this table I placed three clean sheets of foolscap paper and two pencils, the paper having been passed round, examined, and then initialled by me.

Mrs. Mellon, after arranging all the sitters in such places and at such distance from the cabinet or curtained recess as she pleased, seated herself on a chair inside this curtained recess about twenty-five minutes past eight o'clock.

I was placed about the middle of the front row of sitters, and about 10 ft. from the cabinet.

After referring to several appearances, Mr. Henry goes on to say :—

After another interval of singing, the small form known as Cissie appeared at the curtains, and was recognised by myself and the other persons present who had seen previous séances as the form known by that name. The face, which appeared black, was draped round with white material, which hung down to the floor, and the hands moved about under the drapery. This form bobbed about and nodded its head in the usual childlike manner, never coming away from the curtains.

Someone on my left went over and handed the so-called Cissie the usual box of chocolates, which Cissie rattled, and proceeded to eat, and a gentleman on my right asked to be given a chocolate, and reached forward to receive it. I asked for a chocolate, but did not get one. The chocolate box was then deposited inside the curtains, and Cissie reached to the little bamboo table, on which were placed the three sheets of initialled paper and the two pencils. The table appeared to be too far away from the cabinet.

She tried to draw the table closer, when the two pencils rolled off on to the floor. I went over on the pretext of picking up the pencils, seized the form of the so-called Cissie, and found that I had hold of Mrs. Mellon, and that she was on her knees, and had a white material like muslin round her head and shoulders. I can state positively that when I seized the form Mrs. Mellon was on her knees. She struggled, but I held her firmly, and called for the light to be turned up.

Someone struck matches, and I then saw that Mrs. Mellon had a mask of black material over her face, the aforesaid white drapery round her shoulders, her sleeves drawn up above the elbows, the skirt of her dress turned up, and her feet bare. She was on her knees, and I held her in the position in which I had caught her.

The matches were blown out, and I was assaulted by two or three men present.

I never let go my hold of Mrs. Mellon, however, until the gas in the back room was lit and turned full on, and everyone present had had an opportunity of seeing Mrs. Mellon in the position and in the condition in which I had caught her. I looked inside the cabinet, and saw lying upon the floor inside the cabinet a false beard. I called Mr. Roydhouse over, and he picked up the beard, but it was snatched from his hand. As soon as I relaxed my hold, Mrs. Mellon tore the black mask from her face and the drapery from her shoulders, and hid them under her petticoat.

I then entered the cabinet, and found on the floor a small black shawl, some old muslin, Mrs. Mellon's shoes and stockings, and a small black cotton bag, about nine inches square, with black tapes attached to it.

I did not think it necessary to retain any of these articles as so many witnesses saw both them and the whole proceedings. I was perfectly cool and calm throughout, and made no error in my observations or judgment.

Mr. Charles L. Wallis was the only person present to whom I communicated beforehand my intention of taking the action described.

MRS. MELLON'S EXPLANATION.

In reply to an interviewer of the *Sydney Sunday Times* who had been sent to hear what she had to say about Mr. Henry's statements :—

Mrs. Mellon said :—“I was in my normal state during the whole of the séance on the 12th instant ; that is, I was not in a state of trance, as I sometimes am, during the materialisation of spirit forms, and was quite aware of what was going on.

“You must understand that when the forms are manifesting they draw most of their substance from me. That fact has been proved by weighing the form and the medium on different scales. I have been reduced in weight from 8 st. 6 lb. to 4 st. 13 lb. when the form known as Geordie was weighed, and he was also weighed in another scale, and he weighed 7 st. 2 lb.

“To return to Friday's séance : At the time Cissie was seized I first felt that something was wrong, without quite understanding the nature of the feeling, but as if I must rush out of the cabinet. Then came a sudden shock, and I fell off my chair on to my knees, all in a heap, and it seemed as if I was shot into the form and absorbed by it.

“The next thing I was aware of was Mr. Henry holding my left wrist, and I saw I was completely enveloped in drapery. The drapery soon dematerialised, and was seen to dissolve in a kind of steam by Mrs. Gale and one of the gentlemen present.

“After some time, and when light was restored, Mr. Henry released me, and I retired behind the curtain, being immediately followed by the ladies.”

“How do you account for Mr. Roydhouse saying that he had a false beard or whiskers in his hand that came out of the cabinet ?”

“I cannot account for it at all. I never had any such articles. Is it likely he would let them go if he had ? I did not take hold of anything held by Mr. Roydhouse. I think probably that in the excitement of looking for something which he ex-

pected to find, he imagined he saw and held the articles, or was hypnotised for the moment. It is quite mystifying to me.

"I may tell you that at a subsequent private séance I enquired of 'Cissie' how it all came about, and she tells me that there was a very inharmonious feeling at the meeting, and she and her friends felt that something was going to happen. They therefore thought it better not to entrance me that evening because it would have been much more dangerous to me had I been in an abnormal condition. So whilst in my normal state they drew only from the lower part of my body, principally from my legs—in fact at one time I felt as though I had no legs at all, they were rendered very small and shrunken, and that is how I explain my shoes and stockings coming off.

"Miss St. Hill mentions seeing some flowers in the cabinet. These were some roses given to me just previous to the séance by one of the gentlemen, and which I was wearing in my dress, and doubtless fell out whilst I was in the cabinet."

"And about the bag referred to by Mr. Henry, Mrs. Mellon?"

"Oh, that was an old bag formerly used by the children, but lately used by me as a duster. I had been dusting the musical box just before the séance, and, being rather late, in my hurry, put it into the pocket of the dress I was wearing, and which had an outside pocket."

"Regarding the seizure of the form, every one who knows anything of the science of materialisation knows that if the form is interfered with, it must either fly to the medium or the medium to the form. As the form was held, I had to go to it."

"Would you not suppose the form would de-materialise in such a case?"

"Oh, no; 'Cissie' was too strongly materialised. She had too much of my body."

"I often feel when 'Geordie' is outside the cabinet as if I am he, although I know well that I am not. We have been seen walking on the lawn in the moonlight at Mr. Joubert's at Hunter's Hill, both together and apart. That was about two years ago. When 'Geordie' and I were being photographed, I felt as though I were he, though I knew well I was not. We have both been heard speaking at the same time."

THE PRESIDENT OF THE SYDNEY SPIRITUALISTS.

Other persons who were present made a statutory declaration supporting Mrs. Mellon's statement; but on the other hand the president of the Sydney Association of Spiritualists has taken sides against the medium. She wrote Mrs. Mellon a letter of which the following are the salient passages:—

Briefly, then, my reasons are these: When asked (and only then when sorely pressed by those of our own faith) what I saw, I have answered, "When the *second* match was lighted I saw Mrs. Mellon on her knees with some white drapery over her head and right shoulder; on her left arm and shoulder I saw her blue dress." But the whole of the facts are not these, and I think you will agree with me I had better not visit you at present while every one is asking questions; for though I have held my tongue, if I am forced I must and will be true to myself. To return to the subject of what I saw in full. When the *first* match was lighted I did see a mask, or something like one, on the lower part of your face, and the arm and shoulder covered with your light blue dress at the same time; also, when inside the cabinet with you I saw sticking out of the bosom of your dress, which was a V shape, a lump of black hair, which was most conspicuous against the white skin and light dress, and you will remember I pushed it down, in doing which I distinctly felt it to be hair. I then offered to hide anything for you, for my soul was filled with fear lest they should insist on searching you. Also your two skirts were off, which I assisted Mrs. Smith in replacing, Mrs. S. putting your dress skirt on wrong side out, which took time to alter, and all of which had to be done while you were squatting on the floor, which painful position you persisted in retaining so long as any one else was in the cabinet. You

will also remember that at my suggestion you pinned the front of your dress body higher, and that when we were alone, Mrs. Gale leaving us so at your request, I helped you up, and then I saw you pinning something under your skirts before putting on your stockings and shoes, which were off, as has been asserted. Then on the Wednesday, the day of the test séance, when you asked me to help you, and I told you you must explain yourself as to what you wanted me to do, which you wisely did not. Of course I was perfectly aware of what you meant. In keeping silence on this, to me, terrible, subject, I have outraged all my previous declarations that nothing would make me hide or cloak a "fraud." I would not have done this thing for my own dear sisters, but the right of hospitality, friendship, and the *love* of the cause of spiritualism has tied the tongue of your friend,

C. A. EDWARDS.

MRS. MELLON'S REPLY.

To this Mrs. Mellon replied as follows:—

Mrs. Mellon said that when the form of "Cissie" was seized, Mrs. Edwards was behind her, and had not an equal opportunity of seeing, as Messrs. Joubert, Rumble and Etherington, who were in front, and who all deny seeing a mask when the first match was struck. "When I called on Mrs. Edwards for the purpose of explaining the matter referred to in her letter, I said, if you saw anything on my face, might it not have been a partial materialisation of the form? But she would not listen to any explanation; she was so furious. After the close of the séance on the 12th inst. she was most friendly and sympathetic, and couldn't do too much for me. On the Monday following she called, and on leaving embraced me several times.

"When she came to my house on the afternoon of the test séance whilst I was dressing, I said, "Mrs. Edwards, you are a medium and I am a medium, and I hope you will help me all you can." I said this because I felt very weak, through having eaten nothing since the Friday previous. By helping me I meant in the way of sympathy, knowing she was full of physical power. It was the most natural thing in the world for me to say, and I had no idea she would misconstrue my words. She was at my house again the following evening (Thursday), as friendly as usual, and on Friday I received her first letter, at which I was much surprised. I wrote asking her to call, but as she did not, I called on her on the Monday, but when I tried to explain she would not hear me, saying that she had promised her husband not to listen to any explanations. With regard to the hair she saw on my bosom, I can only repeat the explanation I made to Mrs. Edwards, though it is very unpleasant such things should be published. I know many ladies who wear hair in that way. It is not true that my skirts were off when Mrs. Edwards was with me in the cabinet; they were only partially off, the hook of my dress-skirt, and the strings of the under-skirt having given way through Mr. Henry dragging me. I did not put my shoes and stockings on again that night; and, as for remaining in the attitude which Mrs. Edwards describes, I was too ill to move. As to the pinning of my skirt, it was pinned half-way up, to another skirt and not at the bottom."

AN ABORTIVE TEST SÉANCE.

To clear up the matter and to settle definitely whether Mrs. Mellon could materialise, a test séance was arranged for on October 17th:—

The following conditions were agreed to:—

1. That the medium should permit herself to be searched immediately prior to the séance by two lady searchers, one of whom to be nominated by Mr. Mellon, and the other by the editor of the *Sunday Times*.

2. That the medium should be placed in a wire-netting cage, the door of which was to be locked and sealed.

3. That, should a materialised form appear, two persons to

BORDERLAND.

be named at the séance should encircle it by joining hands whilst it dematerialised.

4. That a spirit form should be requested to draw the curtain in front of the cage, showing the medium, or, in the event of the form being unable to do so, that the curtain should be drawn by means of cords retained in the hands of two of the sitters.

5. That no lights should be displayed except by the person in charge of the gas during the appearance of any form; but that there should be sufficient light when the curtains were withdrawn to plainly see the medium in the cage.

Mrs. Mellon was searched by the two ladies before she entered the cage:—

In accordance with the above, the proprietors of the *Sunday Times* had a cage specially constructed, about 3 feet square and 6 feet in height, and made of timber and wire netting, fitted with a door, a patent padlock, and two wooden buttons. This cage was placed in a corner of the room chosen for the séance, and in front of it hung a pair of heavy curtains, to be manipulated by cords. A professional searcher was also engaged to act in conjunction with the searcher nominated by Mr. Mellon.

A gas jet on the opposite side of the room was fitted with an orange-tinted shade, that being the colour of the light said to be most favourable to the development of the phenomena.

After several other airs had been sung, Mrs. Mellon called from the cage that the light was too strong, and it was therefore turned very low. Singing was then resumed, and soon after, or about half an hour from the time the medium had entered the cage, three smart raps were heard. Questions were asked whether the light was too high or too low, both of which were answered in the negative. A resort was then had to the alphabet, and the letters "q" "u" were spelled out. In reply to an inquiry if the word was "quick," affirmative raps were given, and at first it was thought it referred to the music, but someone asked if it meant to go to the medium, when the rapping again indicated an affirmative.

Dr. MacCarthy at once drew aside the curtains and had the light turned up, when the medium was seen in an apparently prostrate condition.

The following is a copy of the certificate given by the medical gentlemen in attendance at the last séance:—

We certify that when called, in the course of a sitting at the *Sunday Times* office to-night, to examine Mrs. Mellon, we found her with symptoms of collapse. She was almost pulseless, was bleeding from the mouth, semi-convulsed and apparently quite insensible.

(Signed) THOMAS PICKBURN, M.D.
CHAS. W. MACCARTHY, M.D.

October 17th, 1894.

That test séance, therefore, was a failure. But Mrs. Mellon and her husband maintained that they are fully determined to try again, when they professed to believe that they were certain to have good results. It is interesting to know that immediately before the exposure Mrs. Besant was present at a séance at which Geordy and Cissy and others materialised and held conversations with the company. The Sydney papers also published full reports of a séance said to be held under test conditions in which the various materialised forms were weighed at the same time that the weight of the medium was ascertained. It is curious to note that it was stated that while the weight of the medium always sank when the materialised forms left the cabinet, the weight of the materialised spirit never quite made up the weight the medium had lost.

THREE TEST SÉANCES: MRS. MELLON'S SUCCESS.

Later Australian mails have brought the welcome intelligence that Mrs. Mellon has succeeded in vindicating herself from the imputation of fraud, so far, at least, as

can be done by the production of materialised forms under conditions which preclude all possibility of trickery. The following correspondence from the *Sydney Morning Herald*, December 1st, explains itself:—

"To his Honor Sir William Windeyer, Judge of the Supreme Court of New South Wales.

"Sir,—The genuine character of my mediumship having been disputed, I should esteem it a great favour if you would consent to superintend the examination, under test conditions, of the *bona fide* character of the phenomena occurring by reason of the psychical powers attributed to me.

"I would leave to you the choice of the committee of investigation, with full permission to adopt any test which would guarantee the actuality of the phenomena obtained, and I will give the committee appointed by you full power to publish their opinion with reference to the sitting.

"I am, Sir, truly yours,
"ANNIE MELLON."

"SYDNEY, November 2nd, 1894.

"Dear Mrs. Mellon,—In reply to your letter received this morning, requesting me to superintend an examination under test conditions as to the *bona fide* character of certain phenomena alleged to take place through your influence or mediumship, I think it right in the interest of truth to comply with your request, on condition that the choice of the committee of investigation is left entirely to me.

"2. That we adopt any test that we think expedient.

"3. That we are to be at liberty to publish the result of our inquiry, these being, in fact, the terms suggested by you in your letter.

"Yours truly,
"W. C. WINDEYER."

"SYDNEY, November 29th, 1894.

"To Mrs. Mellon.

"Dear Madam,—We, the undersigned members of the committee which was formed and sat under the conditions mentioned in your letter to Sir William Windeyer asking him to conduct an inquiry as to the reality of certain phenomena said to occur in your presence, having held three sittings—on the 16th, the 23rd, and 26th instants—have felt it our duty to discontinue our investigation till you are in better health, in accordance with the medical opinions given by Drs. Creed and Pickburn in the accompanying certificates. We think, however, that it is only just to you to state the result of our inquiry so far as it has proceeded, as we are informed by the medical gentlemen before mentioned that a prolonged suspense in your present state of mental anxiety may not only retard your restoration to health, but may still more seriously impair it.

"We hope, however, to continue our inquiry on your restoration to health. The result of our investigation is that we are all convinced that in your presence, when you have been tested under conditions that prevented any deception being practised by you, forms and what appeared like drapery of an intensely white colour have appeared in a manner not to be accounted for by the laws of nature as at present understood.

"In conducting our sittings all doors and windows giving access to the room in Mr. Greville's house in which we sat were locked and fastened with tape, nailed and sealed. You were, as we are informed by two ladies of the committee who superintended that portion of the investigation, provided with an entire change of clothing for the sittings. You were then, in the presence of all of us, placed, on two occasions, in a black calico bag, the string of which was drawn round your neck in such a manner as to prevent any possibility of your getting out of it, and the string and knot securing it fastened with an impressed seal made with sealing-wax. You were then placed behind a black curtain, and had a strong thread fastened with a secure knot drawn closely round your neck, this thread being reeved through

a fixed object in such a manner that if you moved from your chair your moving must have been detected by Mr. Copeland, the member of the committee who held the end of the thread, and who certifies that no movement of yours took place which would allow of your appearing where the curtain was opened, and two intensely white forms appeared, even supposing you could have got out of the bag, which at the end of the sitting was found with the seal unbroken. At one of these sittings one form appeared several times, at the other two forms appeared in succession. The smaller was between 2 feet and 3 feet high, and was seen and heard to move as if dancing. It also emitted a kissing sound. The other was a much taller form. You were on a third occasion placed in a cage made of $\frac{1}{2}$ -inch wire netting, placed close against the walls in a corner of the room. The cage was six feet high and three feet square, and was wired all over the top and securely fastened to a separate wooden floor of its own. The door of the cage was locked with a padlock brought by the chairman of the committee. A wire was then reeved in and out of the wire netting and carried all round the cage, its ends being twisted together and secured by sealing-wax to a piece of card which was sealed with a seal. On this occasion the searching ladies of the committee not only state that your clothes were entirely changed, but that no white garment was worn by [you, and that no white pocket-handkerchief was allowed you. Under these conditions the black curtains outside the cage were opened, and an intensely white appearance like drapery extended apparently three inches or four inches beyond the curtain from the ground to a height of between 5 feet and 6 feet and 5 inches or 6 inches wide. The drapery at its foot appeared to lie upon the floor in a rounded mass about a foot in diameter, and after the upper portion of the figure disappeared still showed on the floor till it gradually faded away. A voice, apparently of a male, was heard at the same time, stating in answer to a question that the figure was not strong enough to put its hand out. At the close of this sitting you were found sitting in your chair, apparently in a deep sleep, with the fastenings of the cage before described perfectly intact. There were two gas-burners in the room, giving sufficient light to enable the members of the committee to see each other sitting in their chairs whilst this phenomenon took place, and to leave no doubt on the mind of any of us as to its reality, and as to the impossibility of the appearance being produced by you by any kind of trick or deception.

"Of the sitters Sir William Windeyer sat nearest to the curtain, about three feet off it; the rest of us in a circle extending from him, and no one being more than ten feet from, and all in full view of it and of each other.

"No person was in the room, except yourself and the undersigned,

" W. C. WINDEYER
JNO. M. CREED
EDW. GREVILLE
THOMAS PICKBURN
N. JOUBERT
HENRY COPELAND

" ANNIE BRIGHT
A. R. ROSE-SOLEY
CHARLOTTE ROSS
ELLEN ELLIS
IDA L. COPELAND
LILY COPELAND."

"Certificates referred to in the above letter.

" 22, College-street, Hyde Park.

" Mrs. Mellon is in very feeble health, and has been suffering for some time from hemorrhages; she requires several weeks' rest and change for her recovery.

" THOMAS PICKBURN, M.D.

" November 23rd, 1894."

" Mrs. Mellon is in such ill-health (accompanied by hemorrhage) that complete physical and mental rest for some weeks is essential to her recovery.

" JOHN CREED, L.R.C.P., &c.

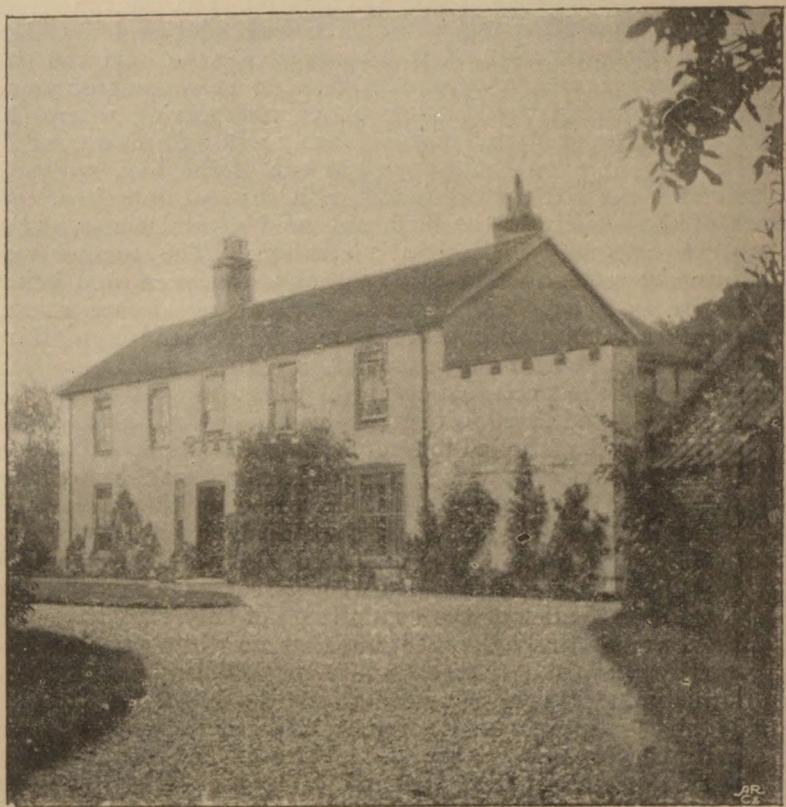
" November 27th, 1894."

Of course, it will be said that the *bona fide* production of authentic materialisations on the 16th, 23rd, and 26th November does not disprove the alleged resort to fraud to produce similar materialisations in the previous November. But the hypothesis of fraud is usually assumed to account for the possibility of producing such phenomena. The fact of their production without fraud on the latter occasion lessens, to say the least, the possibility that fraud was used at the previous sitting. The question which interests the public is not, however, whether Mrs. Mellon ever cheated, but did she ever materialise special forms under test conditions, and that question seems to be now decisively answered in the affirmative.

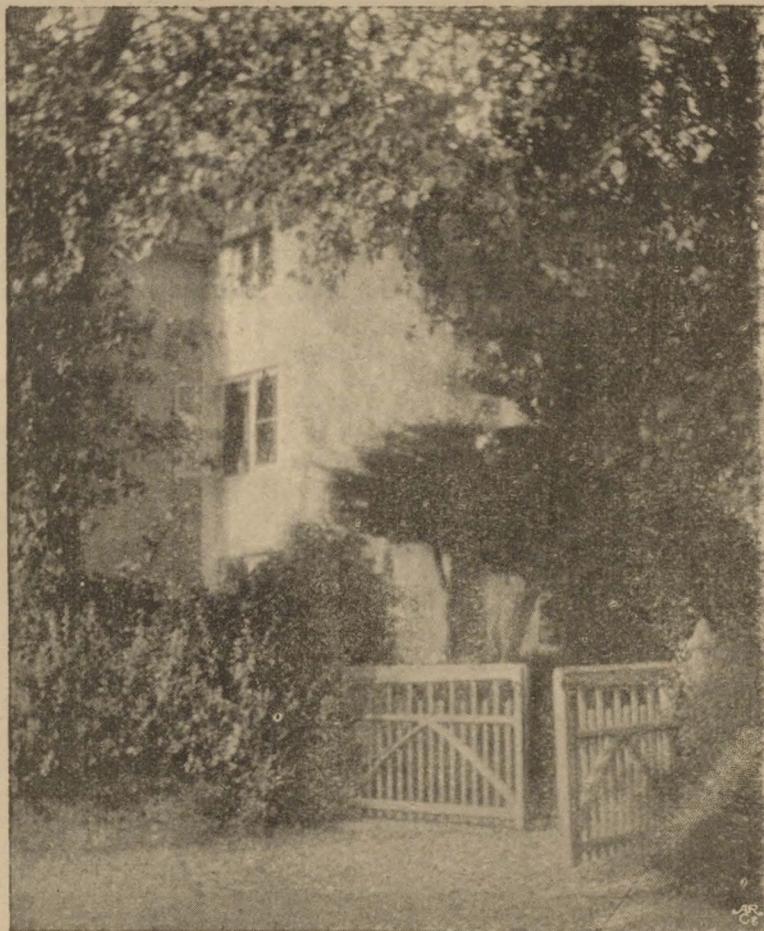
There has been another exposure of a materialising medium at Nottingham, but he seems to have been a comparatively insignificant person.



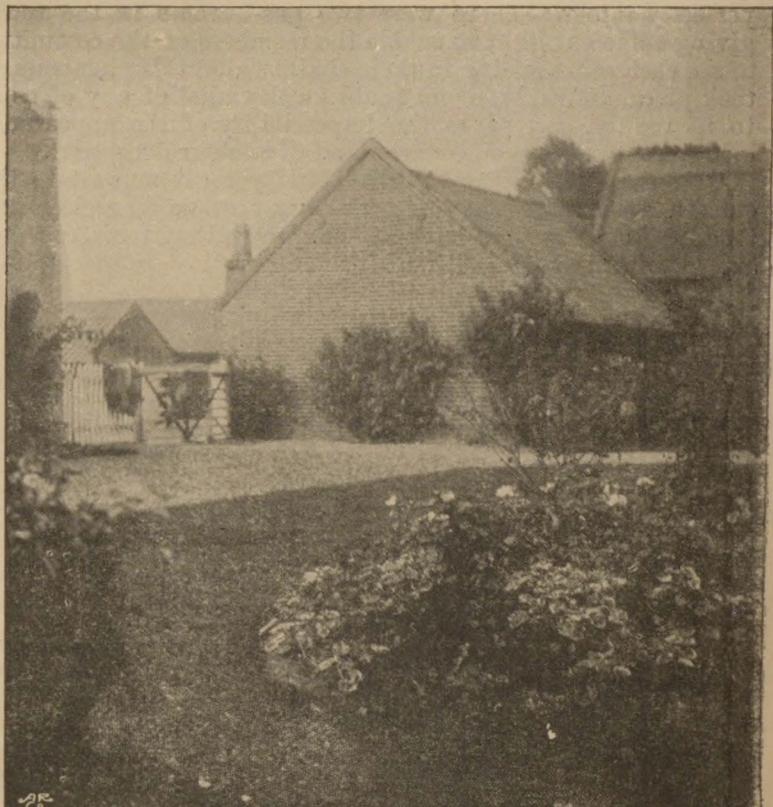
HAUNTED HOUSE ON SOUTH COAST.



OLD FADANNY'S HOUSE.



THE HAUNTED WING OF SOUTH COAST HOUSE.



THE OUTLOOK OF THE HAUNTED ROOMS IN OLD FADANNY'S HOUSE.

VII.—SOME HAUNTED HOUSES.

THE accompanying illustrations to the article on *Haunted Houses* were unfortunately not ready in time for the last number of BORDERLAND. The houses are the three therein specially referred to—Hampton Court; the abode of “old Fadanny”; and a third in a southern county, as to which we expect to be able to complete the evidence shortly. If these pictures teach nothing else, they may, at all events, be taken as evidence of the futility of the old theory, that a haunted house is necessarily a dismal one, just as the statistics of the Society for Psychical Research have shown that a “ghost” is not necessarily a sheeted object, clanking chains.

Whatever theory of haunting we accept, it seems superfluous to suppose that a dreary place is necessarily selected, though the evil reputation which such a place may acquire, may lead to its neglect and ultimate gloominess.

We shall be very glad to receive any communications, inquiries, or experiences on the subject of hauntings and local apparitions.

When I published “Real Ghost Stories” some four years ago I expressed the hope that we should be able to have a directory of haunted houses, which would be simply invaluable to the student of occult things. But the compilation of such a directory is very difficult. In the preceding number I gave a very fragmentary list, nor have I since been able to improve it much. I wish that members of our circles and other subscribers would be so good as to send cases of well-authenticated hauntings, with particulars as to who the ghost is supposed to be.

Hampton Court, of course, will stand almost at the top of the haunted houses of England, but it would require almost a catalogue to itself if all the spiritual visitants were to be recorded who from time to time visit Cardinal Wolsey’s famous palace. Few books would be more fascinating than the diary of a competent psychic kept from day to day who had the privilege of living in the palace for a twelve months on end. If the residents are not mistaken the hauntings come and go—are influenced by the changes of the moon, or by the recurrence of certain anniversaries. One ghost will appear one day, another on another. One will be found in one set of apartments, while others will haunt certain galleries and staircases. But although Hampton Court holds a proud pre-eminence in the ghostly world, there are multitudes of other places which have attained a local reputation for being haunted. Last year, when I was down at Dudley, I spent an hour at

the old vicarage, which has long had the reputation of being haunted. It is built over the filled-in shaft of a mine, and many years ago the tradition goes someone was foully done away with by being flung down the shaft. At certain seasons the mysterious visitant reappears, and the footsteps of the criminal or his victim, for tradition has not settled which, alarm the flesh and blood inmates. Of course, every house where mortals have lived and died is a haunted house, and the seeing of the apparition depends much more upon the psychic’s gifts and the seer than upon the absence or the presence of the entities to be seen. To a good psychic there is no house which is not haunted.

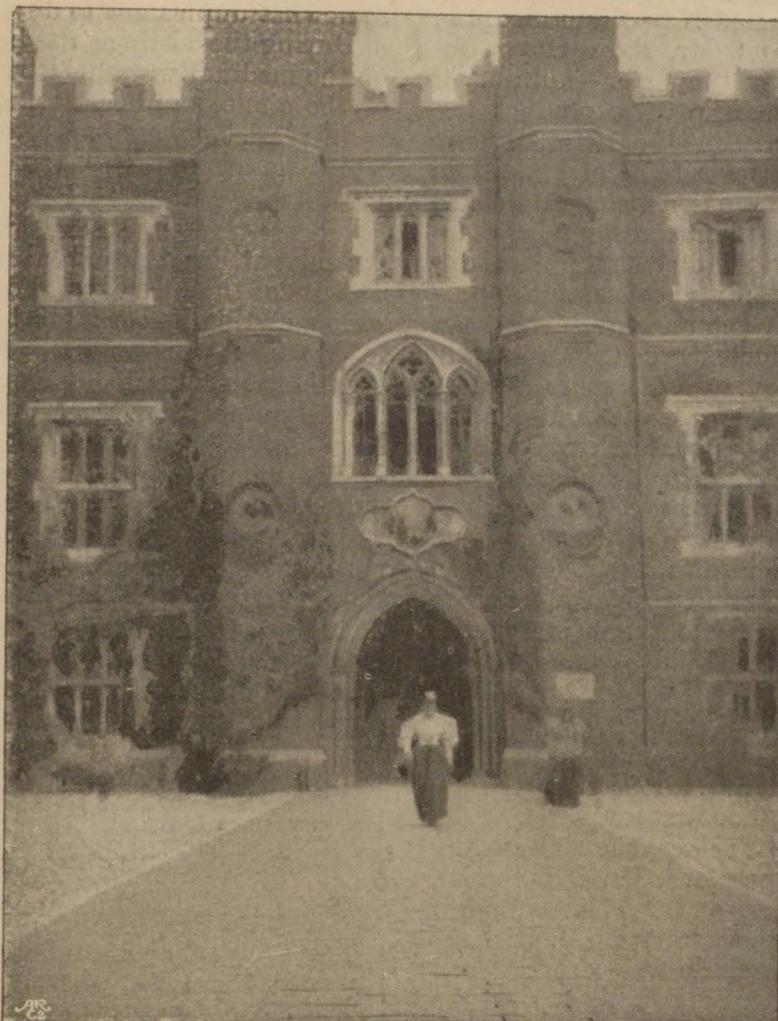
But the haunted houses whose addresses I wish to preserve in this directory are those which are so persistently haunted as to compel the ordinary non-psychic to admit the existence of an agency or an entity whose presence or whose manifestations cannot be accounted for by the laws of nature.

HAUNTED SPOTS.

An article by Mr. Marion Crawford, in a recent number of *The Century*, has a passage which forms an interesting commentary upon some remarks by Miss X., in the October number of BORDERLAND, on the subject of “Haunted Houses.”

The genius loci of the ancients is not altogether a myth. A truer mysticism than their mythology teaches us that places retain for ages something of the lives that have been lived in them, an echo of the voices that have made them musical, a fleeting shadow of the men and women who found in them their happiness and their sorrow. Those who have spent much time in secluded spots learn to feel that lonely places have

souls, and the soul of place is indeed its genius loci, its familiar spirit, its peculiar essence, as real a thing as the scent of a rose or the smell of the sea. There are rose gardens in the East that are fair with the accumulated happiness of past generations. There are shady ilex groves in Italy wherein still dwells the silent spirit of contemplation; perhaps the phantasms of tragic loves sigh out their little day beneath the ancient trees. In Italy, in Greece, in Asia, in distant Indian glens, dim temples stand to this day, haunted or blest perhaps by the presence of the mystic spirit which outlasts all ages. And the market-place has its familiar genius also, the busy centre of the crowded city, the broad thoroughfare of the great metropolis, silent for a few hours under the summer moonlight or the winter rain. Old castles, too, deserted villages, uninhabited homes of dead populations—all have wraiths, the ghosts of what they have been, silent to the many, but more eloquent to the few, than any human speech can ever be.



HAMPTON COURT.

VIII.—THE PHENOMENA OF MEDIUMSHIP.

PROFESSOR OLIVER LODGE'S REPORT ON EUSAPIA PALADINO.

THE paper read by Professor Oliver Lodge before the Society for Psychical Research on October 26th, calls for more than a mere passing notice, marking, as it does, a distinct step in the investigations of a society to which a large body of earnest inquirers have, for some years past, been accustomed to look for guidance in all matters of psychical interest.

CHARACTER OF THE PHENOMENA.

The phenomena recorded in the report of the sittings, with Eusapia Paladino, the celebrated Neapolitan medium, present—as Professor Crookes and Mr. Page Hopps reminded the meeting at the close of the paper—nothing of new or special interest to those who have studied the subject for the past twenty years. But the extraordinary precautions taken against fraud, the careful and scientific investigation of every detail of the phenomena, as well as the unique character of the sitters themselves, render these séances the most remarkable of which any definite account has been hitherto preserved. Mediums as powerful apparently as Eusapia have been seen before—have even been *exposed* before. But sittings conducted on such strict lines of scientific research, and composed of a body of inquirers including the well-known savants from different foreign countries, two English professors, and such recognised authorities on the question of spiritistic phenomena as the Hon. Secretary of the Society for Psychical Research and the editor of its *Proceedings*, are a new departure in the history of investigation, and the results attained through such means are worthy of attention in proportion rather to the character of the inquiry than to the value of the phenomena presented to it.

THE CONDITIONS OF INQUIRY.

The sittings took place during the summer months of the past year, under the auspices of Professor Charles Richet, the well-known French savant. The first series were held on a small island off the coast of Hyères, the circle being composed of M. Richet and his secretary, Dr. Ochorowitz, of Warsaw, Mr. F. W. H. Myers, and Professor Lodge. The second series took place a month later, in M. Richet's château, near Toulon, where the circle was strengthened by the arrival of Professor and Mrs. Sidgwick; and, on the departure of Dr. Ochorowitz, by Dr. Freiherr von Schrenk Notzing, of Munich; and Dr. Ségar, of the French Fleet.

THE MEDIUM.

The medium, Eusapia Paladino, is an uneducated Italian woman, who came alone to the island, and was entirely without friends or possible confederates; indeed, had she been capable of communicating with them, the island possessed no inhabitants for her to enlist as supporters, the light-house keeper's family and the household of M. Richet being the entire population.

THE METHODS OF THE INQUIRY.

The sittings were held at night, after the servants had retired to a neighbouring cottage, in a small room, with two large windows opening on to a verandah, in which sat the note-taker, ready to receive and write down everything reported from within. The room was lighted at the beginning with a small lamp, but after the trance-state of the medium commenced, this was extinguished, and the

darkness was only relieved by the light from without, coming through a narrow aperture in the closed, but not fastened, shutters. The arrangements and furniture of the room was such that no preparation on the part of the medium was possible; and the door was invariably kept locked, and the key given to Professor Lodge. It is worthy of notice that a large 48 lb. table which played the usual tricks of such articles of inspired furniture, had been purposely made for the occasion by M. Richet, and that its legs were pointed in a manner likely to prove somewhat unpleasant to any rashly interfering foot.

During the sittings the hands, and frequently the head, of the medium were held by two or more of the members of the circle, and her feet, when not otherwise controlled, were placed on an apparatus, the slightest movement of which sounded an electric bell.

WHAT WAS ACCOMPLISHED.

And yet, in spite of all these precautionary measures, and under the careful, and certainly not prejudiced, supervision of this remarkable body of scientific inquirers, all fully experienced, and alive to the usual proceedings of spiritistic mediums, phenomena are stated to have actually occurred which, as Professor Lodge himself says, have been hitherto held absolutely impossible. Levitations of the medium, of heavy articles of furniture, musical performances by peripatetic cigar-boxes and accordions, visionary faces and hands, and impressions received from unpleasantly real fingers and thumbs, besides the more simple phenomena of raps, lights, chalk-writing, and floating draperies, were matters of almost daily occurrence. And these were all reported at the moment to the listening note-taker without, who himself *heard*, though he could not *see*; and the notes so taken were solemnly revised in conclave the next morning, and a report made from them, which has been preserved intact, and will doubtless be published at some future date.

SUMMARY OF PHENOMENA.

Professor Lodge thus sums up the phenomena:—

The things for which I wish specially to vouch, as being the most easily and securely observed, and as being amply sufficient in themselves to establish a scientifically unrecognised truth, are (always under conditions such as to prevent normal action on the part of the medium):—

(1) The movements of a distant chair, visible in the moonlight, under circumstances such as to satisfy me that there was no direct mechanical connection.

(2) The distinct and persistent bulging and visible movement of a window-curtain in absence of wind or other ostensible cause.

(3) The winding up and locomotion of the untouched châlet.

(4) The sounding of the notes of the untouched accordion and piano.

(5) The turning of the key on the inside of the sitting-room door, its removal on to the table, and subsequent replacement in door.

(6) The audible movements and gradual inversion of an untouched heavy table, situated outside the circle; and the finding it inverted afterwards.

(7) The visible raising of a heavy table under conditions in which it would be ordinarily impossible to raise it.

(8) The appearance of blue marks on a surface previously blank, without ostensible means of writing.

(9) The graspings, pattings, and clutchings of my head, and arms, and back, while the head, and hands, and feet of the medium were under complete control and nowhere near the places touched.

CLASSIFICATION OF PHENOMENA.

It may be convenient hereafter to arrange abnormal phenomena under three heads or classes:—

Class A.—Operations which are well within the ordinary power of the human body without previous preparation, if it were not controlled or held so as to make it artificially powerless.

Class B.—Operations which, though they may be within the power of the human body, cannot be performed without suitable preparation and manipulation.

Class C.—Operations which are, ordinarily speaking, impossible.

The precise head under which any given occurrence is most conveniently placed may be a matter of opinion, and would usually be of no great importance, but I may instance as belonging

To Class A the following:—

Raising and carrying of light objects such as chairs, keys, candlesticks, boxes, water bottles, &c.;
Winding-up of musical boxes, ringing of electric bells, and playing of accordions;
Touching, pulling, and grasping of observers;
Exhibition of hands or heads.

Belonging to Class B are such things as:—

Raising of heavy objects, beyond ordinary strength;
Production of lights or of scent;
Exhibition of hands larger than those belonging to medium;
Writing on distant objects, or writing without pencil;
Movement of objects inside, or extraction of objects from a locked box.

In Class C we might place such things as:—

Extraction of objects from permanently closed box, or of matter from hermetically sealed tube;
Tying of knots on endless string;
Linking together of two complete wooden rings;
Suspension of burning action of red hot bodies;
Adiabatic alteration of distribution of heat, in a bar or other bounded region, so as to change uniform into non-uniform temperature without supply or withdrawal of heat;
Local concentration of a previously mixed solution in a sealed vessel.

Things belonging to Class C have not yet been witnessed by me, nor, so far as I know, have they been asserted to occur in presence of E. P. Those in Class B have been so asserted, but the occurrence of the last pair was in my case doubtful; and for some of the others I do not care to vouch. For instance, whether the hands seen and felt were larger than those of the medium is a thing not easy to be sure of, in the absence of opportunity for actual measurement. I cannot say that I have observed her do anything beyond what is possible to a free and uncontrolled human being.

IS ANY EXPLANATION POSSIBLE?

How can science account for these things? or rather, how does Professor Lodge, one of our first English scientific men, propose to explain his own experience of them?

In that spirit of absolute frankness and fair dealing which characterises all Professor Lodge's utterances on this and kindred subjects, he was ready, in summing up

his report, to state his conviction that certain phenomena of the class known as physical movements, may, under certain conditions, have a real and objective existence, so that though many like himself might approach the subject in a spirit of scepticism, no one, without invincible prejudice, could have the same experience as he had had, and remain unconvinced.

VARIOUS HYPOTHESES.

Taking in order the various hypotheses which might be advanced in explanation of the facts, Professor Lodge disposed of them all. (1.) *Fraud* on the part of (a) the medium, he held was impossible, owing to the precautions taken by the sitters; (b) on the part of the sitters themselves, whose sole object was investigation, it was obviously absurd; and (c) as far as outside confederates were concerned, in the first series at any rate, such a thing was impossible, the island's position and its few inhabitants, and the lack of means of communication between the Italian medium and the Provençal natives—a man and his wife, the house-servants—made any collusion impracticable.

(2.) *Unconscious muscular action.* This would not account for unconnected movements of furniture or musical instruments, or for the raising of heavy tables in the air.

(3.) *Collective hallucination.* Even supposing it possible that a circle of "cold-blooded and matter-of-fact" inquirers could be the victims of hallucination, the effect could hardly pass beyond them to the hearing of the note-taker outside.

PROFESSOR LODGE'S CONCLUSIONS.

In fine, Professor Lodge could only sum up his own conclusions by saying that while forced to admit the possibility, even the *certainty*, of the facts, he had no absolute explanation of them to offer, and would only suggest as a hypothesis and ground for future investigations, that the power of movement he had observed in objects beyond the range of actual touch may be "*vitality at a distance*, the action of a living organism excited in unusual directions, and over a range greater than the ordinary." "The effects themselves are not illusions; the phenomena do really occur. It remains to describe them, and, if possible, gradually, by continued investigation, to account for them." "This is what we have now to do; first to bring those leaders of science who are willing to make the essay to a personal knowledge of the occurrences themselves; next to investigate their laws, if they have any, and thereby to trace them to their origin."

WHAT IS TO COME OF IT?

We can but hope that English men of science will take up the challenge. Their brethren abroad have already gone far in the field of investigation. Whether, as Professor Lodge seems to think, we are on the threshold of a further extension of the laws of biology, or whether, as others think, Eusapia may prove only a more successful Mrs. Mellon, time only can show. But whatever the issue may be, these séances will always hold a unique place in the records of psychical inquiry, and the fearless action of a professor of physics, one of the first of his age, who boldly calls upon science to vindicate her title by investigating these at present unexplained phenomena, must command both our attention and respect.

X.

ON THE DEVELOPMENT OF MEDIUMSHIP.

Mr. J. B. TETLOW sends us the following record of his development and conclusions after sixteen years' experience of mediumship:—

"I have had over sixteen years' experience as a psychic, and during that time have passed through a variety of changes as regards the direction by which the psychic energy within me manifested itself. Perhaps, in the strict matter of fact I am not exactly stating here the whole truth. I should say that, by the agency of the psychic force within me, the spirits by diverse channels have been enabled to manifest themselves. Sixteen years ago we were told to sit at a table, make the room dark, sing hymns, say prayers, be serious, and wait what the spirits would develop. That was how I began, and continued for a period of six months, and if I had to begin again I should do the same, and continue longer in silence and solitude.

RAPS.

"My first conscious development of psychic energy manifested itself by means of peculiar raps upon the table or other furniture, or by movement of objects. In three months from my first séance we had developed a degree of intelligence in the rappings that made the pastime most agreeable and entertaining, when unexpectedly the rappings ceased. I may here state that I was always conscious of certain peculiar physical changes prior to the production of raps. These were coldness in the feet, heat in the head, and a state of slight nervous excitement generally. When the raps ceased I resumed my normal consciousness. These changes I could not simulate, though I tried. At the end of three months the raps ceased, and since I have rarely been able to get them, though I have strongly desired them. One feature I had forgotten to comment on, viz., that whilst the raps were in process, and for a short time previous, my hands always had the sensation of being fast to the table, and it was with difficulty that I could move them.

TRANCE.

"My next form of development was trance, more or less complete. I never was absolutely lost to consciousness on the physical plane, but I have been, and am yet, though my eyes are open whilst I am speaking in public, unconscious of the matter of which my discourses are composed. I would not for one single moment attempt to insinuate that my personality has no share in the work of my public or private utterances, but this I must say, that the direction and formation of those utterances are quickened into activity by forces apart from myself. I am aware of this by more than one means. My earliest experiences are somewhat diverse from my later. I was at one time influenced by a force that, to my consciousness, was applied direct to the sensorium. It gave me the feeling first of weight or pressure upon the brain, then of warmth. This pressure and warmth proceeded until my mind lost all sympathy with external circumstances and became perfectly quiescent and void of thought. I would then seem to float away from my physical self and become actively conscious on the inner plane, with a desire to move my body and to commence talking. The subject-matter would unfold itself as I went on, and when the discourse was finished, that void in the mind would again come, I would seem to drop back again into my physical self and become conscious of outer life, feeling that I had been talking, but what about—that was no longer present to me. Whilst in these states of superior consciousness, and yet semi-deaf to physical conditions, I become aware of another faculty, that of clairvoyance.

CLAIRVOYANCE.

"My first recollection on returning to wakefulness was that I had been where it was lighter than the room in which we were sitting. These sensations would occur many times when the room in which we were seated was flooded with ordinary sunlight. By-and-by I would become conscious

of a cloud of light, then in the midst of it I would see a dark cloud, and in this one there would rapidly evolve a face of some human being. I would then have the impulse to speak and tell what I saw. Many times with a vision of a face would come the spoken name of the person to whom it belonged, and thus hundreds of persons have been recognised. I am here concerned, not with phenomenal facts, but with states of consciousness. I have had a vast number of spirits come to me, of all shades of opinion and morals, but this I can say, that I never was hurt in any way by them. They have been rough in manner, coarse in speech, but never malicious.

FALSE SPIRITS.

"There is one peculiarity with spirits : they cannot impersonate, they always come with their own conditions ; they may use great names, but they cannot produce the influences that belong to those persons ; hence a safeguard lies within all mediums if they will exercise their consciousness and will. A spirit that is low in moral tone will produce those feelings upon the person it desires to control ; thus, when the downward pressure comes, the medium needs to quietly aspire to better states, and refuse to be controlled by exercising the will and by such means as closing the hands, putting them into cold water or going out of the room altogether. But if the spirit persists—well, you must persist also in the refusal to do what is desired or speak the word you have been impressed to do. Again spirits cannot personate because they always produce those feelings on the medium corresponding to their capacity to control. If they are not accustomed to the work, they give the feeling of awkwardness, and a want to say what they cannot express. Morality brings lightness of feeling, goodness of heart gives joyousness, capacity produces freedom and power. Thus the medium, by noting his passing moods of consciousness, may learn to work with the good, and easily resist the evil and give a lift by the way to those who are not equal in moral vigour to himself. I have observed that the improvement in the mental powers and the moral states of the medium produces a rapport with spirits of a higher order, and the power for good becomes all the greater ; a medium, then, by personal culture benefits himself and becomes of greater service to the spirits and humanity. The clearer is the power of perception on the inner plane and the culture of its outward expression, so grows the capacity to understand those finer vibrations of spirit power recognized as inspirations, and the reaching forward to that sane condition which Emerson speaks about when he says, "Thoughts are in the air ; and the sanest man is he who can catch them."

METHODS.

"Clairvoyance is not attained by the same means in all persons, and does not always manifest itself in the same manner. I would assert that clairvoyance can be divided into two forms of manifestation, objective and subjective. Objective clairvoyance is when the personality, &c., assume to the consciousness of the seer a distinctive physical existence. Subjective clairvoyance is when the seer is only conscious, and discerns the fact, on the inner side of existence. Strictly speaking, objective and subjective vision are the two sides of our being. All my visions are now upon the subjective side—I see them from within, never from without. I am just as certain of spirit existence—nay, more so, than of the people who are in the room. Visions are pictorial or otherwise ; when I discern the past life of a person, it is by the agency of two kinds of pictures—those of an ordinary photo presenting in detail some house, workshop, church, country scene, &c., or by the agency of the presentation of diverse-coloured clouds, and which clouds produce many

states of sensations upon me. Dark clouds mean either trouble or sickness; black as ebony, heavy and dense are signs of death. It takes time to read the clouds correctly, and if you are not observing the sensations they produce upon you, false statements are often made.

PSYCHOMETRY.

"In close kinship to clairvoyance is the gift of Psychometry, which power I have freely and publicly exercised for more than a dozen years. This gift is marvellous when carefully developed, and there are a few persons in England who have developed it to a degree of accuracy that is astonishing. There are to my mind some mistaken notions as to the how of its exercise. Psychometry is a fine sense of touch, or, more correctly, a capacity to absorb into your nature the conditions attached to any object or person. A lock of hair is useful, but I have found minerals wonderfully susceptible to the force by which accurate tests can be realised. Dry close woods are also good for the absorption of pictures, and readily give them back to the psychometrist. Successful psychometry is dependent upon very subtle considerations. A calm mind, and self-possessed nature with a positive mind along with a negative physical nature, are the primal factors of a psychometrist. The sympathetic reception of all sorts of conditions would indicate a danger to the person practising the power, and personally I have suffered somewhat from diseased persons at times; yet I can say that, as a rule, I take no harm. My method of self-protection is a quick transference of thought to some other object of interest, and with a fresh direction of thought new forces come into operation and good is the result.

"I have not said all I could say, but I fear to make my paper too long. In conclusion, then, I find that mediumship, judiciously cultivated and prudently exercised, is not at any time an evil, nor in any way dangerous either to the morals or physical well-being of any person. It is in the how, when, and where of the exercise that salvation and unfoldment come."

HOW MR. ZANGWILL WAS CONVINCED.

In the "Pall Mall Magazine" for January, Mr. Zangwill, the rising novelist, has a humorous article in which he describes his conversion to a belief in the reality of psychical phenomena. Up to a certain period he was an absolute sceptic. He did not believe in ghosts, although he was afraid of them. He had often had premonitions, but they very seldom came true, but he continues:—

Now I am prepared to believe anything and everything, and to come up to the Penitent Form—if there be one—of the Psychical Society, and to declare myself saved. I am already preparing a waxen image of a notorious critic, to stick pins thereinto. Not that I did not always believe the Spook Society was doing necessary work in supplementing the crude treatises of our psychologists, who are the most fatuous and self-complacent scientists going. It is scarcely credible that for a generation Mill and Bain ruled the English mind, though the simplest introspection reveals a world of things undreamed of in their philosophy, and even Herbert Spencer, whose thinking is touched with larger conceptions, fails to grapple with the actualities of his own consciousness.

My conversion to a deeper interest in the obscurer psychic phenomena befell through encountering a theatrical touring company in a dull provincial town.

Lady Macbeth in a Parisian art-gown—sipped milk after her bloody exertions, and listened graciously, her fair young head haloed in smoke, to her guest's comparison of herself with Mrs. Siddons. But Lady Macbeth's chaperon was a Medium,

self-made, and when the compliments and the supper had been cleared away, the Medium kindly proposed to exhibit her newly-discovered prowess with the Planchette. The Planchette, as everybody knows, and as I didn't know myself till I saw it, is a wooden heart that runs on two hind wheels, and has a pencil stuck through the centre of its apex. The Medium gracefully places her hand upon the heart, which, after an interval of Quaker-like meditation, begins to write, as abruptly as a Quaker is moved by the Spirit, and as abruptly finishes.

Author. "What do I want to do early to-morrow morning?"

What was in his mind was: "Send a wire to Manchester." The Planchette almost instantly scribbled: "Send a telegram to your brother." Now, his brother was connected with the matter: and although at the time he considered the Planchette half wrong, yet in the morning, after reconsidering the question, the Author actually did send the wire to his brother instead. Sundry other things did the Planchette write, mostly wise, but sometimes foolish. It did not hesitate, for example, over the publisher of a certain anonymous book, but failed to give the title, though it wrote glibly "Children of Night." These results were sufficiently startling to invite further investigation, so the trio next proceeded to "call spirits from the vasty deep" by making a circle of their thirty fingers upon a wooden table. Very soon the table gave signs of upheaval, while some cobbling spirit fell to tapping merrily at his trade within its ligneous recesses. Lady Macbeth said that these taps denoted its readiness to hold communion with the grosser earth, and constituted its sole vocabulary. As in the game of Animal, Vegetable, and Mineral, its information was to be extracted by a series of queries, admitting of "yes" or "no" in answer. One tap denoted "no," three "yes," and two "doubtful." It could also give numerical replies. The table or the sprite having indicated its acquiescence in this code, proceeded to give a most satisfactory account of itself. It told the Author his age, the time of day, the date of the month, carefully allowing for its being past midnight (which none of the human trio had thought of); it was excellently posted on his private concerns, knowing the date of his projected visit to America, and the name of his past work and his future wife. Its orthography was impeccable, though its method was somewhat tedious, for the Author had to run through the alphabet to provoke the sprite into tapping at any particular letter. But one soon grew reconciled to its cumbrous methods, as though holding converse with a foreigner; and its remarks made up in emphasis what they lacked in brevity, and were made with exemplary promptitude. Interrogated, as to its own personality, it declared it was an unborn spirit, destined to be born in ten years.

"What!" thought the Author, "shall the Great Secret be the property of this wretched little unborn babe, this infant-rapping in the night, and with no language but a rap? Was then Wordsworth right, and is our birth 'but a sleep and a forgetting'?" And, mingled with these questionings, a sort of compassion for the poor orphan spirit, inarticulate and misunderstood, beating dumbly at the gates of speech. Nathless was the Author quite incredulous, and even while he was listening reverently to these voices from Steadland, his cold cynic brain was revolving a scientific theory to account for the striking manifestations.

In the course of two or three séances, with lights turned low, but honesty burning high—for Lady Macbeth was guileless, and her chaperon above suspicion—various other "spirits" hastened to be interviewed. There was "Ma," who afterwards turned out to be the chaperon's "Pa," whose name—a queer French name—it gave in full. The chaperon's "Pa," who was dead, announced he was no longer a widower, for his relict had just rejoined him on Wednesday—the 10th. This news of her mother's death has yet to be verified by the chaperon.

Another "spirit"—a woman (who refused to give her age)—predicted that the amount of money taken at the theatre the next night would be £44. The actual returns on the morrow were, £44 0s. 6d. But when, elated by its success, it prophesied £43, the returns were only £34. But this same creature, that only gave an inverted truth—perhaps it was momentarily

controlled by the spirit of Oscar Wilde—displayed remarkable knowledge in other directions. Asked if it knew what piece had been played the week before in the theatre—a question that none of the three could have answered—it replied, “*The Road to —*” “Do you mean *The Road to Ruin*?” the Author interrupted eagerly, tired of its tedious letter-by-letter methods. “No,” it responded vehemently—and finished, “*F-o-r-t-u-n-e*.” Lady Macbeth consulted the *Era*, and sure enough *The Road to Fortune* had preceded her own company. “Can you tell us the piece to follow?” the Author asked; and the “spirit” responded readily, “*The Pro—*” “Do you mean *The Professor's Love Story*?” the Author again interrupted. “No, *The Prodigal*,” answered the table. “Ah! *The Prodigal*,” echoed the Author, confounding it temporarily with *The Profligate*; but the spirit dissented, and added, “*Daughter*.” There being no means of verifying this for the moment, the Author proceeded to inquire for the piece to follow that, and was unhesitatingly informed that it was “*The Bauble Shop*.” “Where is *The Bauble Shop* now?” he inquired. The spirit amiably rapped out “*Eastbourne*.” This was correct according to the *Era*. Consulting the hoardings after leaving the house, the Author discovered that the other replies were quite exact, save for the fact that *The Bauble Shop* was to come first and *The Prodigal Daughter* second. Here was the paradoxical humour of this Oscar Wilde-ish “spirit” again.

Endless was the information vouchsafed by these disembodied intelligences, in any language one pleased; and, although they at times displayed remarkable obstinacy, refusing to answer, or breaking off abruptly in the middle of a most interesting communication, as though they had been betrayed into indiscretion; yet, to speak generally, there was scarcely any topic on which they were not ready to discourse—past, present, or to come—and their remarks, whether accurate or not, were invariably logical, bearing an intelligible relation to the question. Even sporting tips were obtainable without a fee, and Avington was given as the winner of the Liverpool Cup, though the Author had never heard of him, and the other two were not aware he was booked for the race, still less that he was the favourite. In the sequel he only came second. Real tips did the “spirits” give, tipping the table vehemently. They were also very obedient to commands, moving or lifting the table in whatsoever direction the Author ordered, much as though they were men from Maple's; and when he willed them to raise it, the united forces of Lady Macbeth and Lady Macbeth's chaperon could not easily depress its spirits. Nor did they contradict one another. There was a cheerful unanimity about the Author's dying at fifty-seven. But this did not perturb the Author, whose questions were all cunningly contrived to test his theory of the “spiritual world.” For instance, he set them naming cards, placed on the table with faces downwards and *unknown to anybody*; arguing that with their bloated omniscience they could scarcely fail to name a card shoved under their very noses. Nor did they—altogether. Most began well, but were spoiled by success. However, here is the record performance—eight consecutive attempts of the table to give the “correct card” under the imposition of the hands of the chaperon and the Author only, neither knowing the card till it was turned up to verify the table's assertion:—

TABLE'S CARD.	
1. Jack of Diamonds	.
2. Jack of Diamonds	.
3. Three of Clubs	.
4. Jack of Diamonds	.
5. Seven of Clubs	.
6. Three of Spades	.
7. Ten of Hearts	.
8. Nine of Clubs	.

ACTUAL CARD.	
Queen of Spades.	.
Jack of Diamonds.	.
Jack of Spades.	.
Jack of Diamonds.	.
Five of Diamonds.	.
Three of Spades.	.
Ten of Hearts.	.
Nine of Clubs.	.

Here are five bull's-eyes out of eight shots! The name of the performer deserves record. It was the spirit of a German woman, named Gretchen, who died three years ago, but refused to say at what age. She was wrong sometimes, but then it may have been her feminine instinct for fibbing. The Plan-

chette also wrote out the names of unseen cards placed upon it face downwards. The artistic spirit of the Author now bids him pause: the narrative has now reached a point of interest at which recollections of “Tom Tiddler's Schooldays” urge him to pen the breathless motto: “To be continued in our next.” Moreover his space is getting short.

MR. MASKELYNE ON SPIRITUALISM.

MR. MASKELYNE, of the Egyptian Hall, is an extremely useful person. He is accepted everywhere as what the Americans would call the boss sceptic among expert conjurors of his time. Such men are valuable as a standard by which to test the value of the evidence that is obtainable in support of the reality of occult phenomena. If the occultists can convince Mr. Maskelyne they can convince anyone. The ordinary public would accept Mr. Maskelyne's word for it that there was going to be no fraud about the business, and that the phenomena alleged could not be attributed to any legerdemain. In the article in the *English Illustrated Magazine*, on the “Great Wizard of the West,” Mr. Maskelyne sets forth his utter disbelief in all occult phenomena. As Mr. Maskelyne will be converted some day, it is well to have on record so uncompromising a declaration of his unbelief before the conversion takes place. The following passages will be handy for reference when that time comes:—

“Yes, I think spiritualism may now be left to drag on its dreary existence. It is impossible to stamp it out entirely. To this day I frequently receive letters from devotees. For instance, here are two letters I received quite lately. They are not long ones, so you may care to read them. ‘You had better call Ruby,’ said one. The other correspondent wrote, ‘I have been informed by spiritualism that the recent horrifying impending catastrophe to the moon by Sirius, or a planet, was the work of the great poet, William Shakespeare (Signed) A Lady.’

“You must bear in mind that spiritualism has always existed in one form or another, but as far as the general public is concerned it is as dead as a door-nail. No exposure of its frauds can excite the slightest interest, the majority regarding it as simply exploded humbug. In America, I believe, matters are in much the same condition. Only a few weeks ago the surviving ‘Davenport Brother,’ Ira, and Mr. Fay, attempted to revive the rope tricks in Washington. Mr. Fay, you must know, was an under-study who travelled with the brothers, and took the place of either of them who happened to be indisposed. After thoroughly advertising the revival, and obtaining a number of preliminary puffs in the Press, the receipts at the first performance amounted to only 11 dollars 50 cents. They were advertised for six nights, but they closed after the first performance, and their ‘cabinet’ was distrained on for rent. The famous ‘Dr. Slade,’ who created such excitement in London in 1876, and made so much money with his slate-writing, was recently taken to a workhouse in America, penniless, friendless, and a lunatic. Contrast this state of things with the palmy days of spiritualism, when Home and the Davenports hob-nobbed with princes and emperors, and received costly gifts from the hands of princesses and empresses. Surely it is a vain hope for Mr. Stead to attempt to revive this exploded imposture. In adopting spiritualism for business purposes, I think he has made a very grave mistake. Certainly, he does not confine his business to spiritualism alone, but appeals for support to theosophists, hypnotists clairvoyants, crystal-gazers, thought readers, faith-healers, astrologers, and a host of other impostors and their eccentric followers who are blindly wandering on the borderland of insanity.”

“I suppose you have met Mr. Stead?”

“Oh yes, more than once. When Mr. Stead first commenced his investigations in spiritualism, he appealed to me, through a mutual friend, to assist him, which I willingly

consented to do. He was then holding séances with Mr. Eglinton, who was formerly a 'materialising medium'; but having been frequently detected in fraud, had turned his attention to the less risky business of slate-writing. Mr. Stead had been successful in witnessing, alone with Eglinton, such startling manifestations that he suggested a séance should be arranged to which I and a mutual friend should be invited; but Eglinton flatly refused to meet me under any conditions whatever. The next best thing for me to do, then, was to suggest certain safeguards against imposture, which Mr. Stead adopted, but although he sat with Eglinton for hours, not a ghost of a letter was written under those conditions. I will show you one of the tests I arranged," said Mr. Maskelyne, as he turned to a cupboard, and took down from an upper shelf what appeared to be a flat tin box. Continuing, he said:—

"One of the things which slate-writing mediums profess to accomplish is to write answers to questions upon slates securely locked up in a case, with a fragment of slate pencil inclosed. Therefore, I procured two small slates, upon one of which I wrote a question. The slates were then screwed together, with a morsel of slate-pencil between them, and then put into this tin case, which I soldered up as roughly as possible, leaving marks from the soldering-bolt which it would be impossible to reproduce, and which were photographed. I sent this case to Mr. Stead, desiring him not to let Eglinton know that it came from me, but to tell him that if he could get an answer written inside, it would be of the greatest possible advantage to spiritualism, and would make a convert of a great antagonist who had promised to proclaim the result to the world. Eglinton was to be allowed to take the slates home with him and keep them as long as he pleased. He promised to do so, but he ultimately refused to have anything to do with the test. I have suggested dozens of similar tests for other people, but always with the same result. Subsequently, Mr. Stead arranged with my son to photograph a spirit under conditions which would preclude the possibility of trickery. To this end Mr. Stead endeavoured to find a medium of unimpeachable character, but was informed by the spiritualists that they only knew of one—a lady who had left for Australia, and therefore was not available. Some months afterwards, I received a letter from Mr. Stead saying that he had met with a wonderful materialising medium, and desired that we should attend to photograph a spirit at a séance to be held the next day; but, as usual, the next post brought the information that the medium had been taken ill, and the séance was postponed. Since then the camera and accessories have been constantly in readiness, but we are still waiting."

And we also are waiting; but whereas he is waiting with an utter incredulity, I am waiting with a sufficient belief in the possibility of spirit photography to reckon confidently upon compelling Mr. Maskelyne ere long to admit that he has been able to photograph a spirit. When he does he will understand why I do not waste space in printing his futilities about the ghosts of clothes, which, as the *Realm* reminds him, instead of being a new difficulty left to him to discover, was one of the first problems that ever perplexed primitive man when he began to turn his attention to the apparition of the dead.

ROD-WRITING. A SIMPLIFIED 'PLANCHETTE.'

A CIRCLE member in Scotland sends the following suggestion:—

"There are many who, not knowing whether the marvellous results claimed through planchette writing are true or false, are yet willing to investigate for themselves, but are deterred on account of the price of an instrument like the planchette or the Ouija. The tipping of tables is at best a laborious and uncertain method. If the table be heavy the power required to tilt it quickly must be considerable; if it be light, the investigators' anxiety to get results might,

by unconscious cerebration, produce movements; and everybody knows that beginners as a rule have very little power. And hence many, trying once or twice, and failing, give up in despair. Had such either a Ouija or a planchette they might see sufficient to encourage them to go on in the hope of developing something satisfactory; but these instruments cost money, and the result with them is uncertain, so they are let alone and the subject drops.

"Now every man may extemporise his own planchette if he choose, at the cost of one penny. Let him tie an ordinary lead pencil to the end of a light walking stick, and his instrument is complete; an instrument, to my mind, superior to even the planchette. When working with the planchette, I had always the feeling that it responded too easily to the unconscious movements of the sitters, and so much the more if these were eager. With the rod, however, there is no such danger; its movements are all strong and decided, and there is not the slightest possibility of an eager operator managing to delude himself by unconscious cerebration.

"It is worked in this way. A piece of paper is fixed to the wall, or to a door, at about the height of the operators' breasts or faces. The rod is held between two people, one on either side; held in the fingers with the palms of the hands upwards, each operator having a hand at each end of the stick. Place it at an angle with the point towards the paper, and wait; but keep the point back 6 or 8 inches from the paper. The result of course depends upon the mediumistic capacity of the operators. If there be no results, try again and yet again. If still no results, change one or both sitters. But when results do come there can be no mistaking them.

"The rod sometimes begins to twist round gently in the hand. Then as the power develops it begins to rise, moves up and down, round and round, backwards and forwards in every direction. When it gets that length, the 'unconscious cerebration' theory is out of court; it seems evident that there is some force, not the operators', manipulating the rod. In many cases the movements are so strong that the stick twists right out of their hands although they are holding it as firmly as possible; and occasionally it is so violent as to snap the stoutest stick in two.

"Usually, at first, as in all cases of automatic writing, it only scrawls, but these scrawls rapidly take form and writing is the result. This comes slowly and often seems laboured, but gradually comes more rapidly until it is impossible for the writers to follow the words as they are formed, and pages will be written before the stick stops and gives a chance for the message to be read. The writing of different 'controls' is as different as the writing of two different people in earth life; some write a small and beautiful hand; others large and round; others large sloping and pointed. But the strange thing is that the *rod does write*—writes where cheating and trickery are absolutely out of the question.

"I have received all sorts of advice from it, and had mental questions answered. If the operators have done wrong, the rod will tell them of it in spite of their willing it to cease. One gentleman I know who never used the rod without being bitterly rebuked for his folly and warned of its consequences. At other times the rod writes the silliest drivel possible, and even condescends to swear. The irreverent person who did so in our circle was a pauper, known to us (and I must confess Death had not changed his propensities), who had died about four months before. He told us of the death of another pauper—which none of us knew—and asked us to 'Speir at J. W.', the undertaker. We did ask and found it to be as the control had

said. On another occasion my mother professed to be present, and although I was not near the operators the stick wrote things of which certainly they had no knowledge. Still, as I knew the things it wrote, this may be explained by telepathy.

"Where circles for investigation of spiritualistic phenomena are already formed there should be no difficulty in getting, in a few nights, this rod-writing. We succeeded the first night, only four were present, and this was but the second sitting. If the power be weak, let two others besides those at the rod place their hands on the rod-holders' shoulders; this will probably increase the force.

"It requires the co-operation of no one but some near friend—no one who might be suspected of cheating, and, above all, no Spiritualist. Without doubting the integrity of that large and growing class, I believe that phenomena, produced without the presence of any avowed believer—produced, as they say, in the family circle—are always the most convincing. Rod-writing, I fancy, may be got in most families."

MISCELLANEOUS REPORTS OF SÉANCES.

WE have received several reports in reply to our circular. Here, for instance, is Mr. J. Brooks' report on his own experience of phenomena:—

A MEDIUM'S REPORT ON HIS MEDIUMSHIP.

"Your form to hand. In respect to same: No. 1. Automatic writing.—Sometimes thoughts come directly. I write them naturally and without stoppage. Mostly poems of short and long metre, averaging six verses, eight lines per verse in the main. No. 2.—When sitting in séance slight knocks are heard on various articles, but I cannot command them. No. 3. Trance.—Know nothing. Usual discourse, forty minutes, varying not two minutes. No. 4.—When sitting in séance I use no cabinet or curtain, but take my chair (a plain kitchen chair) and place it in an empty corner. My friends see a blue mist arise, sometimes strong, sometimes very faint. It generally envelopes the medium. Sometimes a nun appears; sometimes a man with long grey beard. Sometimes the mist or aura leaves the medium about a yard away, then gradually returns; but it occasionally dissolves where it stands. No. 5. Clairvoyance. In trance.—Could give hundreds of testimonials. I use it mostly for medical purposes. Also for description of spirit friends. Many remarkable cures effected which doctors have given up. No. 6. Psychometry.—I take hold of hair or other object sent, close my eyes for, generally, two or three minutes, then a vision appears. It looks as if situated above the eyes in the head. For instance, I take a stone, and curious sights greet my vision. I take hold of hair belonging to a sick person, and I become sick so long as I hold it. No. 7. Crystal-Gazing.—Never tried it, so I cannot say. The above particulars are as near as I can tell you. I am only an investigator and love the study of this science. Am acquainted with animal magnetism; can mesmerize. Have performed with a subject with remarkable results.

"I am not a professional, although I speak every Sunday, and have done since September, 1892. I was fifteen months in developing circle ere the first control was given from rostrum. I do not give sittings personally. I receive hair only. Fee I leave with patients. What is given goes towards those who require medical advice and are too poor to send stamps."

PHYSICAL PHENOMENA.

Mr. J. Dudley Power submits the following report of a séance with H. W. Hardy, of Sheffield:—

"Will you kindly allow me, as briefly as possible, to tell my story? Some time ago I sat with other Sheffield friends at the Spiritualists' headquarters in a circle where a youth was the medium, our object being to get piano-playing and other physical manifestations. We sat in the dark, but under strictly test conditions, holding each other's hands firmly, the medium's especially. From that time to this, with all kinds of sitters, the phenomena have been produced. To test it further, I invited the young man, with his parents, to my house, and on two occasions the piano played without contact. Still wishing to prove the truth beyond the shadow of a doubt, recently, at my own house my wife and I sat with the medium alone, no one else being in the room. We joined hands over the table, and my feet rested on his in such a manner that he could not possibly move them without my being aware of it, and yet the piano played as we sang. I am convinced that the young man did not and could not touch the keys.

"Will one of your clever contributors please explain?"

SPIRIT PHOTOGRAPHY.

A Circle member writes:—

Commenting on your experiments with Mr. David Duguid, Mr. James Stevenson, in your last number, writes:—"It occurred to me that if, after Mr. Duguid had placed the plates in the slides, you had turned one of them upside down, it would have tested whether the so-called spirit photograph was there before or not," i.e., I presume, that if, on development, the image appeared reversed, it would be fair to infer that it had been impressed before exposure through the lens.

It is within the knowledge of the writer that some such result actually occurred (not apparently by design) in some recent experiments made in Edinburgh by Mr. Duguid. One plate in the series shows the psychic image upside down in relation to the living sitter. Would such a result justify J. S.'s inference, or is there any other explanation?

The camera (which was not stereoscopic) and the plates were manipulated throughout by Mr. Duguid.

I am, &c.,

J. MORRISON.

AN ALLEGED CONTROL BY THE LATE TZAR OF RUSSIA.

It was inevitable that some report should soon appear of a control by the late Tzar. We have lately had a surfeit of Tennyson, and may probably soon expect Oliver Wendell Holmes and R. L. Stevenson. The Tzar is said to have appeared at 89, Lancaster Gate, on Tuesday, November 6th, and gave a long account of his entrance into the Spirit World. In regard to politics he had not much to reveal.

Asked by a sitter in the circle what where his designs in India, he replied that his intentions and designs were ever those of good-will. He sought to maintain peace, and to avoid war. He was not responsible for many things that had been attributed to him, but since his transition to spirit life his eyes had been opened to the vanity and littleness of people in high places, and it would be his mission in the future to guide and warn the "Throne and Kingdom of Russia," as he himself had been so faithfully guarded, from the snares of the world by those who had gone before. Here ended the control.

The interview is reported in *Medium and Daybreak*, November 23rd, and the Editor adds:—

We have had it on our mind to state that the late Tzar was an experienced Spiritualist, but we have not had time or strength to do so. It will be remembered by some of our readers, that we gave a long account of Mr. Eglinton's visit to St. Petersburg, and his sittings with the Tzar and family. The Tzar was himself mediumistic (psychoplastic, rather negative and conservative), and remarkable results were obtained; slate-writing, &c. Mr. Eglinton was floated, and one of his feet was placed on the shoulder of the Tzar, while the other

foot rested on the shoulder of the gentleman who sat next. Thus stood Mr. Eglinton on the body of one of the most mighty of earth's potentates. Spirit reduces us all to one level.

OUR DIRECTORY OF MEDIUMS.

OUR Directory of Mediums has made a beginning, and that is all that can be said. I hope in our next number the gifted in psychic matters will be more disposed to co-operate in producing a trustworthy Register of Mediums.

We inserted in the last issue of BORDERLAND an inset, of which the following is a copy:—

BORDERLAND: DIRECTORY OF MEDIUMS.

Medium's Name. . . . Address. . . . The above Medium has manifested before me genuine phenomena as follows:—
1.—Automatic Writing. . . . 2.—Physical Manifestations.
3.—Trance Control. . . . 4.—Materialisation. . . . 5.—Clairvoyance, Normal or in Trance. . . . 6.—Psychometry.
7.—Crystal-Gazing. . . . The above-named is a professional or public Medium, gives private sittings at a fee of or receives at a public Séance on. . . . I saw the Medium. . . . 189 . . . Signed. . . . Address. . . .
N.B.—Please fill in the above and return it to "BORDERLAND", Office, 18, Pall Mall East, London, W.C.

MEDIUMS WITH WHOM I HAVE SAT.

By way of beginning, I make a return of those mediums of whom I can speak from personal experience.

The following are mediums with whom I have personally sat with varying results. I have included no one in this list with whom I could not honestly say that, so far as I could see, phenomena have been obtained which, in its degree, whether of trance, clairvoyance, psychometry, &c., seemed to me to be genuine.

ADDRESSES.

Mrs. Russell Davies. Trance mediumship, normal clairvoyance, psychometry.

Mrs. Bliss, 53, Margaret Street, Cavendish Square. Trance mediumship.

Mrs. Graddon, 19, Sunderland Road, Forest Hill, S.E. Psychometry, trance mediumship.

Janet Bailey, Blackburn. Clairvoyance, trance mediumship.

Mr. Robert J. Lees, 57, Endine Road, East Dulwich. Trance mediumship, magnetic healing, inspirational speaking.

Mr. J. J. Morse, 26, Osnaburgh Street, Euston Road, N.W. Inspirational speaking.

David Duguid, 19, Carlton Place, Glasgow. Spirit photography, trance mediumship.

Madame Greck, 41, Redcliffe Road, W. Kensington. Trance mediumship.

Mrs. Hayward, Pembroke Road, Cinderford, Forest of Dean. Normal clairvoyant, psychometry.

I have had sittings with Eglinton, Husk, and others of the same kind, who do not need to be mentioned here. I suppose I may consider that I am a medium for automatic handwriting, and there are several among my friends and acquaintances who get automatic handwriting more or less regularly, but who would not like their names to appear in this directory. There is, for instance, Miss A., whose automatic handwriting has been described at length in the *Proceedings* of the Psychical Research Society. There is also the daughter of "a citizen of London," through whose hand "I awoke" was written, but who wishes to preserve her anonymity. There are many others who practise the gift more or less, but who need not be mentioned here. Among the more notable mediums are Mrs. Everitt and the Scotch medium, whose extraordinary gifts are described by her father under the name of Edina. In the interesting list of articles describing interviews with

mediums which have been appearing in *Light*, the following have already been described. They are, Mrs. Russell Davies, Mr. David Duguid, and Miss Florrie Cook.

In America I sat at Boston with Mrs. Piper. She is a trance medium and automatic handwriter. In Chicago I sat with Mrs. Warne, 35, 188th Street, Chicago, healing medium, normal clairvoyant, and trance medium; Mrs. Slossen, Elizabeth Street, trance medium; Mr. Campbell and Dr. Rodgers, slate-writing. It will be seen that some of these mediums are mentioned again in the list given below, which was compiled as explained. I wish again distinctly to state that no human being can certify that any medium can produce always, under any circumstances, the phenomena which they have formerly produced under favourable circumstances. All that I state is that from time to time, so far as personal experience goes, the above mediums have obtained in my presence what appeared to be authentic phenomena.

The replies from the public came in slowly. At the end of six weeks we had received only five forms filled in respectively on behalf of—

1. MONSIEUR S. N. ZANNE, 28, Rue de la Ville, Levegne, Paris (who is already well known to the readers of BORDERLAND), by Prince Wiszniewski. M. Zanne's speciality is cartomancy and psychometry from handwriting. His fee is 10s., and he gives sittings by special appointment or correspondence.

2. "SAMBOR," 6F, Nevsky Prospect, St. Petersburg, vouched for by a distinguished member of the London Society for Psychical Research, Petrovo Solovovo. "Sambor" gives private sittings at a fee of three guineas, or receives at a public séance at a fee of six or seven shillings. He gives very satisfactory physical manifestations, the passing of matter through matter, movements of objects, etc.

3. MRS. BLISS, 53, Margaret Street, Cavendish Square, is warmly recommended by a Circle Member, Mrs. Susan H. Eckley, as having given, under trance control, "An accurate description of several departed relatives, describing the manner of their deaths quite correctly, and giving particulars in regard to personal appearance, nature of last illness, traits of character, etc., unmistakably correct." Mrs. Bliss' fee for a private sitting is 10s.

4. MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham, on whose behalf three forms were sent in. One form was signed by a Circle Member, Mr. A. J. Bennett; the second by Mr. George Tubbs, President of the Birmingham Spiritualist Union, and Mr. P. Galloway; and the third by Mr. H. M. Le Blonde.

All agree that Mrs. Groom is an excellent clairvoyante in her normal state and under trance control. Mrs. Groom receives *free* at a private séance on Tuesdays and Fridays (by prior arrangement). Mr. George Tubbs enhances the value of his testimony by the following note:—

It is my great pleasure to testify to the altogether self-denying labours of Mrs. Groom as a medium. For the great love of her conception of the truth, she has taken up the great work of propagating Spiritualism all over the country. She commenced her mission when Spiritualism was neither so respectable or so popular as it is now.

She has never accepted any fee for her services, and they have been of a most valuable nature. She has been the means of converting me to higher and nobler thoughts of life in the light of the philosophy of Spiritualism. My family and friends are thus indebted to her. Those who know her best honour her the most.

On the first Sunday of each month she gives her gratuitous services to the Byham Spiritualist Union, at the Masonic Hall; on other Sundays her services are given elsewhere.

5. MRS. WILKINS, 356, Portobello Road, London, W., who gives private sittings at a fee of 5s. (by appointment), is vouched for by Miss A. Wyatt and Miss K. H. Wallace as a good clairvoyante.

MEDIUMS NOTICED IN THE PRESS.

After waiting another week we decided to send a form to every medium whose address we could ascertain. Accordingly, on December 3rd, we despatched 20 insets; on December 7th, 30; on December 10th, 20; and on various days between the days given upwards of fifteen, accompanied by letters. In response to the request in BORDERLAND, and the 85 forms sent out independently, we have received only 23 replies, and of these, as already pointed out, three had reference to one medium.

The names and addresses of the mediums, etc., to whom forms were sent, were taken mainly from a list in the *Two Worlds, Light*, etc., and are as follows:—

Armitage, Mr. J., The Mount, Hanging Heaton, Dewsbury
 Boocock, Mr. J. W., 62, George Street, Saltaire*
 Brailey, Mr. J., 18, Clarendon Road, Walthamstow
 Boardman, Mr. H., 370, Ashton Old Road, Manchester
 Beardshall, Mrs., 25, Turner Place, All Saints Road, Bradford
 Berry, Mrs., Church View, Greetland, Halifax
 Burchell, Mrs., Chapel Street, Bradford
 Bamforth, Mr. T., Britannia Road, Slaithwaite
 Barnes, Mrs., 1, Porter's Yard, Holden Street, Radford, Notts.
 Barr, Mrs., Wednesbury Road, Walsall
 Barraclough, Mr. John H., 11, Strawberry Avenue, Tong Road, Armley, Leeds
 Beanland, Mrs., 74, Stoney Rock Road, Burmantofts, Leeds
 Bowens, Mr. H. J., 777, Bolton Road, Bradford
 Best, Mrs., 39, Park Lane, Burnley
 Brooks, Mrs., 114, Library Lane, Werneth, Oldham
 Bland, Mr. John, 21, Pendrill Street, Hull
 Bailey, Miss Janet, 9, Pilkington Street, Park Place, Lower Audley, Blackburn
 Brook, Mr. J., 16, Staincliffe Road, Westbro', Dewsbury*
 Crossley, Mr. H., 8, Cliffe Terrace, Skircoat Green, Halifax
 Camm, Miss, 24, Nicklson Street, Wellington Road, New Wortley, Leeds
 Cannon, Mrs., 74, Nicholas Street, Hoxton, London, N.
 Campion, Mr. J.
 Carr, Mr. and Mrs., 8, Nelson Street, Keighley
 Connell, Mrs., Victoria Road, Holbeck, Leeds
 Clegg, Mr. and Mrs., 72, Wilfred Street, Otley Road, Bradford*
 Cowling, Miss, 46, York Street, Bingley*
 Craven, Mrs. A., 4, Crimble Place, Camp Road, Leeds
 Crossley, Mrs., 1, Queen's Road, King's Cross, Halifax
 Cottrill, Miss, 14, Buckley Square, Ardwick, Manchester
 Collins, Mr., 67, Tudor Street, Manchester Road, Bradford
 Clare, Mr. J., Northburn Street, Newcastle-on-Tyne
 Carrick, Mr. J. J., 11, Dixon Street, Blackfriars, via Blackhill, co. Durham
 Dennings, Mrs., 3, Back Lane, Idle
 Dixon, Mrs., 67, Healey Wood Road, Burnley
 Dickinson, Mrs., 4, School Street, Stourton, Leeds
 Drake, Mr. W. O., 34, Cornwall Road, Bayswater, London, W.
 Davis, Mr. W., 145, Oxford Road, Burnley
 Edwards, Mr. Wm., 222, Audley Range, Blackburn
 Edwards, Mr. W. H., 238, Southampton Street, Camberwell, London
 Farrah, Mrs., 4, Arthur Street, Stanningley
 Featherstone, Mr. G., 86, Netherfield Lane, Parkgate, near Rotherham
 Featherstone, Mr. S., 38, Albert Road, Parkgate
 France, Mrs., 7, Apsley Place, Huddersfield
 Gregg, Mrs., 5, Temlinson Street, Meanwood Road, Leeds

Gartside, Miss M. J., 10, Larkhill Court, Mizzy Road, Rochdale

Green, Mrs., 1, Fir Street, Heywood *

Grey, Mr. J. G., 34, Woodhouse Street, South Shields

Groom, Mrs., 200, St. Vincent Street, Birmingham *

Gibson, Mr. J., 51, Strawberry Hill, Pendleton *

Galley, Mr. Wm., 2, Pavement Street, Cleckheaton

Hepworth, Mr. F., 151, Camp Road, Leeds

Hesketh, Mr. W., Greenhill House, 29, Webster Street, Greenheys, Manchester

Hargreaves, Mr. and Mrs., 909, South Terrace, Thornbury, Bradford

Hunt, Mr. T. H., 6, Ladbroke Crescent, Notting Hill, London, W.

Hulds, Mr. J., 175, Leeds Road, Bradford

Hodson, Mr. F. T., 187, Commercial Road, Newport, Mon.

Hopwood, Mr. Wm., 30, Tamworth Road, Laisterdyke, Bradford

Harrison, Miss, 21, Drawton Street, Manchester Road, Bradford

Hodgson, Mr. T., 114, Mount Pleasant, Greengate, near Leeds

Hoyle, Mrs., 1, Grape Street, Gibbet Lane, Halifax

Illingworth, Miss, Eslier's Place, Bowling Back Lane, Bradford

Inman, Mr. W. E., 9, Long Henry Street, Sheffield

Johnson, Mr. Wm., 148, Mottram Road, Hyde

Jones, Miss, 2, Benson Street, Liverpool *

Jarvis, Mrs., 3, Brayshay Yard, Lamb Lane, Bradford

Knibb, Mr. A., 43, Hagley Road, Edgbaston, Birmingham *

Kitson, Mr. J., Bromley Road, Hanging Heaton, Dewsbury

Lund, Mr. J., 470, Bowling Old Lane, Bradford

Pawson, Mr. J., 6, Norfolk Street, Batley

Spring, Mrs., 8, Wilkin Street, Grafton Road, Kentish Town, London *

Tetlow, Mr. J. B., 142, Fitzwarren Street, Pendleton *

* Mentioned in article.

In addition to this list forms and letters were sent to Mrs. Everitt, Madame Greck, Mr. J. J. Morse, and Mrs. Graddon; also to Mrs. Davy, Mr. H. Towns, and Mrs. Perry, who advertise in *Light*, and to Mrs. Davidson (of Newcastle), Mrs. Walker, Mrs. Gunn, Mr. Joseph Brooke, etc., etc.

MR. J. J. MORSE wrote as follows:—

I am obliged for yours 29th ult., enclosing "Directory of Mediums" form, but as I do not give sittings, and am overburdened with correspondence, *re* inquirers, and calls from such people, as it is, I can't risk any more labour by putting myself on the list. As one cannot recommend mediums like cooks or clerks, you must excuse my filling out the form sent me.

MADAME GRECK (46, Finborough Road, South Kensington, S.W.), returned her form filled in by J. Traill Taylor, Esq., who testifies to the genuineness of Madame Greck's clairvoyance, normal, and in trance, of which he has had experience for nearly thirty years. Madame Greck gives private sittings, fee £1 1s., and receives at a public séance on Fridays at 7.30; fee 2s. 6d.

CORRESPONDENCE ABOUT MEDIUMS.

The next step was to write to the signatories of the other fourteen forms. The following is a copy of the circular letter sent:—

DEAR

We have to thank you for your letter of the in relation to the medium , and should be much obliged if you would kindly answer the further following questions:—

(1) Are you prepared to allow your name and status (trade or profession) to be published in testimony of the facts that you have been so good as to communicate?

(2) Can you direct us to any other independent witness

prepared to testify, under the same conditions, to his or her knowledge of the "medium" in question?

Faithfully yours,

In response to this we received ONLY EIGHT REPLIES. Six were fully attested. Two were signed, but permission to publish names withheld. Six still await the second signature.

The following are particulars of the six fully-attested forms. MR. JAMES BRONTERRE TETLOW, 142, Pendleton, Manchester (an account of whose interesting experiences will be found on another page), holds private sittings, but has no fixed fee. He gives his services on Sundays for 10s. and expenses. Mr. Tetlow is an excellent Clairvoyante and Psychometrist. His form is signed by Mr. John Nutter, Secretary of the Burnley Spiritualist Society, and Mr. William Mason. Mr. Nutter adds—

We find Mr. Tetlow such a reliable Trance Speaker and Psychometrist that for the last two years we have engaged him for thirteen Sundays in each year, and find that his powers give every satisfaction to the large audiences who come to hear him, some of his psychometric readings being very remarkable.

We may add that Mr. Tetlow has done some BORDERLAND "tests," and has given every satisfaction.

MRS. SPRING, 8, Wilkin Street, Grafton Road, Kentish Town, N.W., gives private sittings for 5s., and holds public séances on Mondays at 8 P.M. Her powers are vouched for by two ladies. One of the ladies, a Circle member and well-known to us, says :—

I have sat repeatedly with Mrs. Spring during the past six months, and have had many interesting and convincing proofs of her faculty of Clairvoyance. I consider her *absolutely honest*.

Edward Dangerfield, Esq., testifies that he saw WALTER J. LEEDER, 71, Robin Hood's Chase, Nottingham, on the 4th of March last, and that he then gave "Descriptions of the writer of a letter, place of abode, environment, relatives, &c., under strictly test condition, not referable to telepathy." This form is also signed by A. J. Smith, Esq., of Nottingham. Fee not mentioned.

MR. VICTOR WYLD, 187, Trinity Road, Astor, Birmingham, is an Inspirationist; his clairvoyance is given as "very good," and psychometric powers as "excellent." Fee, for private sitting or delineation, 5s. His form is signed by Mr. Alfred Knibb, who explains on his own behalf that he is also a "psychometric medium," but not a professional.

The President of the Sheffield Psychological Institute favours us with particulars about H. W. HARDY, 175, Pond Street, Sheffield. Mr. Hardy gives private sittings, fee 21s., and receives at a public séance on Fridays, 5.30 to 10, for Physical manifestations. All the phenomena mentioned on our form, except Crystal-Gazing, are testified as having been manifested. Fuller particulars, however, are given on another page.

MISS JONES, 2, Benson Street, Liverpool, is described as an excellent Clairvoyante and Psychometrist, normally and under trance control. "Impossible to be better," adds one of the signatories who sign her form.

MR. JOSEPH BROOKS, of Dewsbury, misunderstood our application, and, instead of returning the form, sent the interesting particulars which are reproduced in full elsewhere. In response to a second request, however, his form was returned duly filled in and signed by two witnesses of his powers. No fee is mentioned.

The following are the names of mediums whose forms have been filled in but whose signatories have not replied to the circular letter quoted above :—

Mrs. Bentley, Mr. John William Boocock, Jeremy Gibson, Mrs. Sophia Gunn, Mrs. Ellen Green, Mrs. Hulme, Mrs. Patterson (Pittsburgh), Mrs. Hannah Whitcock. These appear to be Inspirationists, excepting Mrs. Patterson, who apparently has extraordinary powers, and Mrs. Whitcock, who gives medical advice (under control) for 2s.

The forms sent to "Mr. and Mrs. Clegg" and to "Miss Cowling" were returned endorsed, "Gone, no address."

MISCELLANEOUS.

The following list of names and addresses, obviously unclassified, have been sent to us by a BORDERLAND subscriber :—

Mr. Butcher, 6, Montpellier Road, Peckham, S.E. Trance and Inspiration, public and private.

Mr. Edwards, 4, Montpellier Road, Peckham, S.E. Public and private Healing Medium.

Miss E. Gambrill and Miss Lilian Gambrill, 1, Rockbourne Road, Forest Hill. Trance Mediums, public and private.

Mr. Humphries, 35, King's Road, Queen's Road, Peckham, S.E. Public and private Trance and Inspiration.

Mrs. Hancock, 179, Clarence Road, Clapton, N.E. Palmist and Phrenologist.

Mr. John Vango, 216, Southwark Park Road, S.E. Trance, Healing, Clairvoyance. Private; fee is from 10s. upwards.

Mrs. S. Clark, 102, Camberwell Road. Healing Medium.

Mr. Husk, 28, South Grove, Rye Lane, Peckham, S.E. Trance and Materialising Medium.

R. J. Lees, 26, The Gardens, Peckham Rye, S.E. Healing, Trance, Inspiration.

We take the opportunity of repeating the names of those Psychometrists, Astrologers, Graphologists and others to whom we are in the habit of sending "tests" referred to us by BORDERLAND readers and Circle Members.

PSYCHOMETRISTS.

Miss Ida Ellis, 10, Kent Road, Blackpool.

Miss Ross, 41, High Street, Smethwick, Birmingham.

ASTROLOGERS.

Mr. Bland, Francis Street, Hull.

PALMISTS.

Miss Collingridge, 36, Onslow Square, S.W.

Miss Smythe, 65, Bloomfield Road.

GRAPHOLOGISTS.

Mr. Eugene Gorrie, Sunny Side, Melton Mowbray.

Miss Ross, 41, High Street, Smethwick, Birmingham.

We have also sent occasionally to Mr. Allen, 5, Castle Arcade, Cardiff (Palmistry); Mr. R. H. Penny (Neptune), 11, Bridge Street, Bristol (Astrology); Mr. G. Wylde, and Mr. J. Tetlow, 142, Fitzwarren Street, Church Street, Pendleton.

IX.—SECOND SIGHT IN THE HIGHLANDS.

A PROVISIONAL REPORT] BY MISS X.

AT a Meeting of the Society for Psychical Research in the Town Hall, Westminster, on December 7th, Miss X. gave an address on her recent Inquiry into the Phenomenon of Second Sight in the Highlands.

PROVISIONAL NATURE OF THE REPORT.

She began by insisting upon the point that any report must be, at the present stage, *provisional* only. Direct evidence of any kind is difficult to obtain, though mere superficial and second-hand traditions are plentiful enough. Not only on account of their native reticence, but because, among the Seers themselves, the faculty of Second Sight is regarded with secret reverence and awe, first-hand testimony can be obtained only by living among the people and cultivating personal relations with them. This, Miss X., accompanied by a friend, tried to do during some weeks of the past autumn, both among the islands of the Hebrides and in some of the more retired glens of the mainland.

THE ESSENCE OF THE INQUIRY.

The liberality of the Marquis of Bute has enabled the Society for Psychical Research to institute some formal inquiries in Scotland upon the subject of Second Sight, extending over a period of some eighteen months preceding Miss X.'s visit, and which served, at least, to indicate the difficulty of the inquiry, and the reluctance of the Highlanders to commit themselves upon the question.

The Rev. Peter Dewar, of Rothesay, kindly undertook the office of Hon. Secretary, and sent out nearly two thousand schedules to ministers, schoolmasters, doctors, heads of police, land owners, and, as far as possible, to representatives of all classes in the Gaelic-speaking districts of the Highlands. Out of these but sixty were returned duly filled up, and but half of these answered in the affirmative the following questions:—

1.—Is "Second Sight" believed in by the people of your neighbourhood?

2.—Have you yourself seen or heard of any cases which appear to imply such a gift? If so, will you send me the facts?

3.—Can you refer me to anyone who has had personal experience, and who would be disposed to make a statement to me on the subject?

4.—Do you know of any persons who feel an interest, and who would be disposed to help in this inquiry?

At the end of six months, Lord Bute issued a further circular in his own name, with somewhat better results, two hundred and ten being filled up, of which sixty-four answers were more or less affirmative.

IS THE HIGHLANDER INDIFFERENT?

Miss X. observed that her experience tended to show that, in a great number of instances, the circulars had been neglected, not from indifference or lack of attention, but because many recipients felt that a subject which, if not a motive force in their own lives, was at least a tradition reverently received from their ancestors; was one too great for their powers of handling, too sacred for discussion with strangers.

Moreover, the inquiry is inevitably one which cannot be adequately dealt with by correspondence merely. In a great number of instances the persons who are likely to

give most valuable help in the matter, are those unaccustomed to express their thoughts in writing, or who have not leisure to relate long histories, even when they have the inclination to do so.

Moreover, even in the wildest glens and islands, the schoolmaster is abroad, and a generation is fast arising that knows little of romance, and poetry, and simple faith, and reverence for tradition; and those to whom these things are most dear are learning—in proportion as they feel their reality and power—to disguise and minimise the facts of their belief.

Again, in those parts where Presbyterianism is strong, with all its essential modernness, its imprimatur of reform, its association with political feeling, there is, among the people, an attitude of apology for their interest in psychical experience, which one does not find where Church teaching, either Anglican or Roman, with its more picturesque presentation of sacred truths, its historic buildings, its manifold associations, has never been interrupted. The Presbyterians more especially showed a reluctance to commit their experiences to writing, though entirely courteous and willing when personally approached.

THE NECESSITY FOR A PERSONAL INQUIRY.

Hints were thrown out in certain of the schedules as to the possibility of personally communicating experiences which could not be written down, and, moreover, as to certain traditional methods of acquiring the faculty of Second Sight. These hints led, in the end, to a request from the committee appointed to carry out the investigation, that Miss X. would undertake to visit such localities as appeared likely to yield some reward for the necessary expenditure of time and trouble.

"This invitation," said Miss X., "I accepted with very great pleasure. A small island in the Hebrides was fixed upon as our centre, and with a friend, a dog, and a minimum quantity of luggage, we started early in July, resolved to derive as much pleasure and profit from our expedition as the occasion permitted. The amount both of pleasure and of profit far exceeded our expectations; the Highlander, as we found him, is in every rank of life a gentleman; we met with unfailing kindness and courtesy, and we look forward to repeating our visit with even greater satisfaction than that with which we first undertook the trust.

HOW WE SET ABOUT IT.

"We felt at the outset that the scheduled returns were discouraging enough, and we tried to strengthen our basis of inquiry by private preliminary correspondence, both with our own friends in Scotland, and others, to whom many, who shared our interests, were so good as to introduce us. Finally, we bought an ordnance map of Scotland, and carefully marked in coloured chalks every place of which we had had any reports, in the various degrees of promise held out to us, blue standing for "possible cases." To our great satisfaction the entire Highlands were soon sufficiently suffused with the colour of promise to raise our spirits very considerably.

"Among the various discouragements offered to us, was the fact that we were entirely ignorant of Gaelic, but this was hardly ever a serious inconvenience. The children, unfortunately for the characterisation of the Highlands,

all learn English in the schools, and as we were seldom far from the coast, there were, moreover, always sailors to be found who had been among English-speaking crews, and who were invariably kind and helpful. The ministers and doctors, too, never failed to come to the rescue when appealed to, and the hospitality so characteristic of the Highland peasant, always prompted him to make every effort to respond to our attempts at conversation.

"We gave ourselves up entirely to our object, cultivating acquaintances on every possible occasion, living thirteen hours a day out of doors, making ourselves at home, and grateful for all the kindness extended to us. We made no talk about the object of our visit, though we soon found that it was perfectly well understood, and that our reputation had preceded us.

THE NATURE OF THE EVIDENCE.

"This was a rather unwelcome discovery, the more so that a somewhat exaggerated account of our personal psychic powers soon became current, and we had to live down various reports as to our exercise of magic and witchcraft. On the whole, this had a good effect upon the evidence—a slight feeling of awe, a recognition of power as adepts in their own line, saved us from having palmed off upon us the kind of story, which, not on the islands, but in the more frequented parts, is reserved for the amateur who likes a little folk-lore, just as in certain shops in Paris, *outré* bonnets, and costumes a trifle *passé*, are reserved, with some contempt, for 'les Anglaises.'

"We soon found that any charge of being 'a chiel amang them takin' notes,' would be fatal to further inquiry, and that the note-book and signature stage must be postponed till all preliminaries were solidly established. We hope at our next visit to bring all our stories up to the evidential standard which we have as yet reached in certain cases only.

HOW THE EVIDENCE STRUCK US.

"Personally, we were much impressed by the apparent trustworthiness of the traditions. We made a point of hearing each story as many times over, from as many witnesses as possible, and were greatly struck by the absence of variation in detail. We kept a careful diary of our conversations, and whenever possible we both heard each witness and compared notes the same day, as soon afterwards as possible.

"Perhaps the most distinct impression, the most definite generalisation of which we were at the time conscious, was the *familiarity* of the main ideas which these stories presented to us. And as our knowledge of them widened, and the same features were again and again reproduced, so too did our conviction gain ground, and we felt the old classifications adequate to receive the new material.

OUR SURROUNDINGS.

"This seemed to us the more striking on account of the entire novelty of our surroundings. Everything about us was unfamiliar—the language, the customs, the system of commerce by barter, the intensely primitive construction of the houses—even the natural features of the island. It is simply a sand-bank about eight by ten miles, sparsely inhabited, covered with a peculiarly fine sweet herbage—the grazing of sheep and a few cattle the only occupation of the inhabitants. When we arrived, the island was golden, and the whole atmosphere luxuriously sweet with yellow iris and yellow bedstraw. The entire absence of trees, or even of brushwood or heather accounts for the scarcity of all but sea-birds. Not a stick

grows on the island, and it will be shown that this fact crops up in many of the stories. The story that one of the ministers had 'a kind of tree' seemed to us as widely improbable as other stories of fairy dogs and green ladies, and the legend that there was a policeman somewhere about the island. We found the tree at last. It was a fuchsia bush, and did not yield much timber. All the wood on the island was salvage from wrecks, and was so precious as to be hidden away, and its possession talked of as little as possible. Etiquette, however, required that anyone possessed of timber should, when necessary, yield up his treasure when a coffin was in question.

THE SUBJECT-MATTER OF THE STORIES.

"Most of the stories turn upon coffins and funerals, not because the islanders are given to melancholy, but because a funeral is the only event which ever occurs, except an occasional wedding. Those occasions are celebrated by buying a five gallon cask of whiskey, asking no questions as to its origin, and drinking the contents—the subsequent visions not being worth recording.

WHAT IS SECOND SIGHT?

"Second Sight, like many cases of Crystal Vision, apparently the externalisation of an idea, subconsciously received. The seers make no claim to the receipt of communications from the dead; indeed we have dozens of times heard the very notion repudiated with horror and disgust. The view of the seers themselves is that it is a kind of extension of vision, a seeing of something not visible to those not specially gifted."

Miss X. then proceeded to relate various stories which she had collected and of which the following are examples:—

STORY OF JOHN THE TAILOR.

"Two Johns, brothers-in-law, lived in the same cottage. One possessed 'the sight' and was a tailor, the other a shepherd. The cottage belonged to the tailor, and it was a sore grievance with the shepherd that he had not one of his own. The factor has told us how the poor man used to urge his claims on every opportunity, and how, seeing that he was steady, and had been in his employment for a long time, he at last agreed to give him a piece of ground. One day he himself went with the shepherd and some workmen to measure the site, and when all arrangements were complete, the shepherd remarked triumphantly, referring to his brother-in-law, 'John'll be made a leear the night!' It then transpired that the tailor had asserted for months past, 'John'll no have a house biggit,' and this, even after the factor had promised the site. The neighbours all had great faith in his prophecies, and the announcement that the ground had been measured off caused great excitement among them.

"The tailor heard the news unmoved, and only persisted, 'There'll be no house biggit for John.' And there never was, for John the shepherd died suddenly that same night.

"This occurred about five years ago, and we heard the story over and over again from those who had personal knowledge of it—among others, from the doctor. I asked whether the shepherd's death might have been reasonably predicted from the careful observation of a relative living in the same house with him, and he said he thought not. The man was, to all appearance, strong and hearty, and the cause of his death was wholly unsuspected. The only account the tailor could give of the matter was simply that he had seen the shepherd 'shrouded.'

THE WOMAN AND THE SHROUD.

"The doctor instanced the case of a woman, known to himself, who had gone to the dressmaker to be fitted for a new gown. When she had gone, a companion of the dressmaker observed, 'Ye need na hurry wi' the frock. Did ye no see she had her shroud on her?' and before the gown was finished the woman was dead.

THE SHEPHERD'S COTTAGE.

"But to return to the building of the cottage. The Factor told us further that John the tailor, had also predicted that no shepherd's cottage would be erected on the site chosen, but on another spot further from the road, and apparently far less suitable. For years past, he affirmed, whenever he had chanced to pass that way at night, he had seen lights, apparently from the windows of a cottage upon the spot, then bare and uninhabited, which he indicated. Ultimately, but not till some years later, a shepherd's cottage was built on that very site, and not on that originally selected by the Factor. Standing on the very spot, we asked a farmer of the neighbourhood the cause of a change of plan, the reason for which was not very obvious. He pointed out that in the meanwhile another cottage had been utilised for a shepherd about a mile distant as the crow flies, and that by placing the new one back from the road, it served as a link in a chain of communication between this and a third another couple of miles further west, the lights being thus visible from cottage to cottage at night, a great convenience where inhabitants are few and communication difficult.

THE WEE MAN.

"I was interested in finding that many cases had in them the *symbolic* character, the characteristic of facts indicated rather than described, with which I am familiar in the case of crystal visions. Here, for example, is a story which was well known in the island, and which we received from many who had heard it long before the coincidence occurred.

"A man was coming home one evening at dusk. As he approached a certain cottage, which we know very well, and which is one of two at some distance from any others, he observed 'a wee man,' a dwarf well known in the island, sitting on the end wall near the chimney. The 'wee man' was apparently tugging with all his strength at something heavy within the roof-tree. When the seer came up to the cottage no wee man was visible, nor upon inquiry had he been there that day. Then the seer was much troubled and knew that a funeral was in prospect. Shortly after, the 'wee man' died, and the owner of the cottage being known to possess some wood, a rare possession in the island, was called upon to produce it for the coffin. It was hidden away in the roof, and in order to reach it men had to climb on to the end wall and pull the planks out from under the thatch.

"This is the sort of thing which, in my own experience, often occurs in crystal visions or other externalisations of subconscious knowledge—the grotesque juxtaposition of ideas severally correct enough.

A PREDICTION OF REMOTE EVENTS.

"In the case of prediction of immediate events one has always to discount for the possible observation by the subconscious self of indications not obvious to the ordinary consciousness, but when the prediction is of events more remote, the difficulty of explanation is increased. One of the best known stories, one which we heard many times from various sources, always with the same details, is of this kind.

"A well-known seer, whose predictions were regarded as infallible, related about twenty years ago that, resting one day on the beach, he had a curious vision. It was mid-day and, as he lay in the sunshine, he saw a large party of men in red coats pass along the road above him, perhaps about twenty yards away. The road leading down to the shore, and just where it ends there stands a shepherd's cottage, and by the cottage a spring of fresh water. At this point the men halted, stretched themselves on the grass to rest, and many drank at the well. They then resumed their march, and passed up the road. The seer watched them till they came to a certain point where the road divides, going on the left hand to a village about a mile distant on the right to Island House, the centre of government on the island. The soldiers turned to the right, and the vision faded away.

"Seldom had any prediction caused so much excitement on the island, where soldiers and even the police are practically unknown, and there was much speculation as to what it might portend. No one ever thought of doubting its truth, but when years passed and no soldiers came, local interest naturally flagged. At last the sappers and miners landed on the island, and all, except the seer himself, considered the portent fulfilled. Up to a certain point the coincidence was true enough, but though they took the same road to begin with, they turned off to the left to measure a neighbouring hill, the highest point on the island. Finally the seer died, still confident that the soldiers were to come. In 1889, during the Crofters' agitation, their presence became necessary on the occasion of the installation of new owners in a certain farm lying beyond the Island House, and to which they proceeded along the very road where they had been seen in vision. Moreover, a man who had known the seer hid himself in the actual spot where the vision had occurred to him, and watched it fulfilled in every detail.

"By a curious coincidence we quite accidentally received corroborative testimony to the truth of the latter part of this story. Some weeks later, on the mainland, we quite casually met with two of the party who had visited the island in 1889, and who entirely corroborated the account of their movements."

A THOUGHT-TRANSFERENCE STORY.

Among the various stories told by Miss X. which seemed to point to thought-transference as their possible origin was one which occurred at a time when the parish minister was incapacitated by ill-health, and the visitation of the sick fell in part to the share of the beadle, a certain Archie. "One day he was ploughing, when a summons came to him to visit a woman almost at the point of death. The bearer of the message was her husband, and as the two men returned together to the Croft, Archie, to his surprise saw the woman come round the house and approach them. She held in her left hand a plate, from which she crumbled a lump of dough, allowing the crumbs to fall to the ground for the chickens that gathered about her. For the moment he felt some annoyance at what seemed an unnecessary summons, but as he watched, the whole scene disappeared, and he recognised in it a portent of death. They entered the house, and found the poor woman fully conscious, but quite past recovery. She welcomed her visitor, and asked for a few words of prayer, but in order that no interruption should occur she suggested to her husband that he should first go out and feed the chickens. In the cupboard he would find a lump of dough on a plate, 'and he could just crumble it for the fowls outside the door.'

THOUGHT-TRANSFERENCE AT A DISTANCE.

"Another story was told by the same man, Archie, of an incident in which his wife was the percipient. A brother

of hers had sailed for America. A few evenings later she was milking the cow, her husband standing by, when suddenly she rose from her stool, and with outstretched hands and a cry of greeting, rushed forward towards a spot where, so far as her husband could see, no one awaited her.

"The poor woman was much distressed at the fact, for the figure she had seen was that of her brother, standing in his usual manner, his hands in his pockets, and the strings of his Highland bonnet hanging down on one side over his left ear. The vision was so vivid, so real, that she at once concluded that he was dead, and was perplexed, as well as rejoiced, to hear, some few weeks later, of his safe arrival. When asked what (without giving any reason) he was doing at the time of the incident, he could only say that he was generally on deck about that time of day, and that he was, maybe, thinking that had he been at home it would be about time to be milking the cow.

A SCEPTIC CONFOUNDED.

"Of course, as elsewhere, this land of seers furnishes many sceptics. A particular story of scepticism and its cure had some interesting points. One seer was found who specialised in funerals. He always knew when one was in the near future, and, of course, in so healthy a spot, and among such a small population, a funeral is not quite an everyday affair. More or less detail accompanied his perceptions of this kind; sometimes he would know exactly who was to die, at others only to what family the deceased would belong. On one occasion he announced that a funeral would come down a given road and that a certain man, Z., would 'take up' at such a spot and would be carrying a light overcoat. It is necessary to explain that in an island where roads are rudimentary and vehicles scarce, the coffin is always carried on the shoulders of members of the procession. Everyone who can attends the ceremony, joining the concourse at different points on the route nearest to their own houses. One person always arranges the duty of the bearers, who are frequently changed, generally at some gateway or other occasion for a halt. When a new set of bearers take up their burden, another set, ready for their turn, 'fall out,' walking beside the procession and ready to 'take up' when called upon. Among these last are always the latest comers. When Z. was told of the vision he refused to believe in it, and maintained, after the fashion of critics, that the seer's former successes were purely accidental coincidences and lucky shots.

"The next death on the island proved, as predicted, to be that of a man whose funeral would necessarily pass by the route indicated, and the critic was bidden to officiate and asked to take up at the very spot already mentioned. Nothing daunted, and determined to put his opponent in the wrong by any means, fair or foul, he arranged an exchange with another man, so that his own turn would come half a mile or so earlier than the spot prevised. He joined the procession at a point suited to his arrangement without the light overcoat of the prophecy, and as a new-comer placed himself among those ready to 'take up' next. A few minutes later they were unexpectedly joined by other friends, who, as still newer comers, were placed at the head of the next set of bearers. The number was now more than complete, and Z.'s turn was postponed! One of the bearers handed him a light overcoat to carry which he handed back when his own turn came—at the precise point in the road shown in the original prophecy!"

Miss X. believes that she has received at first hand something less than a hundred cases, and this, in spite of the kindest assistance from Mr. Dewar, Mr. Crump, of Fort Augustus, many parish doctors, and the clergy, including

the Roman and Anglican, in almost every parish to which her inquiries extended.

THE DIRECTION OF THE INQUIRY.

This, she feels, is very insufficient material upon which to base any sort of conclusion; she can at present merely indicate the direction in which the inquiry, which she hopes to carry further, seems likely to point.

1. The evidence of the seers themselves seems to point to the theory that "Second Sight" is, in many cases, a sort of extension or exultation of the normal faculties, the "prophecies" being, in many instances, closely analogous to the cases of crystal vision, automatic writing, and other forms of externalising an idea, which may be due to memory and unconscious observation, especially of such signs as might easily escape the notice of the more occupied ordinary consciousness.

2. Though such a faculty is quite unrecognised by the seers themselves, there seems little doubt that thought-transference plays an important part in the experiences they relate.

3. Careful inquiry into their habits of thought showed the Highland seers, whom Miss X. had an opportunity of questioning (some twenty, at least), to be strong visualizers; this, in relation not only to their visions, but to their ordinary mental habits.

4. In many stories, the same feature recurred—namely, the vision of a bright light (usually in connection with some incident in the story), followed by unconscious deportation of the seer—suggesting a conceivable clue in the possibility of self-hypnotization and change of place while unconscious of surroundings.

5. Miss X. failed to find any indication of belief that the visions are due to the agency of the departed; and the suggestion of spirit return was invariably rejected by the seer with strong expressions of dislike. The very few whose experiences suggested active external agency attributed such agency to the Devil.

6. Miss X. found traces of certain methods of divination or automatism, possibly mixed with remains of forms of evocation, such as gazing into liquids carefully compounded, "getting news" from the sea at certain stages of the moon, and the like. She also received certain formulas for the acquisition of second sight; but in no case did the people themselves seem to attach much importance to methods of any kind.

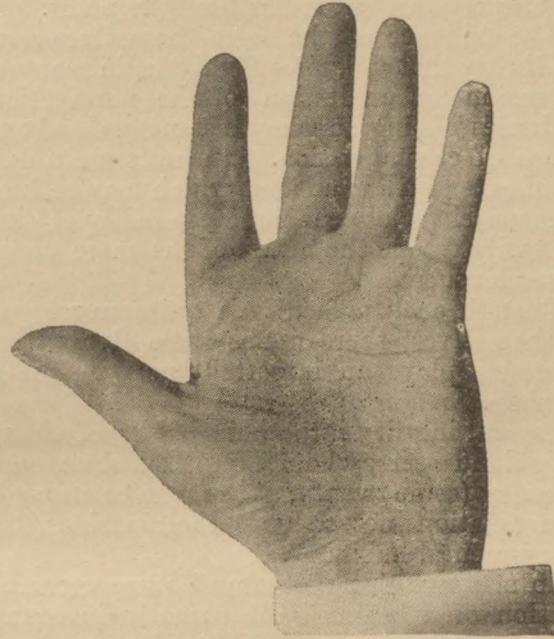
7. On the contrary, they reject experiment, and believe that the gift is hereditary, as indeed appears to be the case.

Miss X. concluded by pointing out that the main interest in such indications lay in the fact that they were gathered among people of the very simplest and most unconventional kind, who, nevertheless, even in the wildest spots, had attained a degree of culture and of actual book-learning far surpassing that of the corresponding, even of many higher classes, in England. She found them in every instance capable of discussing the phenomena with the utmost intelligence, handling the subject with faith rather than with superstition, anxious for enlightenment as to its mysteries, for the most part free from dogmatism, and universally courteous, logical and reverent.

The chairman, Dr. Walter Leaf (who is also a member of the Committee of Inquiry into Second Sight), in thanking Miss X. for her address, and congratulating the Society on the fact that the investigation had fallen into such competent hands, contributed the interesting fact that he was in a position to judge of the difficulties of the inquiry and to estimate Miss X.'s success in the matter, having himself undertaken a similar task in regard to Second Sight in Brittany.

X.—CHARACTER READING BY PALMISTRY AND OTHERWISE.

THE STORY OF THE TELL-TALE HANDS OF MARK TWAIN.



IN the delineation of character from the prints of the photographs of unknown hands, our experts have seldom achieved a more remarkable success than they have scored in the case of Mark Twain.

It is so notable that I may be pardoned for briefly recalling the circumstances of the challenge:—

The origin of Mark Twain's desire to test whether there was anything in the alleged science 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.

There was no intimation given to any of the four experts as to the identity of the owner of the hands submitted to them for purposes of test. Excepting myself and my assistant editor no one knew to whom the hands belonged. They might have been those of a Dutchman, a Russian, or an Irishman. No clue whatever was given to the fact that they belonged to the great American humourist. Of our four experts who accepted the challenge, two were psychometrists, one being Miss Ross, whose skill in intentional delineation of character from any thing that has ever been in contact with the person is almost miraculous; and two were palmists pure and simple. All that they had to go upon was a print of the photograph of the back and front of an unknown hand, similar to those reproduced here—although these are photographs of the other hand of the subject. We published the results in the last number of *BORDERLAND* and sent the number to Mark Twain.

This is the very lucid and characteristic report which he has kindly sent as to the results:—

To the Editor of BORDERLAND.

As I understand it, the four hand-readers who discussed my printed hands did not know whose hands they were. Then to my mind they did some very remarkable things with them. Miss Ross made only three or four errors in setting forth my character. Each error was a compliment to me, so I prize the errors above the facts.

J. E.'s chart consists of eighteen paragraphs. With sixteen of them I am not able to find fault. I have no personal friend or relative who could read me any closer than this. The "strain of southern female blood" in me dates back two hundred and forty years. Am I to believe that I haven't got that out of my system yet, and that my hands are still able to advertise it? J. E. claims that the sense of humour exists in my make-up; the other three are silent as to that. It may be that the three are right.

Concerning "Lucis'" chart, it is difficult to speak with precision, because it is so wanting in the quality of precision itself. It crowds several specialties into a single sentence, with sometimes the facts in the majority, sometimes the errors. As nearly as I can make out, "Lucis'" has made ten hits and fifteen misses.

By my estimate—assisted by friends, as in the three previous cases—E. L. C. makes seventeen hits and eight misses.

Each of the four hand-readers scores one or two hits of particular excellence, because they go so far in among my carefully concealed privacies; and one of these special hits is made by two of the readers and hinted at by a third.

If this is guessing, it is guessing which my nearest friends could not do. E. L. C. makes one disastrous hit which not even my mother could have made; but it is a true hit, nevertheless. Am I going to point out these things? Not if I can get excused.

(Signed) MARK TWAIN.

INTUITION OR SCIENCE?

In discussing our test cases last January, we pointed out, as we have many times had occasion to do, that, so far as our experience goes, speaking from statistics, intuitional hand-reading is far more true than that alleged to be due to "scientific" palmistry. It has, for example, been reserved for J. E. (and M. A. B., see postscript) to discover (intuitively) that one of the first humorists of our century "has a strong and a fine sense of humour" and the characteristics of a comedian. J. E.'s statement that "he has in his veins a strain of female southern blood" is certainly a very curious touch of intuition.

Owing to the absence of method or of index in the half-dozen or so of books on Palmistry at my command at the moment, I am unable to discover what is the "scientific" sign of either of these facts. According to Miss Baughan, certain indications at the root of the third finger show "frivolity"; a bright little book by Frith and Heron Allen shows us what kind of hand belongs to those "whose only object is to be merry," but humour, so far as we can discover, is a quality with which Palmists seem to lack personal acquaintance. Perhaps some of our readers will enlighten us on this point?

SUMMARY OF STATEMENTS.

Kind.	Delineator.	Statements.	Hits.	Misses.	Success.
Intuitional	J. E.	18	16	2	88·136%
"Scientific"	Miss Ross	At least 34	About 30	3 or 4	88·136%
"	E. L. C.	25	17	8	68%
"	Lucis	25	10	15	40%

In the matter of quality, if not also of quantity, J. E.'s statements take the first place by a small fraction, but Miss Ross really ties for quality, and excels in quantity.

A FURTHER DELINEATION.

A fifth delineation by M. A. B., also intuitional, reached us too late for publication in July. It contains the following statements, which, judging from Mark Twain's comments upon the others, seem to be for the most part correct:

1. He is good-natured. 2. "Happy-go-lucky." 3. Not robust, yet not really delicate. 4. A great admirer of women. 5. Has great histrionic powers. 6. *It is the hand of a comedian*, though he can show great power of feeling. 7. Gentle, though hasty at times. 8. Fond of good living, and the good things of life; loves the *dolce far niente*, yet can nerve himself up if required, even to sacrifice and great privations. 9. Particular as to dress, both for himself and those around him. 10. Fond of animals, especially dogs. 11. Has travelled, and will do so. 12. Fond of ornament, though he pulled off his rings to have his hand photographed. 13. Some French blood in the hand. 14. Fond of flowers. 15. Good linguist and mimic. 16. Good judge of colour. 17. Not particularly religious, but honest and honourable. 18. Good business capacity. 19. Has a long life; serious illness about sixty. 20. Some contradiction in characteristics—soft and yielding, yet strong and forcible. 21. Life has been a pleasant one. 22. He ought to write a good hand. [He does.] 23. Has had one *affaire de cœur*, which



Editor "Borderland"

18 Pall Mall East

London S. W.

England

for the winter and spring

has helped to form his character; 24. but his disposition, I fear, is a fickle one.

I think I will risk the responsibility of saying that at least twenty out of the twenty-four statements are correct.

[To J. E.—Many congratulations. Please send me your address.]

MARK TWAIN'S CHARACTER BY HAND-WRITING.

THINKING that it would be useful to see how far Mr. Clemens' character could be read from his handwriting as well as from the photograph of the palms of his hands I sent an envelope, reproduced here, to some graphologists and to Miss Ross. The result will probably convince Mark Twain that he had better be judged by palmistry than by graphology.

The following is a reading of Mark Twain's character from his handwriting, by a graphologist:—

The writer is a person without any strongly accentuated individuality of character; he is readily susceptible to impressions, too easily influenced by others, lacks decision, and is generally disposed to dreamy contemplation and idle reverie as distinguished from the self-contained perseverance of a man of really strenuous enterprise. In some ways, however, he will display a good deal of nervous energy, but he is inconstant and illogical, insincere, and has absolutely no depth of feeling; apt to be self-indulgent. He is, no doubt, a person who is generally liked, and is personally popular, as he will never ruffle any one nor outrage pet prejudices—in fact, I should say, he has a generally pleasing manner and is very plausible; still, he is exceedingly variable.

Artistic tastes and a good deal of merely superficial culture and refinement; probably talks well, and writes in an easy fluent style. He is apt to colour his facts, and is not to be depended upon for strict accuracy of statement; he is not quite straightforward, and there is a good deal of subtleness and ingenuity in his composition. There is a want of moral rectitude. He is decidedly clever in some ways. He is not at all outwardly selfish, and is mostly quite ready and willing to help others and condole with them so long as no real self-sacrifice is entailed. He has a too picturesque imagination—too self-conscious.

T. M. P.

MARK TWAIN'S CHARACTER BY MISS ROSS.

FOR purposes of comparison I print side by side the two delineations supplied by Miss Ross, who, of course, was unaware that she was describing the character of the same person. There was an interval of some months between the delineation from the photographs of the hands and the delineation from the handwriting on the envelope.

FROM THE PHOTOGRAPH OF HAND.

August, 1894.

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.

FROM HANDWRITING ON THE ADDRESS OF AN ENVELOPE.

December, 1894.

This character is very distinctly defined.

1. The intellectual development is broad, and so expansive as to range over a wide area, taking in many special points, and yet capable of such full concentration that on whatever subject the mind is engaged, or if various subjects claim the attention, there would be one particular style, so to speak, of dealing with all. Each might be entirely different in nature, but some regular method of dealing would bring all together. There is much ability to express in well-chosen words particular meanings, and although the power of language also exists in speech, the capacity is really greater to wield the pen than to excel as an orator. Great power, almost amounting to genius, marks this. The prevailing element of the brain turns toward literature. Wit, pathos, satire, all flow from the pen; and such rare outbursts as attract almost all sorts and conditions of readers. Keen observation, love of research and exploration, desire to enter where few care to tread, fearless investigation of mysteries, outspoken criticisms, all seem due to the organising quality of the brain, which dissects and assorts, and catches in different lights, grave but more often gay, while it balances evidence for practical results.

2. The spirit is very resolute, rarely asking advice. He takes his popularity coolly, not liking showy demonstration, or to enlarge upon what is gained. Some peculiarities, if not eccentricities, of habits—much quick self-assertion. No harsh or half-considered decisions are permitted; whatever is entered into is *fully* carried out.

3. Tastes are fastidious with regard to art and home arrangements, yet simple with regard to the mode of living, frequent change, love of travel, desire to mingle with different phases of mankind, and to see other countries; to go on and on, gathering ideas and information from every available source.

4. The feelings are warm and earnest under a crust of reserve; friendship open to many, yet but a few are very warmly valued. Close intercourse with the world has produced caution in giving serious counsel or opinion. There is a deep passion, poetic in intensity—exacting—seeking a perfect ideal.

Temper is firm, unyielding, and can be passionate; as a rule, however, more likely to show proud disdain than excitement. There are times, however, when passion prevails. Ambition seems to have been fostered by success. The character is likely to be one of those who make some specially lucky hit, and awake some morning to find himself famous; or, if necessary, to go on by steps, ascending higher and higher on the ladder of fame. One object, however, always attracts—one goal is ahead. His imagination is very active. He can depict and embellish facts, and can hold his own in any arena with spirit, brightness, and good temper, always exerting attraction and influence.

Now I ask any impartial person whether these two delineations do not prove beyond all gainsaying the possession by Miss Ross of a psychometric gift which gives her a most marvellous insight into character. Mr. Clemens has not yet had an opportunity of pronouncing upon Miss Ross's second attempt, but it is one that those who run may read. And be it remembered that Miss Ross had no knowledge that the writer had ever written a book.

OTHER DELINEATIONS BY GRAPHOLOGISTS.

MR. EUGENE GORRIE sends the following lengthened analysis of the character of the writer of the address on the envelope on the previous page :—

The writer appears to be no longer young, neither can he be considered old; yet his *handscript* has lost the vigour of youth. Perhaps I should not be far wrong if I placed him somewhere in or about his ninth or tenth lustrum. It is difficult to say positively, but I fancy he is none too robust physically; more delicate and "seedy" probably than really ill. The latter condition *may*, however, have developed since this specimen was penned, it being then rather *threatened* than actually existent. His ideals do not appear to be satisfied, and life has not been without its drawbacks or devoid of disappointment. Bright enough externally, probably, but there is some inner sadness and disappointment. The world may not know of this, but he, in his heart of hearts, does. He has simple tastes, and there are no puerile fancies or flighty visions. If any such ever existed they have been "put into quarantine" long since, and he is not now to be deluded by shams or Utopian visions.

Intellectual endowments excellent, and to the "accident of brains" he has added the "incident of learning." The reasoning powers are in unison with the perceptive faculties, and, like Sherlock Holmes, he has "a turn both for observation and deduction." His mind is capable of seeing things with considerable clearness, and of pointing out wherein differences lie; in other words, he can criticise, analyse, and compare with ability. Inconsistencies annoy him, and he sees discrepancies where many others would not. He plunges after the first principles of things, and is not content with the surface matter of any subject. Is not easily led away by his fancies, but is generally governed by his reason. He perceives the true line between error and truth, and does not rest in second causes, but goes back to a first cause, to the origin of a theory, a question, a dogma, and makes nice distinctions between what is true and what is false, or between the natural and artificial. As a whole, I think, he is not so deductive and synthetical as analogical and observative.

There is no nonsense about him, but he can be extravagant in the use of language, and selects his words and expresses himself in such a way as to be distinctly understood. His imagination is not allowed to run riot with his judgment, and is an elevating and refining rather than a misleading influence. He is free from illusions, and from forming false estimates of persons and things. Does not appear to be so inventive and fertile in resource as scholarly and discriminative. Has more of a professional chirography than that of the business man.

Tastes refined and cultivated, and he dislikes to see vulgarity or coarseness of any kind. He knows how to appreciate the beautiful and choice in books, pictures, statuary, and in his surroundings. Has a good eye for order, neatness, and arrangement; neither likes the slip-shod nor the slap-dash. His standard of perfection is a high one; and he can do his own work better than he can get it done for him. It is possible he is somewhat fastidious in his tastes, given, if that were possible, too much to details.

Whether he makes any particular pretensions to creed or not, he has a high tone of mind, and is one who is able to appreciate and act up to high moral and spiritual ethics; who is not wholly satisfied; who does not search for his happiness in this material plane of being, in the sensuous, transitory pleasures and attractions of the hour; and who finds his happiness in something higher than all

that pleases the eye, the ear, and the palate. His principles are good, and he is conscientious to conviction and sense of honour; is anxious to do his duty, to fulfil his promises, and to have everything done according to some moral rule. He cannot sacrifice himself to what he knows is not true.

Hardly a big, powerful, or strong character, yet he is firm when the occasion arises, and by no means putty-plastic or invertebrate. He has convictions and a will of his own—firmness in his conscientiousness of duty and obligation. Possibly a trifle arbitrary at times, and, but for his clear judgment, he might be a little obstinate, but he is greatly guided by reason and evidence. Though not cruel, severe, or given to much quarrelling, he is not without temper, is soon excited to resent and resist, and generally ready when opposition is called for, to engage in it. There is a tendency to nervous excitability, and he is irritable and hasty at times.

His general manner and tone is more modest than boastful, and were he the captain of an Atlantic liner, he would not blow a fog-horn simply to call attention to his vessel. There is no false love of show or pretension, and he is not lured from his path by any self-esteem, vanity, or conceit; but is of quiet and unassuming tastes and desires. Likes appreciation, doubtless, all the same; is not given to fish for compliments or to pose for effect.

Not inactive or lethargic, and idleness and he are sworn foes; but he is industrious rather than pushing, blustering or aggressive. He does not elbow his way through life, yet he has nothing in common with that ancient husbandman, who appealed loudly to Jupiter, instead of putting his own shoulder to the wheel. He is not a "drone in the hive," and "when not fishing is mending his nets." Neither vague or desultory, and his mind has the somewhat rare union both of close concentration and of rapid adjustment, so that he can have several irons in the fire at once, and attend to them all. He is rather quick than slow, but he has a good deal of definite aim, is painstaking, and delights in well-finished work of any kind, if only a well-made brick.

He does not find it difficult to use his brain to save his hands. Is not speculative, nor does he waste his time, money, or influence; he makes all tell about equally well. Not ungenerous, but he practises economy where it is of no benefit to be lavish; and saves for a rainy day, a time of need for future wants.

Though not so convivial in his tastes as some, the social element is pretty well blended with the intellectual and moral; he is one who has not so fully cultivated his mind as to exclude any workings of the heart, as one so frequently finds in men who devote a good deal of their life to mental work. He will value his special friends, appear decidedly social in their company, and does not seem to be either a misogynist or a misogamist. Places a high value on woman, is more chaste in his love than ordinary, and more particular in selecting female companions. He is not one to rush into the united state and then have to repent at leisure. Will have his conjugal attachments in the higher qualities of the affections, and seek in a wife neatness and polish of manners, as well as intelligence and moral worth. He would soon lose his love for a woman slovenly and untasteful in person and household arrangements. Is not specially passionate or emotional, but quite sincere and devoted in his feelings. He can eliminate sentiment from business, subordinate his social nature to the higher faculties—yet is more intellectual and exact than extravagantly sympathetic, he has considerable goodness of heart and kindliness of disposition. Will be actuated to do good, both by feelings of kindness and also by a sense of duty, and will manifest his

goodwill in so refined and delicate a manner as not to oppress the recipient with a sense of obligation.

His character is too fully and evenly developed to allow of eccentricity or anything very extreme. His ambition is of an intellectual and moral rather than a worldly kind. He is not wanting in penetration, general shrewdness, or knowledge of men and their ways, yet the commercial side of his nature does not appear to be so active as the intellectual and moral. Can suppress facts *when necessary*, keep his own counsel; yet is generally free in conversation and discourse, and there is no great depth of subtlety about him. He is cautious and careful, courteous and sincere; looks ahead and provides for the future without trusting to luck or chance.

He uses his brain fully enough, and must guard against being over anxious. Possibly he worries too much over little things. He must guard against doing so much as to cause a reaction afterwards. He likes to have things harmonious. If making a collection of anything it would be an interesting one, for he would spare no pains to make it complete. I don't know that he is a genius, but he is a man of ability, and, like a certain much advertised medical commodity, he unerringly "touches the spot" in his criticisms and strictures.

The following is our last reading by an intuitional graphologist:—

The writer is imaginative, impulsive, and erratic—has most variable moods and very little depth of feeling. There is much nervous, emotional power, which marks him as a mesmerist, I should say. Good deal of morbidness and a certain amount of steady enthusiasm which gives him the *appearance* of a man of force. Not logical, and his outside surroundings affect him very strongly; sensitive, and in many ways very irresolute; secretive and effeminate; he will readily adapt himself. There is much indolence, though there are traces of erratic activity; literary tastes; great want of system and thoroughness; fairly talkative—often glum. He is generous and sympathetic; very unassuming; Bohemian, though in many ways refined; not always truthful, and very much given to exaggeration; can be fascinating.

E. K. M.

SOME SUGGESTED LINES OF INQUIRY.

PHRENOLOGY, PHYSIOGNOMY, AND GRAPHOLOGY.

A CIRCLE member writes:—

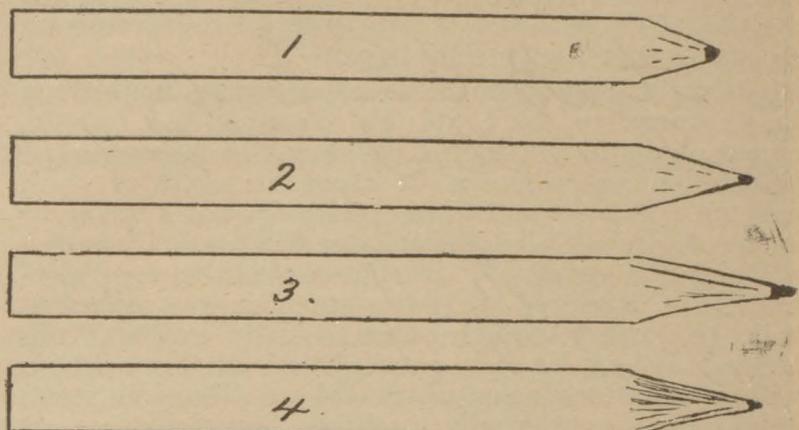
One of the greatest pleasures of my life is the study of character. With this object in view I have studied phrenology, physiognomy (generally), calligraphy, &c., comparing details of one science with those of another, and studying actions to authenticate theories.

There is character—or the want of it—in everything, animate or inanimate. Character, true, sometimes fictitious, in human beings, is noticed in facial dimensions and expressions, in the shape of their heads, in their dress, in their walk, in their talk, &c.; last, but not least, in their handwriting.

I beg to enclose suggestions, the greater part of which are original, and therefore independent testimony.

It would be interesting to originate a full list of comparisons between various sciences, each aiming at one central point—individual character.

The following is a fragment which will show clearly my meaning:—



Type 1 shows Meanness.
" 2 " Commerce.
" 3 " Prodigality.
" 4 " Artistic Taste.

PHRENOLOGY.	PHYSIOGNOMY.	GRAPHOLOGY.
<i>Benevolence.</i>	<i>Benevolence.</i>	<i>Benevolence.</i>
Protuberance on top of head, just above forehead.	Width of chin (round), with fulness in under lip.	Round, sloping writing.
<i>Self-Esteem.</i>	<i>Self-Esteem.</i>	<i>Self-Esteem.</i>
Protuberance giving height at back of head.	Head thrown back upon well-set shoulders; depth also of chin (?).	Large and bold writing, with tall letters.
<i>Stability.</i>	<i>Stability.</i>	<i>Stability.</i>
Phren. (firmness). Protuberance nearly in direct line with the ear —on top of head.	Development of lower half of face, with prominent chin.	"Decisive" writing, each letter possessing its <i>fortiter in re.</i>

I think it advisable to discriminate between intuition and science thus:—

Take the case of a man who habitually points his pencil as No. 1 in sketch herewith. I should expect to find acquisitiveness (phren.) excessively developed. In calligraphy he would drop his y's short. Physiognomically speaking, he would have a protruding underlip (avarice), and he would not walk with his arms swinging.

The four styles of writing upon which calligraphy or graphology is built up are:—

1. The Commercial type, which, with freedom, develops into
2. The Educational type, which, still further advanced, develops into
3. The Artistic type. The last type, which is irregular, shows
4. Individuality.

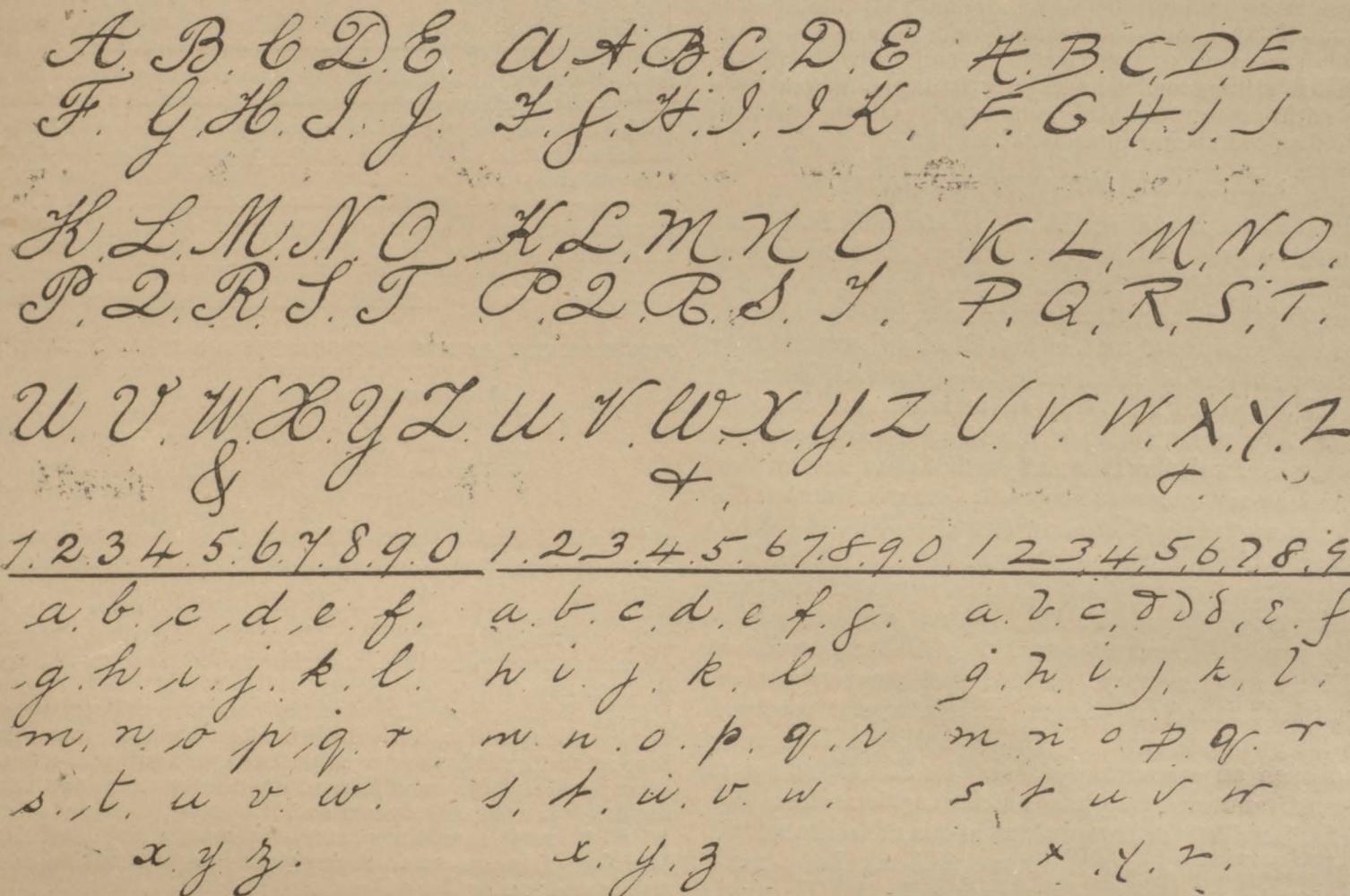
It appears that the further we get from one of the principles of writing—correct forming of the letters—more education exists, and, in a still further advanced state, individuality. These characters are not assumed, but naturally evolved. The higher forms possess much *abandonnement*.

COMPARISON BETWEEN THE ALPHABETS.

COMMERCIAL.

EDUCATIONAL.

ARTISTIC.



4. Uncommon writing argues individuality. It is impossible to form an "individuality alphabet," as such has no standard law.

Comments upon the Educational type (2):—

1. The capitals A, C, M, N, O, S, U, W, and X, are simply magnified from the lower case of the "commercial."

2. The lower case is practically the same as the "commercial."

Comments upon the Artistic type (3):—

1. Capitals. Repetition in C, M, N, O.

2. Lower case—c, j, k, o, p, s, v, w, x, y, z—are precisely the same as their capitals; a, b, e, h, i, l, m, n, o, q, u, are traceable through "educational" and "commercial"; d, d, d, e, spring from capitals in "educational"; f is a new character; r traceable. Compare the three kinds: s is really a development of the s of Class 2.

The ordinary capitals are equivalent to the Commercial type of handwriting. The more ornate to the Artistic.

German Text is still more advanced along artistic lines.

Old English is noble, but "faddish."

Gothic is very much advanced, and shows that its originator must have had the organ of "constructiveness" (phren.) largely developed. In fact, I venture to affirm that he would have made a good architect.

GENERAL NOTES.

t, finely crossed	Weak will.
t, firmly crossed	Decision.
t, flying up	Irritability.
t, stroke down	Despotism.
Ascending lines	Hope.
Descending lines	Despondency.
Wavy writing	Fickleness.
Letters (the same) formed in different ways	Love of variety and change.

Words joined together	= { Good sequence of ideas and deductive judgment.
Sloping writing (round)	= Benevolence.
If black	. then Demonstrative.
Angular writing	. = { Active, energetic, and irritable
Height of tall letters	. = Pride and confidence.
Name underlined	. = Pride of name.
With tail stroke to left	. = Defensiveness.
With tail stroke to right	. = Aggressiveness.
Squareness of finals	. = Acuteness.
Flourishes	. = { Love of approbation, excess, vanity.
Careful dotting of i's and crossing of t's	. = Love of detail.
Where one letter in a word is trying to hide itself	. = Secretiveness.
Large loops	. = Talkativeness.
Easy flow and curves	. = Good culture.
Smallness of writing (cultivated)	. = Literary taste.
Letters below line without return stroke	. = Acquisitiveness.
Great elaboration, or writing thrown away	. = Prodigality.
Great precision	. = Perseverance.

I have never read any books on the subject, so that the alphabets are of my own construction, and the general notes may be open to correction or modification.—H. E. WESTON.

We shall be glad to receive comments and further suggestion. This is a form of inquiry for which all have material, and in which, therefore, all can help, adding doubtless to the lines which Mr. Weston has so ingeniously laid down.

XI.—ASTROLOGY.

THE HOROSCOPE OF THE ROYAL BABY.

THE following replies have been received to Aldebaran's criticism on the July horoscopes of the Duke of York's baby and President Carnot:—

MR. BLAND'S REPLY TO ALDEBARAN.

Mr. Richard Bland sends me a long and indignant refutation of the criticisms made upon his horoscope of the Royal baby by "Aldebaran." Mr. Bland understands the *motif* of the attack, therefore he need not be so angry. For it is the nature of men of the old school, even if they be astrologers, to be intolerant of the men of the new. Now, Mr. Richard Bland is an astrologer of the new school. To a non-astrologer this school has an immense pull over its rival, for it is not particular to a minute or two, and as no one ever knows the exact minute of a birth, the advantage of the new school is obvious. Even in the case of the Royal baby the authorities differ. The officials of the Court say 10. Zadkiel is sure it was born ten minutes earlier; Mr. Bland puts his faith in the middle way of five minutes to 10. Aldebaran scoffs at Mr. Bland's square map. Alas! that was my choice. He sent both round and square. I didn't want two, and chose the one that would reproduce best. Aldebaran is severe upon an apparent confusion on Mr. Bland's part between Uranus and Neptune, but that again arises solely from the fact that the compositors in our office are not all skilled astrologers, and it is not difficult for a non-astrologer to confuse ♦ (Neptune) with ♦ (Uranus). That printer's error was, however, obvious even to Aldebaran, and astrologers should be superior to chaffing each other on such grounds. Mr. Bland is censured for not putting in the latitudes, declinations, right ascensions, etc., but therein I confess he made me his debtor. Too much abstruse information confuses the reader. The practical point of Mr. Bland's reply is his challenge to Aldebaran to publish the horoscope and seconds which he has completed, with fifty primary directions.

When I gave my reading of the horoscope I did not then say all I could. I shall be glad to add more at any other time. Fault-finding of this kind is cheap, but to have effect he should show better work than I have done. Let him, if he can, give an improved reading—or he, or any of his school, forecast the important dates of the child's life by their rules, I will do the same by my methods. I have no fear for the result. I can go to weeks easier than they can go to years.

I may say I have gone through the various methods known—retaining what is valuable in each—I use the old ways when they can be used with safety, but decline to do so when exact date is not assured, when it would be useless and misleading to attempt to do so.

ANOTHER CRITICISM FROM ANOTHER STANDPOINT.

A correspondent writes as follows about Mr. Bland's promises of happiness to the Royal baby:—

I had myself worked out the royal horoscope within twenty-four hours of the birth, but I confess that no intuitions of so august a character were revealed to me. But perhaps I was prejudiced, and entertained an angel unawares, not expecting such a spiritual prodigy to blossom on the excellent but rather earthy Guelphic stock. It seemed to me that the square of the Sun and Mars from Cardinal signs (which killed Carnot, and

hurled nearly 300 miners in Wales into the next world) was not a happy augury, showing strong passions with little power of controlling them, no principal planet being in a fixed sign; as "Sephariah" has pointed out in his very able study on the same subject in the *Astrologers' Magazine* for August. But possibly I misunderstood Mr. Bland, who, like Defoe, in his famous "Short Way with the Dissenters," may have been merely indulging in a sly and mordant humour, in fact, poking fun at the innocent and unconscious little royal babe! If this be so he certainly does his jesting with a very serious air. The very similar vein in which the first Raphael wrote about that moral phoenix "the first gentleman" in Europe may interest some.

THE NATIVITY OF HIS MOST GRACIOUS MAJESTY GEORGE IV.

" Celestial and immortal powers!
O! aid my pen. What in me is dark
Illumine. While I presume to treat
Of fate and chance and change in sublunary
things."—*Milton.*

"By an attentive view of this illustrious horoscope it will be discovered that it is of a singular and extraordinary description, for at the instant of the royal birth the beneficent planet Venus had just ascended the eastern horizon, thus bearing principal rule over the life and actions and affording a striking proof of sidereal influence, for this benevolent star is the source of every pleasure and elegant enjoyment which life affords, but particularly of those depending upon the fine arts, music, poetry, and fashionable recreations, in which she never fails to render those born under her influence most perfect proficients and connoisseurs; while at the same time she generally makes the nature invincible in love and a peculiar favourite with the fair sex. * * * most excellently forms the mental and intellectual faculties, giving an extraordinary genius, a profound and retentive memory, together with a capacity for learning (!) of the most exalted kind, the whole of which almost every one in the British Dominions must know to be exactly verified in the present instance. His Majesty has ever also been remarkable for his refinement and classical attainments, and independent of the halo of flattery which is generally visible in the atmosphere of princes, has been uniformly remarkable for taste, elegance, and polite accomplishments, the never-failing characteristic of those who have the rare felicity, &c., &c. (More poetry.)

" Hail, star, by love illumined! to thee we owe
Source of our joy, and balm of every woe," &c.

"As a contrast to these shining qualities, the opposition of Luna and Jove to Mars, together with the fickle Mercury, being fixed in the sign of the Lion, approaching the solar beams and previously meeting a quartile of the three planets before mentioned would naturally tend to great violence of the passions, if they were not governed by the united force of reason and education; they also signify a mind peculiarly fond of sovereign sway and of the etiquette of regality with all its pomp and decorations. But at the same time these configurations undoubtedly incline to courage, giving also a firm and decided determination and contempt of control which could only be overcome by the most persuasive arguments, * * * are positive testimonies of extensive and extraordinary power, dominion, riches, and fame, equal, if not superior, to any of the royal and illustrious predecessors of this illustrious prince."

THE HOROSCOPE OF M. CARNOT.

FROM Mr. George Wilde:—

I had computed the horoscope of M. Carnot for "Natal Astrology," and our publishers announced it in a catalogue more than half a year before its appearance in *The Future*.

I cannot, however, quite account for the Moon's omission, for it is in the original MS.

It is absurd to calculate a horoscope and the planets to seconds, unless the birth time was recorded to a moment, which was not the case with the late President.

With regard to the rectification of a horoscope there are several systems, but none reliable, and had your correspondent acquired any experience he must have known this, if he really knows anything at all. It may interest him to learn that the horoscope he refers to is also incorrectly given. Take the eleventh house, for instance; the editor put $\sigma^{\circ} 13^{\prime}$ instead of $\sigma^{\circ} 12^{\circ} 7'$, and Vs. $\wp 1^{\circ} 8'$ on the twelfth house would be more exact than Vs. $\wp 2^{\circ}$; moreover, the second and third houses are also wrong.

A WEATHER PROPHECY.

NEPTUNE, greatly daring, ventures to send us the following prediction as to the weather for us for the next five months. This is a matter in which all are interested and all can pose as critics:—

January begins fine and frosty, but atmosphere pretty clear and weather steady till about the 9th, when unsettled and unreliable till about the 15th, when the storm period fairly begins: serious storms of wind, rain, and snow to end of the month. The greatest storm periods will be about the 15th, 20th, 21st, 25th, 26th, and 27th; the latter part of the month will be very dangerous for travelling by land or sea as alarming accidents are shown; and, again, about February 6th, 8th, 9th, and I may say to 11th, one of the most accidental and treacherous times for travelling—wind, rain, and severe snow-storms. About 15th, more mild and warm, and the end more gloomy and damp.

March appears rather mild, and in no way specially windy, till the latter half of April. This is where the trouble again begins, and I am much afraid that sudden and great storms of wind, rain, or snow, and frost will do much damage, and till after May the 8th, which appears a critical time, and unfortunate with sudden storms of rain and wind that seems to upset all prognostication, for great damage by floods in many places may be fully expected.

WHY WE LOVE AND WHY WE HATE.

IS IT WRITTEN IN OUR STARS?

THE discussion raised in the pages of BORDERLAND for July and October on the antagonism of persons whose birthdays fall five or six months apart is of so much importance in astral science that its further elucidation may be of interest.

I, therefore, make room for several letters on the subject, premising that it is greatly to be desired, if there be any truth in this theory, that our astrologers should draw up a table of dates—like the table of prohibited degrees—forbidding marriage.

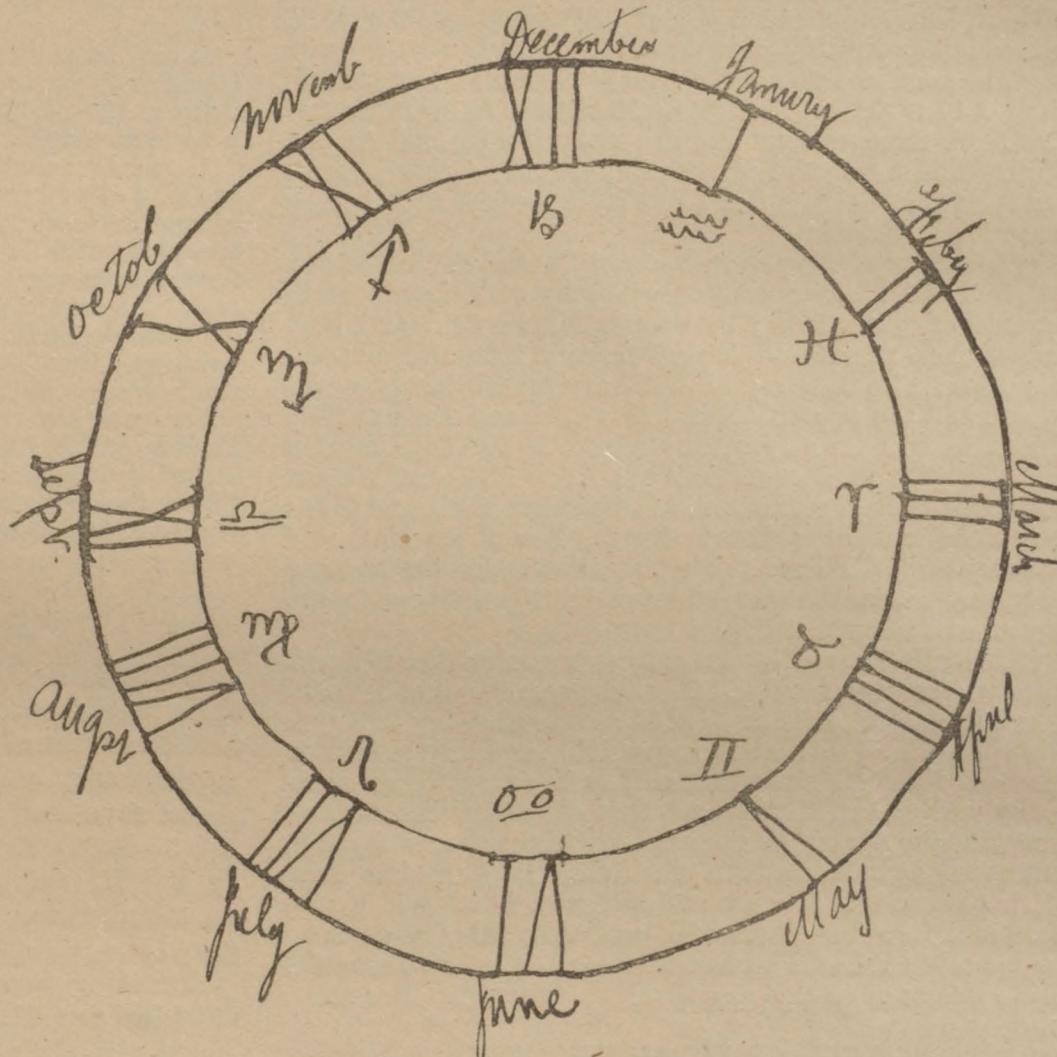
If, for instance, no one born December 25th can be in sympathy with those born on June 25th, such persons ought not to marry. And that fact, if it be a fact, is too important for the uninstructed to be allowed to puzzle out by astrological calculations.

Meanwhile, the simplest way will be for each correspondent interested in this subject to make out a list of the

birthdays of his friends and of his enemies and see how these astrological rules fit.

THE INFLUENCE OF THE SUN.

"Under this heading your correspondent, Jupiter, in July number, gave a truthful and interesting sketch of sympathy and antipathy. I am sorry he did not succeed as well in describing their cause. There is no doubt that the cause is entirely Astral, but not, as he states, 'purely and wholly Saturnine,' for other planets have their influence on this question, particularly the two lights, the Sun and the Moon. I do not write this to find fault with him, but rather to give him credit for his effort, and to assist him to make the idea he has brought forth more serviceable and practical for those who are not astrologers than he has done. I recognise that he has attempted to put an Astral fact in such a way that people with no astrological knowledge can



test it for themselves. In doing this he has not chosen the best planet for his illustrations, when he took Saturn. This planet has undoubtedly great power in causing antagonism, but his motion is difficult to illustrate.

"It will be much plainer if the Sun is taken as the planet to illustrate the truth with, because the Sun is regular, and the only planet that is regular in reaching the same place at his appointed seasons. The Sun is also weighty; in fact, second to none, in causing both likes and dislikes. Saturn causes dislikes only. The Sun causes either sympathy or the reverse, according to his position and aspects—therefore, of more value to illustrate, as he can be shown for both effects.

"Take the same illustration, the dial plate of a clock, January for 1 o'clock and December for 12 o'clock, and

the remainder of the months in rotation to the other hours.

"It is plain to see that June or 6 o'clock on the dial-plate is in opposition to December or 12 o'clock on the dial-plate. Remember this, and that the Sun reaches the same place within a few minutes every year to the place he held last year, and the key to all the matter will be held in memory. Now, on Christmas day, the 25th of December, the Sun is in or about the 4th degree of Capricorn. All born on this day will have antipathy to those born on the 25th of June, in any year, because then their two Suns, or the Sun in both their horoscopes, will be in opposition to each other, which is the greatest evil in the aspects.

"The evil aspects from December 25th, say 12 o'clock, is opposition 6 o'clock (June 25), half of this 3 o'clock and 9 o'clock, which is a square—equal to three hours, or three months—due March 25th, September 25th. The next evil is half of the square; this is half-way between 1 and 2 o'clock, between 3 and 6 o'clock, between 6 and 9 o'clock, between 9 and 12 o'clock.

"The good aspects are the trines. From 12 to 4 o'clock, from 4 to 8 o'clock, from 8 to 12 o'clock, from December 25th. A trine, or four months, is April 25th and August 25th. The next good is a sextile, or half of these, counting from 12 o'clock, is 2 and 10 o'clock, or 25th of February and 25th of October.

"To sum up for a person born on December 25th in any year. He will have a want of sympathy with those born in opposition, June 25th; in square, March 25th and September 25th; in semi-square, February 10th and November 10th; also the aspect half-way aspect between the square and the opposition due May 19th and August 10th. Those he will have sympathy with will be those born in trine, or just four months away; April 25th and August 25th, in sextile, or two months, February 25th and October 25th, and, in a lesser degree, November 25th and January 25th. I have taken this illustration for one day only, and shown the sympathies and antipathies natural to a person born on that day.

"The rule I have illustrated by this case applies to a person born on any other day. The evil aspects to that day will give antipathies, and the good aspects to that day will give the sympathies, so that it is possible for every person to take out the birth dates that will be in sympathy or antipathy with them. It is true, that all other planets have something to say on the question of sympathy or antipathy, but none have more than the Sun. In some few cases other planets will increase and confirm what is said by the Sun, and in a few others will contradict this, by showing an opposing influence, but will never entirely remove the Sun's influence on this question." RICHARD BLAND.

AXIOMS OF ASTRAL ANTIPATHY.

We are all more or less conscious of a force of mutual attraction or repulsion in our dealings with our fellow creatures—a magnetic influence which it is hard to resist or to explain, but of which the signs are to be found by examining the horoscopes of any two persons.

As stated (p. 459), those whose birth days are six months apart would be antagonistic, because the places of the Sun are in opposition—but the aspect must be a close one. Also exactly three months apart, corresponding to 90° , or a square, denotes hostility, but is less potent than an opposition (180°); but five months apart is of no importance, as 150° is too weak an aspect to affect anything by itself. Those whose birthdays fall on or very near the same day should agree, but I have known such instances where a close friendship turned to enmity. And the coincidence of birthdays is but one indication and

must not be relied upon *absolutely*, without reference to the planets' places and the horoscope generally. The following are the general rules or axioms as given by the highest authorities in the science. The Sun or the Moon in the same place in two nativities is a sign of the most perfect agreement. If the Sun and Moon, or the Sun and Mercury, or the Moon and Mercury, change places with each other, the attachment is very strong. On the other hand, if the Sun or Mars be in opposition to Mercury or the Moon, they hate each other, and he that has Mars will do the other an injury. The greatest antipathy is where the malefic planets in one nativity possess the places of the luminaries in the other. Saturn in one man's nativity upon the ascendant of another's is a token of absolute hatred, and the latter shall be the injured person. It is said that they never agree when the ascendant of one is the same as the 6th, 8th, or 12th house of another.

Ptolemy, the greatest astrologer of ancient times, says: "If the lights are in reception with each other, or not more than 17° apart, or if either of the lights are within that distance of each other's ascending degree there will be pure and lasting friendship between the parties."

It may be added that when birthdays are two months apart (equal to 60°) and four months (equal to 120°) there is sympathy between the natives; likewise when Jupiter or Venus in one *natus* is on the Sun or the Moon in another.

It may be asked why the planets in certain positions have one kind of influence, and in other positions have an influence of another kind. But science cannot tell us *why* any law operates. We do not know, for instance, why crystals are formed at an angle of 60° and not at 65° . We only know that it is so. The significance ascribed to the planetary aspects have their correlation in certain physical and mechanical laws of the universe. But to enlarge upon this now would occupy too much space. Suffice it to say we have instinctive feelings which have a force not to be easily explained or resisted. Feelings which, like the wind, "blow where they list, and we cannot say whence they came." But what is mental has its physical counterpart, and it is the aim of students of astral science to furnish a key to the working of these complex laws.

H. A. BULLEY.

ASTROLOGY AND BUSINESS.

Mr. Richard Bland writes me, suggesting that he is open to advise any one of our readers from the stars as to the conduct of every day in their life. Of course this means work, and work has to be paid for. But Mr. Bland says that those who have given him a retaining fee to direct them from day to day have saved money by it. He specially advises that the stars should be consulted when any new clerks or assistants are engaged.

According to one of the New York papers, one of the most thriving life assurance managers in America never engages a clerk without consulting the stars. When asked by an interviewer if this was true he replied, Yes;

And plenty of others do as I do—ask what the planets have made of those they wish to employ. I have followed that course now for several years, and have not, in a single case, had cause to regret it. I could give you names of half a dozen men in similar positions to my own, besides three or four bankers, and at least one publisher. Yet so far we have but little more than learned the accident of this our spiritual grammar, though the thing itself is as old as nature. The Bible is full of it.

It might be worth while for some of our circle members who can spare the cash to give Mr. Bland six months' trial to see how the result works out.

XII.—DREAMS: PROPHETIC AND OTHERWISE.

THE LOSS OF THE "WAIRARAPA."

THE DREAMERS OF NEW ZEALAND.

A CORRESPONDENT, signing herself "Annie Laurie," writes to me from the Post Office, Napier, Hawkes Bay, New Zealand, describing dreams or clairvoyant visions as to the loss of the *Wairarapa* :—

I will simply state facts, and leave you to draw your own inferences. It may simplify matters, however, if I state here that both my grandfather and grandmother, on my mother's side, were seers of apparitions, and had some remarkable dreams, of which it may interest you to hear at some future date.

A WAKING DREAM.

However—to my story :—

The steamship *Wairarapa*, bound from Sydney to Auckland, was overdue. No particular anxiety, however, was felt by anyone, owing to the calm weather that prevailed.

I, at anyrate, had no reason, beyond a general one, to be anxious, having neither friends nor relations on board.

I am an occasional contributor to two newspapers, and having an article to write, sat down to my desk.

But that evening my mind seemed a perfect blank, and finding, after some time, that it was evident I was not in a writing mood, I threw myself on to a couch.

I was wide awake, and thinking of nothing in the world (my mind being quite at rest), certainly the missing steamer was not in my thoughts. All at once a series of dissolving views seemed to pass before my mind's eye.

I saw a crowded ship leaving a harbour. It seemed that I was on board. The voyage was a prospreous and calm one.

THE VISION OF THE WRECK AFTER IT HAPPENED.

In the next scene the night was a black one, but not stormy. I was on the deck in the early part of the night, and retired about ten o'clock. At midnight it seemed that the vessel struck on a rock, heeled over to one side, and commenced to go down. I saw the frightened passengers all up on deck, and the stewardesses fastening the life-belts on to the women. I only appeared to be watching the scene, and not to be taking any part in it. One of the stewardesses, I thought, was giving away her own life-belt to aid a lady passenger. Then a great wave came, and swept most of the people over into the sea, and I saw no more.

After I went to bed the waking vision seemed to continue itself in my dreams. I was in the water drowning. I heard wild appeals for help, and felt hands stretched out to grasp mine. I seemed to be in the cabin of a steamer, with the water gradually rising round me. Up to my waist, then creeping slowly up to my neck, till I felt the breath slowly going out of my body. Oh, it was a night of horrors, scarcely less horrible than reality, such as I never want to endure again.

Early next morning news was received of the wreck of the *Wairarapa*, and loss of the captain and one hundred and thirty-four passengers—which occurred about five minutes after midnight on Sunday.

The news was not received in Auckland, however, till Wednesday, late in the day, and it was on Wednesday night that I had my waking dream, or whatever it was. Nothing was known of the wreck here in Napier till about nine o'clock on Thursday morning.

WAS IT TELEPATHY?

I saw what I have related to you, only after the news was known in Auckland, though not in Napier.

Was it a sort of telepathic communication from one of the survivors, who had then arrived in Auckland?

The accounts in the newspapers, though, of course, bare outlines at first, tallied with my dream. The ship went ashore at

midnight, on a pitch dark night, after a good passage from Sydney.

After a few days fuller accounts came. One fact that was brought to light being the great bravery of the stewardess in fixing the life-belts. One especially heroic act being that of a stewardess who, took off her own life-belt to give to a little child, *not a woman as in my vision*.

After striking, the ship heeled over to one side, and began to sink. I have never told this to anyone, beyond remarking that I had passed a most horrible night, and fancying that I was drowning. So that no verification is possible, I give it to you on my bare word, and you must take it for what it is worth. I think you will allow that, at any rate, I can have no possible object in deceiving you, or trying to impose on you, with any carefully arranged "yarn." But I believe, from my own experience at other times, that, to slightly transpose Tennyson's well known lines—

"More things are wrought by dreams than this world knows of."

DREAMS—VISIONS AT THE TIME.

Apropos of this *Wairarapa* disaster there have been several dreams—one, two nights before it happened, the other a vision of what was happening at the *actual time*. Of course they are of no real use as evidence, being unverified; but I enclose them, as, at least, "strange coincidences," if nothing more.

A mother, whose two daughters were on board (one of whom was drowned in the wreck) had an extraordinary dream on the night it happened. She saw her two daughters, in her dream, and a third person, standing on a rock, while the waves surged round them. She awoke, and looking at a clock, noticed that it was 12.15—about five minutes after the ship struck. This dream, which was very vivid, impressed her greatly, and she told it to several persons before anything was known of the loss of the steamer, which was not till the following Wednesday. This lady was Mrs. Williams, of Devonport, Auckland, New Zealand.

AND BEFORE THE EVENT.

A local newspaper report says :—

The *Wairarapa* disaster was presaged in a dream which occurred last Friday night—two nights before the occurrence—to a lady residing in Pirie Street, Wellington. It happens that a bosom friend of the lady's husband was on board the *Wairarapa*. In the dream she distinctly had the idea that the steamer had been wrecked somewhere, and that she saw the passengers in the water, some of them being hand in hand. For two days she said nothing about the matter, fearing to alarm her husband, but she told him of her vision on Monday, before the anxiety about the vessel being overdue arose.

The same paper tells the following story, but without affording any means of authentication :—

A young man *en route* to Coolgardie from Sydney dreamt that the *New Guinea*, by which he was sailing, was wrecked and all on board drowned; and when the vessel put in at Adelaide he could not be persuaded to go any further in her, notwithstanding the efforts of his mates. The young fellow, seeing the ill-fated *Rodondo* in port, took a berth in her, bidding the passengers of the *New Guinea* "good-bye." As is well known, the *Rodondo* was wrecked, and the dreamer was one of the four who were drowned.

CORPSES FOUND THROUGH DREAMS.

(1) AN ENGLISH TALE.

THE *Ashford and Kentish Express* for Saturday, June 2nd, 1894, tells the following story :—

A painful history of domestic unhappiness was disclosed at a coroner's inquest held by Mr. R. M. Mercer at the house

BORDERLAND.

of Mr. George Barton, at Kingsnorth, on Thursday afternoon. On Monday a hat was found near a pond in a small wood locally known as "Colman's Kitchen," and on the following night a man named Henry Hollingsbee, who lives close by, had a peculiar dream, the purport of which was that a man was drowning himself. In consequence of this presentiment, Hollingsbee, who had to pass the pond on his way to work, walked round the pond the next morning and saw a man lying in the water, who was identified as Clark Howland, a bootmaker, of Boughton Aluph. Deceased, who was fifty-three years of age, left his home on Saturday afternoon. According to the statements of his wife, "There was a little disturbance that day, but nothing unusual." There are two sons and a daughter of the marriage. The eldest son, aged eighteen years, was unable to obtain work. The daughter has been out of service since November, the mother stating that "she has been at home as a sort of protection to me." Mrs. Howland affirmed that their home had not been a happy one. She had been obliged to support herself and family by letting lodgings. She had no idea what her husband's earnings were. He had never given her a farthing towards keeping house. . . . Deceased had written a letter to Supt. Wenham, of the Ashford Division of Police, stating his intention to drown himself at Kingsnorth, and giving as his motive that he was completely brokenhearted through his home troubles.

A Reader of BORDERLAND has been good enough to inquire into the story. At some considerable trouble and loss of time he called immediately after the occurrence on Sunday, June 3rd, at Mr. Hollingsbee's cottage. He writes:—

Leaving my bicycle in the hedge, I opened the swinging gate, passed under the porch clustered with flowers. My knock was answered by a jolly matron, who, on hearing my business, grew serious, for she was sorry to say her husband was out in the woods at the back of the house; if I went that way I was sure to find him.

I then asked her if she also dreamed of the man found drowned? No, she had not, although her husband told her a "hat" had been found near the spring. Being a dreamer and a great believer in dreams, I noted that as an interesting point. After some wandering, I at length found Mr. Hollingsbee standing beside the very pond which was the scene of the tragedy, a romantic spot, where a mossy bank, some rocks, swaying water-weeds, surrounding trees reflected in the pool below, and an old ash tree stump in the foreground, combined to make a weird yet pleasing picture.

MR. HOLLINGSBEE'S EVIDENCE.

After explaining the object of my inquiry, I asked—

"I suppose you were the first one to find the body?"

"Well, sir, I'll tell you. On Monday a hat was found on this bank by a man named Weston. On Tuesday morning he told me, and we both came to the same conclusion—that it was an old hat that had been thrown away, and had been carried here by the wind. I thought no more of the matter. I went to bed at 10 p.m. What supper I had was light enough. I went to sleep, but kept on dreaming about a man drowning in a pond."

"What pond?"

"I could not say; I have no recollection of any particular spot. I then heard a voice call my name twice—'Hollingsbee! Hollingsbee!' I woke up, and then the same clear voice called again the third time, 'Hollingsbee.' I could not stand it any longer, so jumped out of bed, unfastened the window, and called out, 'Anybody there?' No answer. Even if any of my family had been dreaming they would not have called me by my surname, and the voice sounded quite clear, and seemed to come from the ceiling near the window. It was then 2 a.m., much too early for anybody to be near my house. Everything was as quiet as death. No, it was not the voice of a person playing a joke; it was too clear, too calm, and yet seemed unearthly; it fairly made me shake. I opened the window on receiving the third call, and if anyone had been

outside I should have seen them, as I waited some time. I also opened my bedroom door, and went back to bed, but could not go to sleep, as I kept on thinking of a man being drowned in a pond. So I got up at 4.45, and went downstairs, lit the fire, and got breakfast ready, but could not eat any. At 6.50 a.m. I went outdoors, and something seemed to lead me to the spring in "Colman's Kitchen Wood," which is about 200 yards to the rear of my house. I went to the spring and looked in; could not see anything. Then I stood on this old ash stump, and I thought I could see an old white jug, with a handle, which afterwards turned out to be the man's bald head and one ear. I could then see a piece of coat, which swayed about with the current of water. I called some mates, and we soon had him out. His left eye catching on that twig made a small wound, so we had to turn him over, and I identified him as Clark Howland. I had known him years. We sent for the police, and I went back to my house, and before I had time to tell the family, my daughter told me she had dreamed that a man had drowned himself. My wife and sons did not dream, but I understand Mrs. Weston dreamed the same thing.

THE DAUGHTER'S EVIDENCE.

"Could I see your daughter?"

"Yes, sir, with pleasure."

We then went back to the house where we found Miss Hollingsbee, who related her dream as follows:—"On Tuesday night I had a very light supper, about the same as father, and I went to bed at 10 p.m. I dreamed that a man was being drowned, not in any particular spot. I saw the body, carried by men, enter our kitchen, and the stretcher placed on the table."

"Could you identify the corpse?"

"No; there was a large black covering over the stretcher, but I could see that there was a body upon it, as the figure of a man could be seen through the covering. As to the bearers, it was impossible to see their faces, as they were covered with black from head to toe, but I could see they were men by their build. Directly the corpse was laid on the table I woke up, it was then between 12 and 1 o'clock. I heard no voice of any kind, and I am not in the habit of dreaming."

I then saw Mr. Hollingsbee's sons, who stated they had not heard any noise on Tuesday night and that they had not dreamed.

MRS. WESTON'S EVIDENCE.

On receiving the address of Mrs. Weston I set off for her house, which is about a mile from "Hollingsbee's." She informed me she retired to rest at 10 p.m. on Tuesday night and dreamed that some man had drowned himself in a pond, but the rest of the dream was so muddled that she could not tell me; she dreamed of no particular spot or man, and she was not in the habit of dreaming.

BENJAMIN ROWSELL.

I should also like to add that I met Mr. Hollingsbee on Sunday, July 1st, and he informed me that neither himself or daughter have had a repetition of the dream or dreams of any kind.

(2) ANOTHER STORY FROM SCOTLAND.

A correspondent in Glasgow, a friend of mine, who had the curious experience of meeting his father some years after his death and walking down a busy street with his ghost, without realising that it was a ghost until it suddenly disappeared, sends me the following story of a dream, which he quoted from the *Glasgow Herald* of 3rd January, 1895:—

A Benhar miner named Donald M'Farlane (58), who resided at West Benhar Rows, disappeared from his home on Sunday night, and although his friends searched anxiously they found no trace of him. On New-Year's Day Robert Halbert (66), miner, Benhar, a brother-in-law of M'Farlane's, fell asleep and dreamed that he saw the missing man in a particular part of the Almond Water, which is some miles distant. On mentioning this to his neighbours, they went to the place

indicated, saw footprints of the missing man in the snow, and eventually found the man himself standing upright in the water, which was about three feet deep, with the ice all frozen round him. He was quite dead. Halbert has a local reputation for this kind of "second sight," and the realisation of his dream in this case is exciting considerable interest. Dr. Millar, Harthill, says that M'Farlane had died from exposure.

A MONITION OF DEATH IN A DREAM.

THE following story reaches us through the kindness of Mr. Henderson, of Darlington:—

On Monday evening, October 8th, there died in London Mrs. W—, wife of W. H. A. W—, Esq., of Skelton Castle, and daughter of the late Rev. C. B. Y—, vicar of Manfield, near Darlington. This lady was the second of seven daughters, and was lame—I believe, from her birth. She, in common with her parents and sisters, were well known, of course, to all the district around Manfield, and to none more so perhaps than to Mr. Oliver, the village schoolmaster. Mr. Oliver, now a man over seventy years of age, still lives in Manfield, and occasionally hears from the Misses Y—, sisters of the late Mrs. W—.

On the morning after Mrs. W—'s death in London, when Mr. Oliver came downstairs, he immediately told his grand-niece, who acts as his housekeeper, that he had had a dream during the night about Miss Emmy Y— (Mrs. W—), and that he had seen her walking in London—he did not know she was there—quite well, and cured of her lameness. The dream seemed to him very vivid, and he could not rid himself of it. He then went, as his wont almost every morning, to the village post office, and there heard for the first time the news of her death. Indeed, I believe news had just come.

(Signed),
ADAM OLIVER, Manfield.
JANE RAWSON, Manfield.
JOHN HENDERSON, Albert Road Schools, Darlington.

Mr. Oliver adds:—

Mrs. W— was dressed in black, and had a white collar on. She looked remarkably well, smiled when she saw Mr. Oliver, shook hands with him, and said, "Mr. Oliver, how strange that you and I should meet in London!"

ADAM OLIVER, Manfield.
JANE RAWSON, Manfield.
JOHN HENDERSON, Albert Road Schools, Darlington.

THOUGHT TRANSFERENCE IN DREAM.

ANOTHER dream story comes to us also from a far country, and is told by Madame Hélène Patrici Lascaris, of Athens:—

I am sending you a dream story which is interesting from the fact that it was dreamt at the same time by husband and wife, in different parts of the house, so that there is no room for the supposition that the dream was related by the one and then imagined by the other, as is frequently the case where sleep supervenes after a conversation.

My friend saw himself dead and was looking at his corpse, thinking that no time ought to be wasted in laying it out before it stiffened in death. Having done this, he proceeded to lift the corpse in order to lay it out on a table according to the custom of this country. The weight was so great that the lower part slipped down, nearly carrying the whole body down. By a tremendous effort, he raised it, but the accident did not disturb him much, as he reflected that, after all, this was nothing

but his mortal shell since he himself was looking at it. Then falling into reflections on the immortality of the soul, he slept till morning. Coming to breakfast rather late, he told his children of his dream, but his wife seemed annoyed, and interrupted him more than once, saying, "That will do," and "We know you are above such fancies," &c. When it transpired that, having had precisely the same dream about herself, she thought her husband had overheard her account of it on his way to the dining-room and was trying to laugh her out of her "creepy" state.

Neither husband or wife are troubled with any psychical speculations, both being matter-of-fact, commonplace folks.

A CHOLERA CURE REVEALED IN DREAM.

BY MR. CHAKRAVARTI.

THE following curious dream story comes to us from one of our Circle members, a native of India, Mr. K. Chakravarti, Yoga Shastry:—

I was not aware of the possession of clairvoyant faculty in me in any degree till I was about 25 years old, when it manifested itself rather singularly one morning, 12th September, 1870. I dreamt that morning that some one came to me and said quite distinctly that such a plant (naming it) possessed remedial virtues to counteract cholera poison. I woke immediately after, fresh with the recollection of the singular dream, and before I had washed myself I came to my study and noted down the name of the plant which I had never heard of before. For about 12 months from the date of the dream I did my best to find the plant without success, as the name was not known to any one of the numerous persons I inquired of. I grew dejected till I had to give up the search altogether. Twelve years passed away, during which time I engaged myself in divers pursuits, and gradually lost sight of the name of the plant and the book in which I noted it down. At times when the remembrance of the dream came vividly to my mind, it only pained me much. Once such a thought brought tears to my eyes, while conversing with a friend at night. After this incident I had not to wait long. I came home one morning after my usual morning walk, and as I went to my study I felt no inclination either for reading or writing. I took down from my bookshelf an old note-book and turned its pages listlessly, when to my joy and surprise, I saw in one page the name of the plant and the date of the dream noted down. The joy, however, was momentary, as I remembered that I could not find the plant even after diligent enquiries; but this time a thought came to my mind as if by inspiration, the thought of writing to Dr. King, Superintendent of the Royal Botanic Gardens at Shrubpore, Calcutta. I wrote to him and received a reply on the 3rd January, 1883, sending me also in compliance with my request a dried specimen of the plant.

The specimen came, and I now saw for the first time the plant which I so long wished to see; but it was of no use to me for experimental purposes, as the specimen was gathered in the Assam Valley in 1860. Curiously enough this time, my wife, to whom I spoke about the subject of my dream, told me that the plant grows wild at the place she came from. I soon procured sufficient quantity to analyse it chemically. The following printed extract contains the chemical analyses.

Extract from the Calcutta *Good Will*, June 8th, 1891:—

"The plant in question belongs to the natural order Asclepiadaceae. Its tincture is highly grateful in liver complaints [the exact nature of which is then indicated] and is supposed to be of great benefit also in cases of cholera in which vomiting is to be checked at once and prostrate system to be stimulated slowly."

XIII.—THE OCCULT SIDE OF FREEMASONRY.

BY JOHN YARKER, P.M., etc., 33-96°.

MR. LILLIE is good enough to allude to me in his masonic article as some authority upon this subject, and though I agree generally with his views, yet I think that a good deal in the way of particulars may be supplied in support of his contention.

The art and religious mysteries are thousands of years old, and had their occult rites, degrees, and dogmas; and though there may be some dispute as to the relative antiquity of the two systems, there can be little doubt that both sprang out of a primitive united system, which in the hands of Aryans and Hindus developed into *caste* rites.

THE ORIGIN OF SECRET SOCIETIES.

There are many particulars which tend to prove that the legends of the "Secret Doctrine," which attribute Oriental civilisation to an advanced colony of Atlantians, are very credible. Plato transmits the assertion that magnificent temples and other architectural structures existed on the island of Atlantis, which sank above 11,000 years ago; and hence we might argue that they had the "Mysteries" as well. There are certain untranslatable portions of the "Egyptian Book of the Dead," of which analogous symbols are found in the archaic, ideographic tablets of Thibet, and the Ritual of the Ophite Gnostics. It is also now admitted, even by such competent authorities as Mariette Bey, that the architecture of the great pyramid of Cheops is intended to represent, even in minute details, the heavenly temple of Osiris, and, in some translations, the first chapter of "The Book of the Dead" contains symbolic language which would be considered Masonic.

CLASSIFICATION OF "MASONS."

Broadly speaking, we may class the Initiated grades of *Mystæ* and *Epoptæ*, as they appear in the "Mysteries," with (1) the ordinary Mason, and (2) the Mystic and Occult Societies of Gnostics, Kabbalists, and Alchemists. The writings of such men as Origen, Clement, Chrysostom, and Synesius, who allude frequently to the "Christian Mysteries," must be read between the lines, and Synesius specially informs us that the Hierophants themselves descended into the crypts of their temples, and there wrought the statues of the gods upon some fixed plan or canon, and that the ordinary Mason was not allowed to participate in this sacred work.

FREEMASONRY IN ENGLAND.

English Freemasonry has two sets of Constitutions, the Anglo-Saxon and the Anglo-Norman. The former simply alleges an organisation derived from Egypt, and brought into this country by the Romans. Coming down the stream of time their rules were sanctioned by King Athelstan, with a right of Assembly to regulate their internal affairs. This constitution asserts that the association was not then known as Masonry, but implies that it included all artisans who used geometry. There is not the slightest trace of Solomon's Temple or any Semitic legend in them, and it is useless to attempt to find what is not there, and was never intended to be there. The Culdees of the Secret or *Arcane Discipline* were the schoolmasters of the period, taught the artisans in their monasteries, and had their own builders, and wrought with their own hands. Hence these constitutions are essentially Christian; as members of the *Arcane*

Discipline the Culdee monks had their own occult ceremonies, rites which the late Cardinal Newman asserts were added to the Church by Platonising Christians, but which were actually the continuation of the mysteries of Serapis. From these causes it arises that there is scarcely a salient point in the laws and symbols of Freemasonry, which is not equally found in the writings of the Neo-Platonists.

The second, or Anglo-Norman constitution, is found in a MS. of about 1450, but which is only the copy of a copy. It no doubt dates from between 1200-1300 in its original form, and it is now that the Semitic legends are introduced into the system, along with the first version of the present English ceremonies. About the year 1356 a dispute arose in London between the "Masons" and the "Freemasons," and the mayor and sheriff in that year drew up a series of regulations which united the two sects, and virtually established the London "Company of Masons." Now name, symbolism, and numerous other points indicate that this system was introduced into this country from the East by the Templars, who no doubt modified their own receptions upon the same model, and hence the charge of Gnosticism brought against them, and upon which they were destroyed. The sun-god in the Saxon constitution was altered to the martyrdom of Jesus, whilst in the Saracenic system the same hero was converted into Hiram, a chemist rather than a stone-mason, who wrought on the site that the Templars had granted them as a preceptory in Palestine.

The fifteenth century Burgh-laws of Aberdeen enact that "Na Templar shall intromit be buying and selling, but gif he be ane gilde brother."

THEIR RELIGIOUS DEVELOPMENT.

Side by side with the Association of Geometers came down the ages numerous sects of Gnostics, developing out of the religious mysteries which Christianity had done its best to suppress; amongst these alchemists. Writers upon modern chemistry assert that both Essenian and Kabbalistic Jews were working in alchemy, and it is quite probable that the Alchemical Society of "Sons" and "Fathers" may have obtained their organization from the Essenes. At any rate, the symbols of the Middle-age alchemists were identical with those of the Freemasons, and in some cases it is very difficult to say whether certain symbols are intended to refer to Freemasonry or to Alchemy; witness, for instance, those of Jacques Cœur at Montpelier.

Add to this the certainty that the higher class of builders must also have been students of chemistry; witness the glaze upon the limestone of which Castle Rushen was built 1,000 years ago, and the superiority of the ancient stained glass over the modern manufacture. Nor is this pure conjecture. Thomas Norton, of Bristol, who wrote on alchemy in the year 1477, alludes to various trades, and among these by name to the Freemasons as students of the art; and the same thing is repeated in later Rosicrucian works. Another proof, though not quite so clear, appears in the abridged constitutions of about 1535, which allege that the French Charles Martell learned masonry from Manus Græcus, who is now beginning to be considered as the Marcus Græcus from whose MS. the English Friar, Roger Bacon, asserts that he derived the composition of gunpowder; indeed in one, though late, MS., the name appears as Marcus Græcus. It follows that when an edu-

cated Artisan or Mason desired to extend his researches into the hidden mysteries of Nature and Science, he sought initiation from the Alchemists, or their successors, the Rosicrucians.

MASON AND ROSICRUCIANS.

If we come down to more modern times, we find masons amongst those who figured as Rosicrucians, as, for instance, Elias Ashmole, Sir Robert Moray, Thomas Vaughan, and there is a Mr. Flood mentioned in the records of the Masons' Company of London. Nor had this connection died out when the modern Grand Lodge of London was established in 1717, as there is an address to these Masons in London, printed by Robert Samber in 1722, which is couched in Rosicrucian jargon. The masonic high-grades in after years drew largely upon the Alchemical and Rosicrucian Society.

I have developed all these points fully in a MS. of considerable extent, but I scarcely expect it will be printed. Masonic inquiry is confined to a very few in this country, and those few who do read a little do not seek the *truth*, but desire to see something that will conform to their own prejudices and give them importance. The ramifications of Freemasonry are quite unknown to the society, and its very nature must ever bar the way to a full development of its history.

MASONRY IN FRANCE.

I may mention that for many centuries there has existed in France societies which have an analogy to Freemasonry under the denomination of *Compagnonage*; that of (1) Master Jacques is a Christian system having an analogy to what I hold was the Anglo-Saxon rite; (2) the sect of Father Sonbise, chiefly carpenters, and whose name is supposed to be derived from Sabazius or Bacchus; (3) Sons of Solomon, with a legend which corresponds with our present English Freemasonry. These societies, degrees, rites, and ceremonies are undoubtedly very ancient, and they have some curious legends. One of these is a veneration for the *Reed*, precisely corresponding with that which is attributed to the Gnostic Manichees. Another legend causes their chief to distribute his clothing as a badge of trade, in the precise way that Ali distributed his clothing amongst the founders of the Paths of the Dervishes, and it must be borne in mind that the Saracens were in France until the time of Charles Martell, whose patronage the masons claimed in 1258 as a legend "handed down from father to son." Lastly, it is claimed that one of the sects was organized by Jacques de Molay, the Grand Master of the Templars; and it is a curious fact that Philip le Bel, before he destroyed the Templars, abrogated these trade fraternities, or, rather, attempted it, for they exist to this day. Another curious fact is that the three grades of the *Compagnonage* of Jacques are, in translation, identical with the three grades of the old Persian Magi, whilst the charges brought against them in 1650 by the Sorbonne read very similar to those of the Fathers against the pagan "Mysteries." In the Old and New Testaments we read that Moses was hidden amongst the bulrushes, and that the cloth in which Jesus was distributed amongst the soldiers; but it is not likely that either these instances, or those of the Gnostic associations, which are here shown to be identical with the customs of the French *Compagnonage*, are derivative the one from the other. There is probably some very ancient symbolical legend transmitted through Cabiric and Bacchic rites that has been adapted by the Mystic Associations. To give one such legend, the very ancient Finnish poem of the *Kalevala* represents the "Virgin Mother of the Northland" conceiving a heavenly child who is "hidden in the reeds and rushes."

MEDIUMS AND FREEMASONRY.

SECRETS OF THE CRAFT REVEALED AT A SEANCE.

MR. A. LILLIE's article in the July BORDERLAND has prompted a correspondent in America to send us the following curious story. An interesting point, suggesting some external agency (though Thought Transference is not excluded) is the fact that the Masonic formula was known to a female medium, such knowledge of course never being revealed to women.

Our correspondent begins by relating other curious details as to his visit to the medium (who, be it noted, was not a "professional") and proceeds—

(Sept. 30.)

But now to the object of this communication which I send to you as a subscriber to your paper, and because what follows can be most appreciated by Masons.

When the sitting commenced, almost the first words of the medium were: "I see behind you the spirit of a rather stout, fair gentleman, with fine forehead, blue eyes, and little hair on the top of his head. Do you know him?"

I replied, "No."

The medium continued, "He is rather distinguished looking, and seems to be a Freemason. Are you a Freemason?"

My reply was "Yes; but I do not recognise him. Can't you give the name?"

The medium answered, "No. I will try later."

About a half an hour afterwards, many messages having come in the interval, I detected a change in the voice of the medium and looking up found her face over mine. A remarkable transformation had occurred. Her skin was copper-coloured, like an Indian; the nose beak-like; the voice coarse, like a man's. The question addressed to me was, "Are you brave?"

I said "Yes."

To this the answer came, "An Indian brave desires to speak with you in behalf of a brother who is here to-day. He sends you a brother's greeting and bids me say,

"The oath we took on earth binds us here."

"We are travelling towards the East and are building here the new temple of the soul which is founded on the rock of truth."

My hand was seized with the grip of a master Mason. I was drawn towards the medium, and the word was offered to me masonically on three of the five points of fellowship. I hesitated; whereupon the Brave (or medium) motioned the head towards our feet, and said the position of our bodies prevented him from completing the other two. This being perfectly correct, and the word being again whispered in my ear, I added a syllable and received the third in the same manner.

Let me add in conclusion that the description given corresponds perfectly with a former brother Mason with whom I was associated in business closely for more than eleven years, who introduced me to Masonry, who died in April, 1892, and who was, at the time of his death, I have been told, the oldest 32nd degree Scottish Rite Freemason in Canada.

The medium after this extraordinary occurrence leaned back in her chair, rubbed her eyes, and opened them with a dull look as if she had been in a stupor. I made no allusion to what she had just said and done, nor did she.

My card is enclosed. I do not wish my name signed to this article, but hold myself ready to answer any inquiries from you or others, through you or direct, as preferred, if this, to me, mysterious and wonderful statement, occasions any interest.

G.T.B.

Our correspondent writes again, under date Oct. 15th:—

In further investigating the marvels of Clairvoyance, I had, on October 4th, two more private sittings with mediums in Chicago. At each of these sittings I received messages of a Masonic character, and I feel impelled to give them to you in

the belief that they will be read with interest by at least some of our brethren.

After some preliminary statements, the medium then went on to say that a portly, fair gentleman was present. "He had little hair here" (pointing to the top of her head). "He laughs and rubs my head (here medium rubbed her head violently), and says he rubbed his head that way when here (on earth) to make the hair grow. He writes the word 'Brotherhood' over your head. I see an M— Masonic Brotherhood. He wears a badge here (pointing to the right breast). It seems to me an axe which he shakes at me. He was high in degree, but he wears a blue ribbon, and says, 'We are all Brothers of same degree here.' I get the name —" (here was given the surname of the person alluded to in my letter of September 30th, who was so well described in both this sitting and the one on September 29th, that even without the name no room was left for doubt as to who was intended). After describing another spirit, of a younger and slimmer man, wearing a small apron, who she said was named John, and was in company with the spirit of the blue ribbon and axe, she said, "I see a lot of men standing up. They walk in procession. There seems to be —" (here medium stated a fact which occurs at the initiation of all candidates, and with seemingly an involuntary movement, clasped her handkerchief over her mouth, and said, "The stout spirit puts his handkerchief to my mouth and tells me not to speak secrets.") Then followed extraordinary revelations concerning events in my life which occurred more than twenty-five years since, including the naming of a particular friend of the family at that time, description of a girl friend, with cause of her death some ten years ago, name of school which she and I attended as children, a perfect description of my mother, who was about four hundred miles away, and of my two children, who were over eight hundred miles away, all three entirely unknown to medium, names of living and dead friends and relatives, some of the latter unknown to me at the time, but subsequently verified, predictions as to the future, &c.

The second of these two sittings took place on the afternoon of the same date, with a medium named Campbell. He said he got the name —, a peculiar one. He asked if I knew such a person. I said yes, and that before leaving home I had promised to answer a certain question regarding him. Here let me explain that on September 22nd, I was interrogated by a brother Mason as to whether this person was, in my opinion, eligible for membership in our lodge. Having heard disparaging rumours about him, I requested time to consider my reply. I left home September 25th without, in the meantime, having done anything in the matter.

Campbell said the voice he heard was, no doubt, designed to remind me of my promise. The person named was a man of double life—an open and hidden one. "He hates you with the hate which springs from an attempt to do another an *undeserved* injury," which, by the way, agrees fully with reports made to me long ago by several friends, whom, however, I did not credit, as I knew of no reason for any hate or ill-will. "You have been asked to stand *sponsor* (note the very apt word) for him. If you do so, it will lose you the confidence of a certain person, and cause bad complications. This man is sometimes so depressed that he meditates suicide—thinks he might as well end it all at once, then livens up, but I would not be surprised to find him commit suicide. He is a man of bad morals." The medium said more, but all related to this person; and I was cautioned that my best course was to keep silent as to the question I had promised to answer.

I was largely influenced in my request for time to reply to the question by knowledge of the fact that this person had been involved in at least one serious moral trouble which had not been cleared up satisfactorily to some who were familiar with the case, although he had been "whitewashed" by superiors.

Fraternally yours,

G. T. B.

"THE SORCERERS OF THE INDIAN HILLS."

HOW THE SPELL WAS BROKEN.

THE following story comes from a Circle Member in Malabar, who writes:—

In this quarter's BORDERLAND there is an interesting article on the tricks of the natives—Carumbas—I think, but having forwarded my copy to a friend cannot refer to it; it particularly mentions their method of bewitching their foes. As a member of the "Circle" I venture to tell you the following, which bears on the subject, and has the merit of being true. The lady who told me this is dead, but the native woman in question has been my "thoti" for several months, and a more repulsive-looking old hag it would be difficult to find.

While living as "thoti," or scavenger, at my friend's, at an estate three miles away, she was generally at feud with the rest of her fellow servants, who held her in great awe, as she on the slightest provocation threatened to bewitch them. One particular day the ayah Chinnama offended her, so pointing her lean wicked-looking finger at the woman she said, "To-night, be sick, to-morrow night plenty sick, third night, *die*," and forthwith began to pick the air with her fingers, and mutter mantras or spells. The ayah turned ghastly, figuratively speaking, and, true enough, that night my friend was

called up, as she had been seized with pains and was very ill. Mrs. W— gave her medicines, thinking it *might* be choleraic pains, but as the next day Carli (the bewitcher) was full of glee at the results of her work, she decided, if Chinnama were again ill, to make an example of Carli. The second night the ayah was again taken very ill—the mantras had continued all that day—so in the morning my friend assembled all the domestics (about eight or ten) and made the bewitcher and bewitched stand in the middle, while she made this speech to Carli (natives are obliged to have heroic treatment if any impression is to be made!):—

"Carli, the Queen-Empress, mem sahib, perrier dorasawmy, has ordered that throughout the domains owned by her, all witches and those who make mantras shall be burned with fire. You, Carli, have bewitched Chinnama. You have caused her to be ill, and intend that she shall die, by reason of your spells. I therefore command, in the name of the Queen-Empress, that unless you immediately remove those spells, all your fellow servants shall take wood and fire, and burn you with fire. I shall be very sorry to order this, but such is the will of the dread Queen and Empress, and I must obey." Carli immediately realised the situation, and knew Mrs. W— meant what she said, so she made some passes, and muttered some reverse mantras over the terrified ayah, who was as well as ever in a few hours. I do not think that Carli ever tried it on again.

XIV.—MISCELLANEOUS.

A CLAIRVOYANT VISION OF WATERLOO.

THE phenomenon of the spectral rehearsal of tragic events in the scenes which may have occurred is familiar to students of psychical research. There was, as has been frequently remarked, something in nature like a compound of Edison's kinetoscope and phonograph, which, when a certain mysterious spring is inadvertently touched, displays before the astonished beholder the spectral semblance of the action that occurred long ago. The story of Mr. Light is, however, so recent and so vivid, and it relates to so famous a battle, that I have much pleasure in reproducing it here.

Mr. Light, editor of the *Herts Guardian*, writes to me as follows:—

About twelve months ago I read, with great interest, but with even greater incredulity, your publications regarding "spooks."

Last summer I met with a rather singular adventure, which has caused me to modify my disbelief; and I take the liberty of enclosing the record of my experience, in case you may care to glance at it. I published it in our Christmas Supplement two weeks ago, and I daresay it is believed by our readers to be a joke. It is absolutely true, every word of it.

AT MIDNIGHT ON MONT ST. JEAN.

(*Being a Plain Unvarnished Ghost Story.*)

Had a friend of my own related this story to me six months ago I should of course have had only one word for it—"Bosh!" Until that night at Mont St. Jean I had never seen the faintest trace of an apparition; though I may be said to have courted such society for years. I economise what little intellect I possess by never trying to solve psychical problems. As to ghosts, until last June I considered them as fabulous as the unicorn. When, therefore, I relate how I saw spectres on the field of Waterloo, I am quite prepared to have this narrative treated with the contempt that everybody will consider it deserves.

I had been attending the International Conference of Journalists at Antwerp and Brussels; and as the great majority of the members present were Frenchmen, I went to the spot surreptitiously, instead of listening to all the speeches. At the mound of the Belgian lion I fell in with a party thoroughly representative of Greater Britain. An ex-Cavalry Sergeant-Major—who is a member of the Corps of Commissionaires, and has authority from the Belgian Government—acted most efficiently as our guide.

Of course we went over the cosy Hôtel Musée (whose landlady is the descendant of a Waterloo hero).

In the afternoon I went over the farm of Hougoumont, the visit being doubly interesting by the courtesy of an artist-author, representing the famous firm of Cassell & Co. The village from which the great battle takes its name is, as every one knows, some distance from Mont St. Jean, where the actual fighting was; and returning in the evening from Waterloo, along the rough stony road that must have jolted our wounded so terribly, I was overtaken by a thunderstorm, which, however, did not prevent troops of ragged urchins pursuing me with the request to purchase "ze stick of Waterloo." I took refuge in the hotel, and finding there excellent accommodation and pleasant company, I decided to stay the night.

I went to bed in a room whose window looked direct on the hideous mound of the Belgian lion; but to the left, that section of the field of which the centre is La Haye Sainte, was clearly visible. Though ordinarily a sound sleeper, I was disturbed by the kicking of a horse in some stable hard by, and

the thuds were so persistent that I resolved to sit at the window until drowsiness came to my relief. The night was still and calm, and though the sky was slightly overcast, the landscape was distinct in the pale starlight. I was not in an imaginative mood, nor even over-thoughtful, my main concern being to put in a certain quantity of sleep, in order that I might be refreshed for a walk to Planchenois in the morning. If anything was passing in my mind, it related to the jovial conversation we had held downstairs. But whilst I glanced carelessly across the field there came to me a sense that something was moving upon it.

"The wind astir amongst the barley," I thought; but as I looked, I could see distinctly a mass of shadowy figures advancing. The array was uneven, as though marred by sudden casualties, but in front there was a fringe of fire—just such as would issue from muskets of the Brown Bess order. I shiver now a little as I recall it; but I did not shiver then.

"This is hallucination," I thought, "and I am precipitating French legionaries as Moozeby, in the *Strand Magazine* precipitated things; but I've not come to Flanders to see ghosts, and am not going to tolerate 'em either."

I got up, walked once or twice across the room, and resumed my seat at the window, mentally challenging any amount of grand disembodied armies to come on if they felt disposed. But I soon lost that feeling of bravado. There across the field in the faint light, that strange company was moving still. It would halt at times, and anon vanish; then I could see it again advancing steadily towards the slopes that on the memorable 18th of June were defended by the patient and invincible British soldiery.

I got a map of the battle-field out of a pocket, and marked on it the exact spot of the appearances; and on the back I made notes as to what seemed to be happening. If I had been out on that field I should doubtless have been less deliberate and more uncomfortable; but I reflected that there were plenty of mortals within easy hail, and that the poor restless outsiders must be quite as dead as Julius Cæsar.

Thinking that if there was anything to see, it should not be lost for lack of looking out of window, I returned to my post, and I declare solemnly that I beheld the same dim fire-fringed line again advancing. It disappeared, and there seemed a change in the ordering of the battle, for the indistinct mass that next became visible advanced with a bounding motion. "These," I thought, "are cavalry, and history is repeating itself at midnight." [It was really then between one and two A.M.] I then owned to a sensation of awe, which was increased when over La Haye Sainte I saw columns of smoke arising, lit by a glare amongst the buildings below. These appearances were repeated *à plusieurs reprises*; and then, as it seemed to me, all the movement was away from, instead of towards, the "sunken road of Ohain" that marked the front of the English position. Finally, there was a confused and choking rush of shadowy figures along the road that leads from La Haye Sainte past Belle Alliance to Gemappe; and, after that, although I looked steadily across the same ground, I could see nothing. The same slight breeze, which had never changed direction, was still rustling the barley, but otherwise the surface of the field was motionless; and I felt that in the hush of the starlight I had seen one of the Fifteen Decisive Battles that have shaped the fate of nations.

Next morning I was jaded; for it is perhaps needless to say that I did not sleep directly after that experience. After breakfast, I walked across the sodden fields to Planchenois, which the Prussians stormed so gallantly.

A storm was impending when I reached La Belle Alliance, on the road to Braine l'Alleud, and the inn there proved a convenient shelter.

Just past Hougoumont, I met what is euphemistically termed a "lady guide." As she trudged alongside me, conversing with the frankest simplicity, I judged that she was a good

woman and honest, but bound to keep an eye to business. One of her relatives, she said, had once lived at Hougmont. I then asked her point-blank if apparitions were included amongst the live-and-dead stock of that historic farm. The quaint little Flemish peasant became reserved and serious.

"It is not good to talk of," said Audrey.

"Would your brother, or the husband that is to be, care to cross the field at night?"

"No, no," she replied vehemently, adding, "As to the other, no one would have me; I am too plain."

Admitting to myself that there was sound basis for her remark, I told her how I had either seen or imagined spectral battalions moving towards Mont St. Jean.

"That is it," she exclaimed. "It is always like that—it has been seen before."

Mademoiselle gave me also to understand that those whose own relatives fought at Waterloo have a kind of special faculty for viewing phantoms.

Doubtless there are whole troops of legends such as these—the wonder would rather be at their absence from a spot that was the sepulchre of so many thousands—but the story I have told, however mythical it may appear, is the true record of my actual experience; and these depositions I would confirm on oath.

A MYSTERY IN CEYLON.

WHOEVER Heinrich Hensoldt, Ph.D. may be, he is undoubtedly a gentleman who has the gift of writing entertaining copy. And the articles which he has contributed recently to the *Arena* are undoubtedly thrilling, and may be true. In the December number, for instance, he tells a wonderful story of "The Fate of Major Rogers," and he styles it "A Buddhist Mystery of Ceylon." Major Roberts was an English officer, who had a passion for killing elephants. Like Nimrod, he was a mighty hunter, and he spent his life in hunting the great pachyderms which still survive in the forests of Ceylon. The Singhalese only regarded Major Rogers with abhorrence, but they allowed him to go his evil way dealing out death and destruction to their four-footed brethren, but marvelling at the forbearance of the invisible powers which allowed so great havoc to be wrought by the English hunter. At last, however, the full cup ran over, and in Jan., 1845, when Major Rogers was starting on an elephant hunt with a party of Europeans, at the village of Badulla, the curse was pronounced. No Singhalese natives would help him in his enterprise, therefore he had to engage Malays and Tamils to carry his guns and baggage. The story that proceeds is as follows:—

He was just passing the great pagoda, in the centre of a grove of sacred fig-trees, on the Minneria road, when Rogers' attention was attracted by the appearance of an old Buddhist priest on the stone vestibule, who stood there, like a statue chiselled out of amber, fixing his calm eyes upon the major. There must have been something unearthly in that Oriental's gaze, for it froze the very marrow of its victim. Those who witnessed the scene have repeatedly asserted in later years that the priest's face wore a kindly aspect, and that his voice was melodious, yet to Major Rogers it seemed like a vision of Medusa foreboding his doom.

The priest calmly stretched his right arm, pointed to the great elephant-hunter, and delivered himself of the following sentence: "White *sahib*, thine hour is drawing near; thou hast persisted in slaying the bodies and disturbing the souls of our sacred brothers; the measure of thine iniquities is full, and thou shalt be consumed by the lightning of heaven before thou canst raise thine accursed weapon for another act of sacrilege."

Rogers sat on his horse like one in a trance, and it was with great difficulty he could be persuaded to continue on his way. The incident cast a gloom over the expedition

and they had no success that day. For eight months after this he never fired a shot; but in September, hearing that a rogue-elephant had killed two bullock-drivers in Badulla, he decided to go out and shoot it. On the day fixed, accompanied by a dozen others, they assembled at a rest-house near Badulla, but when they were lurching a great storm came on. Major Rogers was in excellent spirits:—

"We shall have a glorious time at the swamp to-night," he shouted; "this will clear the atmosphere and give our trackers a chance." In less than a quarter of an hour the rain ceased to fall, and the sky began to brighten visibly. "I think we can start pretty soon," said Rogers; "I'll just go out and see how things look."

And out he went on his last errand; he never returned, nor uttered another word, for, thirty seconds later, Major Rogers was a black, unrecognisable mass. A flash of lightning had struck him with terrific force before he got to the centre of the high-road in front of the bungalow, and had almost carbonized every particle of flesh, down to his bones. His hour had come at last.

This, of course, may only have been a coincidence; any one may have been smitten by lightning, even if he had not killed 1,400 elephants, but the rest of the story is truly marvellous. It is vouched for by Dr. Hensoldt, but the truth or otherwise of a story ought to be easily verified:—

Rogers having been one of the most popular men on the island, the Europeans subscribed for a tombstone, which was duly placed on his grave, and on which the principal events of his life and his sad end were briefly recorded. The stone had been there barely two months when the residents of Ceylon were startled by the news that it had been struck and seriously damaged by lightning. And, what is still more marvellous, lightning struck that stone at least a hundred times within the next thirty years.

The writer, to whom this part of the story appeared utterly incredible, and who suspected some trick on the part of the Singhalese, visited Newera Ellia in the month of July, 1876. Starting early from Peradenia, and riding through the Ramboda Pass, he did not reach the famous sanatorium till after sunset, taking up his quarters at the only hotel there, kept by one Hawkins, an old Scotchman. The cemetery was within three hundred yards of this place. After supper the writer and his host, who proved an exceedingly well-informed as well as kindly gentleman, repaired to the verandah, where comfortable easy-chairs were inviting for siesta. Cigars were lighted, and soon the topic of Major Rogers' tombstone was in order.

"Young man," said Hawkins—the writer having strongly expressed his doubts as to the genuineness of the lightning business—"wait until to-morrow morning! I have lived in Newera Ellia thirty-six years, and never, before Rogers' burial, has lightning, to my recollection, struck in that cemetery. Now it occurs on an average three or four times a year, and it invariably selects the tombstone of Rogers."

The writer was indeed impatient to behold that wonderful stone, and, at an early hour the next day, found himself in front of it.

"What do you call this," said Hawkins, who was present, "does this look like man's handiwork?"

"Indeed not," the writer replied, lost in astonishment, for here were the clear and unmistakable proofs of lightning's action. The stone, a huge slab, about nine feet long, five feet wide, and ten inches thick, placed flat on the grave, had been cracked in at least a dozen places, and evidently by lightning, while the peculiar furrows of lightning were visible all over it. As one well acquainted with lightning-marks on rock surfaces, the writer, after a careful examination of the slab, feels thoroughly justified in stating that they are genuine.

Now where is the clue to this mystery? Major Rogers' tombstone is in no way peculiar, or different from the other tombstones in the Newera Ellia cemetery.

DEFOE'S APPARITION OF MRS. VEAL.

ONE of the most famous ghost stories on record, and one which has led to a great deal of comment, is Defoe's apparition of Mrs. Veal in Canterbury, on September 8th, 1705. As a result of a great deal of controversy it had come to be regarded as a masterpiece of Defoe's inventive genius, and was popularly believed to have been written as a kind of ingenious puff to Drelincourt on Death. Mr. George A. Aitken, in the *Nineteenth Century* for January, gives good reason for believing that the sceptics were all wrong, and that Defoe, instead of exhibiting his skill as a writer of fiction, was recording nothing else than what actually took place in his time. Mr. Aitken says:—

In collating the text of the *True Relation*—the modern reprints are very inaccurate—I found in the British Museum a copy of the pamphlet called the “fourth edition,” which, as appears from a catchword, once formed the introductory sheet to an edition of Drelincourt, printed about 1710. Of no value in itself, I noticed some manuscript notes in a contemporary handwriting, and on examination I found at the beginning a long note in Latin, of which this is a translation: “On the 21st of May, 1714, I asked Mrs. Bargrave whether the matters contained in this narrative are true, to which she replied that she had neither written the printed narrative nor published it, nor did she know the editor; all things contained in it, however, were true, as regards the event itself, or points of importance; but one or two circumstances relating to the affair were not described with perfect accuracy by the editor. The editor, no doubt, learned all particulars by word of mouth from Mrs. Bargrave, and then published them without her knowledge. Some things added in this copy were changed for the better by Mrs. Bargrave herself.”

Was Mrs. Bargrave, then, a real person? Here we have a contemporary owner of the book placing it on record that he saw her, and that she said that the narrative was, in all essentials, true. She added little; her interviewer corrected with his pen only four passages, and of these one is clearly a mistake. After “She was with me on Saturday almost two hours,” the writer inserts, “from twelve till near two.” Among the devotional works recommended by Mrs. Veal he mentions Scott's *Christian Life*; and after Mrs. Bargrave's offer of tea to her visitor (“and so it passed”) we find this addition: “Something was also mentioned in this conversation of the former times when the Dissenters were persecuted by King Charles the Second. At which, says Mrs. Veal: ‘People should not persecute one another whilst they all are upon the road to Eternity.’” These remarks are just such as Mrs. Veal might make, and her friend recall to memory afterwards. For the rest, the printed narrative was accepted by Mrs. Bargrave.

My next business was to find what was known of the persons mentioned in the pamphlet. In Hasted's *Kent* there are many particulars of the Bargrave and Veal families. A Bargrave was Dean of Canterbury under Charles the First, and from Berry's *Kent Pedigrees* we learn that a Robert Bargrave, of Doctors' Commons, had, by his wife Sarah, an only daughter, Elizabeth, who married in 1715. Now, Mrs. Bargrave, in 1705, had a daughter for whom Mrs. Veal inquired. In view, however, of the bad character given of Mrs. Bargrave's husband, it would be unkind to identify him too positively. Perhaps he was the Richard Bargrave, of Bridge, maltster, who married Barbara Smith, widow, by licence, on the 11th of January, 1700 (N.S.), at St. Alphege's, Canterbury. From Mr. Cowper's reprints of the registers we know that he was buried at St. Paul's, Canterbury, in July, 1726, and that “the widow Bargrave” followed him in January, 1727-8.

We are on more certain ground when we turn to the Veals. There had been De Veals in very early times, but the family seems to have sunk into obscurity. There were Veals at Canterbury in Defoe's day, but those with whom we are concerned belonged to Dover, as he says. Mrs. Veal's brother, with whom she lived, was, as is stated, “in the Custom House”;

for by 1719 he was Comptroller of the Customs at Dover. This William Veal married soon after his sister's death in 1705, for a “young son” of his was baptised at St. Mary's, Dover, on the 10th of August, 1707. His wife was a widow named Minet, and another Minet, rector of Eythorne, married William Veal's daughter in 1724. Veal died in 1729, and was buried Capel, where he owned an estate. But the most important fact for us is that the register of St. Mary's, Dover, records the burial, on the 10th of September, 1705, of “Mrs. Veal,” the central figure of the narrative. She died, it will be remembered, on the 7th of September, according to Defoe, whose account is thus completely substantiated.

But other details can be verified. There were several Watsons in Canterbury at the time, one of whom, no doubt, was Mrs. Veal's cousin, Captain Watson. And, curiously enough, we can identify the “old Mr. Breton” who had given Mrs. Veal an annuity of £10. He was Robert Breton, of the Elms, near Dover, of whom particulars will be found in Berry's *Pedigrees*. He died in 1708, three years after Mrs. Veal, and was called “old” Mr. Breton, no doubt, because he had a son Moyle, born in 1692. Thus the whole narrative is literally true, and I have only to thank the Rev. A. L. Palmer, of Dover, the Rev. J. C. W. Valpy, of Alkham, and Mr. S. Wilson and Mr. J. B. Jones, of Dover, for the help they have given me in tracing the various characters. No doubt Mrs. Veal's dress had been scoured, though this is now hardly capable of proof. Who can say, however, that the account for the cleaning of the gown will not some day be found?

THE POLICE HELPED BY A CLAIRVOYANTE.

The *Westminster Gazette* reports:—

The mysterious murders committed under the auspices of the Secret Society of Chévaliers d'Amour at Denver are still unsolved. So bewildered are the officers of the law that they summoned a famous clairvoyante from Chicago, and on her arrival took her to the scene of the murder of the Japanese girl Kika Cyama. The woman declared that the murderer was a man of fair complexion, with a sandy moustache, who had a peculiar habit of carrying his head a little on one side, and he wore a light slouch hat. He entered the dead girl's apartment, she said, through the curtains which separate it from the front room. He left it after he had committed the crime by the door at the back, the key of which he put in his right-hand trousers pocket. Finally the clairvoyante asserted that the man lived within two blocks of the scene of the deed, and that he would make an attempt to murder a woman in 1,950, Market-street. The police are now watching that house, and are at work on this clue. It is to be hoped that they may find the criminal!

SYMPATHY OF TWINS.

Under this title the *Daily News* publishes the following letter from the Rev. J. Lloyd James, Congregational minister at March, Cambridgeshire:—

An incident occurred on the 17th inst., which may prove of some interest to your readers and others. I have twin daughters, now twelve years old. While at dinner on the 17th inst., one of them jumped up and said that a dog bit her leg just above the ankle. We all laughed, knowing that there was no dog in the room nor in the house, as we keep none. An hour afterwards, her sister, the other twin, went out, and a neighbour's dog bit her exactly where the other complained of being bitten whilst at dinner. That seems strange to me, and what is equally strange is, that both the twins had pain alike after the dog bit one of them, and the one that was not bitten would cry out in her sleep that a dog had bitten her. The one felt what the other suffered from, and as the one gets better the other's pain lessens. On what ground can this singular incident be explained, physical, physiological, or psychological? Perhaps one of your readers can explain. To me it seems strange.

XY.—SOME BORDERLAND BOOKS.

MADAME BLAVATSKY AND HER "THEOSOPHY." *

MR. ARTHUR LILLIE is the latest to handle Madame Blavatsky, and the morals of the Theosophical Society. His work does not profess to contain new matter, but rather to collate and discuss the evidence already before the world. With one class of the charges against her, those which concern her private life, Mr. Lillie's book has nothing to do. Other religionists may look for some kind of example in the lives of their prophets; if the Theosophists can afford to disregard this point, it is perhaps their own concern, though the public is sure to look, indeed has lately been looking pretty closely, into the effect which the obliquities of their leaders may produce upon the moral code of other representatives of the Society.

In his preface Mr. Lillie sketches the scope of his inquiry—

1. Whether there are any Mahatmas.
2. Whether we have their teaching, and, if so, what is that teaching?

In this task I propose to leave out as much as possible the private character of the lady as far as regards sex relations. The authenticity, or non-authenticity, of her "miracles" is plainly too vital to be passed over.

But in its ultimate the real inquiry before us is not so much why Madame Blavatsky failed at times, but how it was she achieved her astonishing success. With the Theosophists, the 8th May, the day of her decease, is now called "White Lotus Day," and, according to the terms of her will, a reading takes place at each of the 279 "centres." The works thus honoured are the "Bhagavad Gita" and Sir Edwin Arnold's "Light of Asia."

The opening chapters deal with the discrepancies between historical facts and Madame Blavatsky's autobiography—the gap in the story of her existence between October, 1848, when she fled from her husband, and May, 1857, a period when she was supposed to be in Thibet, though during the same period she was known to be in Paris and also in New Orleans.

Mr. Lillie, who has lived much in India and is an accomplished Orientalist, further questions the stories of the Thibetan training and the Hindoo education, from internal evidence—her ignorance of Sanskrit as exposed by Max Müller, of the meanings of words commonly understood; the use of words professedly native but really inventions of her own; and the anachronisms displayed in her descriptions.

In "Isis Unveiled," vol. ii., p. 609, is this statement:—
We met a great many nuns travelling from Lha Sa to Kandi. . . . They take refuge in caves or viharas prepared by their co-religionists at calculated distances."

What would be thought of a modern traveller who announced that along the roads of Sussex he had met numbers of the "Valas" or prophetesses of Woden, and that at the stone circles, where they stopped for the night, mead and the flesh of the boar Sæhrimmer were doled out to them? Buddhist viharas and Buddhist nuns have disappeared from Hindustan quite as long as the priests of Woden from England.

Besides, as Mr. Spence Hardy tells us, there are no female recluses in Ceylon. ("Eastern Monachism," p. 61.)

* "Madame Blavatsky and Her 'Theosophy,'" A Study. By Arthur Lillie. London Swan, Sonnenschein & Co. 1895.

MADAME BLAVATSKY AND SPIRITUALISM.

When H. P. B. came to England in 1844, she announced in a letter to the *Pall Mall Gazette* that the main object of theosophy was—

1. To put down spiritualism.
2. To convert the Materialists.
3. To prove the existence of the "Brothers."

Yet on her return from the Thibetan training in 1858, where she herself learnt the existence of "the brothers"—

"She was," says her sister, "what would be called in our days a 'good writing medium,' that is to say, she could write out the answers herself while talking to those around her." But the lady adds that the answers given were "not always in perfect accord with the facts."

The spirits were called "Helen's spirits," and also her "post-mortem visitors."

Furniture was moved about without contact. Heavy tables were moved, and then rendered immovable. Change of weight in furniture and persons occurred at will. Prescriptions for different diseases were given in Latin.

Later chapters show how the rôle of medium was pursued in Paris, Cairo and America, with "John King" for familiar.

THE THEOSOPHICAL SOCIETY.

Then comes the founding of the Theosophical Society. Mr. Lillie takes his facts mainly from Colonel Olcott, and Mrs. Hardinge Britten, an original member of the Society. The Cairo experiences being more recent than the Thibetan, the Theosophical Society was at first Egyptian as to its local colour.

Its moving spirit was a Mr. Felt, who had visited Egypt and studied its antiquities. He was a student also of the Kabbala; and he had a somewhat eccentric theory that the dog-headed and hawk-headed figures painted on the Egyptian monuments were not mere symbols, but accurate portraits of the "Elementals." He professed to be able to evoke and control them. He announced that he had discovered the secret "formularies" of the old Egyptian magicians. Plainly, the Theosophical Society at starting was an Egyptian School of occultism. Indeed Colonel Olcott, who furnishes these details ("Diary Leaves" in the *Theosophist*, November to December, 1892), lets out that the first title suggested was the "Egyptological Society."

"No more difficult work," says Mrs. Besant ("Theosophy," p. 2), "could be proposed, perhaps, to any body of people than the understanding of Theosophy."

If Colonel Olcott's authoritative statement, backed up as it is by the Mahatmas, be true, I quite agree with this; and a small table of dates will make clear its astounding complications:—

Blavatsky born	.	.	.	.	.	.	1831
Married	.	.	.	.	.	.	1848
First trip to India	.	.	.	.	.	.	1855
Initiated by Mahatmas in Thibet, and commissioned to overthrow spiritualism	.	.	.	.	.	.	1857
Learns what spiritualism is from Home the medium	.	.	.	.	.	.	1858
First has John King for a control	.	.	.	.	.	.	1861
BATTLE OF MENTANA, November 3rd	.	.	.	.	.	.	1867
Société Spirite, Cairo	.	.	.	.	.	.	1871-2
America	.	.	.	.	.	.	1875
Bombay	.	.	.	.	.	.	1879
Publishes the great revelation of the Mahatmas	.	.	.	.	.	.	1881

H. P. B.'s mind, in short, was adaptative rather than original.

She took spiritualism from Home, the Brothers of Luxor from Colonel Olcott, the notion of controlling "Elementals" from Mr. Felt. And hearing for the first time about Mahatmas from Dayānanda Sarasvatī, she promptly assimilated them likewise.

H. P. B. AND MRS. KINGSFORD.

Mr. Lillie considers, with some detail, the influence of Madame Blavatsky upon Mrs. Kingsford, a fact, if fact it be, which certainly calls for explanation, for it would be difficult to conceive of two natures more entirely opposed, if we may accept the dictum, "by their fruits ye shall know them." Beyond the fact that both held the teaching of vegetarianism (which, according to history, H. P. B. held in theory rather than in practice) there could surely have been little in common between a refined, cultivated, self-sacrificing, spiritually-minded English gentlewoman and Madame Blavatsky!

The Kiddle revelations disenchanted her, if disenchantment were necessary, and in 1884 we learn—

The cup was full. Anna Kingsford retired, together with Mr. Maitland, Mr. Stainton Moses, Mr. Massey, in fact, the greater portion of the intelligent members of the society. They had long argued that whether there were Mahatmas or no, it was desirable to support a society in touch with the real occultism of India.

DR. HARTMANN AND H. P. B.

Another subject of H. P. B.'s influence was Dr. Hartmann, the author of "The Talking Image of Urur."

This clever little work is at once a farce and a dirge—the dirge of deluded years. Its author, Dr. Hartmann, was induced by his theosophical studies to travel from America to India; and he was one of the committee at Adyar during the Coulomb troubles. Dr. Hartmann is the most able champion of Madame Blavatsky's teaching, not excepting Mr. Sinnett. He has published works on Boehme, Paracelsus, the Rosicrucians, and other mystics. In all these works there is, perhaps, too strained an attempt to show that mediæval Kabbalism was derived from the adepts of Thibet, and too little attention to the converse proposition. What must have been the surprise of the Esoteric Lodge when the prophet suddenly exchanged fervent eulogy for fervent denunciation.

THE CHANGE OF FRONT.

The most original chapter in Mr. Lillie's book is perhaps that which bears this title, and which originated in the following circumstance:—

In the month of February, 1894, at the request of a friend, I gave a short lecture at Toynbee Hall, intending to explain theosophy in a popular way to the working man, of whom I was told the audience would be chiefly composed. Instead of them I found that a large detachment of theosophists had invaded Whitechapel. They contradicted every word that I had said, and were especially angry with me for representing Madame Blavatsky's teaching to be atheistic, and for announcing that she had ever asserted that only the bad halves of men could ever communicate with the living.

I was puzzled. These theosophists were plainly enthusiasts. Also they seemed honest enthusiasts. And they cited chapter and verse against me. As I rolled home in the Underground Railway I began to think that the theory of "Shells" had come to me in some turbid dream.

Eagerly I consulted her writings when I reached home. Certainly in the *Theosophist* for October, 1881, appeared these words, "At death or before," the "Spirit," the higher Ego, "becomes a new person," that "can never span the abyss that separates its state from ours." Plainly I had not dreamt all

this. And in "Esoteric Buddhism," p. 177, I read: "They (the Mahatmas) never occupy themselves with any conception remotely resembling the god of churches and creeds."

But my theosophical assailants could not be quite mad: so I made a careful examination of the more recent utterances of Madame Blavatsky, and I found that the charge made against me was perfectly just. "Theosophy" had made a complete change of front. I place a few of its statements side by side.

Then follows some pages of quotation placing H. P. B.'s earlier and later teaching side by side on such points as God, Nirvana, Good Spirits, The Adepts (Dhyan Chohans), Flesh, Meat, Wine, Marriage, etc.

I have fully noticed other discrepancies, the metempsychosis, the seven and the four principles, &c.

What was the meaning of this complete change of front? Soon I detected a logic in it. Madame Blavatsky's theosophy had one consistent principle—opportunism. Her "Esoteric Buddhism" was designed to win over the rich Hindoos, and to do this she was obliged to dethrone Brahma, Vishnu, and Rama, and to put in their places the Mahatmas, the Dhyan Chohans. These Dhyan Chohans made the Kosmos as Mr. Sinnett tells us. But as they are still alive in Thibet they confront us with a difficulty. Without a world there could be no Dhyan Chohans, and without Dhyan Chohans there could be no world. Then Madame Blavatsky had to get rid of the Indian ghost worship. Her mind, as I have often stated, lacks originality. But a book by an eccentric Frenchman gave her a hint.

This was the *Haute Magie* of Eliphas Levi, which leads Mr. Lillie into a long and interesting discussion on the practices of Magic and the origin of the Association of Theosophy with Secret Societies, of which we have lately heard so much.

We here see how many million miles away the "Buddhism" of Madame Blavatsky was from that of Buddha. Supposing that there are Mahatmas and that the Russian lady's miracles were genuine, does that take us very far? Madame Blavatsky, a pauper, desired to use her magic to gain the lakhs of rupees of Mr. Sassoon and Holkar. Buddha having a crown and countless gold pieces desired to become a pauper. Madame Blavatsky had an ambition to astound the vulgar with duplicated diamond rings and astral post offices. Buddha contemned diamonds and false applause. Madame Blavatsky worked entirely on the plane of matter, and sought to demolish Brahma and his legions. Buddha worked entirely on the plane of spirit, and sought the immortal world of Brahma, and the soul growth.

CEREMONIAL MAGIC.

Mr. Lillie's chapter on ceremonial magic, though somewhat beside the main purpose of the book, is well worth the attention of those who are puzzled as to the real value of the claims of magicians, black and white; what is the value of their mysterious statements, their secret societies, their dangerous secrets? what does all their theatrical "business" amount to?

But magic has its secrets. This is quite true, but it gets these secrets from books open to the public, from the Kabbalah, and such works as "The Magus" of Frances Barrett. This gentleman was one of the real Illuminati, and the real Martinistes. His work, which appeared in 1801, gives the secrets of Kabbalistic magic.

WHAT IS THE VERDICT?

The final conclusion which Mr. Lillie draws from the very wide range of evidence which he brings together on the subject of H. P. B. is very much that at which Mr. Harrison, in his new book, "The Transcendental Universe,"

also arrives. She was a woman who allowed herself to become the sport of circumstances, who organized her life by opportunism and ignored principle.

The beautiful truths of Buddhism, which have deservedly exercised great influence on human thought, were but very superficially understood by Madame Blavatsky, who utilised them as she utilised magic or spiritualism when it served her turn, for her own ends. He does not believe in the existence of Mahatmas, and shows by the Coulomb letters that Koot Hoomi was a rag doll.

From about the date of the Société Spirite in Cairo she seems to have been quite without means. Becky Sharp thought that with ten thousand a year she could have lived quite a "respectable" life. Perhaps with some such sum at her disposal Madame Blavatsky might have been a Madame Guyon. But when she adopted spiritism as a means of livelihood she started on an incline of polished ice. "Miracle Club," "Arya Samâj," "theosophy," the "occult business," the "materialising show business," each was "business."

H. P. B. AND MRS. BESANT.

It would be unjust to the author of this study if we failed to quote his explanation of the fact that an honest, clear-headed woman like Mrs. Besant could read the Hodgson exposure and disregard it. Mr. Lillie thinks that though fraudulent as a "medium" and self-seeking as to theosophy, H. P. B. had nevertheless a real gift of hypnotic influence, and, absurd as it sounds in regard to a woman who weighed eighteen stone, liked fat pork and smoked and swore, of personal fascination.

As in the case of Dr. Anna Kingsford, we have here a complete proof that the mystic develops from within. For years Mrs. Besant had been an unconscious chela; and the crop of lofty mysticism that she carried away with her after her first interview with Madame Blavatsky had in reality been carried there. The Russian lady had little more to do with her launch than the admiral's little daughter, who touches a button, and sends a ponderous fabric like H.M. battleship *Rodney* sliding down the grooves.

THE "WESTMINSTER GAZETTE."

Mr. Lillie's book is quite up to date, and has a final chapter on the revelations of the *Westminster Gazette*, and on the recent separation between the theosophy of the old world and the new.

SPIRITUAL LAW IN THE NATURAL WORLD.*

SUPER-NORMAL AND SUPER-NATURAL.

We have before us a remarkable book which appeals much to the thoughtful, and though a great deal of it is highly theological and technically abstruse in that direction, there is yet much to interest the purely psychic reader. Light is thrown on many a supernatural manifestation, showing that psychic phenomena are such rather than "supernatural," a definition the scientific inquirer will appreciate.

THE SPIRITUAL BASIS.

The thesis as a whole, goes to show the spiritual basis of all things—the Divine Immanence in all matter and life (not, however, of the Pantheistic kind), and that spiritual powers in the unseen are constantly at work, both for good and evil, in the exercise of their divinely-given free-will, though in its misuse, working fearful havoc in the

* "Spiritual Law in the Natural World." By J. W. Thomas.

cosmos. Comfort may be gained by those who suffer from the contrariness of matter, and also very seriously from the spectacle of cruelty and violence in nature—by the author's theory that these are all the work of the hostile camp and its leader, who, from the first moment of the planet's existence, did his utmost to injure the work of God, "Teaching the Ichthyosaurus to gormandize and destroy wholesale," as in other forms of life doing so still.

Though by no means free from inconsistencies, the book will well repay careful study, and to induce such the following partial abstract of it is given.

THE LAW AND THE LAWGIVER.

Wherever there is law, there must be a lawgiver and power or force to carry it out. The concept of force is inherent in that of law, and yet men too often talk as if the God of providence were merely "a sleeping partner" with the God of grace. "Natural laws" should rather be regarded as "spiritual" ones, because they all spring primarily from the Holy Spirit. It is a striking fact that it is not in the larger movements and changes of creation there is disorder, but only in the lesser, showing that the God of good has more dominion than the adversary, and that order is in the true ascendant.

The strange message given by Isaiah, "I make peace and create evil," was addressed to Cyrus, who did not believe in the unity of God, but in Ormuzd and Ahriman as equal potencies—as if to show him that the rebellious powers of evil are still God's creatures, and subordinate to him. Only because the angels and man have the gift of free-will can God be in any way responsible for the evil which came from its misuse.

THE PERSONALITY OF GOOD AND EVIL.

Our time has the tendency to drop the idea of "personality," and relegate everything to "influences" or blind forces, so that the personality of the Holy Ghost is apt to be lost sight of, together with that of Satan. Perhaps this is a reaction from Reformation times, when Man's accountability was minimized and Satan given most of the blame.

The subtle forces working round the early Christians necessitated "discerning of spirits" to recognise evil and false prophets.

THE PERSONALITY OF ANGELS.

Mr. Thomas holds that individuality necessitates force, though he strikingly says—"Angels have the power to alter the rate of vibration of the molecules of matter, to assume a body of flesh and blood one moment, and to dissipate it the next." Both they and we have the strong bond of "feeling," for though we ordinarily think of the body as feeling, it is really the mind which is the seat of it, the body being only its sense expression (one of the *fundamenta* of the theories of spiritual healing).

ELECTRICITY AND THEOLOGY.

Electricity he holds to have thrown the greatest light on Theology, because its power of actually permeating solid metals is a parable of the way God's Spirit can be immanent in all matter, where His presence is necessary to superintend tenuous forces and operations in the inorganic world. Our chief terrestrial "forces" are all of a subtle, spirit-like quality, and point to some mighty central one which holds the balance of power. It is now widely thought that the inorganic world can progress along continuous fixed lines without supervision, God being thus hypothetically ejected from His own creation.

THE INTELLIGENCE OF FORCE.

If all things proceeded on an unvarying, mechanical plan, this might be more easily conceived, but it is not so; there are too many varieties of action from the smallest atom to the stars and suns, and no mere clock-work mechanism would suffice, where an intelligent operator is so manifestly needed. We see both crystals and ice rejecting surrounding impurities; and no merely dead matter could be endowed with such specific action as for each substance to crystallise in its own proper form, or to contain exactly the same proportion of different component parts—without the presence of an intelligent force residing in it. Without the Divine Spirit, light or electricity would be as powerless to do their wondrous works, as a king would be to govern without a mind or reason.

We see in our day how much less sharply the line of demarcation is drawn between inert and organic matter, and the very molecules of air rival in grace of movement the most delicate actions of low forms of life.

THE POWER OF EVIL.

To say that all life is governed and evolved by iron laws is to make God the actual author of evil, seeing the general discord, and war, and violence in Nature, whereas to Him the preying of creatures on each other must surely be more abhorrent than even to the most tender amongst us. Where Nature's forces act cruelly we must see in them the disturbing effect of the powers of evil, injuring and blasting the benign works of God just as they do in the heart of man. Our writer holds that wicked entities suggested evil to the animal creation from the first day of our planet's history, "teaching the ichthyosaurus to gormandize and to destroy wholesale!" and that they do so still in the effort to stultify God's beneficent handiwork for the time, suggesting to the cuckoo its parasitism, and even to certain plants the reflex action of closing upon their prey, whether of insects or animals.

When from reflex action we ascend to "instinct," and then to "reason," we can hardly attribute such an astounding development of life to chance or to anything short of the almighty mind and power.

HUMAN LIFE AND PROVIDENCE.

When we go on to consider human life we see that, although man has control over his external actions, his inner vital functions are not subject to his will, and occur without his consciousness of the intricate processes which are always going on within him, under constantly altered conditions.

THE UNIVERSAL MIND.

Mr. Thomas speaks of much knowledge coming to us from "the universal mind ether, on whose infinite storage space thought and knowledge are registered," where a man unconsciously has to write his own record, to be recalled "when contact is made with the brain molecule which forms the terminal of the spiritual battery," showing, too, how one day "the books shall be opened" and their unerring records disclosed.

The next few chapters are purely theological—as to the mode of the Holy Spirit's indwelling, illustrated by peculiar diagrams, showing, e.g., "a slice of mind laid out flat!" (as the writer quaintly terms it), and he inclines to define conscience simply as the discerning between right and wrong, though he says the suggestion of pleasure which follows right-doing, and remorse after the reverse, are a law of God in order to give men a righteous incentive.

MAN AND THE SUPERNORMAL.

The chapter on "Man and the Supernormal" is much

more to our present point, where early miraculous gifts are dealt with, where it is suggested that certain men were endowed with will-power both to act supernormally themselves and to confer this on others. In modern days all human occult gifts have been denied, and all forms of miracle attributed to the *direct* intervention of God, so that every kind of magic or divination has been very unwisely despised or ignored as fraud and superstition. Hence it follows that a calm and level-headed investigation of these subjects is of great value, as pursued in BORDERLAND and elsewhere. Hypnotism, e.g., is a most dangerous element if not approached under very careful and intelligent conditions, though suggestion becomes very valuable when employed to elevate the race towards religious and social ideals.

All down the ages, in pagan Egypt as in monotheistic Judaea, supernormal powers have existed, and may be used for good or for evil, for useful skill or for jugglery, for healing or for injuring.

Our author holds that no mere man can give another anything, and that one mind cannot of *itself* dominate another, but that when "suggestion" is made by those specially endowed with will-power for good or evil, this is at once carried out and brought to bear, by some power from the unseen which is in sympathy with the intention. He holds, further, that "the living water" which was to flow from those of strong faith is the capacity to help and heal and vitalise, carried out by power of the Holy Ghost, and that we all ought to feel this to be the great life work of every true disciple.

THE POWER OF MIRACLE.

In the next chapters, on "The God-man" and "The Human Life of Christ," we have again a host of philosophical subtleties, and some theories that would not be accepted by an Anglican reader.

Then, as to miracles, he asks, why doubt the control of Incarnate Wisdom and Knowledge over natural forces when we see that chemical action, radiant heat, light, and electricity, are all forms of transmutable energy, differing only in the length of wave-motion, and the rapidity of molecular vibration?

Thus, admitting the power over matter by the Divine Spirit, we have no "breach of natural laws," but a demonstration of how the God-Man bridged over the gulf between the material and the spiritual, and even said to his followers, "Greater works than these shall ye do."

SPIRIT ENTITIES. ARE THERE SUCH?

We are loth in conclusion to emphasize any illogicalities into which the writer may have fallen, after the very honest spirit of investigation which is so manifest in his work, but there certainly are some curious divergencies between arguments and conclusions, which ought to be pointed out.

In the preface he says it is his object "to prevent those interested in Psychic truth from going too far, and expressing phenomena in terms of spirit entities, instead of spiritual force." Yet, on page 51, he states "the evil 'suggested' by a hypnotist is due to spirit influence, a human spirit calling on unseen powers to aid a wicked design," adding, "If intercourse between men and departed spirits were proved, this would be valuable evidence, but I see no proof of individual spirit agency!" Again, "the operations of angels are essential to our well-being (p. 71) . . . partly because free-will is more easily upheld if man is helped by angels instead of personally by God." Regarding telepathy, he does not believe in this as generally explained, or that mind can act upon mind, "excepting (p. 162) through the medium of unseen powers," and he

naïvely adds : " This he says in his desire to eliminate so-called Spiritualism " (which seems to us a very curious way of doing it), as also that " no man can give another anything or dominate his mind (telepathically), but that when ' suggestion ' is made by those specially endowed with will-power for good or evil, the suggestion is at once carried out and brought to bear by *some power from the Unseen!*" (pp. 285-6).

On page 154 " he does not object to the conclusion that mind, soul, and spirit are a form of *matter!*" (which sounds strange with his constant emphasizing of the spiritual throughout).

On page 86, in speaking of the force of gravity and the solar system, he entirely omits all mention of the centrifugal force ; thinking, apparently, that it is only the attraction of *other* bodies affecting the earth which prevents its falling into the sun !

These instances will show the reader how curiously Mr. Thomas's mind works, though it will be easily seen from the previous sketch of his book how original and thoughtful he is—certainly having the courage of his theological convictions, so that it may be well for him he did not live in the days of Galileo and Giordano Bruno.

His book is an admirable tonic for a depressed and self-tormenting mind, because it so joyfully realises that we are all the " children of God," and have only to *take* of the Water of Life so freely offered. One feels that the writer breathes in a pure mountain region where he recognises that the circumambient air is truly that of the Divine Spirit—and he would have us breathe of it, so as for ever to leave the mists and miasmas of the valleys below.

E. E. ABNEY-WALKER.

A BOOK ABOUT DREAMS.*

MR. FREDERICK GREENWOOD's two essays on dreams are already pleasantly remembered by readers of *The Contemporary Review* and *The New Review*. They are now republished in book form with additions, and further illustrations of his theories. He seeks some further basis or explanation of the process of dreaming than that offered to us by physiologists. The old argument is that the dream material is supplied from waking observation recorded by memory, and that when we do not recognise our dream pictures it is because (1) that those memories have been *unconsciously* stored, or (2) that our judgment is dormant and we are incapable of such recognition.

We have often had it proved to us, by such experiments as are carried out by the Society for Psychical Research, that it by no means follows that the last things stored by memory are necessarily the first to tumble out when the box is opened. Therefore the argument that the things we dream of are often things we have thought of lately, which would formerly have appeared to contradict this theory, no longer holds. The present writer has observed for years past that her dreams are either purely imaginary, having no conceivable relation to experience, or they refer to persons, places, and events, apart from her daily life, so that those scenes most familiar to her enter into her dreams only when she is away from them, and the *dramatis personæ* of home life are never called to play upon the stage of dreamland except when she is removed from them by time and space. It, therefore, seems to support the argument which Mr. Greenwood advances, that faculties are active when we sleep other than those of memory and observation ; faculties which offer to us something

* "Imagination in Dreams and their Study." By Frederick Greenwood. London, 1894. 5s. net.

more than disregarded shreds and fragments of the day's experience.

THE PROFIT OF DREAMING.

It has been decided by the scientific that dreams are entirely profitless. My suggestion is that that is an undiscriminating mistake ; and that imagination, which is a teaching faculty, reveals in dreams an originality and force far beyond all that it displays when we are awake. (P. 27.)

In the first place, dreams, in which imagination plays an active and vivid part, are " a measure of pictorial strength and a range of capability not at our disposal for work-a-day purposes of mind, even when those purposes are intellectual and divining." Further, Mr. Greenwood thinks they exhibit the independence of the imaginative faculty. This is very suggestive, and might perhaps serve as a clue to the conditions of artistic production, inspiration, and the like, though perhaps it amounts after all to much the same as " subliminal activity," or " subconscious personality." Our author suggests, moreover, that this recognition of the working of imagination may render, in the intellectual domain, some such service as conscience performs in the moral ; imagination being the revealing quality of the mind. " Is that the best you can do, the best conception you can formulate ? " Imagination suggests ; " just let ME show you your own feebleness and poverty ! "

PHYSICAL THEORIES.

With the merely physical theories of nerve disturbance and indigestion Mr. Greenwood thinks the student of dreams is but little concerned.

The truth is that if an unwholesome supper produces such phenomena, it does so only in the sense that a bird singing in the air produced Shelley's " Ode to a Skylark." This is not intended as a figure of speech, but as a literal statement, corrective of the physiological explanation of dreams. There was a noise in the air—the bird's song. Striking on the tympanum of Shelley's ear, the noise was conveyed to his brain, where it started certain vibrations. These vibrations, acting on the mind-machinery—and especially on that part of it where imagination dwells—moved it in a certain way ; whereby the machinery threw off many beautiful images palpable to Shelley's vision, many beautiful thoughts being liberated at the same time. And of these he made the ode ; and the ode is the thing. It might have been all nonsense. Thousands of odes to skylarks, started by the same noise, acting in the same way on similar machinery, have been such nonsense that nobody was ever allowed to hear of them. But this one was different, and is universally esteemed for what it happens to be. (P. 31-2.)

WHY SHOULD WE NOTE OUR DREAMS ?

It is not to reinstate a superstitious interpretation of dreams, or to encourage the practice of searching into them for omens as fortune-tellers pry into the lees of the cup of tea. The purpose is to show cause for a more liberal, a more comprehensive, and at the same time a more discriminating treatment of dreams whenever they are inquired into. As it is, the inquiry is almost invariably approached either in the spirit of the old superstition or in the new spirit of materialism and mockery. Dreams have neither interest nor meaning for the one if they do not disclose the operation of supernatural agencies, impalpable influences from without ; the other is narrowed into a predetermination to believe in the dissecting knife, the microscope, and the galvanic battery as the only interpreters of man to himself. Each spirit has an own rewarding delight to look to ; the supernaturalist, revelling in a mysticism deliciously haunted with fearsomeness ; the other never so pleased as when it can show the glory and mystery of sight lodging in a dirty little patch of eye-pigment, or when it tracks the brightest hopes, joys, and inspirations of a life to some other

secretion ; and each goes astray after its own particular enjoyments.

Dreams are best studied as manifestations of mind, and, above all, for the most mysterious and powerful of its faculties, memory and imagination. The notion that all dreaming is due to the same causes, and they physiological in the baser sense, should be discarded ; it is no more true, at any rate, than that all thinking can be traced to physiological excitements and disturbances. (P. 89.)

DAY DREAMS AND NIGHT DREAMS.

As to the confusion in dreams, the rapid inconsequence of them, the swift transitions, the sudden changings and mergings of scene and circumstance which so often make them seem merely ridiculous, two things have to be considered. Since the whole transaction of a dream proceeds at so great a pace, it is not remarkable that the transitions should appear monstrously abrupt to our waking senses. But especially it should be remembered that few of us note at the end of the day how many hours of it have been spent in a loose medley of imaginings as excursive as those that occupy our minds in sleep, and like them in this very particular of breaking off in abrupt and incongruous transitions—like them, too, in being soon forgotten. Here, again, however, the greater activity, force, and impressiveness of imagination in sleep becomes apparent. For the day-dreams in which, unnoticed by ourselves, so many hours of our waking life are spent, are not only paler than those others while they last, but are hardly ever remembered for five minutes. None are remembered as vividly as many a dream of the night, though such dreams have become proverbs of passing things ; and—unless they are something more than day-dreams—never do they influence thought, feeling, conduct in any degree ; which is not true of dreams of the night. (P. 94-96.)

TIME AND SPACE IN DREAMS.

A tutor, worn out with work by day and watching by night, was examining a pupil one day from a question-and-answer book. The business had not got very far when, immediately after reading out a question, the tired man closed his eyes. Seizing the occasion, weariness betrayed him instantly, he slept and dreamed. It was a long, long dream, carrying him through many scenes and events. Hours of dreaming it seemed ; and yet he woke in time enough to hear the last words of the answer to his question. Fifteen seconds, perhaps, for the whole episode ; the falling to sleep, the beginning of the dream, the development of its changing times, scenes, and conversation, their cessation, and the return to conscious wakefulness.

This is the most remarkable illustration of dream rapidity (it was given to me by the dreamer himself) that has ever come to my knowledge ; though many others equally convincing have been recorded. Indeed, no characteristic of dreaming is so well ascertained as this, which is one of its greatest marvels. (P. 98.)

THE STUDY OF DREAMS.

Mr. Greenwood seems hopeful about the future of the study of dreams.

There are men who, with more or less of hesitation, do avow belief in the supernatural character of dreams, and the number of such persons among the educated seems to be increasing rather than diminishing just now. But the general disposition is to take the cue from science and declare all belief of the kind to be ridiculous. (P. 108.)

DREAMS AND THE SUPERNATURAL.

The association, in the minds of the unlearned, between dreams and the supernatural, seems as rooted as, in the same persons, is the association of hypnotism with spiritualism, or automatism with the influence of the departed. Mr. Greenwood points out that there are two lines of superstition associated with dreams—one the visits of the dead, the other the receipt of omens and warnings.

Here, of course, might come in the theory of the Sub-conscious, as evinced in premonitions, in the demon of Socrates, and the like, the surging up in dream of sub-liminal processes, observation, or memory. To our author this is all the work of Imagination, a word which he uses as equivalent to *Intuition*, which perhaps translates the theory into terms more psychic, and brings the whole question, to our thinking, on to the true plane of thought.

Whether one word or the other be chosen it is intended to signify a mysterious quality which, judged by its operations as we are conscious of them, and the outcome when critically viewed and compared, hardly seems to be a constituent part of the mind-machine at all. It may rather be fancied an informing spirit attendant on the composite mind-organism of which will is the directing member, or as bearing to the whole machine a relationship not unlike that of the mind to the body. (P. 181-2.)

WHAT IMAGINATION CAN DO.

We are further shown that imagination may assume various functions, taking the place and doing the work of other parts of the mind dormant for the time being, or imperfectly active at all times.

Judging from what is known of imagination (insight, intuition, or what not) I should readily accept any good evidence that it could go to that length ; to that length, for example, and amongst other feats. Indeed, the whole intent and purpose of these pages is to enforce the suggestion which runs through them all ; to wit, that no conception of the sweep and force of imagination is too wide to be brought to the study of dreaming, and that its possibilities include what is now called miraculous power. The general conception of imagination is confused in detail and erroneously weak in the bulk ; though why it is so may be easily understood. The imposing and irreproachable associations that gather round the word "reasoning" ; the phantasies, the dubieties, the grotesquerie, the flightiness, the illusion and delusion that mingle with the loftier associations of the word "imagination," conspire to give that quality the lower place which should have the higher in all men's esteem. (P. 186-7.)

IMAGINATION AND JUDGMENT.

It is difficult to conceive of judgment in any state of existence without imagination to inform it ; nor does it exist, indeed—except in a weak, erring, elementary, and therefore useless state—amongst men the most high reasoning who are sparingly endowed with the gift divine. (P. 181.)

With all the rest of our mental faculties, but without imagination, the philosophic and the scientific mind could not have been. The poet's divinations—which are not merely pleasurable to responsive imagination in folk less endowed, but stepping-stones to the comprehension of the loftiest things—are bestowed by this faculty. And when a man like Newton himself has brought together his calculations, imaginations, comparisons and the like, they often lie like the fruits on Abel's altar, till a flash of inspiration (imagination) fires them up into a blaze of discovered truth.

All this should the student of dreams bear in mind ; with the reflection that when we have ascended to the topmost height of what we know imagination can do we become aware that its potentialities may rise infinitely higher ; far and far beyond our sight. Obviously, it is a reasonable, if not an indispensable thing, for the student to do, and if he does it the purpose of these remarks will be achieved. He will not be unduly fearful of admitting the possibility that the hints and imparations of imagination in sleep may transcend its powers when yoked with other faculties awake. (P. 188-189.)

A DEAD HAND.

Among other illustrations of the power of the dream faculty Mr. Greenwood gives us the following, which is very remarkable as a specimen of imagination having a

coincidence, and that of a kind not to be dismissed as accidental.

One night I dreamt that, making a call on some matter of business I was shown into a fine great drawing-room, and asked to wait. Accordingly, I went over to the fire-place in the usual English way, proposing to wait there. And there, after the same fashion, I lounged with my arm upon the mantelpiece, but only for a few moments. For feeling that my fingers had rested on something strangely cold, I looked and saw that they lay on a dead hand—a woman's hand newly cut from the wrist.

Though I woke in horror on the instant, this dream was quite forgotten—at any rate for the time—when I did next day make a call on some unimportant matter of business, was shown into a pretty little room adorned with various knick-knacks, and then was asked to wait. Glancing by chance toward the mantel-piece (the dream of the previous night still forgotten), what should I see upon it but the hand of a mummy, broken from the wrist. It was a very little hand, and on it was a ring that would have been a “gem ring” if the dull red stone in it had been genuinely precious. Wherefore I concluded it was a woman's hand.

Coincidence! The dream certainly taught nothing and had no discernible purpose. Yet visions of severed hands on mantel-pieces are not common, and, with or without previous dreaming of it, few men have actually seen one, even when taken from a mummy-case, in that precise situation. Now, had I myself rifled the tomb where she reposed from whom the relic was torn, or had I by any means acquired that poor little brown hand to make bric-à-brac of it, my dream would have been pertinent enough. Then it would have made a pretty tale, with a moral that is not unheeded perhaps. But, as it is, we can make nothing better of it than a dream gone astray. (P. 197—198.)

X.

MAGIC AND MYSTERY.*

READERS of Mr. Harrison's little volume will be tempted to wish they had been introduced to its contents in their original oral form of “Six Lectures on Occult Science, Theosophy, and the Catholic Faith.” Under such circumstances, one would have had the opportunity of asking some of the many questions which his mysterious statements are calculated to suggest. In spite of the mystery and the very serious nature of the subjects with which he deals, he is never for a moment dull. We may not agree with his opinions, but they are always suggestive, and their mystery is often piquant. Strange to say, a main object of a work so difficult to the average reader, is to clear away some of the mystery with which the “*Science of the Occult*” (whatever that may mean) is surrounded. One has heard of the Black *Art*, but that Mr. Harrison entirely repudiates. He belongs to a school of occultists whom it is impossible for the mere laic to discuss; since we know nothing of their unit of thought, and whom it would be as absurd to criticise as to pass judgment on the hidden rites of freemasonry.

The time has come, we learn, when a corner of the veil may be lifted. It is a process full of danger both to society and the individual, but Mr. Harrison is venturesome, he “has not always been able to agree” with his fellow students “on the question of how much it is prudent to reveal,” to the advisability of strict adherence to the rule which prohibits the writing down of occult formulæ—a rule which, though it may have had its uses in the past, is practically obsolete, and can only be maintained in the present day at great inconvenience. To the ordinary out-

sider it seems as if it were a human duty to make known any truth worth study, or, on the other hand, to refuse to give attention to any secret not for the common weal. But Mr. Harrison is nothing if not individualistic. He has his own views, which he supports with logic and learning upon many points. It is satisfactory, for example, to get a definite expression upon the status of Theosophy, as to which we have heard so much lately of what it is not, that it is comfortable to be told for once what it is. We are so often told by theosophists themselves that it is not a religion, only a fraction of a system, and in its ordinary presentation imperfect as a philosophy.

WHAT IS THEOSOPHY?

The great strength of Theosophy lies in the fact that it is a coherent system. It is a cosmogony, a philosophy, and a religion; it claims to possess the key to problems of life and mind which have been regarded hitherto as insoluble; to account for the religious instinct in man, and to interpret, by the law of evolution, the various forms in which it finds expression in different races of men and at different periods of the world's history. (P. 3.)

A NEW BLAVATSKY THEORY.

He has, moreover, a theory about Madame Blavatsky, which he supports by a very interesting statement hitherto unpublished, and which it would be a shame to reproduce here in such mutilated form, as space would render necessary if produced at all; but it is mysteriously mixed up with “Brothers of the Left,” and being, occultly, “in prison,” and shows that she herself was the victim of something very like Black Magic, and that Koot Hoomi “is a real person, but is neither a Thibetan nor a Mahatma, but,” says Mr. Harrison's informant, “a treacherous scoundrel in the pay of the Russian Government.” For the old lady personally, however, Mr. Harrison does not profess respect.

In regard to Madame Blavatsky herself, as I hope to show, there is reason for believing that she was ignorant, for the most part, of the true sources of her inspiration; that she was an instrument in the hands of unscrupulous persons who made unfair use of her remarkable gifts and exploited her, so to speak, for purposes of their own; and that, when more is known of the nature of the conflict which raged around her unhappy personality, she will be regarded as more sinned against than sinning. Moreover, I hope to show that, in spite of her vast knowledge (obtained Heaven knows where, but almost certainly not from Thibet), she displays, at times, an extraordinary ignorance which it is difficult to account for, except on the hypothesis of a deliberate intention to deceive the uninitiated. Her “Secret Doctrine,” too, is exceedingly faulty, both in regard to its cosmogenesis and its anthropogenesis, especially the latter; and is, besides, tinctured and pervaded by her personality to an extent which seriously impairs its value as a scientific work. Added to which her passionate invective, her perversion of facts when they do not happen to fit in with her theories, and her sectarian animus in favour of any and every non-Christian religious system (Judaism alone excepted), all combine to render her a most unsafe guide to the Higher Wisdom. (Pp. 5, 6.)

HYPNOTISM.

On the subject of Hypnotism, too, Mr. Harrison has something original to say. We have heard a good deal lately about its dangers, but these have hitherto seemed to concern only the hypnotised person. This appears to be a merely narrow and special view of the subject, to which far wider generalisations apply.

It is now almost past praying for that our physical scientists will continue to ignore the phenomena of the séance-room and

the latest developments of hypnotism. Directly these become subjects of investigation by a large number of trained observers for the purpose of ascertaining the relation they bear to the mystery of life and mind—what relation, for example, electric conditions set up by the action of the human will bear towards similar conditions in inorganic substances—it is almost impossible that certain natural forces should fail to be discovered, and the methods by which they may be manipulated, which our scientific men, in accordance with their usual custom, will immediately make public. This will constitute a serious danger, but one which it is impossible to avoid. Accordingly, it has been deemed advisable by some who possess the key to the higher knowledge, to impart to those who choose to receive them, certain facts, until lately kept secret, because they were part of a secret whole, which, until quite recently, there existed no special reason for making known. (Pp. 18, 19)

THE RISE OF SPIRITUALISM.

But one of Mr. Harrison's best surprises is his account of the rise of spiritualism. The story of the Fox sisters is familiar and commonplace; another, romantic as a novel by Lord Lytton, mysterious as a tale of Edgar Poe, is now presented to us. Spiritualism takes its rise in no mere Topsy-like “‘spects I growed,” is no mere accidental development of the times, but is part of a great and far-reaching scheme, a detail in an infinite process of evolution.

About the year 1840 the nations of modern Europe touched a certain point in their evolutionary cycle called “the point of physical intellectuality.” One of those crises had arrived which necessitated immediate action of some kind on the part of those who keep watch over the signs of the times. [The italics are our own] It became, therefore, a serious question with occultists (1) how far they were justified in concealing longer the fact that there is an unseen world around us, as real as the world of sense, and (2) how this could be revealed with safety. It was admitted on all hands that something must be done, but the party of secrecy were averse to a straightforward policy of tentative elementary instruction.

And so it came to pass that the whole thing was a failure, which resulted only in spiritualism. The mediums, one and all, declared they were controlled by spirits who had departed from the earth. “It was just what might have been expected,” said those who are always wise after the event, but, in point of fact, no one had expected it.

It appears that, for some reason unexplained, the spiritualists could not be undeceived as to the source of their inspirations, and there was no alternative but to withdraw from the experiment. But the mischief was done—the door had been opened to extra mundane influences, and could not be reclosed.

Among the many questions one would like to ask are, “Are all alleged spiritualistic revelations, however far removed in time and space from the outbreak in 1840, equally the result of tentative experiments made by ‘those who keep watch over the signs of the times’?” among the Dene Hareskins, or the Maoris of New Zealand, or in the cases preserved for us by S. Augustine, Eusebius, or Cicero? It would be indiscreet perhaps to ask, Who are those who keep watch? but we should dearly like to know. One asks these questions in no spirit of frivolity, or except for information, feeling assured that no one, writing with the obviously conscientious, reverent seriousness of Mr. Harrison, would propose to us such difficult problems and mysteries for mere love of the marvellous, or desire to astound.

Among those who thus gained back-door admission to the occult was “a person who was known to exist but who had not been discovered, and who suddenly appeared

in Paris, presented herself at an occult lodge, and demanded admission into the brotherhood, on terms which could not be entertained for a moment. She then disappeared, and the next thing that was heard was that a certain Madame Blavatsky had been expelled from an American brotherhood for an offence against the Constitution of the United States, and had gone to India in order to carry out a certain threat, which it would seem there was a fair prospect of her putting into execution.” Thus it was that the prophet of Theosophy, during the time she imagined herself to be in Thibet, “was in reality at Khatmandhu in the state known to occultists as ‘in prison.’”

THE DRAMA OF MAGIC.

Besides being prepared to run the risk in our own day, here and now, of “a straightforward policy of tentative elementary instruction,” Mr. Harrison talks good commonsense about the sort of thing which the merely would-be mystic supposes to be vital, and which crops up now and then, like other survivals, as part of the process of crystal-gazing, or the stock-in-trade of quack “magnetisers.”

The dramatic element (if I may use the expression), which at one time had its use, has almost disappeared, and with it all the paraphernalia of robes, crossed swords, and barren verbiage. The place of the swords has been taken by pointed copper rods, which are found to answer the purpose better, while Turkish Baths and Jaegar Clothing are amply sufficient for all purposes of cleanliness.

WHERE ARE WE NOW?

If about the middle of the century we reached the low level of “physical intellectuality,” it is satisfactory to know that since 1879 we have tended towards “spiritual intellectuality.” Already two men, Keeley in America and Tolstoi in Russia, have been born out of due time, and a third is coming. Among the signs of the times Mr. Harrison cites the production of “Lux Mundi,” and Professor Crooke's Birmingham address on the Genesis of the Elements, as showing that “the swaddling clothes of mechanical authority in religion, and the inductive method in science, are felt to be a hindrance to free development.”

CATHOLIC RELIGION.

If, from want of information, we find Mr. Harrison somewhat difficult to follow when he talks of Occult Science and Theosophy, we feel entirely in sympathy with him on many points of his third subject, “The Catholic Faith.” Here, for example, is a really beautiful passage on the theory of prayer:—

We may regard prayer as a form of spiritual energy, having an intellectual value, and capable of being expressed in terms of will, as will-power is a form of vital energy, possessing a mechanical value, and capable of being expressed in terms of motion. Now the difference in the effects produced by a given quantity of energy on the physical and intellectual planes is apparent if we compare the value of a day's work by a bricklayer's labourer and a man of science. In the same way those who are acquainted with the laws of psychical dynamics know that the work produced by a fixed amount of energy on the intellectual plane is, in turn, enormously inferior to that produced on the plane of the spirit. The words *laborare est orare* contain a profound truth. If, then, to pray is to labour, on the spiritual plane, who can tell what results may not follow from communion with those unseen intelligences who, in the order of God's providence, stand in direct relation to the hidden forces of nature, and wield the powers entrusted to them in conformity with the Divine Will? If it be true that innumerable multitudes of angelic beings fulfil the commands

of the Almighty, as responsible agents, in administering the affairs of this and other worlds, the great difficulty of reconciling prayer with the reign of law disappears. For, on the theory of the universe which we have been considering, law is not the result of blind inexorable force, but of *cosmic ideation*. Prayer may be regarded, therefore, as the translation into will-power of spiritual energy, and is part of the machinery, so to speak, by which the universe is governed. (Pp. 102-103.)

It should be noted that these lectures were originally delivered before the Berean Society, under the title of "The Revival of Gnosticism." Mr. Harrison tells us that it has been his "endeavour to supply materials whereby the true gnosis may be distinguished from the oppositions of science falsely so called. . . . The remedy for evils which spring from ignorance is knowledge; but we have lately witnessed a reaction from agnosticism, and a revival of gnosticism in one of its most dangerous forms." This is all very true, but Mr. Harrison's book, interesting as it is, does not forward knowledge as we, and, I believe, he, could wish. He must write more plainly, if he may run that readeth it.

X.

TALES AND THEORIES OF APPARITIONS.*

MR. WIRT GERRARE's volume of stories was introduced to the world with considerable flourish. Long before its appearance we were warned to prepare for "a new theory of apparitions," and advised to make the most of our chances, for this is one of a series issued by the Roxburgh Press with a time limit, and your only chance to secure a copy is to make "Phantasms" your own before March 31st.

In one respect, however, the book is absolutely superlative. For lifting your hair and making your flesh creep; for evoking mysterious forms in the dim corners of your bedroom; for drawing your attention to creaking in the furniture, and making you wish somebody else slept on your landing; for haunting your dreams, and infesting your waking hours, "Phantasms" is one of the finest books I have ever read. The combination of Christmas-tide and "Phantasms," of mince-pies and "The Horror," who is the hero of the last story, ought certainly to increase the average of ghost seers, and affect the statistics of the next Census of Hallucinations.

But the new theory of apparitions is somehow not forthcoming. I read the whole preface because I felt it a duty, and all the stories because, having once begun, I couldn't stop, but I never came across that theory. Only one is offered, and that is, next to the undiluted "ghost," the most familiar, the most largely discussed theory extant. It is that originally put forward in "Phantasms of the Living" (Myers, Gurney and Podmore), in the year 1886, and referred to continually in the pages of the "Proceedings of the Society for Psychical Research" and in BORDERLAND, receiving certain modifications from time to time according to the individuality of the writer handling it for the time being. What the theory amounts to is this, that what we call an "apparition" may have no external objective basis whatever; that it may be the objectivation of an idea or image, (1) self-suggested, or (2) suggested by thought transference from some one else who originally became possessed of it by self-suggestion, or (3) suggested by thought transference from the dead, the reflection, as it were, of some meditation on the past, or (4) conceivably by some sentiment or emotion still lingering in the world they have left, in the atmosphere or among the surroundings of their earth life.

* "Phantasms: Original Stories Illustrating Posthumous Personality and Character." By Wirt Gerrare. Sole edition, price 2s. 6d. and 3s. 6d.

This theory in its presentation as (1) and (2), together or separately, is about equivalent to the Podmore theory of apparitions, as (3) to Mr. Myers' theory of the dreams of the dead, and (4) was propounded by the present writer, in an article on "Haunted Houses," in the last BORDERLAND. This is how Mr. Wirt Gerrare puts it—

THE AUTHOR'S "NEW THEORY OF APPARITIONS."

"Just as we have been able to use electricity to enable us to hear and see things our senses *can* perceive, so can thought-transference be utilised. Thought-transference also explains the kindred phenomena of clairvoyance; for clairvoyance is merely a change to the other end of the connecting line. The percipient of a sensation, the one who receives a thought-message, *knows* that a similar sensation is experienced by the person who communicates."

"Then thought or sensation transference proves that the external organs of sense *do not need to be appealed to directly*, in order to produce exactly similar sensations in those which follow an actual appeal to the senses in the ordinary way?"

"Of more importance is the fact that through thought-transference and clairvoyance many get a glimpse of a world of activities imperceptible to man's external organs of sense; an indication of the manner in which it is the easiest for a being not possessing man's organs of speech or material body to communicate with him."

"Then you acknowledge that apparitions, ghosts, are subjective, not objective? That they are in fact illusions?"

"Consider the matter in a common-sense manner. Assume that a phantom of the dead wishes to appear to the living, in order to accomplish some set purpose, will not the phantom adopt the method easiest for it? The simplest and most direct means are usually the best, and if the phantom had to simultaneously attract the attention of a blind man and a deaf one, it would be useless to "appear" in winding-sheet and with clinking of chain; it would be easier to appeal to the sense of touch."

"Do you give ghosts credit for ability to touch?"

"Say rather ability to make themselves felt. The hypnotiser can suggest to the subject that he is blistered, and a real actual blister, leaving a real, unmistakable scar, is produced, wholly by the effect of the suggestion on the hypnotised subject. When, therefore, the ghost of Lord Tyrone appeared to Lady Beresford, and made an indelible scar upon her wrist, it is not necessary to suppose that it was really burned, or that the phantom had the power of touch."

X.

* ONE can't help wondering why no one ever did before what Mr. Arthur Morrison has done for us now, namely, put into story form some of the marvellously dramatic tales which writers on the supernatural have collected as evidence, and which at present are regarded only as "cases." So long as the real gist of the story is not "doctored," they are very fair game for the story-teller, and so far as concerns the stories which are familiar to us ("The Ahrenburg Vault" and the "Ghost of Willington Mill", for example), Mr. Morrison seems to have done his work conscientiously enough. They have already reached a second edition, and deserve the popularity they have acquired.

X.

SOME POEMS ON THE BORDERLAND.†

THE actual number of poems concerned with the Borderland in Mr. Auberon Herbert's little volume is but a small part of the entire series, but the book, as a whole, is just one in which lovers of the fanciful, of the mystical, of the shadows of nature, of the underlying teachings

* "Shadows around us: Authentic Tales of the Supernatural." By Arthur Morrison. Henry Nisbet & Co. Price 1s.

† "Windfall and Waterdrift." By Auberon Herbert. Williams & Norgate, 1894.

of life—students of the Borderland, in short—cannot fail to delight. Indeed, they have one dainty little poem all to themselves.

IN BORDERLAND.

For strange deep longings move us,
As betwixt the two we stand,
And share in the mystic meetings
And partings in Borderland.

When day and night so gently
Touch hands and fall apart,
Like those in life forbidden,
Heart should be one with heart.

This is a fair example of the kind of poem the volume contains; they make no pretence at style or form, they are merely the rhythmical, often the musical, expression of some passing thought, often some tender reminiscence of the past or yearning as to the future, not amounting to reflection on the one hand, or speculation on the other, but giving utterance to the memory which rises at the scent of a flower, at the sight of a certain tone of colour in sky or sea, at a voice, at a sound in nature.

In the little poem, "The Lost Gift," Mr. Herbert recognises a truth which it is hard to teach—harder possibly to learn.

A LOST GIFT.

It is hard to believe that such things be,
You may take it for what it is worth;
For she that came and talked to me
Was not of the race of earth.

But I stained my soul, as 'tis easy to see,
With the touch of the common clay;
And the earth and the sky grew empty for me,
And their gift was taken away.

If the lesson is to be learnt at all, it will surely be in some such fashion as is taught in the following lines:—

" Say, master, say, how shall men learn
The hidden truths to speak,
To feed the inward fires that burn,
The far-off knowledge seek? "

" If ye would win the gift within—
So toil for many a day—
And yet, forsooth, the truest truth
May come by other way.

" Oh! thin the line this world that parts
From other worlds be sure;
And strange things drop within the hearts,
The open hearts and pure? "

There are two little poems, in different parts of the book, which serve as pendants to each other, one dealing with the silence of the dead for the living, the other with the silence of the living for the dead.

THE VOID.

She stretches hands to midnight skies—
So vast, so void they seem;
And back unanswered come her cries,
And all is as a dream.

" Oh! where art thou?—"the far stars yield
No word to hopes or fears;
From all that vast unmeasured field
No answering sign appears.

THE BREAD ON THE WATERS.

Ah! yes, the loving dead they stand,
And stretch their hands to you;
And as you pass to that far land,
Their loves your life renew;

Sweet gifts of love your steps pursue;
You gather what you sowed;
You lived for love; love waits for you,
In old or new abode.

X.

BOOKS OF CLASSIC MYSTICISM.*

WE have received two more volumes of Dr. Westcott's valuable series, "Collectanea Hermetica." To speak of Vol. IV., "A Chymico-Kabalastic Treatise," would only be to make ourselves ridiculous; for in truth I have not the remotest idea what it is all about. We are told that "an attentive study of its statements, considered with accurate relation to the numerical allusions, may give some true conclusions as to the material and agents to be employed in the several forms of transmutation." I have tried the method of "an attentive study," but I get no further. The pages seem to consist mainly of detached notes, so that one feels somehow that the text is missing. It is like a copy of the last fifty pages of a Clarendon Press Play of Shakespeare, whose orange-tawney covers are so great a dread to the candidate for local examination, the trifling detail of the play of Macbeth, or Hamlet, having been omitted by the binder.

But when we come to Vol. V. it is quite another matter. We have had nothing in this series so interesting since the publication of "The Divine Pymander." The volume consists of three parts: "A translation of Cicero's Vision of Scipio," "The Golden Verses of Pythagoras," and "The Symbols of Pythagoras," all of which one is glad to have. Not the least interesting part of the book is an editorial essay by L. O., treating of "The Vision of Scipio considered as a Fragment of the Mysteries," and the philosophy underlying.

That philosophy (we read), it is reasonable to conjecture, was alike

.... The system inculcated in the ancient mysteries of every nation those mysteries being considered as the organized endeavour of illuminati to elucidate the great problem of life and death, the nature of the soul and its relation to the Deity.

Men have ever found themselves face to face with these great difficulties, trying to unravel the skein of life with all the poverty of language and the restrictions of human thought. But human thought alone is powerless for such sublime ascents a higher faculty of the soul being requisite. "Strive," says the Zoroastrian Oracle, "to understand the intelligible, which exists beyond the mind, with the extended flame of an extended intellect."

And we learn further

Purity of soul is therefore a *sine qua non* to all, who, while yet upon the earth, would come "forth from the bands of body step by step." But purity itself is not sufficient, it must be accompanied by intelligence and will; intelligence to direct the life to the highest good, will to preserve the "equilibrium of balance," that steady mean between two opposing forces, which to pursue is indeed difficult.

* *Collectanea Hermetica*, vols. iv. and v. Edited by W. Wynn Westcott. Theosophical Publishing Co., 1894. Price 2s. 6d. each net.

XVI.—OUR CIRCLES AND MEMBERS.

Members of Circles are requested to send any alteration of name, address, or grouping, to "BORDERLAND" EDITOR, 18, PALL MALL EAST, and to be very careful to write *legibly*.

In all communications Circle Members are requested to quote their number.

Circle Members are reminded that Subscriptions must be renewed in December, except in the case of those who have joined during the last half-year.

In response to suggestion from many Circle Members, we herewith furnish them with a list, *geographically* arranged, in order that those living in the same neighbourhood may communicate with each other without difficulty, if inclined to do so.

Those to whom such facility is not welcome, have, we assume, shielded themselves by the anonymity of number only. The utmost care has been taken to respect the wishes of our correspondents upon this point.

Andaman Islands.

No.	NAME AND ADDRESS.	CIRCLE.
304.	Boreham, Reuben, Port Blair	Astrology
443.	Fowler, A. J., Jail Dept., Port Blair	"
442.	Gupta, Dr., Port Blair	Telepathy
280.	McQuillan, W. J., Port Blair	Gen. Inquiry
443.	Owen, A. J. T., Port Blair	Telepathy

Austria.

210.	Bergmeister, 15, Museumstrasse, Innsbruck	Clairvoyance
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Australia.

390.	Benham, Mrs. J., King William-street, Adelaide	Gen. Inquiry
456.	Benham, Agnes, King William-street, Adelaide	Hypnotism
387.	Casey, Hon. Judge, Ackland-street, St. Kilda, Melbourne	Palmistry
391.	Drews, Professor, Magill-road, Norwood, S.A.	Gen. Inquiry
356.	Garmon, J. Oscar, Kurn Hattin Lodge, Vt.	"
392.	Mackenzie, J., G.P.O., Adelaide (Reg. Letter Dept.)	"
500.	Mortimer, Alfred Wyatt, 27, Mercantile-chambers, Victoria-square, Adelaide, S. Australia	Palmistry
497.	Reckett, Albert, Mount Britten, Queensland	Gen. Inquiry
551.	Rogers, R. S., Flinders-street, Adelaide, S. Australia	"
407.	Sims, R. W., Postmaster, Bowen, Queensland	"

Bavaria.

205.	Ashworth-Edward, Miss, Theresien Strasse, 26, Munich	Gen. Inquiry
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Barbados.

(See WEST INDIES).

Bedfordshire.

99.	Herbert, A., Park Avenue	Gen. Inquiry
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Berkshire.

373.	Bannard, Hy. G., Littlewick Lodge, nr. Maidenhead	Telepathy
578.	Bruce, Miss Corinna, Vyera, Ascot	Dreams
232.	Grove, Mrs. G. A., Frognal, Ascot	Spiritualism
217.	Huddleston, The Lady Diana, The Grange, Ascot	Auto. Writing
458.	Ionidas, E., Cliff House, Maple Durham	Psychometry
18.	Mitchell, M. J., Manor Farm, East Challow, Wantage	Auto. Writing
446.	Oldershaw, Charles, York Villa, King's-rd., Reading	Spiritualism
159.	...	Hypnotism

Birmingham.

58.	Adkins, Henry, Ley Hill, Northfield	Gen. Inquiry
98.	Amery, Mr. W. C., Box 116	"
103.	Deykin, W. H., Manor-road, Edgbaston	"
141.	McDonnell, W. J., Shirley, Prospect Road, Moseley	"
416.	Moore, T. J., Denehurst, King's Norton	"
8.	Old, Bernard, Esq., 53, Thornhill-road, Handsworth	Theosophy
365.	Plater, Frank, Stratford-road, Sparkhill	Hypnotism
399.	Smith, James, 79, Vyse-street	Spiritualism
185.	Tubbs, George, 85, Hamstead-road	"
153.	Wynn, J. H., 14, Frederick-road, Edgbaston	Spiritualism
178.	...	Palmistry
400.	...	Gen. Inquiry

Brazil.

344.	Balster, Arthur L., Coritzba, Estado, De Parana	Gen. Inquiry
345.	Munhoy, Alfredo, Coritzba, Estado, De Parana	"

Brighton.

238.	Cunnington, Miss, 8, Preston Park-avenue	Gen. Inquiry
493.	Doherty, Mr. F. M., 40, York-road	Spiritualism
527.	...	Gen. Inquiry
539.	...	Spiritualism
548.	...	"

British Columbia.

525.	Burgh, Digby Hussey de, Beaver Point	Auto. Writing
383.	Middleton, J. T., P.O. Box 1086	"

British Guiana.

No.	NAME AND ADDRESS.	CIRCLE.
361.	Alexander, Alex., Aurora, Essequibo	Gen. Inquiry
489.	Bryden, John R., Esq., Lot 15, North-street, Lacy Town, Georgetown	Auto. Writing
227.	Dickson, Miss, The Manse, Maliaica, Demerara	Psychometry
464.	Gale, Mrs. C. Harold, 173, Charlotte-street, Georgetown, Demerara	"
386.	Rodway, James, Reading-room, Georgetown	Auto. Writing

Buenos Ayres.

294.	...	Gen. Inquiry
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Buckinghamshire.

57.	Mayne, J. S., 9, Rickford-hill, Aylesbury	Auto. Writing
123.	Thompson, W. D., Iver House, Iver	Spiritualism

Cambridgeshire.

118.	Green, J. F. N., Emmanuel College	Telepathy
81.	Tweedale, Mrs. Clarens, Milton-hall	Gen. Inquiry
566.	...	Palmistry

Canada.

535.	Boardman, W. F., Russell-house, Ottawa	Clairvoyance
272.	Carrié, Jean Louise, Windsor, Nova Scotia	Gen. Inquiry
142.	Friedrich, Bruno, 241, Major-street, Toronto	Psychometry
82.	Herbert, Hon. Mrs. Ivor, Earns Cliffe, Ottawa	Gen. Inquiry
283.	Ogilvie, W., D.L.S., Ottawa P.O., Ontario	"
515.	Perchard, H. L., Magog, P. 2	Spiritualism

Canary Islands.

346.	Forssman, Miss De, Loms de los Guirres, Puerto de Orotava, Teneriffe	Gen. Inquiry
468.	...	"

Channel Islands.

204.	Oldfield, Thomas, Conture, Vale, Guernsey	Gen. Inquiry
247.	Guiton, P. H., Alderbury Lodge, Vallee des Vaux, Jersey	"

Cheshire.

256.	Bailee, Edmund J., Woodbine, Upton	Spiritualism
49.	Coe, Mr. D., 26, Lightfoot-street, Chester	Gen. Inquiry
50.	Crane, A. A., 8, St. Mary's-street, Liscard	Spiritualism
145.	Green, Theodore, Dr., Grange-mount, Birkenhead	Gen. Inquiry
103.	Griffiths, John, 17, Eastgate-street, Chester	"
116.	Hall, J. H. A., Old Bank, Chester	Spiritualism
191.	Jelldrum, James, Woodlands Bank, Altrincham	Gen. Inquiry
340.	Pritchard, Thos. Nelson, 23, Chesterton-road, Chester	"
249.	Townley, F., Bowmere-road, Tarporley	"
95.	...	"
96.	...	Auto. Writing

China.

371.	Bois, H. G., care of Messrs. J. W. Robertson & Co., Colombo, Ceylon	...
277.	Heynsbergh, Collin, Doctor, Maskeliga, Ceylon	"
322.	Lalcaea, P. S., c/o Messrs. Tata & Co., Kobe, Japan	"
579.	Myers, W. W., Esq., H.B.M. Consulate, Takow, Formosa, China	Auto. Writing
366.	...	Gen. Inquiry

Cornwall.

69.	Gay, Miss C., Rosevean, Falmouth	Clairvoyance
104.	Geake, John, Millways, St. Stephens, Launceston	Auto. Writing

Constantinople.

84.	Evans, Samuel, Esq., Inspector-Gen., Turkish Regie	Gen. Inquiry
80.	Gatherall, George, care of Post Office	"

Cumberland.

112.	Foyster, Miss, 21, Petterill-street, Carlisle	Psychometry
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OUR CIRCLES AND MEMBERS.

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Derbyshire.

No.	NAME AND ADDRESS.	CIRCLE.
333.	Boyd, F. J., 22, Osmaston-road, Derby	Clairvoyance
45.	...	Psychometry

Devonshire.

439.	Hoyland, W. A., 5, Alford-terrace, Linton	Auto. Writing
483.	Parker, Mrs. G. M., Lanka, Torquay	Astrology
31.	Passingham, C. A., 11, Moreton-crescent, Exmouth	Gen. Inquiry
160.	Pearce, A. P., 8, Clarendon-place, Citadel-road, Plymouth	Psychometry
569.	Thompson, Mr. J., Chittlehampton, South Molton	Astrology
122.	Vaughan, F. R. Hyperion, Torquay	Psychometry
14.	...	Gen. Inquiry
319.	...	"
507.	...	"
326.	...	"

Dorsetshire.

53.	Blunt, E. H., Esq., The Verne, Portland	Gen. Inquiry
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Durham.

417.	Anderson, Andrew, 112, Foley-street, Sunderland	Palmistry
173.	Barnes, Alfred A., Belle Vue Park House, Turnstall-road, Sunderland	Auto. Writing
188.	Purdy, Thomas Myres, Stanhope-road, Darlington	Telepathy

Essex.

162.	Allen, J., 14, Berkeley-terrace, White Post-lane, Manor Park	Astronomy
577.	Benham, Chas., <i>County Standard</i> , Colchester	Auto. Writing
581.	Harrison, F. W., 18, Forest View-road, Manor Park	Gen. Inquiry
431.	Holt, J. G., 30, Manor-road, Leyton	"
358.	Martin, John, 6, Mornington Villas, Mornington-road, Woodford	"
199.	Perritt, Mrs. H. G., Cromer House, Romford	Spiritualism
246.	...	Clairvoyance
452.	...	Gen. Inquiry
483.	...	"

Exeter.

14.	...	Gen. Inquiry
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France.

314.	Borthwick, Henry, 38, rue Milton, Paris	Hypnotism
454.	D'Albert, Mdme., 86, rue Breteuil, Marseilles	Auto. Writing
379.	Dadelren, E. M., 22, rue Boudet, Bordeaux	Auto. Writing
575.	Eckley, Mrs., 1, Place Victor Hugo, Paris	Gen. Inquiry
11.	Moulton, Mrs., Lyonnais, Paris	"
558.	Nöel, Mdme., Hotel de la Brigade d'Artillerie, Tarbes	"
39.	Richet, M. Charles, 15, rue de l'Université, Paris	"
494.	Stanton, Annie E., care of Misses Williamson and Jones, 3, rue Rutornkoff, Portes des Ternes, Paris	Palmistry
502.	Zanne, M. S. N., 13, rue de Rocroy, Paris	Gen. Inquiry
509.	...	Astrology

Glamorganshire.

401.	Allen, James, 5, Castle Arcade, Cardiff	...
33.	Phipps, Wm. A., 84, King's Road, Cardiff	...

Gloucestershire.

434.	Hale, E., Belford House, Cinderford	Gen. Inquiry
310.	Jacoby, Chas. F., Lyegrove, Chipping Sodbury	Clairvoyance
37.	Jones, Arthur James, 74, White Ladies'-road, Bristol	Gen. Inquiry
216.	Kew, Charles Henry, Compton-Martin, near Bristol	"
139.	Ley, Miss A., 160, White Ladies'-road, Clifton	Gen. Inquiry
506.	Penny, R. H., 11, Bridge-street, Bristol	Astrology
114.	Reynolds, H. C., Thorncliffe, Lansdown-road, Cheltenham	Gen. Inquiry
525.	...	Astrology

Greece.

260.	Green, H. A., Patras, Ionian Islands	Gen. Inquiry
149.	Petrici, L. D., Poste Restante, Athens	"
560.	...	"

Hampshire.

536.	Bateman, A. R., High-street, Christchurch	Astrology
134.	Formby, Rev. C. W., Fawley, Southampton	Psychometry
354.	Horsefall, S. J., St. Peter's-chambers, Bournemouth	Gen. Inquiry
258.	James, Charles, The Square, Liphook	Psychometry
74.	Johnson, J., Staff-Commander, R.N., H.M.S. <i>Hercules</i> , Portsmouth	Spiritualism
47.	Nunn, Phillip, Maplestead, Bournemouth	Gen. Inquiry
125.	...	Clairvoyance
542.	...	Crystal Gazing

Hertfordshire.

433.	Bettridge, Arthur H., Bridge-street, Bishop's Stortford	Gen. Inquiry
57.	Chambers, H. G., Oxford-house, Breachwood, Welwyn	Palmistry
174.	Eason, J. W., 129, Queen's-road, Watford	Auto-Writing
332.	Nicholson, Sir Charles, The Grange, Totteridge	Gen. Inquiry
259.	Prentice, W., 41, Fore-street, Hertford	"
533.	...	"

Hereford.

No.	NAME AND ADDRESS.	CIRCLE.
218.	Southall, Henry J., Esq., 20, Etnam-street, Leominster	Auto. Writing
518.	...	Astrology

Holland.

477.	Blokhuys A. W., Amsterdam	Astrology
449.	Keen, J. N., 27, Raam-street, The Hague, Holland	Spiritualism
28.	Kneff, J., Zwolle	Crystal Gazing

Hong-Kong.

292.	Skewan, Robt., care of Skewan & Co.	Gen. Inquiry
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Huntingdonshire.

109.	Child, Mrs. Elsworth, St. Ives	Gen. Inquiry
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India.

438.	Banon, Capt., Kulu-Kangra, Punjab	Astrology
239.	Bell, Lieut., R.A., Fort William, Calcutta	Theosophy
364.	Beynon, W. (Lieut.), 1st Batt. 3 Guerki Rifles, Almora, N.W.P.	Hypnotism
236.	Bimshaw, Dr. N. F., Gadhechi, Kattiawar	Gen. Inquiry
371.	Bois, H. J., Colombo, Ceylon	"
556.	Bose, Mr., Calcutta	"
119.	Byng-Paget, J., 14 Regiment, Rangoon, Burmah	"
590.	Callabavalla, R. B., 28, Nowroje-road, Colaba, Bombay	Clairvoyance
362.	Chakravarti, K., 12, Ramdhone Mitters-lane, Shambuker, Calcutta	Psychometry
406.	Coult, Francis, St. Vincent's	"
553.	Doralije, Burjorje, Esq., Merwan Bang, Colaba, Bombay	Auto. Writing
521.	Fakirge, Mr., Colabi, Bombay	Hypnotism
375.	Godfrey, S. E., 115, Civil Lines, Poona, Bombay Presidency	Telepathy
277.	Heynsbergh, Dr. Collin, Maskeliya, Ceylon	Psychometry
276.	Hope, Lieut. G. A., R.A., 8 Field Battery, Shanoi	Spiritualism
284.	Ker-Edie, H. S., Chindwara, Central Provinces	Gen. Inquiry
466.	Kirton, J. L., Arthur Seat, St. Thomas, Barbadoes	"
444.	King, James A., Connamore, Bombay	Gen. Inquiry
393.	Lewis, Capt. D. S., 6 Burma Battalion, care of Messrs. Binny & Co., Madras	Clairvoyance
301.	Macfadyen, —, s.s. <i>Girsa</i> , care of Messrs. Adamson, McTaggart & Co., Negapatam	Hypnotism
278.	Maconochie, A. F., Indian Civil Service, Baroda, Bombay	Auto. Writing
408.	Mensel, Captain E. D., 2nd Highland Light Infantry, Fyzabad, Oudh	Psychometry
230.	Mitter, N. C., Pleader, Chupra, Sarum, Bengal	"
274.	O'Flaherty, H. E., Penung	Gen. Inquiry
279.	Orrah, Arthur, Mill Manager, Bhagnepore, Bengal	"
235.	Samaldas, Lalubhai, Revenue Commissioner, Bhavnagar	"
394.	Subbaran, N. Vakil, High Court, Rajalmundry, Madras Presidency	"
541.	Sinha, Mr. T. J., Kwanda	"
503.	Taylor, Mr. J., 13, Millars-road, Bangalore	"
237.	Vihardas-Desai, Gopaladas, Assistant Revenue Commissioner, Bhavnagar, Bombay Presidency	"
281.	Vimdea-vandas, Devidas, 63, Warden-road, Bombay	"
508.	...	Palmistry

Ireland.

192.	Allen, Robt., Church Hill, Wicklow	Hypnotism
451.	Canning, H., The Tate School, Wexford	Gen. Inquiry
46.	Cane, W. G., 146, Woodstock-road, Belfast	"
598.	Conway, S., The Commons, New Birmingham, Thurles	"
133.	Dunlop, Mrs. M., 22, Leitrim-street, Willowfield, Belfast	"
111.	Fairclough, J., 10, St. Lawrence-road, Clontarf	Crystal Gazing
369.	Felton, Miss Amy, Riversdale, Tipperary	Gen. Inquiry
213.	Gibson, Robert, Mulgrave-cottage, Limerick	"
382.	Gill, Harry, Scarva-street, Banbridge, co. Down	Auto. Writing
128.	Hynes, Miss, The Library, Athlone	Gen. Inquiry
102.	Johnstone, W. E., 3, Seafield-terrace, Cohemore road, Dalkey, Dublin	"
46.	Kane, William G., 146, Woodstock-road, Belfast	"
113.	Kelly, Mrs., 19, Percy-place, Dublin	"
38.	Lyons, Lieut. A. H., R.N., H.M.S. <i>Aurora</i> , Bantry	Gen. Inquiry
404.	Montgomery, Harford H., Brazil, Knock, co. Down	Spiritualism
105.	O'Brien, R. D., 16, Upper Mallow-street, Limerick	Auto. Writing
254.	Reynolds, Wm. N., 35, Gt. George-street, Cork	Hypnotism
316.	Rynne, C. L., Springfield, Ennis	Gen. Inquiry
36.	Tredennick, M. L., Ballylongham, Bruckless, Donegal Dreams	"
151.	Wakeman, Gerald, 6, Westland Villas, Inchicore, Dublin	Clairvoyance
107.	Woodward, Joseph, Sydney Lodge, Bootertown, co. Dublin	"
41.	...	Psychometry
403.	...	Gen. Inquiry
480.	...	"
551.	...	Auto. Writing

Isle of Wight.		CIRCLE.	NAME AND ADDRESS.	CIRCLE.
No. 315.	NAME AND ADDRESS.	Gen. Inquiry	179. Bulley, Henry A., 9, Walton-place, Pont-street, S.W.	Astrology
			180. Burridge, Henry, 95, Chelverton-road, Putney, S.W.	Spiritualism
			181. Byatt, John, 15, Kathleen-road, Lavender-hill, S.W.	Gen. Inquiry
			182. Callard, Leslie, 217, Finchley-road, N.W.	"
			183. Carter, Mrs. R., 9F, Hyde-park-mansions, W.	"
			184. Crews, R. G., Esq., 18, Park-hill, Ealing, W.	"
			185. Cunliffe, F., 39, Chesilton-road, S.W.	"
			186. Cuddon, Miss Beatrice, 1, Egerton-mansions, South Kensington	Hypnotism
			187. Dennis, Mrs. Annie, 102, Forburgh-road, Clapton Common, N.	Gen. Inquiry
			188. Dottridge, Edwin, The Nest, Woodberry Down, Finsbury-park, N.	Telepathy
			189. Drummond, Emma, 65, High-street, Putney	Spiritualism
			190. Donovan, Fairfield, Mycene-road, Westcombe-park, S.E.	Psychometry
			191. Evelyn, Dr. Mary E., 77, St. Dunstan's-road, West Kensington	Astrology
			192. Edwards, W. H., 238, Southampton-street, Camberwell	Spiritualism
			193. Farmer, W. M., 18, Bina-gardens, S.W.	Gen. Inquiry
			194. Farrington, Miss Ada, 204, Milkwood-road, Herne Hill, S.E.	"
			195. Fitch, H., Esq., 60, Craster-road, Brixton, S.W.	"
			196. Frankland, George, 37, Godolphin-road, Shepherd's Bush	Auto. Writing
			197. Gauntlett, F. W., 48, Sprules-road, Brockley, S.E.	Gen. Inquiry
			198. Goulding, Miss, 62, Warwick-square, S.W.	Spiritualism
			199. Green, G. F. Monkswood, 80, Auckland-road, Upper Norwood, S.E.	Astrology
			200. Grove, Mrs. G. A. Frogнал, Ascot	Hypnotism
			201. Harte, R., 7, Fairfield-road, Croydon	Gen. Inquiry
			202. Haweis, Mrs., Queen's House, Cheyne-walk, S.W.	Clairvoyance
			203. Hayes, Mrs. C. F., 8, Northumberland-place, Baywater, W.	Auto. Writing
			204. Heird, Richard, 90, Wigmore-street, W.	Gen. Inquiry
			205. Hermes, Edward S., 19, Devonshire-chambers, Bishopsgate-street Without, E.C.	Spiritualism
			206. Hildyard, F. W., St. Nicholas Club, 81a, Queen Victoria-street, E.C.	Gen. Inquiry
			207. Hooper, Mrs. Ivy, 11, Bulstrode-street, Manchester-square	Hypnotism
			208. Hopps, John Page	Gen. Inquiry
			209. Hossack, Pauline, 31, Bryanston-st., Portman-sq.	Psychometry
			210. Hume, Mrs. J., 18, Marsden-road, East Dulwich, S.E.	Crystal Gazing
			211. Hunt, Corrie, 9, Bunyan-road, De Beauvoir-sq. N.	Telepathy
			212. Jennings, Mrs., 16, Lower Sloane-street, S.W.	Gen. Inquiry
			213. Johnson, A. P. F., 99, Richmond-road, Barnsbury, N.	"
			214. Kinsman, John, 32, Wolsey-road, Mildmay-park, N.	Psychometry
			215. Kreuger, Mrs., 18, Fortis-green, East Finchley	Palmistry
			216. Lacey, Charles, 87, Gore-road, Victoria-park, N.E.	Gen. Inquiry
			217. Logan, Mr. E. R., 5, King's Bench-walk, Temple, E.C.	Hypnotism
			218. Lyons, Arthur, West Kensington Park, W.	Astrology
			219. Marshall, Josh. A. P., 17, Ende-rd., Finsbury-pk., N.	Spiritualism
			220. Medley, E. J. (Capt.), 17th Bengal Cavalry, 77, Elsham-road, Kensington, W.	Gen. Inquiry
			221. Minchin, Miss F. McLeod, 27, Oxford-gardens, Notting Hill, W.	"
			222. Moree, J. E., 45, Colville-gardens	"
			223. Novikoff, Madame, Wimpole-street	"
			224. O'Donnell, Mansion House-chambers, Queen Victoria-street	Telepathy & Cry. Gazing
			225. Owen, John, 12, Holland Villa-road, Kensington, W.	Spiritualism
			226. Ozanne, Mr. C. H., 8, Victoria-rd., Old Charlton, S.E.	"
			227. Park, A. J., 37, Huntley-street, Bedford-sq., W.C.	Spiritualism
			228. Parker, W. H., 64, Gloucester-place, Portman-sq., W.	Gen. Inquiry
			229. Pericarlis, Ioz, Esq., 19, Lower Seymour-street, Portman-square	Gen. Inquiry
			230. Plenderleith, Wm., 60, Stroud Green-road, Finsbury-park, N.	"
			231. Reynolds, John Henry, 59, Montholm-road, Broomwood-road, Wandsworth, S.W.	Hypnotism
			232. Rogers, Miss Beatrice, 69, St. John's-pk., Blackheath	Astrology
			233. Roberts-West, J. B., Wellington Club, W.	Gen. Inquiry
			234. Scott, Miss Fernleigh, St. Dunstan's-road, Dulwich	"
			235. Shirley, Ralph, Clairville Lodge, Clairville-grove	Astrology
			236. Smart, Gordon, 16, Fourth-avenue, Queen's Park, W.	Telepathy
			237. Snell, Hugill J., 74, Princes-road, Cambridge-gardens, N.W.	"
			238. Spagnoletti, H. C. E., 29, Sydenham-park, Sydenham, S.E.	Hypnotism
			239. Strange, Miss Sybil, 6, Waldegrave-park, Strawberry-hill	"
			240. Taverner, John L., 5, Benwell-road, Drayton-park, N.	Cen. Inquiry
			241. Tait, Mrs., 131, Ashley-gardens, Victoria-st., S.W.	Spiritualism
			242. Tucker, Miss A., 66, Finborough-road, South Kensington	Clairvoyance
			243. Tulley, F. R., 16, Bishopsgate-street Within	Gen. Inquiry
			244. Ure, Mrs. Eugenia, Fairlight Villa, Vanbrugh Park-road, Blackheath	"
			245. Vincent, Lady, 8, Ebury-street	Telepathy
			246. Voman, Julius, 4, Regent's-park-road, Gloucester-gate, N.W.	Gen. Inquiry
			247. Wakeling, John S., 81, Tavistock-road, North Kensington, W.	Telepathy
			248. Wesselitsky, G., 13, Montague-pl., Russell-sq., W.C.	Gen. Inquiry
			249. Westcott, W. 26, Thavies-inn, Holborn-circus. E.C.	Clairvoyance

OUR CIRCLES AND MEMBERS.

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No.	NAME AND ADDRESS.	CIRCLE.	No.	NAME AND ADDRESS.	CIRCLE.
87.	Wight, Mrs. Mary F., 15, Clarendon-road, Notting-hill	Gen. Inquiry	300.	Hustler, Harriette, care of Countess Sievers, Wenden Castle, Wenden, Lifland, Russia	Gen. Inquiry
223.	Williams, George, 50, Mark-lane, E.C.	"			
176.	Wingfield, H., 48, Studley-road, Clapham, S.E.				
152.	...	Auto. Writing			
158.	...	Hypno'ism			
170.	...	Palmistry			
275.	...	Hypnotism			
300.	...	Spiritualism			
327.	...	Auto. Writing			
253.	...	Gen. Inquiry			
328.	...	{ Spiritualism and			
426.	...	{ Auto. Writing			
448.	...	Gen. Inquiry			
451.	...	Auto. Writing			
462.	...	Psychometry			
463.	...	Auto. Writing			
471.	...	Gen. Inquiry			
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484.	...	"			
511.	...	"			
538.	...	Gen. Inquiry			
559.	...	"			
568.	...	"			
581.	...	"			
Madeira.					
287.	Da Cunha, E. A., care of Cunha & Co.	Telepathy			
286.	...	Hypnotism			
Malabar.					
570.	Taylor, Mrs. B. O., Vayitre	Gen. Inquiry			
Manchester.					
194.	Bussy, Jules de, 280, Upper Brook-street	Spiritualism			
198.	Cooper, Benjamin, 405, Cheetham Hill-road	Crystal Gazing			
138.	Donne, T. E., 86, Market-street	Gen. Inquiry			
323.	Laidlaw, Walter, 24, Clyde-road, Didsbury	Astrology			
72.	Moodie, Henry, Bank House, Dixon-street, Newton Heath	Telepathy			
415.	Thompson, F. W., Carr Field, Luddenham, <i>via</i> Manchester	Astrology			
144.	Thomas, Fred. J., 112, Wilmslow-road, Withington	Gen. Inquiry			
320.	...	Astrology			
459.	...	Psychometry			
Middlesex.					
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67.	Robinson, Miss F., Manor Farm, Wyn Park, Potters Bar, N.	Telepathy			
395.	...	Palmistry			
482.	...	Spiritualism			
487.	...	Gen. Inquiry			
Newfoundland.					
270.	Apsey, John F., care of Messrs. John Munro & Co. Harbour Grace	Gen. Inquiry			
221.	McNeily, Alex. J. W., Q.C., Registrar Supreme Court, St. John's	Auto. Writing			
New Zealand.					
571.	Gascoigne, Miss Charlotte G., Hardy-street, Nelson	Gen. Inquiry			
544.	Powell, Capt. W. T., Devonport, Auckland	"			
Norfolk.					
599.	Read, H., Blofield	Hypnotism			
76.	...	Gen. Inquiry			
Northampton.					
585.	Howard, Fred., Lamport	Gen. Inquiry			
584.	Westley, Mrs., 35, Lorne-road	"			
Northumberland.					
470.	Bukford, Miss R., Ashington, Morpeth	Psychometry			
447.	Norris, John, 80, Elswick-road, Newcastle-on-Tyne	Astrology			
Nottingham.					
378.	Ward, Fanny, Moorgate Cottage, Retford	Auto. Writing			
Nova Scotia.					
240.	Dodwell, C. E. W., 42, Queen's-street, Halifax	Gen. Inquiry			
Portugal.					
66.	Oakley, H. E., Rue du Corpo Santo	Gen. Inquiry			
Poland.					
220.	Doziewiecki, Dr., 54, Nawy Swiat, Warsaw	Gen. Inquiry			
219.	Walderowick, Wtwadysta, 54, Wspotna-st., Warsaw	"			
Russia.					
300.	Hustler, Harriette, care of Countess Sievers, Wenden Castle, Wenden, Lifland, Russia	Gen. Inquiry			
Saxony.					
193.	Oerton, Mrs. F. M., Hauptmannstrasse, 5 pt. 1, Leipzig, Saxe	Gen. Inquiry			
Scotland.					
321.	Aitkin, James, St Ninians, Stirling	Crystal Gazing			
164.	Brown, W. H., Inland Revenue, Stirling	Astronomy			
453.	Bruce, Mrs. J., Invermoriston, Inverness-shire	Auto. Writing			
91.	Brown-Smith, Mr. Hermitage, Honeyfield, Midlothian	Hypnotism			
385.	Crawford, James, care of Young, 18, Cumberland-street, Edinburgh	Gen. Inquiry			
224.	Caird, Mrs., Cassencary, Creetown, N.B.	"			
136.	Dall, W. C., care of Mrs. Purvis, 1, Abbey Mount, Edinburgh	"			
73.	Lowson, Mrs. Flowerdew, Holly Cottage, Lasswade, Midlothian	"			
154.	MacDonald, Mr. Craigencock Castle Hear, Paisley	Hypnotism			
13.	Martin, Charles J., 19, Chester-street, Edinburgh	Spiritualism			
423.	Marr, John, Cairnbrogie, Old Meldrum, Aberdeenshire	Telepathy			
10.	Mitchell, Geo. A., 67, West Mill-street, Glasgow	"			
574.	Nugent, Hon. Mrs. Greville, Cove, Ecclefechan	Crystal Gazing			
485.	Osborn, C. A., 48, West Princes-street, Glasgow	Astronomy			
237.	Phillips, Jas., 103, Dundas-street, Glasgow	Clairvoyance			
222.	Raeburn, Miss J. R., 49, Manor-place, Edinburgh	Auto. Writing			
150.	Rodger, W., 12, Rankeillor-street, Edinburgh	Hypnotism			
155.	Scott, John, 144, Douglas-street, Glasgow	Auto. Writing			
		Clairvoyance			
460.	Sinclair, J. B., New Pitsligo, Aberdeenshire	Gen. Inquiry			
91.	Smith, R. Brown, Hermitage, Murrayfield, Midlothian	"			
510.	Stevenson, James, Apsley-place, Glasgow	Clairvoyance			
120.	Stewart, Mrs. C. A., Larghan, Cupar Angus	Telepathy			
35.	Taylor, Frank, 61, High-street, Johnstone	Hypnotism			
374.	Thomson, John C., M.A., M.D., 96, High-street, Lockerbie, N.B.	"			
20.	Young, Jno., 6, Carlton-terrace, Kelvinside, Glasgow	Spiritualism			
27.	...	Telepathy			
83.	...	Gen. Inquiry			
33.	...	Astronomy			
410.	...	Gen. Inquiry			
430.	...	"			
526.	...	Auto. Writing			
601.	...	Gen. Inquiry			
Somersetshire.					
51.	Coleman, Frank W., Gleniffer House, Walliscote-road, Weston-super-Mare	Gen. Inquiry			
42.	Cox, Benjamin, Town Hall, Weston-super-Mare	Telepathy			
208.	Hallett, H., Cheapside, Taunton	Gen. Inquiry			
216.	Kew, Chas. Henry, Compton Martin, near Bristol	Psychometry			
412.	Sheppy, Oliver, 22, Upper Boro' Walls, Bath	Clairvoyance			
South Africa.					
<i>(See BRAZIL.)</i>					
341.	Croghan, Dr. E. H. Beaconsfield	Hypnotism			
391.	Drews, Prof. C., Magill-road, Norwood, South Australia	"			
288.	Bacon, John, George-street, Kimberley	Psychometry			
565.	Baxter, Ernest, Esq., Mafeling, British Bechuanaland	Gen. Inquiry			
295.	Bradshaw, Mrs. Annie, The Wilderness, West End, Kimberley, Cape Colony	"			
339.	Dick, R. J., King William's Town	"			
289.	Dixon, William, Savoy Hotel, Kimberley	Psychometry			
262.	Giddy, Mrs. Annie S. Stutterheim, King William's Town, Cape Colony	Auto. Writing			
377.	Hire, Mrs. F., H.M. Dockyard, Simon's Bay, Cape of Good Hope	Telepathy			
457.	Johnson, W., Esq., P.O. Box 66, Cape Town	Hypnotism			
291.	Kollen, C. H., Swedish Institute, Currey-street, Kimberley	Palmistry			
261.	Lennard, Arthur, Mission House, Cape Colony	Gen. Inquiry			
342.	Lindblom, Dr. Frans., Swedish Institute, Currey-street, Kimberley	Hypnotism			
293.	Lees, Wm., No. 1 Klip Dam, Hebron, Griqualand W.	Gen. Inquiry			
267.	Macaulay, J. H., West End, Kimberley	Comp. Dreams			
244.	Mandy, Frank, Belgravia, Kimberley	Psychometry			
343.	Millar, T. L., West End Compound, de Beers Consolidated Mines, Kimberley	Astrology			
242.	Mumford, Gilbert, care of Mr. W. J. Judge, Angel-street, Newton, Kimberley	Psychometry			
323.	Nicholls, R. Floyd, P.O. Box 1480, Johannesburg, Transvaal	Astrology			
529.	Norris, Mr. G. M., Box 20.9, Johannesburg	Gen. Inquiry			
496.	O'Meara, Ernest A., Lynn Dene, Lyndhurst-road, Kimberley	Auto. Writing			
537.	Ricketts, Alfred H., Forest Department, East Landon, Cape of Good Hope	"			
268.	Pearson, Mr. Isaac, De Beers-road, Kimberley	Clairvoyance			

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370.	Schultz, J. B., Kroonstad, Orange Free State	Gen. Inquiry
324.	Sink, Wm., Richmond, Natal	Hypnotism
368.	Sidwell, Henry B., The Vicarage, Middleburg, Transvaal	Gen. Inquiry
290.	Stead, B., Currey-street, Kimberley	Auto. Writing
245.	Swift, Henry, Langbourne Lodge, Bishop-road, Kimberley	Gen. Inquiry
533.	Tuke, Charles William, African Banking Corporation, Limited, Pretoria	Palmistry
520.	Turnbull, A. R. R., Esq., Hlabisa District, Zululand	Auto. Writing
267.	Vernon, H. F., Port Elizabeth	Gen. Inquiry
521.	Whiting, J. R., Tivoli Hotel, Johannesburg	Hypnotism
296.	...	Gen. Inquiry
486.	...	Clairvoyance

Suffolk.

192.	Allen, Robert, Church-hill, Wickham	Palmistry
476.	Jacob, George, Ferndale, London-road, Ipswich	Gen. Inquiry
78.	Johnson, Mrs. Robert, Colonial College, Hollesley Bay	"
126.	Selong, Edmund, Barton Mills, near Mildenhall	"
299.	...	"
355.	...	"

Staffordshire.

576.	Harcourt, J. C., Tividale, Tipton	Astrology
251.	Hillman, Lady, Wightwick, Wolverhampton	Auto. Writing
420.	Hulse, Fred., 49, Ricardo-street, Dresden	Gen. Inquiry
92.	Swift, S. Darwin, Denston College, Uttoxeter	Hypnotism
318.	Whitehead, J. F., Park View Terrace, Basford, Stoke-on-Trent	"

Surrey.

41.	Collison, Mrs. C., Newlands, Weybridge	Gen. Inquiry
445.	Gadsden, Miss, Ewell	Astrology
549.	Phillips, Mrs. L. A., Westlands, Epsom	Gen. Inquiry
61.	Taylor, Lt.-Col., Royal Military College, Camberley	"
250.	Tromer, Ellen E., 1, Carlton-terrace, Redhill	"
63.	Wyld, Geo., Esq., Fieldhead, Wimbledon-park	Auto. Writing
462.	...	Palmistry
546.	...	Gen. Inquiry
591.	...	"
593.	...	"
592.	...	"

Sussex.

184.	Cameron, Miss, 19, Marlborough-place, Brighton	Clairvoyance
127.	Kingston, H. D. R., M.D., Hillwood, Cuckfield	Gen. Inquiry
70.	Lockyer, Miss M., 62, High-street, Battle	Clairvoyance
228.	Lowther, Miss, 16, Adelaide-gardens, Ramsgate	Telepathy
15.	Blackwell, Dr. Elizabeth, Rock House, Exmouth-place, Hastings	Gen. Inquiry
524.	...	Clairvoyance
556.	...	Gen. Inquiry

Switzerland.

352.	Muse, E. L., Hotel du Lac, Vevey	Gen. Inquiry
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United States.

523.	Brun, Clement B., 114, Fifth Avenue, New York	Auto. Writing
522.	Conable, Geo. W., 132, West 23rd-street, New York	Telepathy
285.	Fletcher, Emily, 346, 63rd-street, Woodlawn, Chicago	Clairvoyance
337.	Gleason, Miss Adèle, 230, West 59th-street, New York	Gen. Inquiry
467.	Grubb, Mrs. S. F., Nat. W.C.T.U., Kirkwood, Mo.	Clairvoyance
470.	Haddock, Rev. Frank C. Gardines, Kenebbee Co., Maine	Telepathy
256.	Holbrook, Dr., 46, East 21st-street, New York	Gen. Inquiry
334.	Hudson, T. J., 10, 9th-street, S.E. Washington	"
265.	Jones, George H., 561, Madison-square, New York	"
338.	Joline, Mrs. A. H., 1, West 72nd-street, Dakota Flats, New York City	"
440.	L'Abery, Colusa, California	Auto. Writing
600.	Luscomb, Mrs. H. S., 17, Yarmouth-street, Boston	Gen. Inquiry
336.	Lukins, Dr. Anna, 1,068, Lexington-avenue, New York	"
513.	Morrison, W. B., 18, James-street, Grand Rapids, Michigan	Spiritualism
348.	Mount, M. A. B., 574, Lexington-avenue, New York	Gen. Inquiry
140.	Nunn, R. J., 119 $\frac{1}{2}$, York-street, Savannah, South America	"
405.	...	Spiritualism

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Wales.

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347.	Clatton, J. H., Goring Villa, Bury Port, R.S.O., Carmarthenshire	Gen. Inquiry
567.	Evans, Evan D., 9, Gelli-row, Ystrad, Rhondda, Pentre	Auto. Writing
96.	Hughes, P. H., 12, National-street, Towyn, Merionethshire	Gen. Inquiry
580.	Morgan, David, Beynumawr, Breconshire	Psychometry
33.	Phipps, W. A., 251, Cowbridge-road, Cardiff	Gen. Inquiry
189.	Price, Mrs. J. E., White Hall Hotel, Towyn, Merionethshire	"
25.	Williams, D. K., 71, High-street, Merthyr Tydfil	Astrology
418.	Wooding, Rev. W. J., Vicarage, Glendovey, R.S.O.	Psychometry
532.	Young, G. F., Trafalgar House, Llanelli	Geo. Inquiry
206.	...	Theosophy
531.	...	Gen. Inquiry
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Warwickshire.

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86.	Thompson, J. G., Walton House, Holly-walk, Leamington	Gen. Inquiry
169.	...	Spiritualism

Westmoreland.

77.	Burton, George, Staveley Park, near Kendal	Gen. Inquiry
75.	...	Spiritualism

West Indies.

406.	Coult, F., St. Vincent	Hypnotism
512.	Franklin, Miss, Bay-street, Barbados	Telepathy
468.	Kirton, J., Arthur's Seat, Barbados	Psychometry
273.	Kirton, S. B., Callendars Estate, Christ Church	Telepathy
552.	Learmond, A., Beckles-road, Barbados	Spiritualism
547.	...	Gen. Inquiry

Wiltshire.

59.	Yates, Miss Laura, Factory House, Wilton	Gen. Inquiry
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Worcestershire.

259.	Bennet, A. J., Kinver, Stourbridge	Spiritualism
234.	Davies, Charles, Leipzig House, Malvern Link	Gen. Inquiry
56.	Evans, J. Miles, Malvern	Telepathy
71.	Gardner, Rev. A. M., 17, Bourne-street, Dudley	Palmistry
397.	Sutton, W., Enville-road, Stourbridge	Clairvoyance
583.	...	"

Yorkshire.

419.	Anderson, Tom Scott, Wilkinson-street, Sheffield	Auto. Writing
19.	Appleyard, Walter, Endcliffe-crescent, Sheffield	Gen. Inquiry
534.	Beverley, W. H., 13, Albion-road, Scarboro'	Astronomy
794.	Buckley, James, Ivy Bank, Cricket-road, Sheffield	Auto. Writing
147.	Burchell, Mrs. J., 26, Chapel-street, Leeds-road, Bradford	Psychometry
62.	Davies, Mrs. H., Brackenoe, Marston, R.S.O.	Palmistry
214.	Davison, G. M. (Miss), Haddlesey House, Selby	Astrology
211.	Etchells, Thomas, The Oaks, Lindley, Huddersfield	Gen. Inquiry
297.	Eccles-Hodkinson, Grange Bank, Eccles Hall, Sheffield	Psychometry
65.	Firth, Oliver, Hawthorne House, Baildon, nr Shipley	Telepathy
252.	Fox, Alfred Russell, Sing-hill, Sheffield	Gen. Inquiry
399.	Goodman, S., 10, Prospect-street, Hull	Telepathy
550.	Jones, John M., Bagdale, Whitley	Spiritualism
264.	Lockhead, —, 6, Grange-terrace, Lightcliffe, near Halifax	Telepathy
409.	Lunn, Geo., 70, Manningham-lane, Bradford	Gen. Inquiry
588.	Malan, E., Beechgrove, Newlands, Hull	"
43.	Nichol, E., Marlborough-avenue, Hull	Theosophy
135.	Rouse, Mrs. H., Firby Hall, Bedale	Gen. Inquiry
181.	Taylor, Walter, 39, Knight-street, Halifax	Astrology
481.	Thomas, W. H., 10, West terrace, North Ormsby, Middlesbrough	Theosophy
24.	Toothill, Mrs. Annie, Hazelhurst, Hazel Hill, Bradford	Telepathy
17.	Wood, Horatio, Beechville, Beech-grove, Harrogate	Gen. Inquiry
167.	...	Spiritualism
478.	...	Telepathy
156.	Esmond, Fred., 53, Stonegate	Spiritualism
89.	Summerson, A., Esq., Railway-street, Pocklington	Psychometry
90.	Waite, Z., Esq., The Balk, Pocklington	Astrology
225.	...	Spiritualism

XVII.—SOME ARTICLES OF THE QUARTER.

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.

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What is Alchemy? *Unknown World*, November

Apparitions :

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Story of an Apparition, *Revue Spirite*, October

Astrology :

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Jupiter in Cancer, *Astrologers' Magazine*, November
Natal Astrology, *Unknown World*, November
Notes on Planetary Cycles, *Astrologers' Magazine*, November
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Planets, Houses, and Exaltations of, *Astrologers' Magazine*, November
Saturn in Scorpio, *Astrologers' Magazine*, November
The Real Basis of Astrology, *Astrologers' Magazine*, November

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Divining Rod :

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Experiments at "L'École de Médecine," Paris, *Le Messager*, September 15

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Fourth Dimension :

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Hallucination :

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Hauntings :

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Hypnotism :

A Case of Death while in the Hypnotic State, *Revue de l'Hypnotisme*, October
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