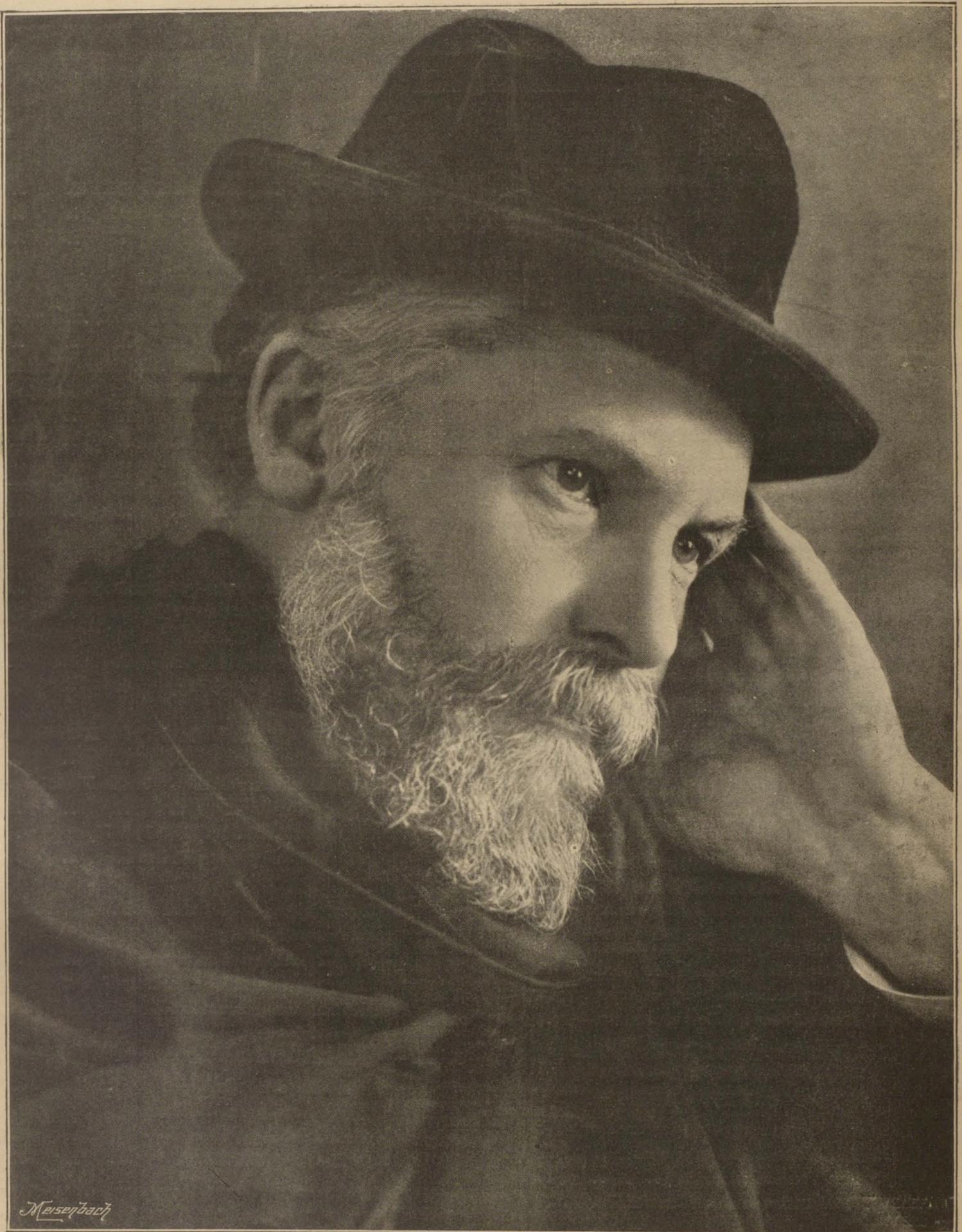


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MR. F. W. H. MYERS.

From a Photograph by Mrs. Myers.

BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. II.

APRIL, 1895.

No. VIII.

I.—THE CHRONIQUE OF THE QUARTER.

WITCHCRAFT.

DURING last quarter, public attention has been somewhat rudely directed to a survival of the belief in witchcraft, by the case of witch burning at Clonmel. The subject is one of great interest and not of little importance. It is the fashion to assume that no one believes in witches nowadays, and that witchcraft is an exploded superstition. Such complaisant assumptions abound in society, which is, after all, but a thin veneer over a great mass of aboriginal humanity. Witchcraft is one of the living faiths of the world to-day, and it is natural that it should be so, for, owing to the irrational, irreligious, and altogether unscientific attitude of educated persons in dealing with this subject, all manifestations of the sub-conscious mind, every phenomenon of the Borderland, is made over as a gift to the witch and the wizard, who naturally thrive upon his monopoly. Witchcraft has been denounced by religion, and condemned by law. Witches, in turn, have been prosecuted and persecuted, and still witchcraft survives. It is right that it should survive, because under the term witchcraft there is included a large body of truth. In the record of witch trials we find the germs of hypnotism, of telepathy, of thought-reading, of psychometry, and of the plurality of the consciousness. As long as you burn your witch and denounce her craft, she will continue to haunt the world as a dark shadow of religious faith; when you can explain witchcraft and interpret the witch to herself you are much more likely to deliver the world from the dread which has haunted it since man was first a living soul.

WITCHES WANTED!

In this connection I would make a special request to readers of BORDERLAND and members of our Circles everywhere, to send me, as soon as possible, after reading this, the name and address, with any authentic particulars, of any reputed witch or wise woman whom they may know

personally in their neighbourhood. There are few studies which are more interesting than the witchcraft of to-day. It flourishes mostly in country districts, few of which are without their wise woman; for, by a curious irony, the only women who are reputed to be wise are those who are believed to have dealings with the occult world. In this possibility, the ironical rustic may be nearer the truth than the cynical materialist.

THE SPIRITUALIST CONFERENCE.

The Conference of the Spiritualist Alliance, which is to be held in the coming quarter, will, it is to be hoped, afford an opportunity of bringing together members and interested students of the Borderland, who do not usually meet, and who are not, as a rule, over friendly. Spiritualists are a despised and proscribed remnant, but persecution in their case has not had the result of binding the persecuted together in fraternal bonds. On the contrary, mediums and psychic students are too often much more impressed with the shortcomings of their fellow-students, than with a sense of their comradeship in an honest cause. No doubt some spiritualists are very trying, and even among those who have unmistakable psychic gifts, there are many fraudulent vulgar persons, but they have at least one thing which distinguishes them from the rest of their fellow-men, viz., they have a real working faith in the immortality of the soul, and that is more than can be said for the majority.

IMMORTALITY.

The subject, however, is gaining ground, and an American press association has just arranged to syndicate a series of papers by representative men on the question. "Why I believe in Immortality." The subject is to be treated from all sides, and a special place is allotted to a statement of the spiritualistic "foundations for belief" in the persistence of the individual after death. As these

articles will be published in papers having some eight million readers, it is evident that men are beginning to think once more of life after death. At present most men say, with Lord Randolph Churchill, they never once think of these things.

We see the same phenomena at home in the intermittent discussion which goes on in the press, at colleges, and at the dinner-table. Some day soon, the ordinary conventional person, orthodox or otherwise, will wake up and discover that once more the human race is beginning to recognise that it is "not even as beasts that perish," and that the Christians of every land, in affirming as they have always done the presence of invisible beings of the other world in the midst of our busy life were stating a universal fact, not merely indulging in speculative romances which nowadays seem to be believed the less, the more they are preached about.

TEST SÉANCES.

It is to be hoped that something will come of Colonel Le M. Taylor's suggestion in *Light*, that during the Spiritualists' Conference in May some of the many mediums likely to be in attendance should hold some test-séances. The dearth of phenomena, so far as the general public are concerned, is generally recognised—the private séance is not accessible—the public seldom deserving of attention. Apart from what is done at the Conference I shall be glad to hear from any mediums who may be coming to the Conference with a view to arranging séances at this office or elsewhere.

HYPNOTISM ON THE CONTINENT.

It has been formally decided in Russia, in the "department of medicine of the Minister of the Interior," that treatment by Hypnotism being "a violent remedy," it is not to be practised therapeutically except by physicians specially authorised to apply it to the patients under their charge.

In France, on the other hand, as we learn from the *Revue de l'Hypnotisme*, hypnotic treatment is regarded more and more as a part of ordinary practice. At the Institute "Psycho-Physiologique," founded in 1891 for the study of such subjects, regular instruction is being given to medical students in psycho-therapeutics. M. Bérillon will give practical demonstrations every Monday and Friday from the 29th of April.

HYPNOTISM AT THE AQUARIUM.

It is somewhat difficult to justify the recent exhibitions of hypnotic trance at the Aquarium. All exhibitions of what is painful or dangerous are brutalising to the public, and that these experiments have their dangers is shown by the necessity for medical interference in the case of Nolan on February 2nd. The "long sleep" has now been for some time in use, and with excellent results, for therapeutic purposes. To demonstrate its possibility is, therefore, superfluous; in the hands of the mere amateur, as at the Aquarium, it is dangerous, and to exhibit it as an amusement is degrading.

INFANT PHENOMENA.

The Theosophists, who can always explain everything, have an explanation of the boy prodigy in Berlin, of whom, by the way, we have not heard much lately. He is, it appears, an infant phenomenon merely so far as his physique is concerned, being in reality an adult soul who has taken a fresh body, and brought over its previously acquired knowledge. At Moradabad, we are told, there is a similar case—a boy of seven, who talks Yoga philosophy, and discusses abstruse religious questions, and puts the pundits to shame. It is reported that here in England is a little boy who, for a considerable part of his short life, has perplexed his friends by his descriptions of places and persons that he had, to their knowledge, never seen, giving them names so strange and unpronounceable that he was naturally supposed to have invented them himself. However, in due course an African traveller was entertained at the child's home, and the two promptly made friends and shared experiences. The child is reported to have a knowledge of the names and facts of life in Central Africa worthy of an experienced traveller. Have we here a Speke, a Livingstone, a Baker, a Gordon, or—what?

CHRISTIAN SCIENCE IN BOSTON.

The doctrine of mind-healing seems to have taken deeper root in America than in Europe, in spite of the fact that it is we who have the Lourdes Pilgrimages and the Well of St. Winifrede, and the Knock miracles. They have just opened in Boston a temple capable of holding 1,500 persons, and costing over £40,000. This amount has been collected in fourteen months, as a testimonial to Mr. Eddy, the founder of the society, possibly, too, as a recognition of economy effected in doctor's bills by the determination to have nothing the matter with one.

AN APPEAL FOR "LIGHT."

We regret to see that our valued contemporary *Light* finds it still necessary to make its annual appeal to the liberality of friends and readers. It is no uncommon thing to hear that "there is no money in spooks," but so long-established an organ as *Light* surely deserves a degree of support which should make such an appeal superfluous. This year, for the first time, the Spiritualists' Alliance also asks for increased support, in order to be able to enlarge its sphere of usefulness. The General Conference of Spiritualists will, of course, be a considerable tax on its resources. All interested in the subjects to be discussed, if only for their own sake, should feel bound to do their share in preventing any restriction of the usefulness of so important an occasion by the lack of funds.

PSYCHOLOGICAL PUBLICATIONS.

We learn, with interest, that some of our Continental and American savants intend jointly to issue annually a volume, giving the history of the progress of psychological experiment and observation during the preceding twelve months. Why is there no English name in a list which includes M.M. Binet and Féhé, Delabarre (of Rhode

Island), Weeks, of Harvard, Flournoy, of Geneva, &c. At the same time we are sorry to find that the publication of the *Psychical Review*, the organ of the American Psychical Society, is suspended for the present. It was ably edited by Mr. T. E. Allen, and, during its short career of two years, has contained many contributions of interest and value.

PALMISTRY AND THE MAGISTRATES.

Surely there is something supremely grotesque, to use no harsher name, in the difference of the decisions of the two magistrates—one at the Mansion House, the other at Salford—who have lately dealt with the question of “obtaining money by false pretences,” in the case of the professional palmist. It is quite time that the palmist’s status was made clear. Both magistrates inflicted fines, the one of 10s., the other of £25! Surely the question should not be left to mere individual feeling to such a degree as this. Even if the value of the palmist’s opinion as an article of commerce be deemed a minus quantity, there should be some standard of value less variable than that of the magistrates.

PHENOMENA IN DORSET AND BERKSHIRE.

The newspapers have been unusually busy lately with stories of mysterious hauntings in Dorsetshire and Berkshire villages. Neither of these has furnished as much instruction as might have been hoped. The Durweston case (near Blandford, Dorsetshire) terminated somewhat abruptly with the removal of the children supposed to be the mediums in the matter. No doubt it was best for the children, but the cause of inquiry has suffered. The phenomena included raps, intelligent messages, slate writing, and disturbances of the poltergeist type, and were vouched for by several witnesses, including the rector and the schoolmaster. It is said that up to a certain point the phenomena followed the children.

THE HAM GHOST.

Mr. Maskelyne has been somewhat severe upon the Ham ghost, and assigns the phenomena—which were subsequent to those at Durweston—to the well-known influence of imitation, possibly supplemented by the desire for gain. The occupant of the house in question, Mr. Thomas Turner, indignantly denies the allegation, and courts further inquiry.

SPIRITUALISM IN RUSSIA.

In spite of interference from the Government, timidity on the part of the press, and ridicule on the part of the

public, Spiritualism seems to flourish in Russia, especially at Moscow and St. Petersburg. Psychical Research is prospering in the hands of Professors Bouclereff and Wagner, of the St. Petersburg University, and such distinguished men of science as Aksákoff, Tourkevitch, Bodisco and Mihailoff, some of whom took up the inquiry with prejudice and distrust, but are now earnest in investigation and experiment.

MISS ROSS’S CHARACTER READING.

Miss Ross, 41, High Street, Smethwick, Birmingham, has, naturally enough, received a great increase of correspondence in consequence of her clever diagnosis of Mark Twain’s character. She asks us to explain to those concerned that, owing to imperfect address, some of her replies have been returned through the Dead Letter Office, and begs that they may be applied for.

DR. HODGSON ON EUSAPIA PALADINO.

Dr. Hodgson, the Secretary of the American Brand of the Society for Psychical Research, has forwarded to the Journal of the Society, some interesting criticisms on the Eusapia experiments, pointing out some possibilities of cheating such as a dummy foot, clips attached to her sleeves and other appliances. Dr. Hodgson as an experienced conjuror is an authority on such matters, and it appears that an Italian gentleman Torelli, thinks he has discovered a part of her method of producing phenomena.

HOW HE IS ANSWERED.

Professor Lodge’s reply is very explicit and seems to dispose entirely of any of the suggested possibilities. “I really do not see,” he writes, “how Dr. Hodgson can get over these statements or any of his hypotheses without attributing to us definite and deliberate falsehood.”

Professor Richet while declaring emphatically that no exception can be taken to the evidence on such points as a possible accomplice, mechanical appliances or collective hallucinations, admits that in one respect Dr. Hodgson has attacked a vulnerable point, that of the possibility of deception in regard to the medium’s hands. He considers the question in minute detail and declares that he is as confident as it is possible to be of any thing, that the hands as well as the feet of the medium were absolutely under the observation of the sitters.

Dr. Ochorowicz, also replies at some length to Dr. Hodgson whose analysis he considers “excellent” and worthy of the attention of all who experiment in this direction. But on the question of the care exercised he entirely endorses Professor Lodge’s report.

II.—LIFE ON THE OTHER SIDE.

LETTERS FROM JULIA—(continued).*

THE following are some further communications from "Julia," written automatically by my hand in the last quarter. For the information of those who may not have hitherto read anything on the subject, I may say that "Julia" is the Christian name of a friend of mine who died three or four years ago, and who afterwards communicated with me and others, by apparition and by automatic handwriting, under circumstances that are fully described in the first number of BORDERLAND. It will be noticed that here and there, in these communications, there are remarks by the way, asides, as it were, interrupting the tenour of the message. That is owing to questions which I ask, or mental observations which I make, as I read what my hand is writing. I have enclosed these asides in a parenthesis, leaving the observations which provoked them to be inferred. The headings, of course, are my own.

FROM "JULIA."

March 10th, 1895.

My dearest friend—I wish to write with you quite a long letter this morning.

I will postpone anything I may have to say about personal things, in order to tell you the message with which I am charged.

It is a message not personal to yourself, but general, and one which I wish you to publish in BORDERLAND. We have not often so good an opportunity of addressing those who are still in their bodies, so I beg you to allow me the full use of your hand and pen for an hour at least.

REUNION WITH THE DEPARTED.

You may remember that in my last I told you how we travelled to the land where I met my beloved friends. The meeting was very pleasant, but also in some way strange. There was a sense of difference. Those whom I met were still as loving as when I had bidden them adieu, but they were also somewhat different. There was nothing that reminded me of the pain and sorrow in which I had last seen them. They had grown spiritually. I felt myself a poor child beside them. Yet they were not haughty, only they knew more and loved more. They were very tender and kind to me. My Angel Guide handed me over to them. She said, "She needs what you can give her."

[No, I went direct to the place I am describing. I have to describe that later.]

The first thing they were to teach me was to see those whom I knew on this side. That is almost always the way. I was no exception. When the soul wakes up on this side it is often encompassed about by those whom it has loved and served in life. But sometimes a little space intervenes, as was my case. Why, I shall tell you hereafter. But the space is small. We talk of space to you because you are still dominated by earth conditions, and when you come over here you find it difficult at first to escape from the old conceptions. They gradually fall off you as the chrysalis drops from the butterfly. But you will find that the Guide and the loving Father are wonderfully accommodating to your weakness and ignorance and prejudice.

WHY THEY DID NOT MEET ME.

When I came here I had not lived long on earth. When I passed over I was still in the full energy of my prime. Among those who were here before were none who had been so close to me on earth as to make me long for them more than for all else. If E—, for example, had been on this side, my first thought would have been

for her, and she would have been with the Angel. But as it was, all the longings of my heart were for those still on your side. My affections were set on the world and the souls still in the body. With regard to the New World, what I felt was more curiosity and wonder than the immediate passionate longing of the heart to meet those who had come before. Hence the Angel met me alone. Hence the apparently long journey through space.

[My dearest friend, it is impossible for me to answer all your questions. When you can understand what I might call the other side of everything, and can realise that the things seen are temporal, but the things unseen are eternal, you will be able better to understand what I am now trying to tell you as to the semblance of space.]

RECOGNITION.

When I found my friends, there were about five or six of those relatives and near friends who had been on this side for some time. My dear little sister was the lovingest and dearest of all. I saw before me the semblance of her childhood, just as she was in the long years ago, when I had parted with her it seemed for ever. But she was only assuming the child form to gain recognition. After a time, when I learned more about the life here, she revealed herself to me as we see her now, as a spirit who is woman grown. There is no difficulty in our assuming whatever form we need for the purpose of the moment. No, I do not mean to say that I could assume permanently any disguise; but you can make yourself appear for the time what you think you wish to be. For the subtle thought is as an artist not merely in colour or marble, but to all apparent semblance in the actual person.

THE ANALOGY OF THE DOUBLE.

You should not marvel at this, for have you not many proofs of this ever on your side in the phenomenon of the Double? Yes, the Double only reproduces himself. But if you, when you are still encumbered with bodies of flesh and blood can reproduce your apparently real and living counterparts, clothed sometimes in dresses which exist only in your thought, why should you doubt that we can do the same, only to a much greater extent? We have no need to do so for our own purpose; but when a newcomer arrives, or when we have to manifest ourselves to you who are still in the body, then we need to use this thought-creation, and body forth the visual tangible appearances with which you are familiar.

[No, I will not enter upon that subject, there is much more important matter to write about than these induced materializations.]

* The first of Julia's communications appeared in the first number of BORDERLAND. The second in the number of January, 1895.

THE CHIEF SURPRISE.

My little sister having embraced me, and welcomed me to the sphere where the loved and the lost are united, took me by the hand and brought me to the friends who were close by waiting for me. They were all very kind and loving, and they told me many things. The chief surprise that I found was in the fact that we were all so very much the same. We did not seem to have become angels or saints. For my part I was, I fear, by no means saintly. There was at first a certain awe that numbed me; but as that numbing sensation wore off, my old natural self asserted itself, and I really felt that I was as I had been, only with a much greater sense of power and of freedom. There was the increased sense of vitality—doubly and trebly delightful after my illness—and a great feeling of restful absence of fret.

NO SENSE OF PERFECTION.

But don't imagine that I felt myself a saint or an angel; I did not, and I fear that I do not now. The sense of imperfection is still with us. Oh, my friend, my friend, there are heights to scale, which you have not dreamed of; there are depths of infinite love which we have not even attempted to fathom. And the more we see, and know, and understand of the Divine love, the more we feel lost in the contrast between the immensity of His love and the infinitesimal meagreness of our own selves. But the difference between what we feel here and on earth is that here the consciousness of love is everywhere. We see what we are, and we often regret it, and mourn for our shortcomings. But we know that we live in the very love of God, and that our very stumblings tend upwards. But we do stumble and fall short of the glory of God.

THE PERSISTENCE OF INDIVIDUALITY.

Even here! oh, my friend, my friend, do you think that if that bundle of passionate and eager forces which make up what you call your Ego were to come here, if the earthly house of your tabernacle were to be dissolved, that you would, in a moment, in a twinkling of an eye, be quite other than you are? Would that spirit of yours be freed from the characteristics which make you really you? No, I tell you no. Individuality is not eliminated, but rather accentuated in its essence, and harmonised in its accidents. The trouble in the world is that it is the other way. There is so much friction in the horns, and hoofs, and armour of individuality, that the real individuality often perishes.

No, I don't mean that we never get into a temper; but we are in what you might call a moral and spiritual sanitorium. We have brought with us all our diseases. We get cured. You can understand that by analogy with the effect of certain climates on earth on physical maladies. The ozone of our life here is love. And, my dear friend, if you had but love enough you would have Heaven where you are. Believe me, that there is no truth greater than this. God is Love! God is Love!

HOW LOVE MAKES HEAVEN.

And Heaven differs from earth most of all in this. There is more love in it; and every love that throbs in the human heart makes earth more like Heaven. No, I will not be led into a discussion about different loves. I have written about that before. All that I need say now is that the love which takes you out of yourself, and makes the happiness of another so important to you, as to make even pain and trouble joyous, and more to be desired than the greatest pleasures, if they are for the welfare of the beloved, that love is the love that overcometh the world. Sin is only the absence of love. Sorrow

would be turned into joy if only you loved. I know what you mean. But the sorrow that comes from loving one too much—no, you can never love anyone too much. You often love others too little, and the misery you feel because, as you say, you love one too much, is really because you love the other too little.

AND LACK OF LOVE HELL.

You have, for instance, lost, by parting or by misunderstanding, someone whom you idolize. You are wretched, and life seems dark, and there is no object worth living for. This darkness and misery are not because you love, but because you don't love. For that which troubles you is the void—the blank left in your life. You have never mastered the secret of the true life until you have learned that love is the magic wand that can transform the world, and that wherever it is not transformed it is because you do not love. For instance, if your heart was always full of love to all men as it is to the woman whom you most passionately adore, if every human or sentient being were so much loved by you that you were as much rapt into ecstasy by a chance of helping them, and of making them glad, as you are by similar opportunities for her whom you love, you would never be desolate and forlorn. Life would never be a blank, nor existence a burden. No, my dearest friend, believe me when I say, whatever else I may have to teach you, there is nothing that for a moment is comparable in importance to this—the open secret of Heaven is Love. He who dwells in perfect love is in Heaven. Hatred is hell, and God is with all who love, so far as they love. God is Love. Those who do not love are without God.

DEATH EXISTS—FOR THE LIVING.

But your questions and objections take me away from what I was saying. When I came to talk with my friends, they told me many things that at first startled me. They said, for instance, that I should be able to go among all those whom I had left, and that I should feel no sense of separation. For the spirits of our friends are open to us on this side. Then I said, "There is no death," and they laughed merrily. "Of course not," they said, "not to us who are 'dead.' Death is only a sense of deprivation and separation which the so-called living feel—an incident of limitation of 'life.' Death only exists for the 'living,' not for us." And I wished at once to go and see if it were so; and immediately as I thought, I was back among those whom I loved. I saw Minerva, and I tried to make her see me. I saw E—, and she would not listen to me; and so I came back and said: "No, there is death." They cannot hear, or see, or speak, or feel my touch. And my friends said, "There is death for the body, and those who are in the body feel death even when in life; but when they sleep, and some when they wake, they can hold converse with the spirit before death." And as you know I have found it so. But sometimes the soul is so immersed in matter, it is so preoccupied with the affairs of the world, that even when sleep liberates the higher soul, it sees nothing of us. Mostly, however, we can see, and speak, and communicate freely with the spirits of our living friends. But they seldom can communicate their impressions to the physical consciousness, which is to us almost as inert and unimpressionable as the body of a man asleep is to the living men around.

JULIA.

March 22nd, 1895.

My dearest friend—May I resume my message? Thanks; so much. When I had tried in vain to communicate with

BORDERLAND.

Minerva and with E——, I began to be a little sad. It seemed to me as if I were away from the real interests which bound me to life. It was, no doubt, very pleasant to be well, and delightful to move about as freely as you think ; but still the people I loved most, and the work I was most wrapped up in were there ; and I was rather sad. Then it was that the Good Angel who had welcomed me into this world, took me to see my Lord. I have nothing to add to what I wrote before.

THE BEATIFIC VISION.

[This is what "Julia" wrote before, in a letter to E——, about nine months after her death. I reprint it from the first number of BORDERLAND :—

I was called away. I found myself in a great expanse of landscape, where I had never been before. I was alone ; that is, I saw no one. But you are never really alone. We are always living in the presence of God. But I saw no one. Then I heard a voice. I did not see from whence it came, or who spoke. I only heard the words, " 'Julia,' *He who saved thee would fain speak with thee.*" I listened, but no words other than these were spoken.

Then I said, "Who is it that speaks ?" And, behold, a flaming fire—really like fire, though in human shape. I was afraid. Then He spoke and said, "Be not afraid. It is I, who am appointed to teach thee the secret things of God." Then I saw that the brightness as of fire was only the brightness that comes from the radiant love of the immortals.

Then the flame-bright one said to me, " 'Julia,' behold your Saviour !" and when I looked, I saw Him. He was sitting on a seat close to me, and He said, "Beloved, in my Father's house are many mansions ; here am I, whom you have loved so long. I have prepared a place for you."

And I said, "Where, oh my Lord ?" He smiled, and in the brightness of that smile I saw the whole landscape change as the Alps change in the sunset, which I saw so often from the windows of my hotel at Lucerne. Then I saw that I was not alone, but all round and above were fair and loving forms, some of those whom I had known, others of whom I had heard, while some were strange. But all were friends, and the air was full of love. And in the midst of all was He, my Lord and Saviour. He was as a man among men. He was full of the wonderful sweet mildness which you are acquainted with in some of the pictures that have been painted by the Italian, Fra Angelica. He had an admirable look of warm affection, which was as the very breath of life to my soul. He is with us always. This is Heaven—to be with Him. You cannot understand how the consciousness of His presence makes the atmosphere of this world so different from that with you. There are many things I wish I could write to you, but I cannot ; nor could you understand them. I can only tell that what is good, and sweet, and pure, and noble, and lovable, are but faint reflections of the immensity of the glory that is His. And He loves us with such tender love !]

SADNESS AND SORROW FLED AWAY.

It was beautiful and glorious, exceeding all my powers of description. There was no expectation of the meeting, nor was I even able to realise the fact that I had met Him, until I saw the whole landscape flame and glow as with the radiance of opened Heaven when He spoke to me. The cause for this difficulty was, I suppose, the extreme naturalness of all that I saw and heard. There is such a difficulty in realising that to-day, as yesterday, is the same ; that when there is something quite of what we

used to call the supernatural occurring in the midst of what seems so very natural, it is difficult to realise. But, oh, my friend, when it is realised, what a change occurs ! The whole world was transfigured in the realisation of the intensity and constancy of His love. And from that moment I have never been sad, save for my own shortcomings and my own lack of love. Oh, my dearest friend, if only we could live more in the realised sense of His love.

THE DIVINITY OF JESUS.

[Here the thought occurred to me, "What about the Divinity of our Lord ?" "Julia" wrote :]

Oh, why do you trouble yourselves about these scholasticisms ? The thing that matters to you is surely what is—not what may have been defined for centuries since. My dearest friend, when you come to this side and have a more vivid sense of the majesty and marvel of the Universe ; when you see, as we do everyday, the great unfolding of the infinite glory of the Infinite Father, and when you see also, as we do, that the whole secret of all things is Love, and that there was never so much Love revealed to mankind as in Him, you can understand how it is true that there dwelt in Him the fulness of the Godhead bodily.

March 23rd, 1895.

My dearest friend—That is right ; be quite passive ; ask no questions, but allow me to write as if I were using my own hand. What I want to say to you, and, through you, to the world of men and women, among whom I once lived as the embodied spirit, is not a message which you can help out by eager questionings. Ask me what you please after I have done ; but meanwhile, make your mind as passive as possible. I will do the writing.

THE DIVINE POWER OF LOVE.

Now, my dear friend, I wish to go on from where I left off ; telling you, as far as I can, consecutively what my experiences were when I first found myself on this side. When I had seen the splendour of the love light that flooded the world, I was beside myself with joy. All the many loves which I had known on your side faded into insignificance beside the great glowing radiance of that love which swathed me about as with a garment, and enabled me to see what marvellous possibilities, what undreamed of powers, were all the while in the heart of each of us. For there is no other word for it but love. God is Love, and Love is God, and the mystic power of God is Love. We may become as God so far as we enter into His Divine nature, which is love. We may be God as we love, and we remove ourselves from God as we don't love. When you feel as if you were unable to sympathise with any person, by so much as you are unable to sympathise even with his sins, you are out of God. He is all in all, and all His all is love ; and you cannot work out His purposes in hate and unkindness. Oh, if only I could make you see as we see it here, how true it is that they only live who love ; that all that is not of love is as death ; that the soul that does not love is without God in outer darkness ; and the only way to save the world is to drench it with love, to flood it with love ; yes, love even for the worst. It is not by disliking men, even for their sins, that you will save them from their sins. Pardon me, but this is the truth ; all else that I can tell you is but as the fringe : this is the central essence of all.

THE SUPREME IMPRESSION.

When I had, as it were, recovered from the delighted amazement of the new light, I felt overpowered by a sense

of the marvellous condescension of my Lord ; for there was about Him nothing of the majesty that terrifies and repels. The one supreme idea which he left on my mind was that of the infinite attraction of love ; and a love too, that was personal to myself. There was no jealousy in my love ; but I felt that He loved me as much personally as He loved anyone ; and He wished for my love, and that without it neither He nor I could be complete. (I know you think this is a blasphemy ; I should have thought so once.) But there is the incompleteness of the not yet realised ideal ; and the thought of God will not be completely embodied until every heart throbs in responsive love without one jarring note to the All Lover, in whom we live, and move, and have our being.

And with the great new joy in my heart I talked with Him. . . . What I meant and what He understood was very simple. I longed, simply longed, with an all-constraining desire to make known this love that passeth all understanding to those I loved ; and He smiled with loving satisfaction at me as I spoke, and I knew that I was not denied.

THE PATIENCE OF GOD.

But I was not then allowed to begin my work. What I had to do was the beginning of preparation for my work. I had to learn so much ; and among the lessons I had to learn, this above all was enforced upon me, to apprehend the patience that waits. He waits ; for with Him time is not, and He sees the end from the beginning. And when we, in our impulsive eagerness, would rush in and change, forgetting that time is but a mode of thought, He restrains us ; and I was restrained. But it seemed hard ; I wanted to go at once and tell you what the truth of the world is. But I must wait. Wait and learn. And I was prepared to execute my mission. Yes, I will continue this afterwards.

JULIA.

March 31st, 1895.

My dearest Friend,—I gladly continue my message. You are so busy, I sometimes fear that I shall never be able to tell you what you want to know. The worth of character, which you sometimes ignore and never rightly recognise, must be seen as we see it here to be appreciated. We have wonderful surprises here. We see men as they are. Not, of course, all men always. But when the wrappings are off, we see the nature of the soul, and the factor that decides is the character. I know this sounds like a common-place. But it does not seem a common-place when it is applied as we see it applied here. No. You can hardly, by any stretch of imagination, realise what a change it is to live in a place where the only test is character, and property, station, and work do not count. No, nor religious profession. The idea that you so often have in the world that the words which you say with your lips have magic influence on your hearts, must be seen in all its hollow absurdity to be understood.

(No, that is your idea, not mine. No, I won't adopt it. And I have my reasons. Very well, now go on.)

We see things as they are, not as they are labelled. We have such surprises to encounter ; such amazing upturns and revolutions of the estimate in which men and women are held. Oh, my friend, my friend, if the first word of my message is God is Love, and those who love are living in God, my second word surely must be : Judge not, Judge not. For you cannot see, you cannot understand. You are all as children in the dark, making guesses at the colours of shadows thrown upon a screen. You do not see the colour, and yet you pronounce confident judgment. Judge not until at least you see the man as he is. Often

what seems to you the worst things are the best. Sometimes the apparent best are among the worst. Motive is not everything, but it is a great deal—so much that those from whom motive is hidden cannot judge fully. My own experience of all this was very varied, and I soon became accustomed to disregard all the distinctions I had made so much of when in life. Then I used to ask if So-and-so were religious, whether they belonged to this or that or the other church ; now these things do not interest me any more than the new frills and facings of fashion. We don't ask what church. Here let me say that you may misunderstand what I have written. It is not that I think being religious is of no importance. It is of all importance. What I meant was the asking of anyone of his church connection as a way of knowing whether or not he was religious. That is the absurdity we never practise. We never ask about these things except so far as they stand in the way of the real religion. We lament, and have continually to deplore, the fact that they are substituted for the love which is the fulfilling of the law. The degree of love with which anyone loves, measures his religion. The degree of hatred or indifference which paralyses love in the soul is the test of irreligion. Love eats into selfishness as the sun's rays eat into the black and dark night. That is God in life. That is what we see. Light that shines in the darkness. Love is that light. We don't care for the shape of the shutters that shut it out. Not for the endless discussions, as to the windows that let it in. These questions are so simply answered. The best window, what is that ? It is the window that lets in most light. Where, then, is the light that is the test of the window ? And the light of life is Love, and Love is God and God is Love ; and those who do not love are those who sit in outer darkness, and in the valley of the shadow of death. Sin consists in the living without God ; that is to say, without love. But the more you think the more you see that love that is selfish is not love, and love that injures its object is not love but cruelty, rendered only possible to love because it is selfish. The love that sacrifices the permanent welfare of the loved one, to the immediate gratification of the pleasure of the moment, is not real love. All love supposes some degree of restraint, and this is true of the Highest as well as of men and women. Restraint that is born of the intelligence that foresees. And real love is the keenest-sighted of all things.

I.—A WORD WITH MR. WALTER BESANT.

In publishing a further instalment of the communications from my friend on the other side, I may be permitted to quote some comments which have appeared in our contemporary, *Light*. Mr. Walter Besant, in one of his weekly letters to the *Queen*, touched upon the subject of Spiritualism. It is unnecessary for me, I hope, or for any other intelligent man at this time of day to express admiration for Mr. Besant's genius, or gratitude for the services which he has rendered to mankind through his admirable novels, to say nothing of the luminous and instructive work, by which he has succeeded in making old London live once more before our eyes. But even the greatest of geniuses and the most admirable of philanthropists may sometimes stumble, and it is difficult to avoid the conviction that Mr. Besant has stumbled badly in his excursion into Borderland. If he had got up his subject with anything approaching the care which he has bestowed upon the history of any crooked little back street in Westminster, he would have been saved from writing the following passage :—

Let us ask a question which can never be put too often. Is it conceivably possible that, during all these years of alleged communication with the other world, not one single message should have been received of the slightest importance? The spirits belonged to the world into which we shall pass on leaving this. It must, to begin with, be a world wholly different from our own. How do the spirits occupy themselves? What are their hopes—their ambitions—their thoughts?

THE MESSAGES OF SPIRITS.

Now, in dealing with this passage, it must be distinctly understood that there is no question raised as to the authenticity of the messages—that, for the sake of argument, has been admitted. Mr. Besant is not questioning that the messages which purport to come from beyond the border do, in fact, actually emanate from the disembodied spirits of the dead. He confines himself to asking the question whether these disembodied spirits have anything to communicate. Do they tell us anything? He specially mentions certain heads under which he suggests that if such spirits were communicating they might reasonably be expected to give us information. For instance, how do the spirits occupy themselves? What are their hopes? Their ambitions? Their thoughts? And upon all these heads he asserts that during all these years not one single message has been received of the slightest importance. Now, what Mr. Besant says and prints, innumerable other less notable people are saying with equal confidence, which is born of ignorance equally profound. It is, therefore, worth while looking into the matter a little.

A QUESTION OF IMPORTANCE, NOT OF AUTHENTICITY.

Of course, Mr. Walter Besant is far too honest a disputant to take refuge behind such a mean quibble as that of asserting that no matter what the communications are they cannot be considered of any importance owing to the doubt as to their origin, because all question as to their authenticity was waived, *ab initio*. He is now arguing upon the intrinsic value of the statements, assuming them to be what they profess to be. What Mr. Besant says is, that even if they do come from the disembodied spirits of the dead they contain nothing that is worth listening to; that is to say, they do not answer the questions which he naturally thinks ought to be answered. It is necessary to say this, because controversialists, of the baser sort, the moment they are cornered by a statement, if it were true, retreat behind the assertion that it would be important enough if true, but as it is not true, or, nobody can prove it to be true, it is not worth considering.

WHAT THE SPIRITS SAY.

As it happens, in the current number of the *Proceedings* of the Society for Psychical Research, we have a very elaborate paper by Mr. Myers upon the experiences of Mr. Stainton Moses, to which I venture respectfully to refer Mr. Besant. On pp. 87 and 88 we have what professes to be an account of communications made through Mr. Stainton Moses, July 21st, 1871, by the spirit of no less eminent an ecclesiastic than Samuel Wilberforce, Bishop of Winchester. Whether the communicating intelligence was in any way connected with the disembodied spirit of the bishop, I do not propose to discuss, I merely wish to call attention to the communication received, which purported to come from this source, in order to show how naturally and simply, and, as a matter of course, the Intelligence answered these questions which Mr. Besant implies have never been answered, and communicated information which, if it be true, is surely of the first importance.

"BISHOP WILBERFORCE'S" MESSAGE.

"When my spirit awoke to consciousness of the eternal life and its surroundings, I found myself in company with bright and blessed angels, the ministers to me of the abounding mercy of my God. The shock that severed me from earth had been so sudden that at first I was not conscious that I was in the world of spirits. But my dear father made himself known, and convinced me that I was indeed alive and amongst the ranks of the shining ones. With him was my dear mother; and they were joined after by the pure spirit of Keble, and philanthropic souls who delight to gather around him who on earth was a chief amongst men in philanthropy and deeds of love. By them I was conducted to the home where my guardians rest. From them I learn that which is requisite for me, and am taught to put aside much that I once thought of vital moment. Ah! how easily does the spirit put away the opinions of earth to which it so fondly clung! Through my guardians I received the request that I would put myself into communication with you. It was conveyed to me through your presiding spirit, who now writes for me. I complied with joy, and am now pleased beyond measure that I can touch the plane where so many dear to me still live; though alas! alas! I cannot reach them. They know not; and will not learn as yet. Since I left the earth I have been occupied in learning my work, and in preparing myself for the life of progress to which my being is now devoted. Already, under the guidance of my guardians, I have passed through the first sphere, where are gathered those who are bound to earth by the affections, or are unable to rise as yet. There I saw some whom I had known in the body, and learned from them, and from others, much that I needed to know. My work will be of a similar sort till I reach my appointed sphere I have come to give you this brief word of comfort and consolation. Be of good cheer."

"One has so much to ask. Are the spheres like this world?"

"In every way similar. It is only the change of conditions that makes the difference. Flowers, and fruits, and pleasant landscapes, and animals, and birds, are with us as with you. Only the material conditions are changed. We do not crave for food, as you: nor do we kill to live. Matter, in your sense, is done with; and we have no need of sustenance, save that which we can draw in with the air we breathe. Nor are we impeded in our movements by matter, as you are. We move freely, and by volition. I learn by degrees, and as a new-born babe, to accustom myself to the new conditions of my being."

"Are things real to you?"

"Quite; and very beautiful."

Mr. Besant may wish for more detailed information, and if he will condescend to take as much pains in studying the recorded communications from the other world as he does in verifying some minute point of antiquarian detail about old London, he will speedily discover that he will come upon information quite as detailed as even he can desire.

THE IMPORTANCE OF SPIRIT INFLUENCE.

But let us test their importance, not by the information they impart, but by the influence on the mind of those whom they address. Mr. Myers, surveying the communications made through, or to, Mr. Stainton Moses, says that the utterances of his chief guide fell short of the universality, the permanence which their author would fain give them, but "with regard to their primary end, the development of Mr. Moses' own soul, I know not if words of more weight could have been spoken, or that sturdy and downright spirit leads by any surer way." Again, Mr. Myers says that the Intelligence which communicated through Mr. Moses, as his guide, modified his early life, and, to some extent, trained him as an instrument for advancing knowledge, an

especially the knowledge of religion. To this teacher Mr. Moses thought that he owed all that was best in his own inner life. Mr. Myers, in concluding his two papers, in which he declares his belief in the genuineness of Mr. Moses' physical phenomena, promises us further information from the same source. He says that "much more matter remains, which seems to help us to a much more coherent view as to the relations between disembodied spirits and spirits still inhabiting this tabernacle of the flesh." Surely if such things be so, and Mr. Myers not only says that they are so, but gives chapter and verse and the reasons for the faith that is in him, Mr. Besant has no reason for the calm cocksureness with which he declares that no message "of the slightest importance" has ever been received from the other side.

THE IMPORTANCE OF JULIA'S LETTERS.

In this connection I am glad to be able to quote from the excellent leading article in *Light*, of March 9th, in which the editor draws his illustrations from the communications printed in these pages from "Julia." Our contemporary having informed Mr. Besant that many books are at his service which would show how novel, profound, and beautiful many of the spirit messages were, proceeds as follows:—

But now, as a beginning, let us take the very first thing of the kind at hand; and the latest as well as the nearest. In the current number of *BORDERLAND* we have a selection from the messages of "Julia," given through the hand of Mr. Stead, and these messages all profess to do the very thing Mr. Besant says he wants doing—they tell us something about life in the unseen. His point is that he does not believe in these spirits because they do not tell us anything important about the life beyond. Well, but if they did tell us anything important? If we cared to hunt up the information for him, we could show him scores of cases, hundreds of instances, laden with important information affecting the lives and fortunes of patient inquirers,—"important," that is to say, in what is probably his sense of the word—telling us something very useful which we did not know.

Well, let us take that test. For our own part, we do not very greatly value these messages of "Julia's" concerning life in the unseen. But that is the subject Mr. Besant wants light upon; and, besides, as we have said, these messages are the latest and the nearest at hand. Now, let us bear in mind what is usually—or, let us say, what is conventionally—believed concerning death and the unseen. Need we repeat it? But perhaps the words, *Heaven*, *Hell*, and *Salvation* will suffice. Now, Mr. Walter Besant! listen to this. We are only putting together a few of "Julia's" statements:—"The change you call 'death' was, to me, perfectly painless. There is no reason to regard it with so much alarm. The preliminaries of decease are often painful; the actual severance, although sometimes accompanied by a sense of wrench, is of small account. I awoke, standing by my dead body, thinking I was still alive. Then the thought of nakedness came to me, and the desire for clothing, and the creative idea somehow gave me what I needed. A messenger of mercy meets all when they die, but all do not see him. Love is light, and heaven is love; and the loving see best. But God is good to all, and loves best those who need Him most, and the loveless are cared for as much as the loving, though the loveless do not see, and do not understand, but they can be very miserable. Do we grieve about our beloved ones whom we leave behind, when they come to want, and know much trouble? In one way, yes; but we see beyond; we see the exceedingly transitory nature of all earthly things, and we see the extent to which poverty and misery minister to the creation of character, the development of love."

Now, in all this, there is nothing as novel as a description of, say, the inhabitants of *Saturn* would be; but we say it is what Mr. Besant asked for; and we further say that it is so "important" as to make it revolutionary. If it were believed,

it would knock on the head the dominant creeds of Christendom as regards the three tremendous words that sum up so much—Heaven, Hell, Salvation. Mr. Besant does not know that messages such as these are the Spiritualist's commonplaces; and we write that word deliberately, quite prepared for the sneer, that they are commonplaces indeed. It is the fashion to say so: but we are not ashamed to confess that such "revelations" as these are more vitally interesting to us than descriptions of the flora of *Venus*, or the canals of *Mars*, or the men of *Jupiter*, or the composition of the sun. We are as much interested in science as Mr. Besant or Mr. Huxley, but we are a million times more interested in the question: Where are Socrates, and Jesus, and Shakespeare, and Erasmus, and *Wesley*, and *Tennyson*, and the "dead" baby of the poor woman in the house across the street? And yet Mr. Besant says the messages are not "of the slightest importance."

We should very much like to know what Mr. Besant would consider important. Would he like a description of the latest fashion in *Neptune*, or how the spirit becomes clothed by willing it? But the one he would not credit, and the other he would not understand. We are all limited creatures, and it would puzzle even Mr. Besant to tell what could be done to give us the slightest hint of the nature and conditions of spirit-life.

I think our contemporary goes too far in saying that the "Julia" messages, if they were believed, would knock on the head the orthodox creed of Christendom, as regards heaven and hell. "Julia" certainly would not say so herself. But allowing for this somewhat exaggerated emphasis as to the bearing of her messages on the general orthodox opinion of the last generation, *Light's* point is well taken.

To this Mr. Besant replies that he does not consider the message quoted by *Light* important in the least. "Julia," he says, "just repeats the ideas of the time. What 'Julia' says is just what any person with spiritualistic leaning, I think, would say. To say that death itself is painless is nothing; all nurses tell us so much. To say that God is love is what the Christians say."

If "Julia" can tell us so much, why can't she tell us more? Alas! poor "Julia." What is the use of her telling people things if they will not take the trouble to read her communications. In our next number I hope that we may be able to hear what Mr. Besant has to say after reading the messages of "Julia," with which at present he is evidently most imperfectly acquainted.

II.—"IF I WERE JULIA: "

A CRITICISM AND A REPLY.

A correspondent who prefers to write over the signature "Lex," has sent me a very interesting criticism of the last communications published from "Julia" in these pages. His letter also deals with automatic handwriting from living people, but as that part of his communication is out of place in this column, I will merely say that I shall be very glad to discuss that question with "Lex," should he care to communicate with me, either personally or by letter. I am glad to quote his criticism of "Julia's" communication, not merely because he expresses vigorously and tersely the kind of criticism which such communications naturally provoke, but also because his objections illustrate some of the difficulties in the way of settling this matter. This is his letter:—

THE CRITICISM.

There is no reader of *BORDERLAND* who is more thoroughly convinced than I am of the truth of Newton's remark that we are like children playing on the seashore while the immense ocean of truth lies unexplored before us. At the same time,

I am one of those of "little faith" who are always on the look out for "proof," and I am not prepared to accept as "proved" every phenomenon for which you give your voucher; neither am I able to follow you in all the deductions which you draw from the "facts" which you allege. I need hardly say that this is simply a scientific unbelief which has no personal element.

I understand you to assert (1) that you receive by automatic writing communications which you believe to come from one who has "passed over"; and (2) that you receive by the same method communications from your living friends.

First, as to the communications from the "other side." That there are many things in the plans of the infinite Creator which our finite intelligences cannot comprehend is a proposition to which every one will agree, but I think it is equally true that we should believe nothing which, in the light of that intelligence, finite though it be, is improbable or impossible. So, while I am open to admit the possibility of communication with the spirits of the deceased, I find it absolutely impossible to believe that the letter from "Julia" in your last issue is such a communication.

Look at the facts as you state them. "Julia" has "passed over." She has cast off this "earthly tabernacle," and is a spirit pure and simple. She can see us, though herself unseen. To her space is nothing. Simply by thought or wish she can transfer herself, not only to any portion of this globe, but to the most distant star. She can observe, and you would have us believe that, through you, she can report her observations, and of these you give us a sample. Now, as a man of average intelligence and education, I will try to imagine myself in "Julia's" place. I have "passed over." I can communicate with my friends. What shall I tell them? I am a bachelor, but I have left several good friends in the world. There is my friend the parson, whose great knowledge of classic and modern literature is coupled with a fervid and earnest belief in the truths of Christianity. Then there is my friend the professor, who knows something of everything, and everything (that is to be known) of astronomy, and who believes in no revelation except such as reason brings. How often have we three discussed the whence, the where, and the why of life? and, when we could find no other point of agreement, we have agreed that we might know more hereafter.

My brain fairly reels at the thought of the tremendous interest of what I could communicate. Could I not help them to a solution of the great problems which have so long perplexed us? Could I not tell them whether Jesus was only a carpenter of Nazareth, or whether He was, in fact, the Son of the Living God?

Could I not tell them whether the Heaven, Hell and Judgment of the Bible were facts or merely the offspring of a Jew's imagination? My friend the parson always believes that everyone who died was either "saved" and went to heaven, or "unsaved" and went to hell. My friend the professor maintained that we should be rewarded or punished on a varying scale according as we had lived on earth. Now I could tell them which was right. I would describe to them all the incidents and experiences of my new life, with all the exactness and clearness with which, in life, I had described to them my travels in Japan. I would give them news of mutual friends who had gone before: I would tell them whether I had met with Solomon or St. Paul, with Socrates or Cicero, Shakespeare or Molière, Descartes or Newton. If I could go at a thought to the farthest star, should I not tell my friend the Professor the exact nature of the belts of Jupiter, the rings of Saturn, and the canals of Mars? Should I not tell him that he was right in his theory that this earth of ours is but one of countless millions of globes inhabited by intelligent beings in various stages of evolutionary development? Should I not, to begin with, describe the inhabitants of Mars, their language and customs, their science, literature, art and politics?

But I need not go on. Anyone can see that to either parson or professor I could impart information of such startling and absorbing interest as the world has never known. Did my friend, the Professor, tell me that scientific men doubted the genuineness of my communications—that they suggested that

they were written by his own intelligence, that they called on him for proof, or, in default, that he should be branded knave or fool—would I not help him to the proof? Yes! before the members of the Royal Society in council assembled my friend's hand should write out verbatim the unfinished article which lay in the President's desk. By his hand I would write a report of a battle in China, a railway accident in New York, or a cricket match at Melbourne, which was then actually proceeding, and which subsequent telegrams would confirm in every detail. I would write down for a meeting of professors in London the exact words spoken at that moment at a specially summoned meeting of professors in Manchester, a report which should absolutely agree with that of the shorthand writer present at the Manchester meeting. Proof! why it could be supplied in thousands of ways, proof so absolutely irresistible as would compel belief. And what a benefit to humanity I should confer! The immortality of the soul would be proved, death would lose its terrors, thousands of channels of communication with the spirit world would be opened up, and life on earth be elevated, cheered, and guided by intercourse with the mighty ones of the past.

Here let me close my imaginative sketch; let me come back to life again, and ask you readers to consider the communications from "Julia" in your last issue. If it had appeared in a novel, such as Marie Corelli's "Romance of Two Worlds," one would consider it pretty fair as a piece of purely imaginative writing. But as an actual communication from one who has passed over, if any intelligent man will consider it in view of *what it might have been*, I am sure he will characterise it as the veriest twaddle. If "Julia" can tell us nothing more definite, nothing more interesting, nothing more convincing than appears in her last letter, she will have few readers, and until she furnishes us with some good proofs of her authorship, she will have to forgive us if we remain sceptical.

THE REJOINDER.

Now there are several points raised by this communication. "Lex" assumes (1) because a disembodied spirit can move about untrammelled by limitations of space, that, therefore, she becomes practically omniscient, (2) that she is free to communicate everything she knows to us who remain behind, and (3) even if she were willing, and were permitted to communicate, that she would find no difficulty in using my hand for the purpose of communicating intelligence from one world to the other.

UNPROVED ASSUMPTIONS.

All of these things are assumptions, none of them are proved. There is, indeed, very good ground for believing from Julia's own message that deliverance from the limitation of space and matter by no means confers, nor is it reasonable to imagine it would confer, instantaneous acquisition of omniscience. She always speaks of herself as learning, and as being overwhelmed by her own ignorance, the gradual dispelling of which, she has more than once said, supplies her with ample occupation. Secondly, it is at least surely conceivable that a disembodied spirit might be forbidden by the laws of the existence into which it has passed, to communicate too freely to those who remain behind. St. Paul speaks on one occasion of having seen things which it was not lawful for him to utter. And Julia has frequently said, on more than one occasion, in reply to many questions that I have asked her, that she cannot tell me what I want to know, for two reasons. Sometimes because she does not know herself, and other times, though she knows, because she is not permitted to communicate to me. It would surely be a most unmerciful arrangement, which would enable a disembodied spirit, for instance, who was gifted with ability to foresee death, to make our lives hideous by announcing in advance the exact date of our own decease, and that of all those whom we love. And in the third place, I think "Lex" does

not adequately appreciate the difficulty which arises from my own incredulity and timidity and lack of faith, and the *vice inertia* of matter.

WHAT WOULD HE DO—

Passing over these three points we next come to what "Lex" tells us he would do when he, in turn, becomes a disembodied spirit, if permission were given him to convey information gathered in his new sphere to those who were left behind. He then goes on to say that, compared to what he would tell us, and what Julia has told us, there is a great gulf fixed, and he somewhat rudely dismisses Julia's communications as the veriest twaddle, compared with what it might have been. I hope that if "Lex," in the next stage of his existence, should endeavour to communicate through some faulty medium, like myself, he will find that those to whom the message is delivered will be a little more careful to read what he has to say, before pronouncing such sweeping judgment as this.

WHICH JULIA HAS NOT DONE ?

Now let us look at what he thinks he would communicate to his friend the parson. First, he would communicate information as to the divinity of our Lord. Secondly, he would tell the truth about Heaven, Hell, and the Judgment. Thirdly, he would describe all the incidents and experiences of his new life across the border; as if, for instance he were describing a visit to Japan. Fifthly, he would make a point to hunt up Shakespeare, Socrates, &c., and tell us all about the condition in which these great men are now living.

This is what he tells us is obviously what an intelligent spirit would do. It may be so, or it may not, but if judged by this test, wherein does Julia come short?

(1) Nothing could be more clear and explicit than what she has written again and again concerning our Lord. (2) Her message about Heaven, Hell, and the Judgment, has been given, not once, but many times, and always with an explicitness sufficient, I should have thought, to satisfy "Lex" himself. (3) The very first thing she did when writing to her own friend whom she left behind, was to describe the incidents and experiences of her new life, beginning with the very moment of death. When she ceased for a time to write, she did so for the declared reason that it seemed presumptuous to write so much concerning a new world of which she knew so little, and when she resumed her communications it was, she said, because she had learnt more, had made the acquaintance of older and much more experienced spirits, and was able, therefore, to write more intelligently upon the new state of existence in which she lived. (4) As to giving news of mutual friends who had gone before. In almost the first communication that I received from her she named five or six persons of whom I knew nothing, but who, with one exception, were personally known to her friend to whom the letter was written, and described where they were, what they were doing, and how they helped her. I may also say that one passionate and continually repeated prayer of Julia's has been that I should establish a bureau of communication between those who are on this side and the others who have passed on. This she declared again and again was the most important thing to do, and one of her disappointments has been that I have been so immersed in the whirl of business and other things, as not to be able to undertake the establishment of this bureau of the two worlds. There only remains the question as to communications from Shakespeare, &c.

Upon this point I have several things to say. First, I have uniformly resisted any temptations to ask questions concerning those persons about whom I merely felt curiosity; but there are several persons, some of them not less famous than those in Lex's list, in whom I might fairly claim to be legitimately concerned, from whom I have received much information and many messages, but these were either of a private nature or of a kind that did not permit of such evidential demonstration as to justify me in publishing the statements to the world. Why ask for what cannot be proved? Next we have a very common criticism. "Lex" tells us that when he is disembodied he is coming to return to tell us, if he can, the nature of the belts of Jupiter, the rings of Saturn, and the inhabitants of Mars; further he would say whether or not the stars were inhabited, and, if they were, he would describe the inhabitants of Mars, their language, customs, science, literature, art, and politics. Supposing "Lex" tried to do all these things, does he suppose, first, that he could explain the life of the inhabitants of Mars to the people of this planet? If he could, how is he to prove he was not lying? There are any number of messages purporting to describe life on other planets, but from the necessity of the case, none of them possess any evidential value; they are dismissed as dreams, and rightly so. The time may come when they shall be verified by later research, then they will be regarded with a respect which at present they cannot command. I have never once asked Julia or any communicating intelligence one single question as to life in the stars, for the good and sufficient reason that no possible means exist of verifying any statement which they may make on such a subject. Even if I had for purposes of curiosity asked questions, I should certainly not have published the answer, knowing that such publication would naturally and rightly have covered me with ridicule. For while it might be true enough, no means known to man exist by which its truth could be verified.

O SANCTA SIMPLICITAS !

Now I come to the last part of "Lex's" statement as to what he would do if he were a disembodied spirit. He would write out verbatim the unfinished article that lay on the President's desk of the Royal Academy, he would report a battle in China, a railway accident in New York, and a cricket match in Melbourne, and he would report instantaneously in London the exact words that were being uttered in Manchester. From this it would seem that "Lex" has a very imperfect idea as to the nature of the evidence that is required to establish the fact of communications from the other side. No doubt if what he suggests could be done to order, it might be done, and there are many cases on record in which things quite as remarkable have been done—for evidence of which we need not go further than the recorded experiences of Mr. Stainton Moses, some of which are quoted elsewhere. In my own experience, as I have frequently reported, communications have been made to me, not merely recording events simultaneously, but recording them before they have happened, at a time when no one expected they would happen, and when the probability of their happening was scouted by all concerned. Nevertheless, they did happen. But what amuses me is that "Lex" should imagine that if everything were done which he says he would do, that fact would be accepted by any sceptic as establishing the proof of his ability to communicate from the other side of the border. Every test which he proposes would be triumphantly accounted for by telepathy, and his unfortunate disembodied soul would be as far as ever from compelling the assent of a sceptical public to its existence, or the possibility of its communicating with mankind.

III.—OUR GALLERY OF BORDERLANDERS. MOLLY FANCHER, OF BROOKLYN, AND HER FIVE SOULS.

THE problem of personality is the deepest and most perplexing of all the problems of the Borderland. In our last number, in describing Robert Louis Stevenson, the man of dreams and the creator of Dr. Jekyll and Mr. Hyde, we glanced, in passing, at the strange and mysterious multiplicity of personalities within the same skin. This month I select as our Borderlander Molly Fancher, the American lady, who, for nearly thirty years, has exhibited in her own contorted and tortured person some of the most remarkable manifestations of multiple personality. There is one Molly Fancher's body, but it seems to have at least five distinct spiritual occupants. Which is the real Molly Fancher, who can say? The case is one which well deserves careful study and attentive observation.

I.—THE PROBLEM OF MULTIPLE PERSONALITY.

Before beginning our narrative of Molly Fancher, it may not be amiss to reproduce here, by way of introduction, some passages relating to the same subject, which I originally published in an introductory essay to "Real Ghost Stories." As this publication has been out of print for several years, some of our readers may be glad to have the references once more at their hand. In that essay I passed in review the cases collected by the Psychical Research Society, as illustrating the complex nature of the human Ego, and supplemented them by some contributed by our own correspondents. They all tended in the same direction; all appeared to justify the confident assertion of M. Fouillée, who declared positively that

Contemporary psychology deprives us of the illusion of a definitely limited, impenetrable, and absolutely autonomous I. The conception of individual consciousness must be of an idea rather than of a substance. Though separate in the universe, we are not separate from the universe. "Continuity and reciprocity of action exist everywhere. This is the great law and the great mystery. There is no such thing as an isolated and veritably nomad being, any more than there is such a thing as an indivisible point, except in the abstractions of geometry."

The latest expression of opinion on this subject on the part of the Psychical Research Society is to be found in Mr. Myers' paper in the last *Proceedings* on the experiences of W. Stainton Moses. Speaking of the communications alleged to emanate from the disembodied souls of the dead, Mr. Myers insists very strongly upon the existence of what he describes as multiple centres of consciousness. He says:—

In such an inquiry we are bound to begin by ridding our minds, as far as we can, of the conventional notion of a personality consisting of one centre of consciousness only, operating in one place alone. Even for the incarnated spirit such a conception has elsewhere been shown to be in various ways too narrow. Even the constraining prison of the body, with its one (though partially duplicated) brain, through which all consciousness must find expression, cannot prevent the co-existence of more than one stratum of consciousness, nor the temporary transposition of what seems the main centre of consciousness to a distance from the body. When the centripetal force of the body, so to call it, is withdrawn, we must expect a still greater possibility of multiple centres of consciousness, of dissociations of the elements of personality. I have elsewhere compared "hauntings" to "dreams of the

dead"; to some vague persistent thoughts, that is to say, which may exist in the disembodied spirit, alongside of its fuller and truer existence, and may objectify themselves to terrestrial perception as though representing the entire departed soul. Mr. Moses' experiences throw some light on this view. In the first place, in the case of the higher spirit, it is expressly asserted that they can act upon him from a distance, and can attend to many matters at the same time. And, in the second place, spirits of ordinary type, not necessarily low or "earth-bound," are represented as recognising the presence of friends, and especially of a sensitive, near their graves.

We do not, however, need to wait till after death for the phenomena of this disintegration of personality, this manifestation of the existence of multiple centres of consciousness, as will be abundantly seen from the cases quoted in the following pages.

Among all the cases on record which are due to mental derangement, the oddest is that of the Irishman in Darlington Workhouse, which was told me by Dr. Robinson as follows:—

An old colleague of mine at the Darlington Hospital told me that he once had an Irish lunatic under his care who imagined that his body was the dwelling-place of two individuals, one of whom was a Catholic, with Nationalist—not to say Fenian—proclivities, and the other was a Protestant and an Orangeman. The host of these incompatibles said he made it a fixed rule that the Protestant should occupy the right side of his body and the Catholic the left, "so that he would not be annoyed wid them quarrelling in his inside." The sympathies of the host were with the green and against the orange, and he tried to weaken the latter by starving him, and for months would only chew his food on the left side of his mouth. The lunatic was not very troublesome, as a rule, but the attendants generally had to straight-waistcoat him on certain critical days—such as St. Patrick's Day and the anniversary of the battle of the Boyne; because the Orange fist would punch the Fenian head unmercifully, and occasionally he and the Fenian leagued together against the Orangeman and banged him against the wall. This lunatic, when questioned, said he did his best to keep the peace between his troublesome guests, but that sometimes they got out of hand.

It is seldom that we come across so remarkable an instance of alternating consciousness as that of which Professor Barrett gives particulars, relating to a vicar's son in the North of London. This young man, after a severe illness, seemed suddenly to cease to be one person and to become two. He led two alternating existences. In one he was natural, recognised his friends and relatives, and lived what we should regard as a normal existence. When in the other state, although to outward appearance the same, he was in mind altogether different. He did not know his parents, he had no memory of his past, he called himself by a different name, and, what is still more remarkable, he developed musical talent, of which he had never before shown a trace. He was for all practical purposes two persons in one skin, and they alternated with each other until he died.

ANSEL BOURNE AND A. J. BROWN.

A similar case, although not so violent or chronic in its manifestation, is recorded in Vol. VII. (Part xix.) of the Psychical Research Society's *Proceedings*, as having occurred on Rhode Island about four years ago. An excellent citizen, and a very religious lay preacher, of the name of Ansel Bourne, was the subject:—

On January 17th, 1887, he disappeared from his home in Coventry, R. I.

Nothing was heard of him until March the 14th, when a telegram came from a doctor in Norristown, Philadelphia, stating that he had just been discovered there. He was entirely unconscious of having been absent from home, or of the lapse of time between January 17th and March 14th. He was brought home by his relatives, who by diligent inquiry were able to make out that Mr. Ansel Bourne, five weeks after leaving Rhode Island, opened a shop in Norristown, and stocked it with toys and confectionery, which he purchased in Philadelphia. He called himself A. J. Brown, and lived and did business and went to meeting, like any ordinary mortal, giving no one any suspicion that he was any other than A. J. Brown.

The memory of Ansel Bourne retained absolutely nothing of the doings of A. J. Brown, whose life he had lived for nearly two months. Last year Professor William James hypnotised him, and no sooner was he put into the trance and was told to remember what happened January 17th, 1887, than he became A. J. Brown again, and gave a clear and connected narrative of all his doings in the Brown state. He did not remember ever having met Ansel Bourne. Everything, however, in his past life, he said, was "mixed up." He only remembered that he was confused, wanted to get somewhere and have rest. He did not remember how he left Norristown. His mind was confused, and since then it was a blank. He had no memory whatever of his name or of his second marriage and the place of his birth. He remembered, however, the date of his birth, and of his first wife's death, and his trade. But between January 17th, 1887, and March 14th he was not himself but another, and that other one Albert J. Brown, who ceased to exist consciously on March 14th, but who promptly returned four years afterwards, when Ansel Bourne was hypnotised, and showed that he remembered perfectly all that happened to him between these two dates. The confusion of his two memories in his earlier life is puzzling, but it in no way impairs the value of this illustration of the existence of two independent memories—two selves, so to speak, within a single skin.

The phenomenon is not uncommon, especially with epileptic patients. Every mad-doctor knows cases in which there are what may be described as alternating consciousness with alternating memories. But the experiments of the French hypnotists carry us much further. In their hands this sub-conscious personality is capable of development, of tuition, and of emancipation. In this little suspected region lies a great resource. For when the conscious personality is hopeless, diseased, or demoralised the unconscious personality can be employed to renovate and restore the patient, and then when its work is done it can become unconscious once more and practically cease to exist.

LOUIS V.— AND HIS TWO SOULS.

There is at present a patient in France whose case is so extraordinary that I cannot do better than transcribe the report of it here, especially because it tends to show not only that we have two personalities, but that each may use by preference a separate lobe of the brain. The conscious personality occupies the left and controls the right hand, the unconscious the right side of the head and controls the left hand. It also brings to light a very curious not to say appalling fact, viz., the immense moral difference there may be between the conscious and the unconscious personalities. In the American case Bourne was a character practically identical with Brown. In this

French case the character of each self is entirely different. What makes the case still more interesting is that, besides the two personalities which we all seem to possess, this patient had an arrested personality, which was only fourteen years old when the age of his body was over forty. Here is the story, however, make of it what you will.

Louis V.— began life (in 1863) as the neglected child of a turbulent mother. He was sent to a reformatory at ten years of age, and there showed himself, as he has always done when his organisation had given him a chance, quiet, well-behaved, and obedient. Then at fourteen years' old he had a great fright from a viper—a fright which threw him off his balance and started the series of psychical oscillations on which he has been tossed ever since. At first the symptoms were only physical, epilepsy and hysterical paralysis of the legs; and at the asylum of Bonneval, whither he was next sent, he worked at tailoring steadily for a couple of months. Then suddenly he had a hystero-epileptic attack—fifty hours of convulsions and ecstasy—and when he awoke from it he was no longer paralysed, no longer acquainted with tailoring, and no longer virtuous. His memory was set back, so to say, to the moment of the viper's appearance, and he could remember nothing since. His character had become violent, greedy, quarrelsome, and his tastes were radically changed. For instance, though he had before the attack been a total abstainer, he now not only drank his own wine, but stole the wine of the other patients. He escaped from Bonneval, and after a few turbulent years, tracked by his occasional relapses into hospital or madhouse, he turned up once more at the Rochefort asylum in the character of a private of marines, convicted of theft, but considered to be of unsound mind. And at Rochefort and La Rochelle, by great good fortune, he fell into the hands of three physicians—Professors Bourru and Burot, and Dr. Mabille—able and willing to continue and extend the observations which Dr. Camuset at Bonneval, and Dr. Jules Voisin at Bicêtre, had already made on this most precious of *mauvais sujets* at earlier points in his chequered career.

He is now no longer at Rochefort, and Dr. Burot informs me that his health has much improved, and that his peculiarities have in great part disappeared. I must, however, for clearness sake, use the present tense in briefly describing his condition at the time when the long series of experiments were made.

The state into which he has gravitated is a very unpleasing one. There is paralysis and insensibility of the right side, and, as is often the case in right hemiplegia, the speech is indistinct and difficult. Nevertheless he is constantly haranguing any one who will listen to him, abusing his physicians, or preaching—with a monkey-like impudence rather than with reasoned clearness—radicalism in politics and atheism in religion. He makes bad jokes, and if any one pleases him he endeavours to caress him. He remembers recent events during his residence at Rochefort asylum, but only two scraps of his life before that date, namely, his vicious period at Bonneval and a part of his stay at Bicêtre.

Except this strange fragmentary memory, there is nothing very unusual in this condition, and in many asylums no experiments on it would have been attempted. Fortunately the physicians at Rochefort were familiar with the efficacy of the contact of metals in provoking transfer of hysterical hemiplegia from one side to the other. They tried various metals in turn on Louis V.—. Lead, silver, and zinc had no effect. Copper produced a slight return of sensibility in the paralysed arm, but steel applied to the right arm transferred the whole insensibility to the left side of the body.

Inexplicable as such a phenomenon is, it is sufficiently common, as French physicians hold, in hysterical cases to excite little surprise. What puzzled the doctors was the change of character which accompanied the change of sensibility. When Louis V.— issued from the crisis of transfer, with its minute of anxious expression and panting breath, he might fairly be called a new man. The restless insolence, the

savage impulsiveness, have wholly disappeared. The patient is now gentle, respectful, and modest, can speak clearly now, but he only speaks when he is spoken to. If he is asked his views on religion and politics he prefers to leave such matters to wiser heads than his own. It might seem that morally and mentally the patient's cure had been complete.

But now ask what he thinks of Rochefort; how he liked his regiment of marines. He will blankly answer that he knows nothing of Rochefort, and was never a soldier in his life. "Where are you then, and what is the date of to-day?" "I am at Bicêtre; it is January 2nd, 1884, and I hope to see M. Voisin, as I did yesterday."

It is found, in fact, that he has now the memory of two short periods of life (different from those which he remembers when his right side is paralysed), periods during which, so far as now can be ascertained, his character was of this same decorous type and his paralysis was on his left side.

These two conditions are what are called his first and his second, out of a series of six or more through which he can be made to pass. For brevity's sake I will further describe his fifth state only.

If he is placed in an electric bath, or if a magnet is placed on his head, it looks at first sight as though a complete physical cure had been effected. All paralysis, all defect of sensibility, has disappeared. His movements are light and active, his expression gentle and timid, but ask him where he is and you will find that he has gone back to a boy of fourteen, that he is at St. Urbain, his first reformatory, and that his memory embraces his years of childhood, and stops short on the very day on which he had the fright from the viper. If he is pressed to recollect the incident of the viper a violent epileptiform crisis puts a sudden end to this phase of his personality. (Vol. iv. pp. 497, 498, 499, "Proceedings of the Society for Psychical Research.")

This carries us a good deal further. Here we have not only two distinct personalities, but two distinct characters, if not three, in one body. According to the side which is paralysed, the man is a savage reprobate or a decent modest citizen. The man seems born again when the steel touches his right side. Yet all that has happened has been that the sub-conscious personality has superseded his conscious personality in the control of Louis V—.

LUCIE AND ADRIENNE.

The next case, although not marked by the same violent contrast, is quite as remarkable, because it illustrates the extent to which the sub-conscious self can be utilised in curing the conscious personality.

The subject was a girl of nineteen called Lucie, who was highly hysterical, having daily attacks of several hours' duration. She was also devoid of the sense of pain or the sense of contact, so that "she lost her legs in bed," as she put it.

On her fifth hypnotisation, however, Lucie underwent a kind of catalepsy, after which she returned to the somnambulic state; but that state was deeper than before. She no longer made any sign whether of assent or refusal when she received the hypnotic commands, but she executed them infallibly, whether they were to take effect immediately, or after waking.

In Lucie's case this went further, and the suggested actions became absolutely a portion of the trance-life. She executed them without apparently knowing what she was doing. If, for instance, in her waking state she was told (in the tone which in her hypnotic state signified command) to get up and walk about, she walked about, but to judge from her conversation she supposed herself to be still sitting quiet. She would weep violently when commanded, but while she wept she continued to talk as gaily and unconcernedly as if the tears had been turned on by a stop-cock.

Any suggestion uttered by M. Janet in a brusque tone of command reached the unconscious self alone; and other remarks reached the subject—awake or somnambulic—in the or-

dinary way. The next step was to test the intelligence of this "hidden slave of the lamp," if I may so term it—this subconscious and indifferent executor of all that was bidden. How far was its attention alert? How far was it capable of reasoning and judgment? M. Janet began with a simple experiment. "When I shall have clapped my hands together twelve times," he said to the entranced subject before awaking her, "you will go to sleep again." There was no sign that the sleeper understood or heard; and when she was awakened the events of the trance was a blank to her as usual. She began talking to other persons. M. Janet, at some little distance clapped his hands feebly together five times. Seeing that she did not seem to be attending to him, he went up to her and said, "Did you hear what I did just now?" "No, what?" "Do you hear this?" and he clapped his hands once more "Yes, you clapped your hands." "How often?" "Once." M. Janet again withdrew and clapped his hands six times gently, with pauses between the claps. Lucie paid no apparent attention, but when the sixth clap of this second series—making the twelfth altogether—was reached, she fell instantly into the trance again. It seemed, then, that the "slave of the lamp" had counted the claps through all, and had obeyed the order much as a clock strikes after a certain number of swing of the pendulum, however often you stop it between hour and hour.

Thus far, the knowledge gained as to the unconscious element in Lucie was not direct but inferential. The nature of the command which it could execute showed it to be capable of attention and memory; but there was no way of learning its own conception of itself, if such existed, or of determining its relation to other phenomena of Lucie's trance. And here it was that automatic writing was successfully invoked; here we have, as I may say, the first fruits in France of the new attention directed to this seldom-trodden field. M. Janet began by the following simple command. "When I clap my hands you write Bonjour." This was done in the usual scrawling script of automatism, and Lucie, though fully awake, was not aware that she had written anything at all.

M. Janet simply ordered the entranced girl to write answers to all questions of his after her waking. The command thus given had a persistent effect, and while the awakened Lucie continued to chatter as usual with other persons, her unconscious self wrote brief and scrawling responses to M. Janet's questions. This was the moment at which in many cases a new and invading separate personality is assumed.

A singular conversation gave to this limited creation, this statutory intelligence, an identity sufficient for practical convenience. "Do you hear me?" asked Professor Janet. Answer (by writing) "No." "But in order to answer one must hear." "Certainly." "Then how do you manage?" "I don't know." "There must be somebody that hears me." "Yes." "Who is it?" "Not Lucie." "Oh, some one else. Shall we call her Blanche?" "Yes, Blanche." Blanche, however, had to be changed. Another name had to be chosen "What name will you have?" "No name." "You must it will be more convenient." "Well, then, Adrienne." Never, perhaps, has a personality had less spontaneity about it.

Yet Adrienne was in some respects deeper down than Lucie. She could get at the genesis of certain psychical manifestations of which Lucie experienced only the results. A striking instance of this was afforded by the phenomena of the hystero-epileptic attacks to which this patient was subject.

Lucie's special terror, which recurred in wild exclamation in her hysterical fits, was in some way connected with hidden men. She could not, however, recollect the incident to which her cries referred; she only knew that she had had a severe fright at seven years old, and an illness in consequence. Now, during these "crises" Lucie (except, presumably, in the periods of unconsciousness which form a pretty constant element in such attacks) could hear what Prof. Janet said to her. Adrienne, on the contrary, was hard to get at; could no longer obey orders, and if she wrote, wrote only "J'ai peur, j'ai peur."

M. Janet, however, waited until the attack was over, and then questioned Adrienne as to the true meaning of the agitated scene. Adrienne was able to describe to him the terrifying incident in her childish life which had originated the confused hallucinations which recurred during the attack. She could not explain the recrudescence of the hallucinations; but she knew what Lucie saw, and why she saw it; nay, indeed, it was Adrienne, rather than Lucie, to whom the hallucination was directly visible.

Lucie, it will be remembered, was a hysterical patient very seriously amiss. One conspicuous symptom was an almost absolute defect of sensibility whether to pain, to heat, or to contact, which persisted both when she was awake and entranced. There was, as already mentioned, an entire defect of the muscular sense also, so that when her eyes were shut she did not know the position of her limbs. Nevertheless it was remarked as an anomaly that when she was thrown into a cataleptic state, not only did the movements impressed upon her continue to be made, but the corresponding or complementary movements, the corresponding facial expression, follow just as they usually follow in such experiments. Thus, if M. Janet clenched her fist in the cataleptic state, her arm began to deal blows, and her face assumed a look of anger. The suggestion which was given through the so-called muscular sense had operated in a subject to whom the muscular sense, as tested in other ways, seemed to be wholly lacking. As soon as Adrienne could be communicated with, it was possible to get somewhat nearer to a solution of this puzzle. Lucie was thrown into catalepsy; then M. Janet clenched her left hand (she began at once to strike out), put a pencil in her right, and said, "Adrienne, what are you doing?" The left hand continued to strike, and the face to bear the look of rage, while the right hand wrote, "I am furious." "With whom?" "With F." "Why?" "I don't know, but I am very angry." M. Janet then unclenched the subject's left hand, and put it gently to her lips. It began to "blow kisses," and the face smiled. "Adrienne, are you still angry?" "No, that's over." "And now?" "Oh, I am happy." "And Lucie?" "She knows nothing; she is asleep."

In Lucie's case, indeed, these odd manifestations were—as the pure experimentalist might say—only too sanative, only too rapidly tending to normality. M. Janet accompanied his psychological inquiries with therapeutic suggestion, telling Adrienne not only to go to sleep when he clapped his hands, or to answer his questions in writing, but to cease having headaches, to cease having convulsive attacks, to recover normal sensibility, and so on. Adrienne obeyed, and even as she obeyed the rational command, her own Undine-like identity vanished away. The day came when M. Janet called on Adrienne, and Lucie laughed and asked him who he was talking to. Lucie was now a healthy young woman, but Adrienne, who had risen out of the unconscious, had sunk into the unconscious again—must I say?—for evermore.

Few lives so brief have taught so many lessons. For us who are busied with automatic writing the lesson is clear. We have here demonstrably what we can find in other cases only inferentially, an intelligence manifesting itself continuously by written answers, of purport quite outside the normal subject's conscious mind, while yet that intelligence was but a part, a fraction, an aspect, of the normal subject's own identity.

And we must remember that Adrienne—while she was, if I may say so, the unconscious self reduced to its simplest expression—did, nevertheless, manifest certain differences from Lucie, which, if slightly exaggerated, might have been very perplexing. Her handwriting was slightly different, though only in the loose and scrawling character so frequent in automatic script. Again, Adrienne remembered certain incidents in Lucie's childhood which Lucie had wholly forgotten. Once more—and this last suggestion points to positive rather than to negative conclusions—Adrienne possessed a faculty, the muscular sense, of which Lucie was devoid. I am anxious that this point especially should be firmly grasped, for I wish the reader's mind to be perfectly open as regards

the relative faculties of the conscious and the unconscious self. It is plain that we must be on the watch for completion, for evolution, as well as for partition, for dissolution, of the corporate being.

FELIDA X. AND HER SUBMERGED SOUL.

Side by side with this case we have another in which the Conscious Personality, instead of being cured, has been superseded by the Sub-conscious. It was as if instead of "Adrienne" being submerged by Lucie, "Adrienne" became Lucie and dethroned her former master. The woman in question, Férida X., has been transformed.

In her case the somnambulic life has become the normal life; the "second state," which appeared at first only in short, dream-like accesses, has gradually replaced the "first state," which now recurs but for a few hours at long intervals. Férida's second state is altogether superior to the first—physically superior, since the nervous pains which had troubled her from childhood have disappeared; and morally superior, inasmuch as her morose, self-centred disposition is exchanged for a cheerful activity which enables her to attend to her children and to her shop much more effectively than when she was in the *état bête*, as she now calls what was once the only personality that she knew. In this case, then, which is now of nearly thirty years' standing, the spontaneous readjustment of nervous activities—the second state, no memory of which remains in the first state—has resulted in an improvement profounder than could have been anticipated from any moral or medical treatment that we know. The case shows us how often the word "normal" means nothing more than "what happens to exist." For Férida's normal state was in fact her morbid state; and the new condition which seemed at first a mere hysterical abnormality, has brought her to a life of bodily and mental sanity, which makes her fully the equal of average women of her class. (Vol. iv. p. 503.)

MADAME B. AND HER THREE SOULS.

Marvellous as these cases appear, they are thrown entirely into the shade by the case of Madame B., in which the two personalities not only exist side by side, but in the case of the sub-conscious self knowingly co-exist, while over or beneath both there is a third personality which is aware of both the other two, and apparently superior to both. The possibilities which this case opens up are bewildering indeed. But it is better to state the case first and discuss it afterwards. Madame B., who is still under Prof. Richet's observation, is one of the favourite subjects of the French hypnotiser. She can be put to sleep at almost any distance, and when hypnotised completely changes her character. There are two well-defined personalities in her, and a third of a more mysterious nature than either of the two first. The normal waking state of the woman is called Léonie I., the hypnotic state Léonie II. The third occult unconscious personality of the lowest depth is called Léonie III.

"This poor peasant," says Professor Janet, "is in her normal state a serious and somewhat melancholy woman, calm and slow, very gentle and extremely timid. No one would suspect the existence of the person whom she includes within her. Hardly is she entranced when she is metamorphosed; her face is no longer the same; her eyes, indeed, remain closed, but the acuteness of the other senses compensates for the loss of sight. She becomes gay, noisy, and restless, to an insupportable degree; she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. . . . In this state she does not recognise her identity with her waking self. 'That good woman is not I,' she says; 'she is too stupid!'"

Madame B. has been so often hypnotised, and during so many years (for she was hypnotised by other physicians as long ago as 1860), that Léonie II., has by this time acquired a considerable stock of memories which Madame B. does not share.

Léonie II., therefore, counts as properly belonging to her own history and not to Madame B.'s all the events which have taken place while Madame B.'s normal self was hypnotised into unconsciousness. It was not always easy at first to understand this partition of past experiences.

"Madame B. in the normal state," says Professor Janet, "has a husband and children. Léonie II., speaking in the somnambulistic trance, attributes the husband to the 'other' (Madame B.), but attributes the children to herself. . . . At last I learnt that her former mesmerisers, as bold in their practice as certain hypnotisers of to-day, had induced somnambulism at the time of her accouchements. Léonie II., therefore, was quite right in attributing the children to herself; the rule of partition was unbroken, and the somnambulism was characterised by a duplication of the subject's existence" (p. 391).

Still more extraordinary are Léonie II.'s attempts to make use of Léonie I.'s limbs without her knowledge or against her will. She will write postscripts to Léonie I.'s letters, of the nature of which poor Léonie I. is unconscious.

It seems, however, that when once set up this new personality can occasionally assume the initiative, and can say what it wants to say without any prompting. This is curiously illustrated by what may be termed a conjoint epistle addressed to Professor Janet by Madame B. and her secondary self, Léonie II. She had left Havre more than two months when I received from her a very curious letter. On the first page was a short note written in a serious and respectful style. She was unwell, she said—worse on some days than on others—and she signed her true name, Madame B. But over the page began another letter in quite a different style, and which I may quote as a curiosity:—"My dear good sir,—I must tell you that B. really makes me suffer very much; she cannot sleep, she spits blood, she hurts me. I am going to demolish her, she bores me. I am ill also. This is from your devoted Léonine" (the name first given to Léonie II.). When Madame B. returned to Havre I naturally questioned her concerning this curious missive. She remembered the first letter very distinctly, but she had not the slightest recollection of the second. I at first thought there must have been an attack of spontaneous somnambulism between the moment when she finished the first letter and the moment when she closed the envelope. But afterwards these unconscious spontaneous letters became common, and I was better able to study the mode of their production. I was fortunately able to watch Madame B. on one occasion while she went through this curious performance. She was seated at a table, and held in the left hand the piece of knitting at which she had been working. Her face was calm, her eyes looked into space with a certain fixity, but she was not cataleptic, for she was humming a rustic tune; her right hand wrote quickly, and, as it were, surreptitiously. I removed the paper without her noticing me, and then spoke to her; she turned round wideawake but was surprised to see me, for in her state of distraction she had not noticed my approach. Of the letter which she was writing she knew nothing whatever.

Léonie II.'s independent action is not entirely confined to writing letters. She observed (apparently) that when her primary self, Léonie I., discovered these letters she (Léonie I.) tore them up. So Léonie II. hit upon a plan of placing them in a photographic album into which Léonie I. could not look without falling into catalepsy (on account of an association of ideas with Dr. Gilbert, whose portrait had been in the album). In order to accomplish an act like this Léonie II. has to wait for a moment when Léonie I. is distracted, or, as we say, absent-minded. If she can catch her in this state, Léonie II. can direct Léonie I.'s walks, for instance, or start on a long railway journey without baggage, in order to get to Havre as quickly as possible.

In the whole realm of imaginative literature, is there anything to compare to this actual fact of three selves in one body, each struggling to get possession of it? Léonie

I., or the Conscious Personality, is in possession normally but is constantly being ousted by Léonie II., or the Unconscious Personality. It is the old, old case of the wife trying to wear the breeches. But there is a fresh twist beyond. For behind both Léonie I. and Léonie II. stands the mysterious Léonie III.

"The spontaneous acts of the unconscious self," says Janet, here meaning by *l'inconscient* the entity to which has given the name of Léonie III., "may also assume a reasonable form—a form which, were it better understood, might perhaps serve to explain certain cases of insanity. Madame B., during her somnambulism (*i.e.*, Léonie II.), had had a hysterical crisis; she was restless and noisy and I could not quiet her. Suddenly she stopped and said to me with the words, 'Oh, who is talking to me like that? It frightens me.' 'One is talking to you.' 'Yes! there on the left!' And she got up and tried to open a wardrobe on her left hand, thinking if some one was hidden there. 'What is that you hear?' I asked. 'I hear on the left a voice which repeats, "Enough, be quiet, you are a nuisance."'" Assuredly the voice which thus spoke was a reasonable one, for Léonie II. was insupportable; but I had suggested nothing of the kind, and had no idea of inspiring a hallucination of hearing. An ordinary day Léonie II. was quite calm, but obstinately refused to answer a question which I asked. Again she heard the terror in the same voice to the left, saying, "Come, be sensible; you must answer." Thus the unconscious sometimes gave excellent advice."

And in effect, as soon as Léonie III. was summoned to communication, she accepted the responsibility of this double self. "What was it that happened?" asked M. Janet, "Léonie II. was so frightened?" "Oh! nothing. It was the person who told her to keep quiet; I saw she was annoying you, and I don't know why she was so frightened."

Note the significance of this incident. Here we have at the root of a hallucination. We have not merely circumstantial but direct evidence that the imaginary voice which terrified Léonie II. proceeded from a profounder stratum of consciousness in the same individual. In what way, by the aid of what nervous mechanism, was the startling moment conveyed?

Just as Mme. B. was sent, by means of passes, into a state of lethargy, from which she emerged as Léonie II., so Léonie II., in her turn, was reduced by renewed passes to a state of lethargy from which she emerged no longer as Léonie II. but as Léonie III. This second waking is slow and gradual, but the personality which emerges is, in one important respect, superior to either Léonie I. or Léonie II. Although one of the subject's phases, this phase possesses the memory of the previous phase. Léonie III., like Léonie II., knows the normal personality of Léonie I., but distinguishes herself from Léonie I., in which, however, must be said, these subjacent personalities appear to have little interest. But Léonie III. also remembers the normal personality of Léonie II.—condemns her as noisy and frivolous, and is anxious not to be confounded with her either. "Vous savez bien que je ne suis pas cette bavarde, cette folle; nous ressemblons pas du tout."

We ask, in amazement, how many more persons may there not be hidden in the human frame? How simple Madame B., who is not one person but three!—her commonplace self; secondly, the clever, chatty Léonie II., who is bored by B., and who therefore wants to demolish her; and thirdly, the lordly Léonie III., who commands that strike terror into Léonie II., and disclaims to be identified with either of the partners in Madame B.'s body.

It is evident, if the hypnotists are right, that the human body is more like a tenement house than a single cell, in that the inmates love each other no more than the ordinary occupants of tenemented property. But how many of us there are within each skin, who can say?

SOME SUGGESTED THEORIES.

Of theories to account for these strange phenomena there are enough and to spare. I do not for a moment venture to claim for the man-and-wife illustration the slightest scientific value. It is only a figure of speech which brings out very clearly one aspect of the problem of personality. The theory that there are two independent personalities within the human skin is condemned by all orthodox psychologists. There is one personality manifesting itself, usually consciously, but occasionally unconsciously, and the different methods of manifestation differ so widely as to give the impression that there could not be the same personality behind both. A man who is ambidextrous will sign his name differently with his right or left hand, but it is the same signature. Mr. Myers thinks that the Secondary Personality or Subliminal Consciousness is merely a phase of the essential Unity of the Ego. Some time ago he expressed himself on this subject as follows:—

I hold that hypnotism (itself a word covering a vast variety of different states) may be regarded as constituting one special case which falls under a far wider category—the category, namely, of developments of a secondary personality. I hold that we each of us contain the potentialities of many different arrangements of the elements of our personality, each arrangement being distinguishable from the rest by differences in the chain of memories which pertain to it. The arrangement with which we habitually identify ourselves—what we call the normal or primary self—consists, in my view, of elements selected for us in the struggle for existence with special reference to the maintenance of ordinary physical needs, and is not necessarily superior in any other respect to the latent personalities which lie alongside of it—the fresh combinations of our personal elements which may be evoked by accident or design, in a variety to which we at present can assign no limit. I consider that dreams with natural somnambulism, automatic writing, with so-called mediumistic trance, as well as certain intoxications, epilepsies, hysterias, and recurrent insanities, afford examples of the development of what I have called secondary mnemonic chains; fresh personalities, more or less complete, alongside the normal state. And I would add that hypnotism is only the name given to a group of empirical methods of inducing these fresh personalities.

A doctor in philosophy, to whom I submitted these pages, writes me as follows:—"There can be no doubt that every man lives a sub-conscious as well as a conscious life. One side of him is closed against examination by himself (*i.e.*, unconscious); the other is conscious of itself. The former carries on processes of separation, combination, and distribution of the thought-stuff handed over to it, corresponding almost exactly to the processes carried on by the stomach, which, as compared with those of eating, etc., go on in the dark automatically. But you might as well ascribe the aches and revolutions of the stomach to a second stomach, as ordinarily these sub-conscious, mental processes to an old female inside blindfolded except occasionally, or here and there a queer sleep-walker."

Another doctor, not of philosophy, but of medicine, who has devoted special attention to the phenomenon of sleep, suggests a new illustration which is graphic and suggestive. He writes:—

With regard to dual or multiple consciousness, my own feeling has always been that the *individuals* stand one behind the other in the chambers of the mind, or else, as it were, in concentric circles. You may compare it to the Jewish tabernacle. First, there is the court of the Gentiles, where Ego No. 1 chaffers about trifles with the outer world. While he is so doing Ego No. 2 watches him from the court of the Levites, but does not go forth on small occasions. When we

"open out" to a friend the Levite comes forth, and is in turn watched by the priest from the inner court. Let our emotions be stirred in sincere converse and out strides the priest, and takes precedence of the other two, they falling obediently and submissively behind him. But the priest is still watched by the high priest from the tabernacle itself, and only on great and solemn occasions does he make himself manifest by action. When he does, the other three yield to his authority, and then we say the man "speaks with his whole soul" and "from the bottom of his heart." But even now the Shekinah is upon the mercy-seat within the Holy of holies, and the high priest knows it.

So far we had got in 1891. Now let us turn to the case of Molly Fancher, which in some respects is more instructive than any of the others. There were three Leonies, but there were five Mollies.

II.—THE STRANGE STORY OF MISS FANCHER.

The case of Molly Fancher differs from all the complex personalities which are noticed in the preceding pages. The phenomena connected with the Brooklyn Enigma, as she is called, or the Psychological Phenomenon of the Nineteenth Century, are more complex than those of any dual or triple manifestation of different personalities in one person. For the body of Miss Molly Fancher, which is occupied during the day by one distinct entity, is occupied at night by as many as four different and distinct phases of consciousness and intelligence, which, although all possessing and controlling and inhabiting the body of Molly Fancher, have each a distinctive personality of their own which is somewhat, but slightly, connected with the waking existence of Miss Fancher. Her story, as it is told in a somewhat clumsily-compiled volume published last year in Brooklyn by Judge Abram H. Detail, is a very painful one. All her phenomenal manifestations followed, if, indeed, they did not result from an accident which very nearly cost her her life. It would seem that the shock which she suffered when she was flung from her horse, had split her mind, her soul, or whatever we may call it, into various fractions, some of which seemed to grow from that moment, while others absolutely retrograded. But without any more preliminaries I will rapidly run over the salient features of Miss Fancher's case.

BIRTH AND EDUCATION.

Molly Fancher was born at Atterbury, Mass., on August 16th, 1848. She is therefore now in her forty-seventh year. Her mother was a lady of high character and of much refinement; her aunt, Miss Crosby, by whom she has been cared for in the later years of her life, is religious, accomplished, and a martyr to duty. According to the testimony of Professor Charles E. West, of Brooklyn Heights Seminary, Molly Fancher was a sweet girl, of delicate organisation, nervous temperament, but an excellent scholar. When she was fifteen she was a tall, graceful girl, but was subject to fits of fainting, brought on from nervous indigestion. As a remedy for these fits she was ordered riding exercise, and being a girl of high courage and passionately fond of adventure, she persisted in riding a very spirited and badly broken horse. He had run off with her more than once, but she preferred the exhilaration of riding a mettlesome steed to mounting a more prosaic hack.

HER ACCIDENT.

On the 10th May, 1864, her aunt, Miss Crosby, had a strong premonition that if she rode that horse that day she would inevitably come to grief. Molly laughed at her aunt's

warning, mounted her horse and rode off. All went well until she was coming back, when she accidentally dropped the bridle rein. Instantly the horse, which had been walking quietly, plunged forward, head downwards, and kicked his heels in the air. Miss Fancher was violently thrown against the pavement, her head striking the kerb-stone with great violence. Two of her ribs were broken, and but for her heavy hat she would never have breathed again. As it was, she was carried home unconscious. She made a slow recovery, but notwithstanding occasional bleedings from the right lung, she recovered sufficiently to become engaged to be married. Shortly before the day fixed for her wedding, as she was getting out of a tram-car the conductor started it before she had alighted. She was thrown down violently, her crinoline caught the iron hook at the rear of the car, and she was dragged over the rough pavement for an entire block. When the car was stopped her ribs were smashed ; she was unconscious, and for some time it was doubtful whether she would recover.

AT THE GATES OF DEATH.

She survived, but her life seemed to have been prolonged only to exhaust the possibilities of torture and to illustrate the capacity of the human frame to endure every conceivable kind of twist and dislocation which the mind can conceive. For six weeks she was confined to her bed. Her eyesight failed, the muscles of her left leg contracted so that she could not get her foot to the floor, her spinal troubles developed, and the bleeding from the lungs set in so violently that at a consultation of four specialists in consumption, held in December, they decided unanimously that she could not possibly survive the coming February. When February came her case was still further aggravated by inflammation of the lungs. She was thought to be dying and bade her friends farewell.

HER FIRST TRANCE.

On February 7th the doctor was waiting by her bedside momentarily expecting her decease. She suffered from spasms and then fell into a trance which lasted three hours. The doctor declared that she was dead. Her aunt persisted in believing that she was still living, and forced brandy and water between her jaws. After three hours she became conscious, but only again to fall into spasms which lasted several hours. Then again from the spasms she fell into a trance, and this continued with alternate spasms and trances for three consecutive days and nights. This was the beginning of a horrible experience which has lasted thirty years. The spasms usually lasted for three hours, and the trances for five or fourteen, although sometimes she would lie unconscious for two or three days at a time. The spasms were extremely violent, and for the first few minutes it required seven persons to hold her in bed. Her limbs were drawn up, her head and feet would come together, she would roll like a hoop, and spin on her toes like a top. After her limbs were drawn she would suddenly shoot forward like an arrow from a bow with so much violence that she would have been killed but for the padded room and the constant vigilance of her friends.

REMEDIES WORSE THAN THE DISEASE.

As during all this time she took no nourishment, the doctors tried every violent remedy they could devise to force her to swallow. In her trances her body became rigid and immovable, while her eyes were open and upturned ; but she could see nothing, nor were they sensitive to the touch. She was rubbed with alcohol, her head was shaved and blistered, electric batteries were

applied, for six weeks she was put into a hot and medicated sitz bath three times a day, then she was put into a bath of alcohol until the skin peeled off her body, she bathed in hot water while pails of ice-cold water were poured upon her head, she was then rolled in cold sheets while bladders filled with ice were laid along spine and round her body, but all without the slight effect in mitigating the spasms or modifying the trance. At the end of February she lost her eyesight completely, and a few days later became stone deaf. Then she lost the sense of touch, then the sense of smell, then the sense of taste, and, finally, the power of speech. Her fingers became clutched into the palm of her hand, and, for a time, the only portion of her which seemed to be alive was the back of her left ear, where she could feel and recognise the hand of the doctor.

STARVATION AND CLAIRVOYANCE.

This three-quarter dead condition did not last, however, more than a week or ten days ; then her sense of hearing came back, and her power of speech ; but she never regained her eyesight. During the time she was at her worst, her jaws were locked, her throat closed, her eyes took a triple twist, and it was not until the 20th of April that she was able to swallow. For seven weeks she had eaten nothing. It was in this same month of May that she began to be clairvoyant. She described its beginning as follows :—“First I seemed to have a consciousness of things around me—of the movement of persons without actually seeing them with my eyes.” Then she found that she could see in some way which she could not plainly, the face of a watch which hung over the mantelpiece at the opposite side of the room, at an angle which it would have been impossible for any person to have seen with their ordinary eyes. It was only for a short time in May that she could swallow anything. From May to June 28th she took no nourishment whatever.

A GHASTLY OBJECT.

At the end of June, her aunt described her position as follows :—“She was unconscious, alternating between spasms and trances ; her stomach and neck were contracted ; her right arm was drawn over her head. Both arms were paralysed. Her lower limbs were contracted, her eyes closed, her throat shut, and her jaws locked. In July she was able occasionally to swallow a teaspoonful of wine, but took no nourishment. The only nourishment that she obtained from April 24th to 27th October were four teaspoonfuls of milk punch, two of wine, a small piece of bacon and a small biscuit.” Those who have visited her, whose statements are published in Mr. Detail’s “Life and Death of a Woman” describe her condition in 1866 as being one almost impossible of belief. She nearly dislocated her neck with violent spasms. “When she has the heart spasms, the violence and rapidity of her motions appal those who see her for the first time. Black rings gather round her eyes, the bed shakes, sometimes even the floor of the room quakes, it is a marvel that she does not die. Her legs are twisted round each other, like the strands of a rope. The joints of her limbs seem to be drawn asunder, leaving a space into which the finger can easily be placed. The joint of the foot was drawn upwards, so as to show the dislocation in the ankle. The head of the thigh-bones seemed to be drawn out of their sockets, and embedded in the floor. The muscles under her knees were hard, and seemed as unyielding as steel.”

AFTER NINE YEARS.

In the first Sunday in June, 1866, she came out

trance which had lasted some days, and was conscious of the presence of her doctor and of some friends. Dr. Speer said to her, "When I come here I always remain longer than I intend. I was to have been home at one o'clock to my dinner. We were to have a chicken pot pie; and you know that is never good when cold." The next day Molly Fancher went into a trance, and from that day, for nine years which followed, she has no recollection of anything that occurred or of anything that she said or did. At the end of nine years, after a trance lasting one month, her arms relaxed from their rigid condition, and she opened her eyes, and looked round the room. She saw there the brother of Dr. Speer, and exclaimed, "Well, doctor, did your brother get home in time for his chicken pot pie?" It was some time before she could realise that nine years had elapsed since Dr. Speer had lamented that he would be late for dinner. Her brother, who was thirteen when she lost consciousness, was not recognised now that he was a man of twenty-two, and she marvelled to see how aged her aunt had become. She burst into tears when at last she realised that she had been unconscious for nine years. But during that nine years, although the consciousness which revived after that period was unaware of it, Molly Fancher continued to live. During these nine years she had spasms and trances alternately. But although her right hand was rigid, she had written with her left hand 6,500 letters, had worked up 100,000 ounces of wool, and done a great deal of fine embroidery, and very beautiful wax-work, cutting and folding the flowers and leaves in a most ingenious and perfect manner.

AS IF ARISING FROM THE DEAD.

When her original consciousness revived, she would not believe that nine years had passed; and when she was shown the diary which the other consciousness had kept during that period, she did not recognise the writing; nor was it until she took the pen in her left hand and tried to write, that she found her handwriting identical with that in which the diary was written. She says, "Strange thoughts came to my mind when I looked on the wax flowers the work of my hands, and could not realise that they had been done by me. They were repugnant to me. The sensation which I experienced was that they were the work of one who was dead."

CLAIRVOYANCE EXTRAORDINARY.

During all these years, according to Professor West, she almost lived without food. Her stomach early collapsed; none of the ordinary functions of life, excepting breathing, were performed. During these nine years she developed an extraordinary power of clairvoyance. In one of her trances in 1868, she went into a state of ecstasy and declared she had been conversing with her mother in heaven; but for the most part, her clairvoyance is limited to affairs on this side of the border. She enters into what appears to be a sort of trance condition, during which she describes the movements of her friends at any distance, and frequently describes events which are transpiring at a distance of which she could not possibly have any knowledge. This gift she often exercises best when the room is darkened. But if the day is gloomy or dark, or great storms are approaching, her clairvoyant sight is very much impaired. She can read the finest print and discriminate the most delicate shades of colour when the room is so dark, that the keenest-sighted person can hardly see the print. Her eyeballs are perfectly sightless, but to remove all possibility of doubt of this subject they have been bandaged without in the least impairing her capacity

to read fine type or to discriminate between the shades of colour.

TRAVELLING IN TRANCE.

Her own account of her clairvoyant experiences is as follows. Speaking of her trance, she says: "I am usually unconscious of what has passed, but sometimes realise and distinctly remember where I have been and what I have seen and observed. It seems to me at times that I can go to various parts of the country or city and see persons and places, and know what is transpiring; and whenever I do I take care to find out from the persons I visited on these occasions whether or not they were doing as I saw. If they are able to recollect the circumstances at all, they invariably satisfy me that in some manner inexplicable to me I was either absent from the body or was able to make my observations in spite of the obstructions of material objects and of distance."

She always maintains that she communicates with friends who are dead, and that the communion is as real as that which she has with those friends still on the earth. She says: "I often see my mother and other friends around me, and in my dreary days of sickness, pain, and suffering, and when my spirit is depressed, I can hear her tender voice speaking words of cheer, biding me bear up, be brave, and endure."

SEEING WITHOUT EYES.

Of this clairvoyant vision Professor West gives the following account:—

Her power of clairvoyance, or second sight, is marvellously developed. All places in which she takes any interest are open to her mental vision. Distance interposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters, which have never been in her hands, without the slightest error. She visits the family circle of her relations and acquaintances in remote places, and describes their attire and their occupations. She points out any disorder of dress, however slight, as the basting thread in the sleeve of a sack, which, to ordinary sight, was concealed by the arm. Any article which has been mislaid she sees, and tells where it may be found. She discriminates in darkness the most delicate colours with an accuracy that never errs. She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in waxwork, and yet she never mistakes the form of leaf or flower. Leaves with their ribs or veins, their phylotaxis—flowers with calyx, corolla, stamens, with their anthers, are given with the most truthful regard to nature. Holding pen or pencil in her left hand, she writes with extraordinary rapidity. Her penmanship is handsome and legible. She once wrote a poem of ten verses in as many minutes—her thoughts flowing with the rapidity of lightning. In cutting velvet leaves for pincushions, she held the scissors by the knuckles of the thumb and forefinger of the left hand, and bringing the velvet with the thumb and finger of the right hand, she cut the leaves as shapely and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on tree or shrub. In the early part of her sickness she cut more than two thousand of such leaves.

A SEVERE TEST.

Dr. Henry M. Parkhurst, the astronomer of Brooklyn, subjected her powers to a very severe test. He took a pile of bills submitted to the Maryland Constitutional Convention in 1864. He cut through them so as to form a large number of slips of envelope size, of which he only saw the one on the top. A friend then placed the passages behind his back, selected one of the inner ones, placed it

in an envelope, and destroyed the rest. The envelope was then sealed, other papers having been previously placed in it in order to prevent any light being able to penetrate it. No one, therefore, had any idea as to what the slip enclosed in the envelope contained. It was first gummed and then sealed with sealing wax. When the envelope was given to Molly Fancher, she told Dr. Parkhurst several facts concerning the writing which was contained in the envelope which were known to him although the writing was too small to be easily read without a glass. At first she seemed reluctant to read the large print, which no one had seen. After a time she stated that the printed slip was about "court." She then read the word "jurisdiction," and then stated that the slip contained the figures 6, 2, 3, 4—when she got as far as 4 Dr. Parkhurst is not sure she was not interrupted, for he could not understand how the figures could be there at all. He entered what she had stated in a pocket memorandum-book. The envelope was then taken, unopened, to his office in New York, where it was carefully scrutinised by the friend who had sealed it and by himself, and then opened in the presence of a third gentleman invited to be present, after the statement of Molly Fancher had been read. When the envelope was opened it was found that the word "court" occurred four times in the printed slip, "jurisdiction" once, while the figures 6, 2, 3, 4, and 5 occurred. It was the sixth section of a Judiciary Bill, with the lines numbered 2, 3, 4, and 5. This is interesting, because of the test conditions under which the clairvoyance was exercised.

THE SCEPTIC CONFOUNDED.

But this is a small thing compared with what she is said to frequently do. For instance, she reads letters and dictates their answers before they are opened. Sometimes she seemed to see through her forehead, and at other times the top of her head seemed to be full of light. She used to put her letters under her pillow and read them. Sometimes she read them by rubbing her hand over them; and she also reads books in this way. Dr. West tells the story of how a certain scientific doctor was confounded by an exhibition of her clairvoyant powers.

"I warrant she will perform none of her miracles when I am here," he said, while on the way. We were not fairly seated before the postman's rap was heard, and down went Molly's aunt, Mrs. Crosby, for the letter. "It's from my friend So-and-so," said Molly, when her aunt was half-way down the stairs. Back came Mrs. Crosby with the letter, and Molly began to tell what was in it. "Take the slate," said I to the unbelieving physician, "and Molly will dictate the contents of the letter." Mrs. Crosby held on to the epistle, and the doctor took the slate, and Molly began to repeat the letter. She did not take it in her hand, and she was not within eight feet of it. After the doctor had filled two sides of the slate, Molly asked Mrs. Crosby to open and read the letter aloud. This she did, while the doctor examined what was on the slate. The letter was exactly the same as that which Molly had dictated. The doctor went home convinced of the girl's marvellous power.

Equally marvellous accounts are given as to her ability to discriminate between the most delicate shades of colour and the extreme necessity of her clairvoyant sight in doing delicate fancy work. She embroiders braces and slippers, and works pockets and needlework of all kinds. Every stitch is in its proper place, and every shade of worsted is correctly arranged. Her handiwork is as near perfection as possible. She works monograms of her own designing, into the silk handkerchiefs of her friends, and puts leaves and birds upon them. After this it is

not surprising to learn that she is a great reader. Persons entering her room, and found her apparently doing nothing, have asked her why she was idle. "Oh," she replies, "I am reading such and such a book under the bedclothes here," producing the book and then discussing its contents.

HER OWN ACCOUNT OF IT.

Mr. Detail, on one occasion, interviewed Molly Fancher as to her sight, and received the following reply:—

Well, as I have said, my vision is not always the same, much depends upon how I am feeling, and the weather conditions. Some times the whole of the top of my head seems on fire with the influx of light, my range of vision is very great, and my sight astonishingly clear. Then, again, it seems as if I were seeing through a smoked glass, and my vision or consciousness of things is dim and indistinct. Sometimes I can see all through the house. When my aunt was alive it was the most common thing for her to mislay her portmonnaie, veils, or gloves, and not know where to look for them and to call for me to find them, and I would go rummaging through the house, and, finally, tell her where to go for them. I have the same powers now, but not at all times. Were someone to come suddenly and ask me to do such a thing, I might not at the moment be able, but after a little, when not anxious to see, I can see most clearly.

Do you, when not entranced, see your friends in the other world around?

At times I do. They seem very real to me. Let me explain if I can make myself clear, how it is. I can compare my sense of sight as much to a camera as anything. Sometimes the face seems close to mine, and then it shuts out the view of surrounding objects the same as the objects would close to a camera. Then again the central object is farther away, and my range of vision is greatly enlarged. Do you understand?

Now, tell me more particularly what you say and do in your trances.

Well, when I go into my trances, I am usually conscious of being in existence, but they are not like dreams. They are like indistinct wanderings; something like the dreams I used to have when asleep, before I was injured. When I come out of my trances, they at times leave quite distinct recollections or impressions upon my mind. Sometimes they are dim, and are slowly recalled, and then become very distinct. Now, as a usual thing, when I go into a trance, I go out and around, and see a great deal. Sometimes I go into a house, and view the condition of the rooms, and do not see anyone in the rooms. Sometimes I see persons, and nothing more. I very seldom speak of where I have been and of what I have seen. At the same time Mr. Sargent was incorporated into this Company I am connected with, he was at Muskegon, Michigan. I went into a trance, and was gone for hours. My friend Bert Blossom was present in the room. When I came out of the trance he was greatly alarmed, thinking I was dead. I told him I had been away to where Mr. Sargent was, and saw him on a stage, and he was singing to an audience of people in a room. I had seen and heard him. Mr. Blossom said that that was most unlikely, but within the next three days I received from Mr. Sargent a letter, informing me of the fact that a Mr. Chase, of Muskegon, had opened a large piano factory, and that they had celebrated the event by a concert at which he had taken part in singing; and he also sent me a newspaper, giving me an account of the affair; and I subsequently learned from him that I had correctly described the event and scene.

I have, upon two occasions, blindfolded her, and upon each occasion she described objects in the room, and what persons present were doing, with the same exactness as before me having covered her eyes.

THE FIVE MOLLIES.

All this, however, although extremely interesting from the point of view of the clairvoyant faculties of the six

sense of the mind is not unique to Miss Fancher. What is unique is the fact that her body seems to be tenanted by six different personalities, segments of her own disintegrated personality, each of which controls her body in turn. It is quite a common occurrence for five different and distinct changes to come in the facial expression, and of the inflection of the voice, language and intellectual qualities of Miss Fancher.

MOLLY NO. 1.—SUNBEAM.

The Molly Fancher who is seen during the day, whom we should call the normal Molly Fancher, has been given the name of "Sunbeam." This "Sunbeam" first came into existence at the end of the nine years' unconsciousness. When Sunbeam, that is to say, what is now the normal Molly Fancher, came back again, she manifested the keenest grief that she was back again in the world, and wept and wrung her hands in sorrow. She remembers the recollection of that grief. She had been for a month in a trance, as if dead. When she awoke she was "Sunbeam," and "Sunbeam" has remained the normal Molly Fancher of the day-time. Three years after that they were astonished by the arrival of another personality, to whom was given the name of "Idol."

MOLLY NO. 2.—IDOL.

Mr. Detail described a night spent with Miss Fancher, when he had an opportunity of interviewing the other four "Mollies" in succession. The only other person present appears to have been a Mr. Sargent. Miss Fancher first dropped into a rigid trance, then there came violent spasms, in which she attempted to tear the hair out of her head and beat on her breast with her fist. At length a faintly-spoken word announced the arrival of Molly No. 2. . . . She opened her eyes, extended her hand to Mr. Sargent, and asked him why he had been so long away. He explained, and asked her if she had missed him. "Yes," she said, "you have been gone five nights. I have been here, and there was no one I could speak to, and I was all alone."

Her attention was then turned to Mr. Detail, and she was asked if she had ever seen him before. She first said she had not, and then said, "Yes; you are the man with the long beard who came to see the other Molly, and pay her for embroidering a gown for your wife. I was on the mattress, and it was after the other Molly had fallen from the bed." That was two years before. "Idol" remembered the incident of Mr. Detail's call much better than he did himself. She remembered back to early childhood, and recalled the incidents of Miss Fancher's life up to about the time of the accident; but was wholly unconscious of everything that had happened since then, excepting those things which had occurred while she was controlling Molly Fancher's body. She did not even remember the first accident or anything connected with it. After some time she turned her face away with a weary look, and Molly once more fell into a rigid trance. While she was talking she seemed to try to get up, and seemed annoyed that she could not do so.

MOLLY NO. 3.—ROSEBUD.

After the trance had past, there came violent spasms, as before, and then the woman once more woke up; but this time it was not Idol of Molly No. 2, but Rosebud, or Molly No. 3. The woman had disappeared, and in her place there was only a little child of seven years of age; but, of course, the body of Miss Fancher remained there all the time. She sung little songs which children sang forty years ago, and looked and acted just like a little child of six or seven. She described where she lived up

to seven years of age, and persisted that she had never left the house in Fulton Avenue, and was still living there. She said her mother had gone away, and was sick, and she did not know when she would be back. Then she complained of being tired, and once more the woman in the bed was in a state of rigid trance.

MOLLY NO. 4.—PEARL.

She again went through the spasms, and at last a faintly-spoken name was heard, and Mr. Sargent and Mr. Detail were in the presence of Pearl, or Molly No. 4. She complained of loneliness when she awoke in the night, for often no one was there, and she went to sleep again without speaking to any one. When introduced to Mr. Detail, she had no recollection of ever having seen him before, and he was quite satisfied that she was perfectly unconscious of any of the facts which had occurred in the presence of the other Mollies. She knew the circumstances of Miss Fancher's early life down to the time of about her first accident. She could give the names of her friends and acquaintances during the time she was at school. When he called her Molly Fancher she checked him, and said she was not Molly Fancher, Molly Fancher was dead. He remarked that she had the same father and mother as Molly Fancher, and as there was only one Molly Fancher, she must be part of the being of that person. She mused for a time, said she did not understand how it was, said she was tired, and they were once more in the presence of the woman in the bed in a dead trance.

MOLLY NO. 5.—RUBY.

After a time the trance ceased, the spasms commenced, and they were suddenly in the presence of Molly No. 5, who was called Ruby. This young lady was the most vivacious of all the Mollies; she tried to sit up, and entered into a very lively conversation. She described Mr. Detail accurately, although at first she did not recognise that he was present. She remembered more of Miss Fancher's early life than any of the other Mollies; for she remembered being thrown from the horse which the others had forgotten. She remembered going to school, she recollects her teachers, and also the man to whom she was to have been married. Ruby remembered later down in life than any of the others, but she seemed to have no knowledge of their existence. She complained of being tired, and after the usual trance and spasms, Sunbeam came back. She also complained of feeling tired and of suffering greatly, and was very much surprised when told that all the other Mollies had been there and had talked to Mr. Detail.

NO. 1 AND NO. 2.

Mr. Sargent, in describing his experience with the five Mollies, said that the appearance of the second or Idol always preludes extraordinary suffering for poor Sunbeam. Idol was very curious about the other Molly, and wanted to know if he would think as much of her as he did of the other Molly. When Sunbeam returned she regarded the appearance of Idol or Molly No. 2 as a calamity, for her appearance was followed by intense suffering, and the weaker Molly No. 1 became, the more vigorous was Molly No. 2. Molly No. 2 seemed to have no note of time, there was no to-morrow or yesterday with her. If she had been talking upon any subject when she was controlling the medium, when she returned again, whether it was after an hour, a day, or a week, she would take up the thread of her conversation if the same persons were present. She had just as much individuality as Molly No. 1, so much so, that it became a question which of them should have

the supremacy. Each spoke of the other as if they were two different personalities, and even sent messages and letters to each other. On one occasion he received a letter directed in the handwriting of Molly No. 1. It contained two letters, one from each of the Mollies. The subject matter of both letters was entirely different, Molly No. 2 has the handwriting of a school girl, while that of Molly No. 1 is that which she acquired during her nine years' unconsciousness.

ROSEBUD THE SEVEN-YEAR-OLD.

When Rosebud, or Molly No. 3, appeared, she seemed to regard it as a matter of course, and with the expectation of finding Mr. Sargent at her side. It seemed like the awakening of a child from its nap. She asked for her mamma, who she said was in New York sick, as, indeed, she had been thirty years before. When asked how old she was she said she was seven years next August. She told of her school teachers, her girl and boy acquaintances, and her Sunday School teacher. She talked of the streets in the neighbourhood the names of which had been changed years before. When asked how it was she had grown so big when she was only seven, she said, "Well, I guess I will get up;" which she tried to do. Finally she grew tired and left the body.

On one occasion Mr. Sargent received a letter from the third Molly signed Rosebud. The composition and writing was that which might have been expected of a child of seven. The letters were printed, and irregular sizes, with small and capital letters mingled. The personal pronoun, I, was small and dotted. When compared with another letter, which Rosebud had written eight years before, the two productions were found to be as near alike as possible as regards composition and execution.

NO. 4 AND NO. 5.

It was not until later in her illness that Pearl and Ruby arrived, they are known as Nos. 4 and 5. Mr. Sargent says they are as nearly alike as two sisters of nearly the same age and disposition, except that Ruby is of more buoyant and vivacious a temperament than Pearl, for Pearl is more subdued. Mr. Sargent says each of these five personalities seems to be quite distinct from each other were it not that they all seem to be identical with some parts of the life of Molly Fancher.

AWAKING INTO CONSCIOUSNESS.

The following was found in the writing of Pearl some years ago in Miss Fancher's bed. It describes how the fourth Molly felt when she was born into physical consciousness.

"I am not going to write a book or a story; only the heart's history and experiences of a life that has come truly out of the darkness. My first awakening to this earth life—let me see if I can remember. Oh! yes. It was a cold, cold night in the winter months—what month I am unable to name, it matters not—only just how I came here, and just where I came from, I am to this day in doubt, and a mystery surrounds the opening of my life. As I said, one cold winter's night the gas was burning low, the windows were thrown open as if someone was in need of air. The moonlight was beaming in upon me when I first opened my eyes, to what? Was it life? Was I living? It will be impossible for me ever to describe the sensations I had when I first found myself here. Where I dropped from? Where was I? And where was I going, and what was my life? What did it all mean? I questioned in silence. And yet sometimes, as I now look back and try to recall or solve the mystery of my new life, I can only think and could imagine how a lost soul would feel, to fold your hands in slumber and awaken in the

arms of Jesus and in Heaven. I was thus bewildered, and for a moment thought I was in Heaven. I should have thought so longer, but sharp pains, intense agony, and the struggling for breath, told I was still on earth. For over there in Heaven there is no pain or sorrow, and I suffered all that. Then I was I realised it was not Heaven with my mamma. Oh mamma! you know how oft I have implored you to take me with thee and at home. This is a long prelude to a small offering. Why am I writing these lines? No other eyes but mine will read them; they are not for critics to look upon and pass judgment thereon. Oh, no! I'll tell you why I am writing, it is to relieve a lonely heart, for I am alone. But I must proceed with my story, take up the thread again; and yet I pause for want of words to explain my feelings. This cold night, when my eyes opened, after a few moments' silence, a voice said "And who is this Sunbeam, Idol, or Rosebud?"

MOLLY NO. 6 MISSING.

So far the narrative which I have extracted from Judge Detail's extraordinary book. It is worthy of note that although there are five Mollies apparently in alternat occupation of the body of Miss Fancher there is still another Molly missing. Neither Sunbeam, Idol, Pearl Rosebud or Ruby has any memory of the Molly who occupied Miss Fancher's body during the nine years of which the memory has vanished. It is therefore by no means impossible that some night the watchers by Miss Fancher's bed may be startled by the apparition of Molly No. 6, who will be able to tell them something of what passed in the long nine years which at present seem to be completely cut off from her existence.

THE EVIDENCE.

Now what are we to say to Miss Fancher and her five Mollies in esse with a sixth in posse? Of course it would be easy to dismiss the whole story as a parcel of lies. Nothing is more simple, but nothing is less satisfactory. The evidence as to the existence of Molly Fancher, and as to the reality of her powers of clairvoyance and of the extraordinary alternating personality which afflicts her, is far stronger than that which we have for the narrative in the gospels, or for the most familiar incidents in the life of Julius Caesar. Besides, the woman is still alive and can be investigated by scientific persons who will behave themselves like gentlemen, and conduct themselves with the ordinary decency that humanity requires of those who are in the presence of a woman who for nearly thirty years has been suffering the tortures which have been described. The names of the witnesses whom Mr. Detail quotes include those of representatives of some of the leading newspapers of New York, and at least one gentleman of scientific reputation. The hypothesis that Miss Fancher and her friends are practising an elaborate fraud is too absurd for credence. What have they to gain by it? Would any human being simulate spasms for thirty years, and twist their bodies into such cruel contortions, merely from pure contrariness? Barnum was very anxious to exhibit Molly Fancher in his museum, but his offer was indignantly repelled by her relatives. Miss Fancher is not a professional medium, nor so far as it can be ascertained do her phenomena bring her in a penny to the household exchequer. But if we admit that the story is true, what an extraordinary, but broken, ray of light does it not throw upon the problem of the personality? Who are these various Mollies? Are they phases of consciousness, strands of memory? Is the human soul like a rope composed of twisted fibres, each of which has its own memory, its own consciousness, its own character? Is it possible to untwist the strands and to treat each fibre as if it were an independent entity without relation to those which make

up the whole totality of the individual as we know it? The answers to these questions have still to be found.

III.—THE DISSECTION OF CONSCIOUSNESS.

Leaving Molly Fancher, let me now record some observations of the results which I have obtained from the practice of writing automatically with my living friends. I place my hand at the disposal of my friends, and what I find is this :

THE KEY OF AUTOMATIC WRITING.

My hand will usually write with extraordinary fidelity, expressing often with delicacy and precision the fine shades of their varying moods, registering in black and white, without their physical consciousness being aware of what is being done, their feelings of depression or elation, their remorse, their bitterness, their love. They will also often mention circumstances of which their physical consciousness is perfectly cognizant, but which were utterly unknown to me. They will sometimes describe incidents in detail of which sometimes only one item, and that the least important, was known to the individual himself, and, as often happens, was not known by him to have any relation to the other incidents which preceded and which followed it. I always make it a point of reading over to my friends, with the shortest possible delay, what they have written with my hand. There is usually in most of the communications a certain percentage of error, but in some letters extending over two quarto sheets of paper, there will not be a single misstatement. In others the percentage of error will be as one in five, that is to say there will be four accurate statements and one inaccurate. How these inaccuracies arise I do not know, nor is it necessary to discuss this for our present inquiry.

THE SOUL AND THE BODY.

The important thing is that the part of my friend's mind which uses my hand as its own, and writes concerning the most intimate affairs of life with a frankness which has revealed to me new, and before, undreamt of heights and depths of friendly intimacy, and of the communion of soul, while writing as if expressing the views of my friend, will every now and then distinguish between itself and what it calls its body. In some of my friends this distinction is so very marked that just as the second and third Mollies have had different names given to them, the section of my friend's mind which uses my hand receives a name of its own. One of my friends, for instance, who writes constantly and very accurately with my hand, will frequently speak of his bodily self in a tone of kindly and sympathetic superiority. "My body," he will write, "has been very much out of sorts to-day. I have had a great difficulty in getting him to do what I wanted. He is very obstinate sometimes." Again, in speaking of the life he leads he will sometimes say that he has put his body comfortably to sleep. Sometimes he will tell me with high glee what his body has been doing, saying, "Won't he be ashamed when you read him this!"

THE OTHER SELF.

Again, he will write a long story, and describe what has been passing many miles away, mentioning incidents quite accurately, which were only known to my friend, and will then proceed without a break to say, "At this point my body went to sleep, and will not know anything of what I am about to write." This differentiation between what I might call the Molly No. 2 and the Molly No. 1 is of

constant occurrence with all those who write with my hand. With some who write frequently it is much more marked than with others. Long and intimate epistles of this kind cannot be written without leaving on the mind a distinct impression of the individuality and the character of the intelligence that writes. I do not know of any study more interesting than that of the comparison between the character of the entity that writes and that of the flesh and blood entity who is known to me on the earth plane. The resemblance is very close, but there is a distinct difference. The disembodied entity or phase of consciousness or fibre of personality which I get hold of by my automatic handwriting, is much more vivid, much less reserved, than when it expresses itself through the ordinary channels of its own flesh and blood tenement. In some cases I like the friend who writes through my hand a great deal better than the friend as I know him or her in actual life, with all his limitations, his reserves, and his ill tempers due to a more or less infirm body. Many a time the thing which writes with my hand, whatever we may call it, will apologise for and explain away unkindly or unsympathetic actions done by its body. In fact, I may say that in the case of almost all the friends who write with my hand, I am conscious that I know not one person, but two, which are curiously intermingled, and of the two, as a rule, the one which writes with my hand is more intelligent, more sympathetic, and generally a pleasanter acquaintance than the one who communicates through the body in which he lives.

TWO OTHER SELVES.

This is not all. In the case of at least one of my friends there are two intelligences which write with my hand, both purporting to be part and parcel of my friend, but each of whom has its own distinct personality, and both of which share in a knowledge of the doings of my bodily friend, if I may use such an uncouth phrase. Let us call my friend Mr. A., No. 1; that is to say, Mr. A. as he is known to his friends and acquaintances, and whom we meet in everyday life. Now when Mr. A. writes with my hand the character, the intelligence, and the personality that is revealed is not that of Mr. A., No. 1, but of Mr. A., No. 2; that is to say, Mr. A., No. 1, minus the limitations of the body, its reserves, and the distracting influences of ill health or of physical worry. Mr. A., No. 2, will then give way to Mr. A., No. 3, who will be equally conversant with the doings of Mr. A., No. 2, and the shortcomings of Mr. A., No. 1, but who nevertheless sharply discriminates between himself and Mr. A., No. 2.

THE BODY AS A TENEMENT HOUSE.

On one occasion I put the question, "How many are there of you?" Mr. A., No. 2 replied: "There is A., No. 1, there is myself, and there is A., No. 3. I represent the heart or the emotions of A., No. 3 is more critical and sceptical, and represents the head rather than the heart; but there are still more of us, and you will make our acquaintance in due time." "But what of your body," I asked; "what of Mr. A., No. 1?" "Our body," wrote Mr. A., No. 2, "is only the tenement house in which we all live, and A., No. 1, represents the sum of our varied activities and diverse personalities." Further than that I have not been able to get. It, however, opens the door to very strange and alarming manifestations. It is possible by this means to temporarily and for purposes of dissection to disintegrate the personality and to obtain a faithful transcript of your friend's character without the balancing and refining influence of the other sections.

THE SEGMENT POSING AS THE WHOLE.

Take, for instance, a man of intensely avaricious nature whose lust for gold is sternly kept in check by his conscience and by his love for his fellowmen. It is possible for the avaricious parts of that man's nature to write with the hand of a friend expressing sentiments of selfish greed separated from the restraining influences which make him a generous and public-spirited citizen. Let us suppose that Mr. A., No. 2, represents the avaricious fibre in the strands of consciousness which make up Mr. A., No. 1. In that case Mr. A., No. 2, would write a communication instinct with avarice, longing for gain, regardless of the obligations of honour or the restraints of duty. After this message is written, if it is taken to Mr. A., No. 1, and read to him, he will often admit that the very sentiments which have been written down in black and white by the hand of his friend, possibly at a distance of 1,000 miles, were actually entertained by him at the time. But they came to him in the form of a temptation, which, when it presented itself to his mind was crushed by the higher soul and sternly silenced by the voice of conscience. The message, therefore, while quite true as expressing what one side of his nature was clamouring for, was totally wrong as expressing his final judgment or the balance of the forces which governed his actions.

So many and so extraordinary have been the revelations which this power of automatic writing with living people has revealed to me, that I believe that it is by this means that we shall penetrate further into abysmal depths of personality rather than by any other road that is known to science.

A STORY FROM GERMANY.

The phenomenon of the Double or of the thought body supplies a valuable key to the solution of the mystery. The Double, indeed, is little more than the visualised and sometimes materialised embodiment of that particular phase of the individual consciousness which finds expression through automatic handwriting. There is a very curious story told in the last number of the *Theosophist*, quoted in *Light*, as if it were a story of the Double, but which, in reality, is not the story of a Double at all, but simply an illustration of the power of the other self to communicate by means of automatic writing, or by the ordinary mechanism of the séance room, without the knowledge of its physical tenement. The story in brief is this:—"A German officer, who at the time was blissfully unconscious of his wife's infidelity, communicated to some friends by means of this telepathic writing. The German officer, whom we will call H. No. 1, was entirely unaware of the blow which was about to shatter his domestic felicity, when his other self, which we shall call H. No. 2, communicated to his friends that the wife had violated her vows, that H. No. 1 would in time find it out, and sue for, and obtain a divorce. H. No. 1 said H. No. 2 was only conscious of a shadow of coming ill. The friends to whom this extraordinary communication was made, naturally doubted it; and when a subsequent communication indicated the date on which the blow would fall, they were much amazed. One of them communicated to H. No. 1 the fact that it was feared that a blow of some kind would fall on Christmas Eve, but abstained from giving him any information as to its character. The officer laughed, and agreed to meet his friend on Christmas Day, in order to laugh over the falsification of the prediction. When, however, his friend found him, he discovered H. No. 1 in the depths of misery. On Christmas Eve he had opened a letter to his wife from a school friend, with whom he was also intimately acquainted, and to his

horror he found that she and his wife had gone off with some strolling players, with whom they were living as man and wife. When he read the letter, he decided not to seek a divorce, but to commit suicide. He went out to the chemist and bought a bottle of poison, intending to take it, and end the tragedy of his life. As he reached home, a letter arrived from his mediumistic friend at a distance, saying, 'We have been directed to send you this at once; we do not know what it means.' The enclosure, which was in the same handwriting as that which had predicted the coming of the blow, was a peremptory order to take the stuff he had in his pocket, and throw it into the street at once. He was so startled by this demonstration of a prophetic knowledge of this invisible guardian, that he obeyed the command; and after a time sought and obtained a divorce."

PROFESSOR JAMES ON "THE SOUL DOCTRINE."

I am not a metaphysician, and I shrink from attempting to use technical phraseology, but for those who can understand such things, and who think in the scientific terms of that department of human knowledge, the following extracts from an article by Professor W. James in the March number of the *Psychological Review*, may be taken as a scientific statement of the questions involved in the complex problem of multiple personalities. Even the least uninstructed reader can see from this extract how the problems raised by Miss Fancher and the five Mollies, and similar phenomena nearer home, go to the very root of the question of the soul. Professor James says:—

When, for example, the hysterical women which Pierre Janet has studied with such loving care, go to pieces mentally, and their souls are unable any longer to connect the data of their experience together, though these data remain severally conscious in disassociation, what is the condition on which this inability of the soul depends? Is it an impotence in the soul itself? or is it an impotence in the physiological conditions, which fail to stimulate the soul sufficiently to its synthetic task? The *how* supposes on the soul's part a constitution adequate to the act. An hypothesis, we are told in the logic books, ought to propose a being that has some other constitution and definition than that of barely performing the phenomenon it is evoked to explain. When physicists propose the 'ether,' for example, they propose it with a lot of incidental properties. But the soul proposed to us has no special properties or constitution of which we are informed. Nevertheless, since particular conditions do determine its activity, it must have a constitution of some sort. In either case, we ought to know the facts. But the soul-doctrine, as hitherto professed, not only doesn't answer such questions, it doesn't even ask them; and it must be radically rejuvenated if it expects to be greeted again as a useful principle in psychological philosophy. Here is work for our spiritualist colleagues, not only for the coming year, but for the rest of their lives. The soul can be taken in three ways as a unifying principle. An already existing lot of animated sensations (or other psychic data) may be simply woven into one by it; in which case the form of unity is the soul's only contribution, and the original stuff of the Many remains in the One as its stuff also. Or, secondly, the resultant synthetic One may be regarded as an immanent reaction of the soul on the pre-existing psychic Many; and in this case the soul, in addition to creating the new form, reproduces in itself the old stuff of the Many, superseding it for our use, and making it for us become subliminal, but not suppressing its existence. Or, thirdly, the One may again be the soul's immanent reaction on a physiological, not on a mental, Many. In this case pre-existing sensations or ideas would not be there at all, to be either woven together or superseded. The synthetic One would be a primal psychic datum with parts, either of which might know the same object that a possible sensation realised under other physiological conditions, could also know.

IV.—ON THE STUDY OF SPIRITUALISM.

BY MISS X.

SPIRITUALISM is one of the many subjects which, though important to a definite portion of Society, no one is bound to study. At the same time, it is one on which no one has any right to an opinion without study. The cause of Spiritualism, like the cause of religion, has suffered more from the ignorance of its friends than from the malice of its enemies. When its supporters display ignorance in their claims and assertions, who can wonder that its opponents show an equal ignorance in their deductions and counter-assertions?

The belief in Spiritualism, like other forms of faith, rests, in some degree, upon certain well-attested historical facts, with which it is easy enough to make one's self acquainted; still easier to take at second-hand. But it rests, further, on certain hypotheses, deductions, hidden powers—phenomena impossible to control or to produce at will—as to which insistence is absurd, and dogmatic assertion ignorant. On such points each individual must form his own conclusions. To accept those of others is dishonest, or at best indolent. In Psychical Inquiry, as in Religious Inquiry, "there lives more faith in honest doubt, Believe me, than in half the creeds." The danger is of an idle self-congratulation in the doubt, and the taking the honesty for granted.

THE REQUISITES FOR THE STUDY.

To the student it is almost inevitably the case that lay conversation on his subject should seem pretentious and absurd; but probably the amount of nonsense talked about Spiritualism and Psychical Research (possibly I am here guilty of what logicians call a cross division) exceeds that current upon any other subject. They are difficult subjects—subjects on which one may confess ignorance without any extreme humiliation; and yet, subjects as to which no one practically ever does confess ignorance, for the "I know and care nothing about them" of contempt, is in itself an assumption that they are beneath study. The adequate study of Spiritualism demands an acquaintance with the bye-paths of universal history for thousands of years, with classic tradition and literature, with the records of travel and folk-lore, with the exegesis of many religions and mythologies, with philology and physiology, and psychology; above all, with that recondite, intangible thing called Man..

We are now only at the beginning of the inquiry into the bearing of these studies and a score of others upon the tremendous problems before us. Even on the scientific and literary side alone, how very little our great men have done for us in this connection! Only three men in the first rank of science in England—Crooks, Wallace, and Oliver Lodge—have ventured to stake their reputation in the cause. When the members of the Society for Psychical Research include such names as Tennyson, Ruskin, and Gladstone, we recognise that men of letters are interested in the inquiry; yet in the whole of the *Proceedings* of the Society for Psychical Research, there are not fifty pages devoted to the historical and literary aspect of the question. And yet we, who are the heirs of all the Ages, should surely feel that even on a subject so lately systematised as this, there must be *something* for us to learn from the wisdom of the past!

WHAT IS DONE TO HELP THE STUDY.

However, opportunity grows, and the last year or two have brought us some valuable additions to the study of Spiritualism, both on the scientific and the literary side. Have we not, for example, Mr. Andrew Lang's *Custom and Myth*, and *Cock Lane and Common Sense*, and Dr. Berdoe's *Origin and Growth of the Healing Art*, which, though the title would not suggest it, contains an examination of Animistic beliefs, and the connection between medicine and magic. Has not Mr. Lang edited for us Kirk's *Secret Commonwealth of Elves, Fauns, and Fairies*? and do we not owe Dr. Westcott much gratitude for many of the volumes of his *Collectanea Hermetica*?

WHO SHOULD STUDY SPIRITUALISM.

The reader will probably suggest that such a catalogue of studies, accidental and essential, necessary to the formation of an opinion upon Spiritualism, is somewhat discouraging to those other than professional students, and that it may be as well to accept the dictum that no one is bound to have an opinion upon Spiritualism any more than on Robert Browning, or bi-metallism, and that none of the subjects being available for the Superficial, it may be as well to relegate all to that remote period, "when we have time." There are many, doubtless, for whom such a conclusion is highly desirable, but there are many also who, as capable of realising the vastness of the subject, the extreme comprehensiveness of the inquiry, are for that reason, if for no other, entitled to such privileges and responsibilities as may accrue from the attempt to estimate such portion of wealth as may be within their reach.

It is for such that I venture to make the suggestions contained in this paper; for those who desire to arrive, not perhaps at a solution of the problem, but at an intelligent appreciation of its statement, those who wish to steer between the unappreciative and materialistic "pooh-pooh" of the one form of ignorance, and the equally unappreciative and materialistic chatter about "the dear spirits," of the other.

THE POINT OF VIEW.

It is well at the outset of the study to try to realise one's own standpoint; to consider whether our interest is general or individual; whether we are anxious to acquaint ourselves with a matter as to which we have our responsibilities, about which many of our fellow-creatures are interested, and which is a recognised influence on at least a section of the thought of the day; or whether we are merely seeking selfishly to discover or develop, for selfish ends, some possibly latent powers of our own.

Little as we know of the conditions of psychic powers, it is tolerably safe to say that they have never yet been developed under the influence of greed—greed of vanity, of money, or of fame. The true psychic is born, not made; the condition of development is "Live the life." Though, no doubt, there may be many worthy representatives of the professional medium type, yet there is a ghastly likeness in their history of moral deterioration. The story of "Sludge" is but too often a portrait. Many and many a wretched creature exposed, hunted, disgraced, had, to begin with, and perhaps at intervals all through, some trace of genuine psychic gifts, vulgarised by mere

BORDERLAND.

exhibition of physical phenomena, soiled and degraded by imposture, and hypocrisy, and greed. To the mere egoist, the mere seeker after personal advantage, such gifts are a source of positive danger, and the study of Spiritualism is a study to be avoided. Students of human nature who look on at the men and women who play this part in the game of life must often be reminded of one among the many Bible stories which furnish valuable "Cases" to the student of Psychical Research—the story of an encounter between a true Psychic and Elymas the Sorcerer, who, for his own ends, withstood the desire of a "prudent man" to know the truth. "Then Saul . . . filled with the Holy Ghost, set his eyes on him, and said, 'O, full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.' And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand." There is matter for the student of several lines of Psychical Research in such a story as this. Truly a mist and a darkness to right and wrong, a blindness to the Light that lighteth every man is a "horror of great darkness," indeed!

In "A Gentleman of France," a charming story fresh in the minds of many, we are told that "fortune may be conquered in three ways—by gold, by steel, and by love."

CONQUERING BY LOVE.

The conquest over the difficulties of our subject by love, I take to be such help as a few may get, here and there, by natural affinity, sympathy, intuitive powers: those, for example, who are happy in having less to struggle with in this connection than other men, who have some inherent psychic power of their own, which, however small in itself, serves at least as premiss to the argument, makes demonstration unimportant and faith comparatively easy. Such are the privileged few; but the privilege is one upon which they may not presume. Their responsibility to their fellows is all the greater that the proposition is easy of statement for themselves. They, and perhaps they alone, may not be included among those who need not have an opinion, who need not study to solve the problem of the potentialities of the present, the possibilities of the future. The love by which they have conquered for themselves, must strengthen the hands wherewith they wield the steel for others.

CONQUERING BY STEEL.

For most of us the attack must be purely intellectual; the vigorous, individual, hand to hand struggle with doubt and difficulty and question. Though thought on such problems as the Unseen, the Future, the Beyond, is personal to the brain that thinks it, we may profit by the experience of others, the testimony of history, the statistics of evidence. These may help us to an intellectual faith, to the confidence which shall enable us to accept the emotional faith which realises the nearness of the Beyond. The mere reading of books, mere experiment and observation, mere analysis of the experience of others, will not suffice to break for us the awful silence of separation, to realise the companionship and sympathy which may await us in the Unseen; but should that realisation come, an intellectual appreciation of evidence will help us to a reason for the faith that is in us, which in turn becomes evidence for others.

THE CONQUEST BY GOLD.

The Buddhist teaching of Yoga has many a lesson for us. Our BORDERLAND motto of Inquire Within, with all its commonplace associations is, after all, the key to the position. Our effort must be individual, personal. Such conviction as comes from the outside is but poor conquest after all. The craving for phenomena may be satisfied from without, but the gift that is bought with money will never satisfy hunger of the soul. The satisfaction that is based on one successful séance (whatever is accounted such) may be destroyed by the failure of the next. Even the best and most fortunate of those who have, either in public or in private, produced phenomena, have been liable to failure and disappointment. Premonitions are not always fulfilled—clairvoyance is not always veridical—the alleged "Control" cannot always prove his identity. The conquest by gold is the method frequently of superstition, prejudice, and credulity.

SOME BOOKS TO BEGIN UPON.

Let us then suppose a person of average education and intelligence, willing to devote a few hours of leisure every week to the study of Spiritualism, with no invincible prejudice, but who is, on the whole, inclined to think "there may be something in it in spite of all the nonsense"—tolerably clear-headed, observant, reasonable, not measuring the possibilities of others by his own limitations.

If he has access to a first-class library, or is at home in the reading-room of the British Museum, he may indefinitely extend the range of reading which I am about to suggest. He can read Kerner and Hornung, and Gorres and Gasparin, and Iamblichus and Wodrow, and Dee and Aubrey, and fifty or five hundred others.

But to many, such luxuries are unattainable. Our Circle Members, for example, many of them, live not only in remote parts of England, Scotland, and Ireland, but in far countries and islands. To all of these the BORDERLAND library is accessible, and the careful study of about a dozen books will suffice to familiarise the reader with the outlines of the history of Spiritualism, and the results, so far as it has gone, of investigation.

A general view of the subject may be obtained, and one's interest stimulated, by such books as Dale Owen's *Debatable Land* and *Footfalls on the Boundary of Another World*, Howitt's *History of the Supernatural*, and Mrs. Crowe's *Nightside of Nature*. These will accustom you to "tall" stories and "hair-lifting" sensations. They are all well-written books, and have a certain standing in the literature of the subject, and though not recent nor scientific, contain no theorising which will prejudice your mind against a more modern or less credulous point of view.

THE TESTIMONY OF OBSERVERS.

Moreover, they prepare one to assume the receptive attitude, more or less passive according to one's temperament, which probably suggested the spirit of inquiry to which we are indebted for the next group of works which demand the attention of the student. He may read, though it is not imperative, Dr. Carpenter's *Report on Spiritualism*, in which the phenomena were all shown to be "unconscious cerebration," a phrase which somehow still survives, though no one seems better informed of its meaning than as to that of "animal magnetism," or "odic force," or "mesmerism," which are now the exclusive property of the people "after-date." The *Report of the Dialectical Society* should certainly not be omitted, not because the Report amounted to much, but because it did not. It is a book that we read for the same reason that

we ask at times the opinions of our friends, not because we always value the opinions, but because we occasionally elicit facts.

The facts, if facts they are, herein submitted, are of the most extraordinary nature, and so the Dialectical Society apparently found them. Six sub-committees were appointed to inquire into the alleged facts of Spiritualism. Two failed to find anything worthy of report, and three experimented among themselves without the presence of paid mediums, and in full light, with results which seem to have entirely convinced all the sitters, though most were previously prejudiced against the reality of the phenomena. The sixth committee undertook the investigation of the phenomena produced by D. D. Home, and this chapter of the history of Spiritualism should be carefully read. In conjunction with this the student should procure *Incidents in my Life*, by D. D. Home, and especially *D. D. Home: His Life and Mission*, by his widow.

Few would deny that a book of immense importance to the student is Mr. Crookes' *Spiritualism in the Light of Modern Science*, as also is his slighter work, *Researches in Spiritualism*. These works are of supreme importance for many reasons—obviously, of course, on account of the scientific eminence of their author, but also because they have a special educational value at this particular stage of the reader's studies. They contain facts, they assume nothing, they offer no positive deductions, they present certain statements with the elaborate attention to detail and precision which we naturally expect from an observer trained from childhood to exact observation, living in the very atmosphere of the laboratory, and discriminating minute fractions of matter, and time, and space.

One's first impression, after reading such a work as this, is that there is no more to say or do—the facts are established, the position is maintained; what need is there of further questioning on these lines?—let us open a new chapter in the inquiry.

A curious fact, however, and one thoroughly characteristic of the attitude in which we approach the subject is, that we *don't* turn to a new chapter, and that here and now we are all congratulating each other that Professor Lodge, and other distinguished members of the S. P. R., have lately repeated, not in our midst, but far away on the shores of the Mediterranean, partially and imperfectly, the same experiences established beyond doubt a quarter of a century ago by Mr. Crookes, absolutely at our own doors.

We of the present generation have every cause for gratitude to Professor Lodge for once more restating for us, as he of all later English men of science is perhaps best fitted to state, the observations which convinced *some* of our fathers, and which will perhaps have to be again restated in another twenty-five years for the satisfaction of *some* of our children. The student must, of course, in this connection study (see BORDERLAND VII) the *Report on Eusapia Paladino*. The main interest of this lies in the quality of the evidence, not in the nature of the phenomena, which neither in kind nor in degree can approach to those reported to occur in the presence of D. D. Home.

One would not for one moment suggest that such experienced and able investigators as Professor Lodge, Professor Sidgwick, Mr. Myers, or M. Richet left anything undone or failed to apply all necessary tests; but in minuteness of observation even they cannot have surpassed Mr. Crookes' elaboration of appliance and the exactitude of his tests, which, unlike those of the Eusapia experiments, were applied in full light. On the Florence Cook series of experiments I do not insist, but the student

who neglects carefully to consider the evidence relating to Home does himself and his subject an injustice.

Dr. Wallace's *Miracles and Modern Spiritualism* is also an essential book at this stage of our reading. This is a work less experimental and more didactic in character than that of Mr. Crookes. It is a book which gains immensely from the personality of the writer, whom to praise is, for those who know, an impertinence; for those who do not, a futility. Every student of natural science must inevitably reverence alike the quality of his scientific opinions and the true greatness of the modesty of their enunciation.

THE TESTIMONY OF THE OBSERVED.

Finally, if we limit our reading to those lines of inquiry of which the books quoted are examples (for, of course, each class might be considerably extended), we have yet to consider the phenomena from the experimental side.

It is unfortunate, though perhaps inevitable, that the literature of this side of the question should be very scantily represented. Of course, every spiritualistic journal that is ever published contains what purports to be first-hand testimony in the form of personal communications, but as we are at present discussing the question of *evidence*, which requires intelligent observation, and testimony which can be relied upon, contributions of this class may be, for the most part, ignored.

We have little else to depend upon but the testimony of D. D. Home, already referred to (and c. p. Mr. Crookes' article in *Society for Psychical Research Proceedings*, Vol. VIII.), and the very important works of Mr. Stainton Moses, of which at least two, *Spirit Teachings* and *Psycography*, should be studied with critical care. In conjunction with these, the reader should procure the *Character Sketch of Mr. S. Moses* (M.A., Oxon.), in BORDERLAND IV., or Mr. Lillie's *Modern Mystics and Modern Magic*. Later, the very important articles on the same subject by Mr. Myers, in *The Proceedings of the Society for Psychical Research*, Vols. X. and XI., will add very much to his information upon the subject. The present writer's article on the *Sources of Messages*, in the last number of *Proceedings*, also deals with the question of the Subject's point of view.

THE EDUCATION OF THE CRITIC.

At what period of the inquiry into Spiritualism one may come to definite conclusions and dogmatise about them, I have not yet (experimentally) discovered, but it is certainly not at the stage arrived at by our hypothetical reader. So far, his reading has tended merely to establish the existence of the phenomena, he has yet to consider whether they may be regarded as having any connection with Spiritualism.

He has heard of raps, and intelligent messages, and levitations, and apports, and the passage of matter through matter, and materialisations, and the like; but it has yet to be demonstrated that "spirits" are inevitably to be regarded as the final cause.

At this point we have positively but one source of help and guidance, *The Proceedings of the Society for Psychical Research*, but their value to the real student is absolutely priceless. They are emphatically for the student, not for the careless or casual reader, a person, by the way, very unlikely to proceed far in their perusal. The authors of the papers they contain are for the most part men and women of culture, trained to habits of scientific precision, and of careful literary expression, investigating, philosophising, theorising without prejudice, and with all the care and discrimination which the importance of their subject exacts.

The student might well begin with Vol. IV., in which he

will find some articles of great interest and importance. The *Accounts of some so-called "Spiritualistic" Séances*, contain a careful examination by Professor Carvill Lewis, M.A., F.G.S., and others, of the phenomena produced by the noted medium, Eglinton. In *The Possibilities of Malobservation and Lapse of Memory from a Practical Point of View* he will find a highly instructive and, at the same time, very entertaining account of how Mr. Davey, a member of the Society for Psychical Research, experimented on the amount of deception which it was possible to practise on intelligent observers. The story of his success, and the means by which he produced it, is intensely interesting.

The same volume contains also *The Results of a Personal Investigation into the Physical Phenomena of Spiritualism, with some Critical Remarks on the Evidence for the Genuineness of such Phenomena*, by Mrs. Sidgwick, whose name is a guarantee for cool, impersonal, clear-headed observation, and the desire for truth and justice. There are also valuable articles on Spiritualistic phenomena by Mr. Myers in Vols. II. and VII., and there is the account, which must by no means be omitted, of Mrs. Piper, a distinguished American medium, whose séances with Mr. Myers, Professor Oliver Lodge, the present writer, and other members of the Society for Psychical Research, are very important contributions to the problem before us. Some of this is "stiff" reading, but I have in view, as at the outset, the student who desires to educate himself up to the point of having an opinion worth offering on the subject of Spiritualism.

THE QUESTION OF OTHER HYPOTHESES.

Many of the phenomena alleged to be Spiritualistic are susceptible, according to some critics, of quite other interpretations. With a view to familiarise himself with these, the student should read the evidence collected by the Society for Psychical Research on such subjects as Thought-Transference, Hypnotism, Clairvoyance, Automatic Writing, Crystal-Gazing, Apparitions and Hauntings, &c., &c. The Society for Psychical Research literature on these subjects is immense, and it will perhaps be convenient for the present to confine himself to the articles on these subjects published in BORDERLAND, and to Mr. Podmore's convenient little volume, *Apparitions and Thought-Transference: An Examination of the Evidence for Telepathy*. On the historical side, though, so far, we have unfortunately been obliged to postpone this very important aspect of the case, Mr. Lang's *Cock Lane and Common Sense* is a valuable and lively summary of evidence for which the reader is now prepared by his previous reading.

WHAT NEXT?

The state of mind at which the student now arrives probably leads him in considering phenomena to apply the exhaustive method of inquiry, which is longer or shorter according to his temperament. He takes the various phenomena separately, and asks—Can this have been an hallucination? Were the witnesses hypnotised? Will the working of the Sub-Conscious Self account for it? or Expectation, or Thought-Transference? or Automatic action of this kind or that? Having arrived, as in certain cases is almost inevitable, at the end of his list with a carefully-considered negative after every note of interrogation, one of two things will happen, according to his predisposition and training. He will place his affirmative to one of two final questions, either, "Is this the effect of some unknown force?" and remain still an inquirer; or "Is this the work of Spirits?" and so declare himself a Spiritualist!

EXPERIENCES AND EXPERIMENTS.

Earlier or later in the course of his inquiry, the student will naturally seek to experiment for himself. He will say, "If others can receive messages from distant friends, or from unknown sources, be visited by apparitions strange or familiar, suspend the laws of gravitation, sit in showers of pearls and rose-water, have communication with the great men of Imperial Rome or Elizabethan England, see visions of events distant in time and space—why not I?"

True, "there is no knowing what you can do if you try," as the Irishman said when asked to play the violin; but if you have felt no yearning to handle the prince of musical instruments, if you have lived your life without awakening its sweetness, it seems unlikely (though it would be presumptuous to say impossible) that it should have any personal message for you. By all means, however, experiment in any direction which takes your fancy. Personally, speaking merely from experience, I have absolutely no faith in the creation of "psychic" powers. However, we may define their conditions—they are a state to live in, not an art to acquire. If you have no faculty of clairvoyance, for example, neither crystals, nor appliances for automatic writing, not anything else will create it; and surely if you possessed such a power, some of the crises of life which reveal us to ourselves, would before now have brought it into play?

Granted the power, however, it may be possible to develop it by some empirical method. In some of the books quoted, notably in the *Report of the Dialectical Society*, you will find full details of such conditions as seemed useful in experiments. All that is essential, is the maintenance of a spirit of calm receptiveness, keeping the head clear and the judgment cool, but not obtruding an aggressive criticism.

The particular direction of your experiment must, of course, be decided by your natural bent of mind. If you have the habit of visualisation you can get a crystal. (For full directions see BORDERLAND VI.). If your habits of thought are verbal, not visual, try Automatic Writing. You can get any of the various appliances, Ouija, Pytho, Chrao, Planchette, &c., &c., or you can even get a pencil and paper, which is, on the whole, simpler and more convenient. The only real test of automatism in the matter, is that you should be able to write down facts (facts that can be proved) which are consciously, or unconsciously, unknown to you, and, to exclude Thought-Transference from incarnate minds, they should be unknown even to those about you.

Messages by raps and tiltings are analogous to those by automatic writing. As an experiment, table-tilting has the advantage of furnishing amusement to your friends as well as yourself. Of course, when you achieve any results you have still, from our present point of view, to inquire: "Am I, or my friends, in any way responsible for these results, or are the communications I have received by visions, writings, drawings, tiltings, &c., &c., such as no human mind or body could have produced—and, therefore, the work of spirits?"

THE PROFESSIONAL MEDIUM.

Of the question of seeking help from mediums I have not ventured to speak. Home and Stainton Moses are, unhappily, no longer with us, nor were they, of course, at the service of the general public. Mrs. Piper is in America, and Eusapia Paladino in Italy. If there are any public mediums in England who can produce physical phenomena worth recording I am not so fortunate as to have met with them; and of those whose séances are private, I have

of course, no right to speak. Various powers of trance-utterance, clairvoyance, clairaudience, and the like, are professed by "mediums" all over the country. We have, indeed, been at some pains to compile a list of their addresses in BORDERLAND, but their friends have hitherto been somewhat over-modest in the assertion of their claims, the signatures of at least one independent witness being, in all cases, required; or possibly the experiences of Mrs. Mellon and Mrs. Williams have had a depressing influence upon the profession.

Mrs. Russell Davies, of whose powers I have had interesting experience, can hardly be described as a public medium, as she requires, in all cases, an introduction, and declines to grant consultations in relation to frivolous or unsuitable questions.

THE TEACHINGS OF SPIRITUALISM.

The subject of Spiritualism has become associated, as many other important subjects have become associated, with much that is degrading and unworthy. But such an association is by no means essential, and the unprejudiced observer can easily bring himself to realise that much which the adherents of Spiritualism deplore, is no more representative of the faith and teaching they maintain, than are the vulgarities of a third-rate music-hall representative of the English drama, or the platitudes of Little Bethel representative of the English Church.

THE SOURCES OF MESSAGES, BY MISS X.

THE latest number of the *Proceedings* of the Society for Psychical Research, contains, in full, Miss X.'s address on *The Apparent Sources of Subliminal Messages*, a report of which has already appeared in these pages. Some additions have been made in producing the address in its present form, of which perhaps the most important is her tabulation in reference to quality and frequency of the (apparently) super-normal impressions recorded in one year.

Miss X. says:—For about five years I have tried to keep a diary of such things. I have aimed at writing down premonitions before their coincidence was known—noting cases of thought transference, retrorecognition, psychometry, intuition of all kinds. I am conscious, as most people are who attempt to keep diaries, of unlimited omissions; so far as the entries go, I think they have been kept with exactness, and I may point out, as I have exercised no selection as to the entries, as I have omitted cases because I forgot them, or because the book was not at hand, or the occasion was not convenient for writing—not because they were not good—that such omissions tell against me, and not in my favour, which I note with satisfaction.

I am certainly within the mark in saying that I have noted less than one-third of the total of experiences of this kind. I ought to say, too, that I never note pictures which spring from fancy and recrudescence memory, which I recognise as such at the time, nor pictures which I put in the crystal, unless they develop in some unexpected direction. Such things are, obviously, not worth recording, as anyone capable of visualisation can create them indefinitely at will. They are like half the novels one reads, amusing for the moment, occasionally suggestive, but mere pastime, and not worth remembering.

I have omitted, too, certain cases which, for various reasons, have found record elsewhere, as, for instance, when any friend concerned in the experience has asked for a written account of it, and it has not seemed to me worth while to repeat the memorandum. Further, I ought to explain that an entry may include half-a-dozen pictures or impressions, provided they relate to the same subject, and occur on the same or a not distant occasion. For example, the whole story of Mrs. Z. and the Admiral is recorded under

We must divest our minds of the recollection of the flippant ignorance of its critics, of the ill-recorded, ill-attested, so-called "evidence," presented by the illiterate, and still worse, the sentimental and hysterical among its friends. We must rejoice at all honest and unprejudiced "exposures" as helping to clear the way for truth, not as revealing and emphasizing falsehood. While frankly acknowledging what we feel to be the incongruities and inadequacies of Spiritualism, we may be thankful for that in its teaching which has combated materialism, encouraged the sorrowful, given hope to the lonely, and, by no means least, inculcated kindness to the so-called "lower" animals.

To some among us the teaching to be derived from belief in Spiritualism may appear insufficient and incomplete. But those who await in hope the consummation of all things, who feel that life in its reality is the life of the Unseen, for whom the "vanished hand" is within touch, and "the voice that is still" within hearing, can well afford to disregard differing methods in the presence of a common hope. We need fear no twilight but that which gathers gloom and leads to darkness and death of all things. For those who still stretch yearning hands for light the twilight is that of dawn and coming day. Be our standpoint here or there, we are looking towards the Morning and—

"God reveals himself in many ways."

X.

one heading, and comes in, first as "Number 31," and then as "31, continued, see above."

Perhaps one year's records may be taken as typical; 1894 has given, as far as I can judge, a good average; better, I think, than 1893, not so good as the two previous.

All the above details being allowed for, I classify my record for 1894 as follows:—

(a)	19	cases	good;
(b)	5	"	bad;
(c)	27	"	imperfect;
(d)	7	"	unexplained;
(e)	5	"	incomplete.

(a.) The classification "good" does not refer to the quality of the message, but only to its accuracy. The "little red man," for example, is very trivial, but, as far as it goes, it is correct; this, and "Clara Stimpson," and "Frances at Eastbourne," and "The Admiral" series, though differing in quality, I should classify alike as "good," because they contain no element of doubt.

(b.) I classify as "bad" such impressions as seem to have no foundation in fact; as, for instance, when I picture a friend as in trouble who, in point of fact, is in average spirits, and the like. I am inclined to believe that nearly all such cases are due to the irruption into an imperfect, or imperfectly understood, experience of the ordinary consciousness.

(c.) I classify as *imperfect* all such cases as are only partly good—like the "plum-pudding" and the "grandmother" stories, the necklace detail being the faulty one in the latter. It occasionally happens that a case at first *imperfect* becomes *good* in process of time.

(d.) The class *unexplained* includes such stories as the Hindoo and Mr. H., which is neither right nor wrong, but, as far as we know, meaningless. I was, at first, disposed to classify these as *subjective*, but I am inclined now to think that inadequate, perhaps unfair.

(e.) The cases classified as *incomplete* are those as to which the evidence is too imperfect to admit of any conclusion being drawn, which it would be unjust to relegate to the *bad*, but which, for lack of precise information, I am unable to classify more precisely.

V.—SPIRITUALISM AS A WORKING HYPOTHESIS. THE EXPERIENCES OF STAINTON MOSES. BY MR. MYERS.

TN the *Proceedings* of the Psychical Research Society, published last month, Mr. Myers gives us the second part of the result of the experiences of Mr. Stainton Moses. A good deal of the ground traversed by Mr. Myers has already been covered in Miss X.'s sketch of Mr. Moses, which appeared in our "Gallery of Borderlanders" last year, but some extracts from Mr. Myers' paper can be quoted with advantage. I do not refer to the detailed statement which he publishes as to the physical phenomena, which at present seem to have fascinated many members of the Psychical Research Society. Physical phenomena belong to the infancy of the study, and stand in the same relation to its later developments that the miracles of the gospels do to the teaching of Christianity. They are like sandwich men, or flaming placards on the hoardings, calling the attention of the ignorant or the indifferent; but possessing no other significance. They are reclame, nothing more, nothing less. They have their uses, no doubt, and I am very glad that Mr. Myers and others should be exercising their minds seriously about Eusapia Palladino and the physical phenomena of mediumship. Of this phenomena Mr. Stainton Moses had more than his fair share. Showers of scent, a whole band of invisible musicians, occasional sprinkling of pearls, rubies, and amethysts, concerning all these things those who are curious may read in Mr. Myers' narrative in the *Proceedings*. I remember Mr. Stainton Moses telling me, when we were gossiping in my office at Mowbray House, that, on one occasion, he was levitated, and wrote his name on the ceiling with the pencil that he held in his mouth, his body being borne upwards, and invisibly supported, while he lay close to the ceiling, writing his name, where it remained. Mr. Myers does not give us any story quite as startling as that in the way of levitation, but there is no lack of wonders in his pages.

A SPIRIT ORCHESTRA.

Mr. Moses had a band of spirits, who used to attend the séances, and supply him with music such as we read of in *The Tempest*. He was able to distinguish the different notes of his various friends, and then describes them.

September 3rd and 4th.—Same circle. Manifestations similar to those above, but intensified. The musical sounds have reached seven, the new one being like the noise made by striking fine porcelain, but with a very decided ring in it. It is a very singular sound, and is made with great intensity. The three-stringed lyre is also very beautiful, more like the dropping of liquid on a metallic surface than anything else. But the sounds are all indescribable.

1. *Groeyn*.—Since the séance, when he made such violent manifestations, he has been much quieter. The sounds are very pure, and express feeling most wonderfully. They are most like a thick harp string.

2. *Chom* makes the sound of an old Egyptian harp with four strings. There is little similarity to a stringed sound.

3. *Said* makes a noise somewhat similar to Chom's, but the lyre has only three strings. It is an old Egyptian instrument, and the sound is like dropping water on a steel plate—a sort of liquid sound, very intense. I am told it is very like the sound of a harmonium reed.

4. *Roophal* makes a sound of a seven-stringed lyre—very pretty, rippling sound—but the strings do not seem to me to be arranged in harmonial progression.

5. *Kabbila* makes a sound like a drum; very deep; a sort of prolonged roll.

6. —— makes a sound like the ringing of fine porcelain, only that the ring is very much more pronounced. This is a very intense sound.

7. The Welsh Harper makes a sound as of the highest strings of a harp, sharp and ringing.

In addition, there is the sound of a tambourine, and a sort of flapping sound, like large wings. These can scarcely be called musical in any sense, though they are but exaggerations of others in the same way. The *modus operandi* is similar.

Leaving the physical phenomena, we come to the much more interesting question of Spirit identity. Mr. Myers summarises the writings of Mr. Moses on this subject. I quote elsewhere, on account of the communications said to have been made by Bishop Wilberforce, but I cannot enter into the evidence as to the identity of the thirty or forty communicating spirits, of whom we read in the record of his experiences.

THE SHADE OF NAPOLEON III.

The following extract, however, describes how Mr. Moses believed he had met the shadow of Napoleon the Third.

January 5th, 1874.

All this time I had seen a veiled figure standing by Dr. S. Mrs. S. could see the light, but could not distinguish the figure. It did not seem to move, and was apparently outside the circle, near the window curtains. It did not move. Presently distinctive raps came on the table, and "Charles Louis Napoleon Bonaparte, I salute you," was rapped out. Dr. S. questioned the spirit in French, and answers were returned correctly. A curious instance of this was as follows:—Dr. S. intended to ask the name of Napoleon's mother, but by mistake asked for the wife's name. This was given, a response not to the mental intent, but to the spoken question. After some other unimportant questions, I asked for something unknown to any of us, and the date of his birth, April 20th, 1808, was given. This we have verified and found correct. Dr. S. asked for some direct writing on one of the two marked papers, and assent was given, "J'écrirai. Taisez-vous." Mentor controlled, and said that it was really the spirit of Napoleon, late Emperor of the French. They would write on the paper near Dr. Speer's foot, that being nearest to where the figure had been standing. After his control passed I was, as is frequently the case, clairvoyant, and described the face of the Emperor, his waxed imperial and moustache, his impassive marble face, and wound up by saying he was a "regular Mephistopheles." The form was just in the same place, and apparently could not come within the circle. Mentor was at my right hand, and rapped clearly at request with his double knock. All this time our hands were joined, and remained so until the séance closed, and we found on the paper close by Dr. Speer's foot writing of the initials C. L. N. B.—p. 33.

Among those identified spirits there were not many of ancient date. This is natural, although Benjamin Franklin was mentioned once or twice, especially in connection with the communication which informed Mr. Moses of the death of Professor Garfield before the news reached this country by the ordinary newspaper agency.

THE DIFFICULTY OF IDENTIFICATION.

The evidence as to identity is, as Mr. Myers points out, very difficult to obtain, and it is rendered still more difficult by the evidence which Mr. Stainton Moses himself provided of the ability of his invisible visitors to

increase their stock of intelligence by reading books on the library shelves. There is obviously no limit to the acquisition of information of this kind. The medium himself may never have read a book, but if the controlling spirit has access to a convenient encyclopaedia, he can possess himself, without taking the books from the shelves, of all the information required to furnish the sceptic with evidence as to his identity. The story, as Mr. Moses told it, is very interesting, and although it increases the difficulty of proving the identity of intelligences, it reveals enormous possibilities as to the acquisition of information, and the communication of intelligences.

It is notable, however, that this was given as a test, and there was no hope held out that similar methods can be relied upon as a normal incident of every-day life. Madame Blavatsky, it will be remembered, said she verified all her quotations and confirmed all her references by the access which she had to the astral library. What with telepathy on one side, and with the ability of invisible intelligences to communicate the contents of any book on the book-shelves, without opening the covers, it would seem that the possibility of identifying any communicating intelligences is limited to persons about whom nothing is known by anyone now living on the earth, and about whom nothing has ever been printed or written. But if this be the case, how is identification possible? The spirit which has access to any page of any book in a library may also be assumed to have access to any kind of record, written or inscribed, that exists in any part of the world, and no subsequent discovery of information in the grave, or at the bottom of the sea, would supply conclusive proof as to identity, because if the thing exists, or if the record could ever be produced hereafter, it must, at the time of the spirit communication, have been in existence somewhere in the world, and, therefore, presumably, must have been accessible to the communicating intelligences.

SUGGESTED SPECIAL TESTS.

Mr. Myers points out this difficulty, but he is not daunted by it.

In view of this admitted difficulty, Mr. Myers urges all interested researchers to arrange some special test in the shape of experimental messages or posthumous letters. Of these he says:—

We have as yet only one good (although rather remote) example; where the departed person has before death arranged some special test—some fact or sentence known only to himself, which he is to transmit after death, if possible, as a token of his return. Every serious student of these problems, I think, should do this—should write down, for instance, some sentence, so significant to himself that he may hope to remember it after the shock of death; should seal the letter and entrust it to safe keeping, and then should seek in the next world any method open to him of communicating the test sentence to survivors.

THE INFLUENCE OF SPIRITS.

Speaking of Mr. Stainton Moses' intercourse with spirits good and bad, Mr. Myers says:—

It is of importance to note that on the whole the occasional inconveniences of his sensitivity to spirit-influence were as nothing in his own view compared with its *benefits*; the sense of uplifting and strengthening which the communion of higher souls often brought to him, and even their every-day help (as he believed) in getting through his heavy work without breaking down. When he spoke to me of these benefits during his lifetime, I supposed them to be merely subjective; but I confess that the study of all this intimate matter has brought

me nearer to his point of view; presenting me with a picture of a character originally somewhat lacking in width and suavity, but essentially honest, resolute and manly, and controlled and disciplined into progress by spirits higher and wiser than himself.

PROOF OF IDENTITY.

After quoting the evidence as to identity in the case of spirits recently deceased, Mr. Myers says:—

It is in these recent cases that the evidence is simplest and strongest; and it will be observed that they closely resemble similar proofs of identity given in a long series through Mrs. Piper, and recorded in more sporadic fashion elsewhere. The communicating spirit seems to be little changed, and to retain its characteristic interest in survivors and in the things of earth. . . . In Mr. Moses' case almost all the figures which he saw brought with them some corroboration by writing, trance-utterance, gesture-messages (as where a figure makes signs of assent or dissent), or raps.

A BISHOP OF LAST CENTURY.

Here is a case in which minute details unknown to the Medium were communicated by the Spirit:—

January 25th.—Douglas House. Dr. and Mrs. S. and self.—The whole séance was occupied by a series of messages from Thomas Wilson, Bishop of Sodor and Man, who has lately written in my book. He gave the most minute details. He was born at Burton, in Cheshire, December 20th, 1663; died March 7th, 1755, aged ninety-one. Mother's name, Sherlock, born at Oxton, in Cheshire; schoolmaster, Mr. Harper, of Chester; ordained by Dr. Morton, Bishop of Kildare, to curacy of his uncle, Dr. Sherlock. He was made Bishop of Sodor and Man in 1697, and married Mary Patten, of Warrington, 1698. He had four children—Mary, died age thirteen; Thomas, aged one year; Alice, aged two; and Thomas, who survived. All this was rapped out in answer to questions, without a particle of hesitation, and with clearness and precision.

He also gave Imperator's name. The light was very strong in the room, and we had one shower of scent. This is the most curious descriptive account we have had through the table, though many such have been written out in my book. The Bishop said that the writing in my book was in his own hand. I have sent for a letter of his, if one can be had, and I propose to verify all the above details, if possible. [Note added later: The handwriting is a *fac-simile*. I obtained a letter from the Isle of Man.]

February 1st.—I have succeeded in verifying all the above particulars. I can find no record of the death of his infant children.

[I have verified these facts, except names and age at death of two children, from Stowell's *Life of Wilson*, published 1819. This easily accessible work contains no specimen of handwriting. Mr. Moses showed me, in 1886, the letter in Bishop Wilson's handwriting, which much resembled that of the automatic script. It is noticeable that, in this case and Grocyn's, details as to historic personages, such as are usually written automatically, are flashed or wrapped out at séances.—F.W.H.M.]

A CONFESSION OF FAITH.

Mr. Myers concludes this second paper by promising a third. He says:—

In these two papers I have given, I think, a sufficiently full account of Mr. Moses' physical phenomena, explaining my reasons for believing in their genuineness; and also a sufficiently full account of communications professing to proceed—and, as I believe, for the most part really proceeding—from spirits who have recently quitted this earthly life. Much more matter remains; matter which seems to me to help us towards a more coherent view as to the nature of relations between disembodied spirits and spirits still inhabiting this

tabernacle of flesh. At some future date, should my readers desire it, I shall hope to recount some more of Mr. Moses' phenomena, and to discuss the directions in which, taken in connection with other phenomena of like nature, they seem, however dimly and obscurely, to direct our onward view.

BEETHOVEN'S TENTH SYMPHONY.

AN ALLEGED CONTROL BY THE GREAT COMPOSER.

THE announcement that, on April 30th at St. James's Hall, *Beethoven's Tenth Symphony* will be performed, will mean merely, to a large portion of society, that there is to be yet one more classical concert. To the musician, however, such an announcement will seem strange, seeing that the great master left behind him but nine symphonies, though a tenth was projected.

Its accomplishment will rank with the completion of Dickens' *Edwin Drood*, seeing that we owe its existence to a like alleged process of communication by the "spirit" of the deceased author. The medium, Miss H. L. Green, to whom we owe the tenth symphony, gives the following account of its reception:—

I have been told by spirit controls that Beethoven came to me at the age of eighteen; and about that time I experienced a strong impulse to compose. I wrote sundry small things; I contemplated a symphony, and finished several numbers of an opera; but I was dissatisfied with it, and laid it aside. By degrees, as I made my way, teaching crowded out composition, and for years I wrote nothing. In the year 1881 incidents occurred which re-awakened the impulse to compose, though I did not put pen to paper till 1882.

Even then, though musical ideas came to me pretty fast, I did not know whence they came till 1889, when it was made known to me that Beethoven desired to write through me, in fact had already done so. Especially was he desirous of producing that symphony for which he had begun to make sketches before he left earth.

But I was by no means the first person whom he tried to use. In a communication I received from him early in 1892, he told me that for many years he had been trying to find some one on earth through whom he might express himself musically. He sought out one and another who possessed musical genius, but all failed him. No one would take his ideas. And if they began to do so, the ideas were so entirely altered that, though the writers seemed as if inspired to give out what was not themselves, it was not Beethoven. He gave some ideas to one composer living on earth, and they were promptly rejected as too old-fashioned. He went to another even greater, but this one was so conscious of his own genius that he wished to express his own thoughts, not those of another, even of Beethoven. A third was more manageable, and really did write more or less under Beethoven's direction for some time; but as he felt his own wings grow stronger, he by degrees emancipated himself from Beethoven's control.

I cannot, of course, say that in my own case there is no admixture. I have tried to make them all of him and none of me, and as regards the musical ideas I have succeeded. I have ruthlessly rejected any idea, however good, of which I could not feel sure that it was his, and not mine. But the manner of expressing these ideas has been, to some extent, a matter of partnership. As he said once, he provides the liquor, I the vase which contains it.

Without being acquainted with musical theory and construction, and to some extent with orchestration, I could not have done the work at all, for I doubt whether music could be written automatically. Automatic writing, at any rate my own, is not sufficiently straight and accurate in form, nor was there in the communication anything of trance mediumship. It was steady, conscious work, more resembling dictation than any-

thing else. Sometimes it came easily and flowingly, sometimes especially if I were interrupted or worried, it would hardly flow at all. I remember one day that I wanted the completion of certain passage, and I could not get Beethoven's idea. I saw several ways of doing it, but they were my own and not his, and therefore had to be rejected. So I put it away and went for a walk. While out of doors I saw the passage written and heard it played. On returning home I wrote it down, and found that it was just what was required. Several others of the best passages have been given me out of doors, notably the trio to the "Scherzo" in the Sonata in D.

But the most troublesome feature of the work was the constant alteration which I found necessary. The whole thing has been an object-lesson on the way that habits acquired in earth cling afterwards. It is well known how Beethoven was never satisfied with any composition till he had altered and corrected and retouched it continually. And it has been the same with all the work I have done with him. When I thought a passage was finished, I found it was no such thing; it had to be re-written, perhaps several times. It was very wearisome sometimes.

One of the compositions I have received is an Anglican Communion Service. I wrote the symphony and sonatas to please him; he gave me the musical ideas for the mass and anthems to please me.

So far as I know this is the first attempt consciously to write music communicated from the other world, therefore I suppose most people will receive the idea with ridicule; but I believe that now there are a fair number of persons who in their own experience can find what will enable them to accept the truth of mine.

[Here, at all events, is a trial case upon which the musician can easily decide. There are not two Beethovens. It is even a common-place to say further, that the great master is one of our few composers who never repeat himself.—X.]

THE EVIDENCE AS TO MATERIALISATION

MR. J. SLATER, superintendent of York Post Office, sends me the following interesting report of a materialising séance on February 10th, 1895:—

After the recent suspicions and exposures of materialising mediums, I determined to take the first opportunity of applying further and more stringent tests which should absolutely preclude the possibility of deception. For this purpose I wrote to the Middlesborough Materialising Medium, asking for a test sitting and stating the conditions, which he readily accepted.

From previous experiences of the phenomena occurring in this man's presence, I knew that the tests applied to other mediums, such as electrical appliances, rings, bags, cages, and ropes, were perfectly unnecessary, as I have always been allowed to see the medium at the same time as the forms. There has never been any attempt at personation. The question to be decided was whether the forms were dressed up with boiled muslin, masks, and wigs, and whether the brilliant lights were produced by electric or phosphoric appliances. If the phenomena were fraudulent the appliances must be secreted about his person, or of accomplices, or in the room. If the appliances were not so secreted, then the man should be considered a genuine medium. Having had experience in detective work, I undertook the task, knowing full well that I could and would do it thoroughly.

The conditions were that he should strip to the skin, "naked as he was born," and in the presence of witnesses dress in clothes to be supplied by me. Having borrowed clothes that were somewhat short for him, I proceeded from York to Middlesborough on the 9th inst., and in the evening had a wonderful meeting without tests. On Sunday, the 10th inst.,

I met him at his place of worship, and, on walking to his house, I made him understand that, after he had dressed in the clothes supplied by me, he must consider himself in my charge, and must not attempt to do or touch anything or go anywhere, except to the chair provided for him. He readily agreed to this, and imposed upon himself a still further test, viz., that as soon as the phenomena had ceased, he would instantly place himself in our charge to be held fast until a light was turned up and the company had retired to the next room, the same process of undressing being gone through.

On reaching the house, I examined the curtained corner of the room, chair, wall, ceiling, floor, and small pantry, the door of which I sealed with adhesive papers, thoroughly marked and signed. I then left the corner in charge of a friend until Messrs. Brown, Roeder, and myself examined the pockets and linings of the clothes I had brought. He then undressed as arranged, and put on fresh stockings, singlet, shirt, drawers, trousers, vest, coat, and slippers, as handed to him, after which we followed him straight into the next room, where the company were seated. He then sat down, and I made my final examination of the corner, curtains, chair, floor, &c. I then collected a white wool shawl from a lady and the white handkerchiefs from all sitters near the corner, and had them removed. The light was then lowered so that we could just see each other, the company sang a hymn, a prayer was offered, and then came the crisis—to be or not to be?

In less than a minute a form of exceeding whiteness appeared at the opening of the curtain. I should judge the height to be 3 ft. 6 in., or a little more. We could not distinguish the face. The form appeared twice. Then a small child form appeared, its raiment white and luminous and very distinct. Then came the well-known and lively black child, opening the curtains with her small arms, and bowing repeatedly to us. This child would be about $2\frac{1}{2}$ ft. in height. The folds of shining drapery hung from her head in gipsy fashion, which she opened for us to see her round black face. I was quite close to her, but did not pat her face and woolly head, as I have before. She climbed upon the medium's knee, and then came close to us again, and then disappeared. We were then informed that the power was exhausted, and that this test séance was a slight introduction to what would be given when the conditions surrounding the medium were improved.

The meeting then concluded with prayer and doxology. We then seized hold of the medium's hands and held him until the company retired, and then went through the undressing process as before, every article of clothing being rigidly examined as removed. We then searched the corner as before, and found all intact, and not a sign anywhere of the abundance of drapery we had seen.

Considering his serious illness, being out of work, depressing troubles, and not having sat regularly, it is wonderful we obtained so much. Those who have seen the phenomena through this medium may take heart and be assured that it is not a matter of handkerchiefs and coat-sleeves. If any conjurers are anxious to produce similar phenomena under similar conditions I shall be glad to undertake to expose them. I am open to be questioned on the scientific nature of the tests I applied to this medium.

I am thoroughly satisfied with him and solemnly declare him to be an honest man and a genuine medium.

The following persons present at the meeting desire their names to be published in testimony of the above facts. Ladies: E. Johnson, M. Roeder, H. Peacock, E. MacNay, C. Tennant, M. Brown, A. Springall, B. Stewart, M. Kenvin. Gentlemen: W. Johnson, T. Morgan, C. H. Roeder, R. Levitt, J. H. Stewart, W. Morgan, H. Brown.

GENERAL CONFERENCE OF SPIRITUALISTS.

LONDON, MAY, 1895.

The following is the proposed Programme of the Conference:—

A Religious Service will be held on Sunday evening, May 12th, in St. Andrew's Hall, Newman Street, Oxford Street, conducted by the Rev. J. Page Hopps. Subject of the discourse:—"Spiritualism, the Key that Unlocks all Doors." Service to commence at 7 o'clock. A collection will be made in aid of the expenses.

PUBLIC MEETINGS.

Public meetings will be held on the afternoons and evenings of Monday and Tuesday, May 13th and 14th, in the Portman Rooms (entrance in Dorset Street, near Baker Street Station).

Subjects for Consideration and Discussion.

MONDAY AFTERNOON.—Chairman, Mr. E. Dawson Rogers, President of the London Spiritualist Alliance and Editor of *Light*. At 3 o'clock. Public Exhibitions of Spiritual Phenomena. Introduced by Mr. James Robertson (Glasgow). At 4.15. An Ideal Religious Service for Spiritualists and Inquirers. Introduced by Mr. E. W. Wallis (Manchester), Editor of *The Two Worlds*.

MONDAY EVENING.—Chairman, the Rev. J. Page Hopps. At 7 o'clock. A Popular Misconception of the Relation between Science and Spiritualism. Introduced by Mr. Thos. Shorter (London). At 8.30. Are Spirit Photographs necessarily the Photographs of Spirits? Introduced by Mr. Trail Taylor (London).

TUESDAY AFTERNOON.—Chairman, Mr. W. T. Stead, Editor of *BORDERLAND* and *Review of Reviews*. At 3 o'clock. The Duty of Spiritualists to Young People. Introduced by Mr. A. Kitson (Hanging Heaton), Secretary of the Lyceum Union. At 4.15. Organization for Combined Action and Work. Introduced by Mr. S. S. Chiswell (Liverpool), President of the National Spiritualists' Federation.

TUESDAY EVENING.—Chairman, Mr. John Lamont (Liverpool). At 7 o'clock. Our Duty with regard to acting upon Information given, Advice offered, or Requests made, in Spirit Messages. Introduced by J. J. Morse (London), Editor of *The Lyceum Banner*. At 8.30. Answers to written questions from the audience on Spiritualism, Religion, and Reform. By Mrs. Hardinge Britten (Manchester).

CONVERSAZIONE.

A Conversazione will be held in the Portman Rooms (entrance in Baker Street, near Baker Street Station) on Wednesday evening, May 15th. Music, refreshments, objects of interest to spiritualists and inquirers, social intercourse, and short addresses. Doors open at 7 o'clock. Admission by tickets, to be obtained from the secretary, office of the London Spiritualist Alliance, 2, Duke Street, Adelphi, London, W.C.; or at the Monday and Tuesday meetings. The tickets will be free, but those applicants will have the preference who are members of Spiritualist societies, or who are contributors to the conference expenses fund, or who are otherwise known as active promoters of the cause.

CONFERENCE EXPENSES FUND.

Contributions to the fund for defraying the expenses of the conference are earnestly solicited, and may be forwarded to the Treasurer, London Spiritualist Alliance, 2, Duke Street, Adelphi, London, W.C.

VI.—SPIRITUALISM: SOME ALTERNATIVE THEORIES. THE SEARCH FOR ANOTHER HYPOTHESIS.

OUR business in BORDERLAND is to collect facts. We leave it to others to spin theories. But we cannot avoid noticing from time to time the ingenious desperation of those who, recoiling from the hypotheses of spiritualism, construct alternative theories which are indeed fearfully and wonderfully made. We have no prejudice against any theory. The theory that will fit most of the facts is the theory we like best, if only because it will probably help us most speedily and surely to more facts. But so far the hypotheses put forward as alternatives hardly repay examination. And some of them, notably the astonishing lucubration of Mr. Zangwill, simply change the label on the unknown realm and imagine that they have settled the question. Borderland, or the astral plane, or the spirit-sphere, or whatever other name we please to give to the Invisible World, does not suddenly cease to be a *terre incognita* because it is proclaimed to be the domain of our sub-consciousness. The need for investigation is still a great, and we are as far as ever from any working hypothesis to account for the facts.

THE TELEKINETIC THEORY.

By PROFESSOR ELLIOTT COUES.

IN the *Metaphysical Magazine* for January, Mr. Elliott Coues propounds a theory as to table-turning. Such a theory has long been wanted, though whether his is quite adequate to the need is perhaps an open question.

That tables do move when no one (consciously) pushes them is undoubtedly known by all who know anything whatever of the subject, but the unconscious liberation of energy is as unsatisfactory an explanation on the one hand, as covering too little ground, as are spirits on the other, as, in many cases, covering too much.

“Levitation” is a phenomenon the existence of which has been recognised for some hundreds of years, and is one which rests on good, though not very abundant, evidence. The power of levitating has been a familiar attribute of saints in all the Christian ages, and, less valuable examples apart, the levitations of D. D. Home leave little to be desired in the matter of evidence.

The levitation of bodies is, Mr. Coues thinks, simply an extreme example of the more familiar phenomenon of table-turning, and both are to be regarded as the exhibition of a force quite as definite and *sui generis* as gravitation—a force as yet unrecognised by science merely because its law has never been successfully formulated.

IS LEVITATION CONTRARY TO NATURE?

Mr. Coues meets the objection that such things contravene a law of nature by reminding us that the law of gravitation is not contravened when an arrow is shot into the air. The law remains in full force during the course of the arrow, and is the cause of its final descent. How is levitation produced? The underlying law of gravitation is the law of attraction; so, Mr. Coues argues, the underlying law of levitation is the law of repulsion. Under the influence of mind or will the force of levitation comes into operation and counteracts or overcomes for the time the law of gravitation. This is Mr. Coues’ “telekinetic” theory, which he thus further illustrates:—

LEVITATION AND GRAVITATION.

Cases of levitation no more contravene the law of gravitation than the flight of the arrow does. The main difference is, that in the one case we understand, or at any rate can measure, the mechanical force exerted to make the arrow fly, while in the other case, the kind of force that is exerted, and the manner in which it is exerted, are an unsolved problem.

LEVITATION IS CENTRIFUGAL FORCE.

Recurring to the scientific aspects of the case, I may point out that, just as gravitation in some of its aspects is identical

with centripetal force, so is levitation in some of its manifestations identifiable with centrifugal force. Both of these are generally recognised by scientific men to be necessary to the integrity of our solar system; for the planets hold to their orbits by the adjustment of these two equal and opposite energies. Should the one prevail over the other, our planet would fall into the sun, and that such a catastrophe will occur in an estimable period of time is believed by many scientists. Should the other force prevail, our planet would fly off at tangent in space. The term “centrifugal force” has been in use since 1673, and I am aware that some of the senses in which it has been employed by high authorities are fictitious but it is a real force, in the sense of the reaction of a moving body against whatever tends to make its motion curvilinear. Thus, in the familiar instance of water flying off a revolving grindstone, or of the stone itself flying to pieces if the motion be sufficiently accelerated, the particles are held together by rotation by attraction (identical with gravitation, as we have seen) only until their reaction against the curved path, in which they are forced to move, equals or exceeds this attraction. This is a case of levitational force, as I use the term called into effective operation by curvilinear motion; and I think it is properly to be regarded as levitational, because it lifts, or tends to lift, all particles away from their common centre.

LEVITATION AT A DISTANCE.

At this point in the discussion the question arises, at what if any, distance may the energy of levitation be effected? We are taught in the schools that action at a distance is impossible; that no body can act where it is not. This is doubtless true in a certain narrow sense: for the sphere of influence of attraction or repulsion which any body exerts upon another must be presumed to have its initial point, or *punctum saliens*, at the centre of that sphere, where the influencing body is situated. But energy necessarily works away from that point toward some other before any result is effected, or any work done; all action, therefore, is logically and necessarily action at a distance, and the contrary proposition is a fallacy.

HOW IS THE FORCE EXERCISED?

From considerations of direction and of distance, let us turn to consider means or media of the transfer of energy in any direction and at any distance. It does not seem to me that any ponderable, tangible, and objectively real media of the transfer of energy have ever been discovered. The forces of gravitation and of levitation act with uniform energy upon all objects in every direction at every distance, without the intervention of any known vehicle for their conveyance. The intervention of material objects seems rather to interfere with their operation, and retard this by friction. It is certain that gravitation acts in a vacuum as well as it does in a plenum, not better, as there is no friction. This is illustrated by the common schoolroom experiment, in which, in the nearest approach to a vacuum we can make by artificial means, a stone

and a feather, released in a jar, fall to the bottom in equal times. On a cosmic scale, the attraction of the sun upon the earth, and—what comes to the same thing—the repulsion of the sun upon the earth, are examples of the transfer of energy in space without the intervention of any material means; for the luminiferous ether which is supposed to be the medium of this transfer is not a material substance.

TABLE-LIFTING BY MIND.

No one doubts or disputes the power of mind over matter—at least the power of one's mind to affect for better or worse those particles of matter of which one's own body is composed. Health and disease often turn upon states of mind—did they not, the science of metaphysics would be a myth; and it does not explain away the influence of the mind upon the body to call it "imaginary"; because, for aught we know to the contrary, the imagination may be that very one of our mental powers most concerned in effecting the observed result. The telekinetic theory goes a step further, by extending the sphere of influence of the mind to other masses of matter than those which compose our bodies.

Thus, it is within my personal knowledge—unless I am a victim of chronic hallucination in this matter—that a person's mind may cause movements of inanimate objects to take place without any application of mechanical force, and without any contact of the physical body. Moreover, that these movements may be invested with a sort of intelligence, as it were an echo of the thoughts, or a phantom of the mind, of the person who causes them.

Mr. Coues proceeds to illustrate his argument by a circumstance within his own observation. Mrs. Coues and a lady friend are in the habit of causing the levitation of a table of about 100 lbs. weight. They sit in low chairs in such position that it would be equally impossible for either of them to tilt or for either or both to lift the table in any degree.

Under the circumstances thus described, in the full light of several gas-jets, the table usually began first to creak, and make various noises, unlike such as could be heard from it by intentional pressing and wrenching. These noises soon seemed to take on a certain method in their madness, so to speak, and thereafter turned to some definite knockings or rappings, by means of which "yes" or "no" was conveyed, according to a pre-arranged code of signals. In this way an intelligible conversation could be carried on between the sitters and some unknown person or other entity. This phantom individual would generally comply with requests which were preferred. One side of the table or the other would tilt up, as desired; a lurch to the right or left would be made, as requested. The table having become animated to this extent, by some semblance of an intelligent personality, further contact of the hands was not necessary to the manifestation. Both ladies take their hands off, push back their chairs, and continue to sit at a little distance, with no part of their persons or dress in contact with the table at any point. The separation is absolute, and easily perceived by me to be such. The distance apart is a foot or more. Under these conditions, the table spontaneously (as would be said were the furniture alive), lifts one foot off the floor, and then comes down with a thump; it lifts two feet at once and lets them down with a bang, heavy enough to jar the floor and make the glass globes overhead rattle. With such violent demonstrations as these, the table keeps its own mind, or spook, or whatever possesses it, and continues to converse by raps, or tilts, or both. Its affirmations and denials seem rational, sometimes coinciding with views expressed by the sitters, sometimes obstinately opposing them. Now the table asserts itself to be a particular individual, and maintains such a character during the interview; again, this individuality retires, or is replaced by another, with different opinions, and a different way of expressing them in noises and movements. In fine, a senseless piece of wood becomes for the time, to all intents and purposes, an animate

object or individual, possessing will-power and willing to convey intelligence.

I could easily elaborate this description, with a multitude of additional particulars. But all would be to the same purport, let one case stand as the type of all. No mechanical explanation of such an occurrence seems to me possible, for no known mechanical force is applied to the table. The alternative appears to be, the spiritualistic or the telekinetic explanation. I incline to the latter, believing that, in some way which I do not understand, and therefore do not attempt to explain, motion was conveyed to and set up in the table by the sitters. That this was done without physical contact, and was therefore action at a distance; and that this action originated in the minds of the sitters. Such is my telekinetic theory of levitation.

"THE MAN WHO KNOWS ALL ABOUT IT."

To wit: MR. ZANGWILL.

MR. I. ZANGWILL, writing in the *Pall Mall Magazine* for February, is good enough to explain all the phenomena of BORDERLAND by attributing it all to our sub-consciousness! Mr. Zangwill is a smart man; but this is surely a trifle too thin and stale withal. Here, however, is the gist of what he says:—

WHAT MOVES THE TABLE.

First of all, what moves the table? A celebrated thought-reading professor, with whom I may deal in a future gossip, informs me that there is a mediumistic girl in Calcutta who, by merely placing her hands on top of a heavy piano, can lift it. Till I see the piano, to say nothing of the girl, my scientific theory about this statement is that it is a lie. But, granted that the piano is unusually light and the girl unusually strong, I can quite understand the feat, and a little consideration of it will lead us on to understand table-turning. For let the hands be laid on a polished mahogany surface, what happens? The skin, which, as all physiologists know, is one of our chief excretory organs, is always exuding moisture. This moisture gradually displaces the minute amount of air between the hand and the smooth surface, thus converting the skin, when the air is entirely exhausted, into a schoolboy's "sucker." On every square inch of the hand there is an atmospheric pressure of about 15 lbs., and thus on a pair of large hands there may easily be a pressure of 1,000 lbs. and more. And so, with your hands placed flat upon anything, in an apparently impossible position for lifting, you could lift anything that you would have the strength to lift were your hands placed underneath in the usual manner. Even a heavy piano, if not absolutely lifted, could be easily tilted, which to the ordinary observer means "lifted." So long as the object is not heavier than the atmospheric pressure, your hands will not become detached from it. The flatter and bigger the hands, the more successful the sucker.

Now, when a number of persons place their hands flat upon a table, sooner or later their hands become wholly or partially suckers, and, union being strength, it were nothing remarkable if even a heavy table rose bodily in the air in defiance of gravity. Even when people impose only the tips of their fingers there is sufficient suction-power; for each ten finger tips gives at least an area of four square inches—that is, a cohesive force of 60 lbs. per person. But for most movements it is not even necessary to seek an explanation so elaborate, for they are simply horizontal movements or slight tiltings. And the slightest exercise of the finger or wrist muscles is sufficient to move the small light round table, which is usually the subject of experiment; and when once the slightest movement is established—by the involuntary contraction of a single muscle—all the other persons' muscles in accommodating themselves to the movement of the table cannot help helping it, either by pulling or pushing in the direction in which it is going.

HOW ABOUT THE RAPS?

So much for the movements. But how about the raps? How about those mysterious tappings which come from the very heart of the table, as eloquent of the preternatural as those immortal taps heard by Poe ere the raven stepped into his chamber? I should be more impressed by these taps if I were not capable of manufacturing them myself *ad lib.* without detection, by secretly manipulating the ball of my thumb. One is therefore justified in assuming that, where these raps are not produced by conscious fraud, they are the involuntary result of the same motions that produce them voluntarily. Even wood has a certain elasticity, and an imperceptible increase followed by an imperceptible relaxation of pressure on the surface of the table will alter the tension of the wood, the molecules of which in springing back to their prior position will emit a creak or a tap, just as a piece of extended elastic will when let go again. Both the raps and the movements, then, are in essence phenomena of the same order; simple results of muscular pressure, conscious, sub-conscious or unconscious.

It now only remains to explain the answers themselves, to account not only for their almost invariably logical form, but also for their occasionally astonishing content. For the table is not infrequently wiser than anybody in the room; also it knows the past and is ready to predict the future.

The whole thing is really an excellent object-lesson in Psychology. For, the solution is obvious. The table being unconscious, *you answer yourself*—you not only produce the raps and movements, but you regulate them.

The connection between mind and body is, it seems to me, admirably illustrated by table-turning. To clear up this most remarkable aspect of the whole matter we must go still deeper into psychology.

THE OCEAN OF SUB-CONSCIOUSNESS.

What we are pleased to call our mind is made up of two parts—our consciousness and our sub-consciousness. The latter is immeasurably the vaster portion. It is a tossing ocean of thoughts which feeds the narrow little fountain of consciousness. It holds all our memories. We cannot be conscious of all ourselves and all our past at once—that way madness or divinity lies. We may know ten languages, but we can only think in the mould of one at a time. Our thoughts and memories can only come up into clear consciousness by ones or twos—to be dealt with and then dismissed. They spirt from the great deep of sub-consciousness into the thin fountain-stream of consciousness and fall back again into the great deep. And this great deep is never still, though we know nothing of its churning save by its tossing up through the fountain some new mental combination of which it had only received the elements—as when the mathematician has the solution of a problem flashed upon him at the moment of waking, or as the author has the development of his plot thrust upon him when he is playing billiards, or as the wit finds repartees invented for him by his brilliant, but unknown, collaborator. This is what the crowd calls “inspiration,” the late Mr. Stevenson “Brownies,” and the scientist “unconscious cerebration.” A man of talent has a good working consciousness, a man of genius a good working sub-consciousness. Hence the frequent mental instability of genius. The infant prodigy’s feats are done by his sub-consciousness. Instinct is racial genius, genius is individual instinct. The highest genius is sane. A Shakespeare or a Goethe has both a good working consciousness and a good working sub-consciousness, with the former so self-balanced that it regulates the products of the latter. The cultivation of the working consciousness may either improve or impair the products of its bigger brother. Education, the cultivation of the critical faculty, would be fatal to some writers, actors, painters, and musicians; it would not spoil the working sub-consciousness. Others—more sanely balanced—would gain in art more than they lost in nature.

WHAT IT CONTAINS.

Now, what are the elements with which our sub-consciousness works?—what does this ocean contain? It would be

easier to discover what it does not contain. Wrecks and argosies and dead faces, mermaidens and subterranean palaces and the traces of vanished generations; these are but a millionth part of its treasures: the sub-consciousness were perhaps better likened to the property-room and scene-dock of the Great Cosmic Theatre, holding infinite wardrobes and scenes ready-painted, parks and seas and libraries, and ruined cottages and whitewashed attics, to say naught of an army of supers ready to put on all the faces we have ever seen. In our sub-consciousness, moreover, are stored up all the voices and sounds and scents we have ever perceived, and to all these reminiscences of our own sensations are perhaps added the shadows of our ancestors’ sensations—episodes that perchance we only re-experience in dreamland—so that part of the vivid vision of genius, of the poet’s eye bodying forth the shapes of things unknown, may be inherited memory. And imagination when it is not a mere fresh combination of elements experienced may be only a peculiar variety of atavism.

From this boundless reservoir, then, which holds our heredity and our experience, go forth the battalions of dreams—the infinitely possible permutations and combinations of its elements, wrought by the working sub-consciousness when the poor working consciousness cannot get sound asleep, but must watch perforce with half an eye the procession of thought and images over which it has lost control. For it is the duty of consciousness to control the stream sent up by sub-consciousness. When it is awake but unable to do this, we have insanity; when asleep, dreams. In somnambulism the working sub-consciousness is seen in an accentuated phase. It does all the work of its little brother, even to exercising its owner’s muscles. To be “possessed” by a popular song is a species of insanity—consciousness ridden by a singing sub-consciousness.

WHAT IT KNOWS.

Between our consciousness and our sub-consciousness there is more or less easy communication. It is not perfect. You cannot draw up what you will from the ocean; you cannot always directly remember a name or a date that you know—you can only set an indirect train of thought at work. *Per contra*, it is not easy to transfer certain conscious states to the storehouse of the sub-consciousness—to learn a page of prose or deposit the memory of a piece of music, which you are forced to play slowly and thoughtfully before the digital dexterity is added to the treasures of your sub-consciousness. Under exceptional conditions, exceptional flotsam and jetsam is tossed up into consciousness, as in the case of that servant girl who spoke Latin, Greek, and Hebrew in her delirium, having unconsciously absorbed the same from overhearing the studies of her learned master many years before.

Now, just as a conscious thought has an accompaniment of physical motion, so has a sub-conscious thought. Thus, then a thought which does not pass through the thin fountain stream of consciousness may yet produce the same muscular twitches as if it were clearly present to the presiding Ego. We are indeed wiser than we know. Our sub-consciousness knows all we know, and all we have forgotten, and all that our mental sponge sucked in without spiring it through consciousness. In fact, attention or inattention often determines whether a thought or a feeling shall come up into clear consciousness or not. You can feel a pain in your big toe if you want to. Conversely, in the excitement of battle soldiers do not always feel their wounds.

THE ORIGIN OF MESSAGES.

When the table prophesies or delivers “a message from the other world,” the result is a compound of fluke with expectation or with apprehension. Fears or hopes dimly in the mind get accentuated, or transmuted, or distorted as in dreams; and when the “spirits” are proved wrong, the spiritualists tell you that you have got hold of a “lying spirit.” Verily a cheap explanation. “They play tricks sometimes,” say the apologists. In truth, your sub-consciousness was ignorant of the reply your consciousness asked for. Endless as its content seem, there are limits; and when it does not know, your sub-consciousness will rarely confess it. It makes a brazen gue-

keeping the logical form of the answer, because your sub-consciousness knows that, but blundering deplorably in the matter. Sometimes it will not speak at all, but when it does it is cocksure to the last degree. Its humour is the humour of the stock joke, the old humour—as when it will not tell a woman's age. Its sulkiness and eccentricity and occasional indecency are just what one would expect from a sub-consciousness, whose thoughts have no central I to keep them in order. (Compare Goethe's explanation of the obscenities of Ophelia.) Sometimes, too, there are obstructive associations, which account for its inability to make up its want of mind; and as there are usually several persons at table, the result is complicated by their separate sub-consciousnesses.

THE TABLE THE KEY TO THE SUB-CONSCIOUS.

In brief, table-turning is a method of interrogating your sub-consciousness. It is, so to speak, objective introspection. The table enables you to peep at your sub-consciousness, to know your larger self. It is an external medium, on which you may see registered visibly and audibly (through the vibrations you sub-consciously communicate to it) that sub-consciousness which *ex hypothesi* you cannot peep at directly. The moving table may be considered the objectification of sub-consciousness, or a mirror in which sub-consciousness is reflected to the gaze of consciousness (to the great benefit of the science of psychology, which may be revolutionised by table-turning). By humouring your sub-consciousness, by addressing it as though it were a separate identity utterly unconnected with you, by asking a "spirit" to answer you, you help to break your mind in two, to detach the sub-consciousness from the consciousness, and so to get results which astonish yourself. So divided is mind against itself, that (as when I thought "The Pro—" was to be "The Professor's Love Story") even a conscious expectation of something different does not turn the sub-consciousness from its first dogged determination; or it may be that somebody else's sub-consciousness was in the ascendant. The "mediums" who excuse the "spirits" on the ground of their mendacity are not necessarily frauds: they are themselves deceived; they do not know that if the "spirits" lie, it is because a true reply was not latent in any one of the *human* consciousnesses or sub-consciousnesses present. But the conclusion of the whole matter seems to be this: there is a germ of scientific truth, which the professional spiritualists doctor and wrap round with complex trickery, in order to extract backsheesh from poor old women of both sexes, anxious for information about deceased relatives. "I can call spirits from the vasty deep" myself, and they will come when I call them, but the "vasty deep" is in the deep of my own sub-consciousness.

HOW IT MIGHT BE USED.

Tables might be "turned" to various purposes. Criminals might be compelled to yield up their secrets to them in uncontrollable muscular vibrations, their sub-consciousness being tapped. For students under examination table-turning would be very useful for recalling forgotten knowledge. The planchette would be the most convenient form. For obviously the *modus operandi* of the planchette is exactly the same as the table's. The medium's sub-consciousness arrives at an answer by guesswork, reminiscence, &c., and produces the muscular movements of writing without first passing the message through the writer's consciousness. Mr. Stead has, I believe, a familiar spirit called Julia. This is merely a projection of his own sub-consciousness, the planchette* being the artificial instrument for enabling him to give pseudo-objectivity to his thought, to detach a shred of his mind. Even so, many a dramatist marshals toy figures on a mimic stage. The external image is a help to weak imaginations. The process of novel-writing involves breaking up your mind into bits—one for each character. And when the characters are said to take the reins into their own hands, it means that the bits are developing an independent existence. If Mr. Stead is not careful, Julia will get the upper hand of him, his sub-consciousness will dominate his consciousness, and then he will be mad. This detachment

* Mr. Stead never uses the planchette.

of bits of mind is dangerous; the monster may overpower Frankenstein. Julia is literally a child of Mr. Stead's brain, a physical daughter embodied in a planchette! Double consciousness, double identity, are well-known forms of insanity. In a mild degree they consist with sanity. Landseer could paint different heads simultaneously with both hands.

WHAT IS SUB-CONSCIOUSNESS?

Hypnotism, on this theory, would be the lulling of the patient's consciousness, the closing of his central I, and the setting of his sub-consciousness to work in accordance with suggestions. Thought-transference seems a superfluous hypothesis here. Death is the cessation of both consciousness and sub-consciousness; and when a drowned man is resuscitated his sub-consciousness can never have ceased. Do you fail to understand sub-consciousness? So do I—as much as that our digestion operates and our blood circulates without asking our permission. It is not unreasonable to suppose that sub-consciousness is simply the psychical side of all the molecular changes that are going on in our nervous system. There is more than "metaphysical conceit" in that elegy of Donne's:—

" Her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought
That one might almost say her body thought."

CAN IT SEE THROUGH FINGER-TIPS?

Two things alone remain to be considered. One is how the planchette or the table is able to read cards placed face downwards upon it; the second is, is telepathy or thought-transference a possibility? As to the first point I have never yet been able to satisfy myself whether the results are more than chance would account for; for chance has strange vagaries—themselves part of the doctrine of chances—and in order to decide, one would have to make a far more extended induction than I have had time for. But if the mathematical probabilities are really exceeded, one would be driven to the suspicion that there resides in the sub-consciousness a sense of which we are unaware, perhaps an extra way of perceiving by the tips of the fingers, which may be either a new embryonic sense, not yet developed by the struggle for existence, or the rudimentary survival of an old sense eliminated in the struggle, perhaps a relic from those primeval homogeneous organisms in which every part of the body did every kind of work. After all, the senses are all developments of the sense of touch. This suspicion is strengthened by the fact that the correct card is often given at the first trial, and not after, as if this unused sense were soon exhausted. By the way, though the "spirits" mostly failed to tell a card placed face down, and unknown to any one in the room, they were invariably successful when it was placed face up: a sufficient proof—is it not?—that there could be nothing in the replies which was not already in some one's consciousness.

THE TEMPTATION OF TELEPATHY.

With regard to the question of telepathy, though I am tempted to believe in it, I have not yet met with any convincing instance of it. Thought-reading à la Stuart Cumberland almost any one could do who practised it. The thought-reader merely takes the place of the table as a receiver of muscular vibrations. What tempts me to believe in the transfer of thought without physical connection is that, given telepathy, all the mysterious phenomena that have persisted in popular belief through the centuries could be swept away at one fell swoop. By telepathy, working mainly through the sub-consciousness, I will explain you clairvoyance (that is, not the mere seeing of pictures, which is a phenomenon akin to dreaming, but the vision of other people's sub-consciousnesses), ghosts, witchcraft, possession, wraiths, Mahatmas, astral bodies, &c., &c. But it is rather absurd to call in a new mystery to explain what may not even be facts. And so, till I am convinced either of ghosts or of telepathy, I must accord an impartial incredulity to both. *Credat Christianus*, F. W. Myers! For I gather that the Psychical Society asserts that they *must* exist. But as yet—*je n'en vois pas la nécessité*.

INTUITION OR SPIRIT CONTROL?

AN AUSTRALIAN DISCUSSION.

AN exceedingly interesting correspondence has been lately carried on in the *Sydney Sunday Times*, between a certain "A. G. E." and Dr. MacCarthy, whose name has become familiar to us in connection with the Mellon exposure, as to the nature and sources of psychic phenomena.

Dr. MacCarthy's arguments are precisely on the lines so often repeated in these pages and in papers by Miss X., published in the *Proceedings* of the Society for Psychical Research—namely, that we are bound to test the possible fitness of such simpler theories as the workings of the subconscious self, thought transference, &c., before resorting to the more extreme hypothesis of spirit control, but that having exhausted these there is still a residuum of phenomena which they are powerless to explain.

WHERE DOES THE INTELLIGENCE COME FROM?

"A. G. E." cannot deny the power of sympathy. In its absence—I say this without fear of contradiction—no psychical, or, as he will call it, spiritualistic result, whatever can be obtained. Through its sole agency there is effected, as we have seen, the conveyance of an intelligence from mind to mind in telepathy. He will, no doubt, call this the temporary flight of the spirits of the living; and I agree with him. If this same sympathy be present in all the phenomena of séances, why not also the same living intelligence with whose projection in telepathy it is inseparably connected? And why, therefore, rake up the spirits of the departed in explanation of such trivialities as table-tilting or door-opening without contact, when manifestly we ourselves, through supernormal—not supernatural—agency, can perform these feats? It is to me as plain as noonday that if our intelligence can take flight to the other end of the world and manifest itself there, it can, with at least equal facility, manifest itself at a door-opening test or in the séance room.

THE WAY THE TELEPATHIST WORKS.

"A. G. E." is sceptical as to the possibilities of the sub-conscious mind. Even in my limited experience I have had many instances of its curious working. I possess, to a limited extent, the power of visualising—that is to say, of vividly picturing mental impressions until clothed in apparent reality and present before my eyes. More often these visions arise spontaneously than at will. Will-power, notwithstanding theosophical statements to the contrary, is, as I have repeatedly found, a retarding factor in occult manifestations. One night, in waking moments, I had a vision of a man standing at the foot of my bed, and, out of curiosity, I went next day to a professional and powerful clairvoyante, or, rather, telepathist. She spoke of the presence of "a spirit" beside me, and her description tallied with that of my nightly visitant. Raps—genuine raps, produced by invisible agency—came instantly, and, by repeating the alphabet, we discovered that the name was "James Burns," that when in the flesh he was a miner, that he was killed at Hill End eleven months before, and came to impress me to invest in a certain mine, the value of which two friends had urged a couple of days previously. This latter information was perfectly correct. I had been urged a couple of days before to go in for this particular mine, and the fact was unfolded from my sub-conscious mind by the telepathist. But now for proof of the identity of my supposed spirit friend. I wrote to Hill End mine. No such person as James Burns was killed there eleven months before, or at any time within recollection. On referring, a day or two subsequently, to a certain book which I had previously been reading, behold! I found the name of "James Burns" in a prominent advertisement, which I then remembered having seen before going to the clairvoyante, but had forgotten all about it at that time. The mental impression, however, had, like my riads of forgotten impressions of a lifetime, gone into the recesses of my sub-conscious mind, and remained stored up there until, with other

impressions, including the subjective image of the man, was pumped out by the telepathist. This is one of many instances I can record.

AN ARGUMENT BASED ON MISS X.'S EXPERIMENTS.

Now, here is also another important point:—"Miss X." clever writer in Mr. Stead's *BORDERLAND*, is a famous visualiser, her special phase being crystal-gazing. She speaks an experiment lately tried with her, which would tend to show that certain images thus seen by her had objective reality, this arising, no doubt, through her psychic capacity for subconsciously throwing off impalpable material with which to clothe these primarily subjective images. This projection of images and objectivation of them by, so to speak, an attenuated materialisation of thought, is a stumbling-block to the theory of materialisation of spirit forms, which, after all, may be mere thought forms, arising either spontaneously or by suggestion, or telepathically through sympathetic vibration, but in any case, materialised and vitalised through the capacity of the psychic for the projection of material force and intelligence. The special point I would insist upon is this—There is one step forward between the phase of visualising and that of clothing the visualised object with material, whether vaporous, attenuated, impalpable, or condensed and tangible.

THE MESSAGE COLOURED BY THE MIND OF THE MEDIUM.

Our own psychic, Maggie Power, has received limited education, hence we get very crude results in the intellectual line at our séances. For instance, messages by rapping are of a very unintellectual nature, and the spelling execrable. Any attempt at direct writing by a materialised hand results in mere unintelligible scribbling, Maggie's writing capacity being limited. She has, however, a musical ear and keeps excellent time to music. Consequently (and this is significant), the table—without contact, of course—keeps absolutely correct time to music, and even an occasion materialised hand will strum rhythmically and sometimes tunefully the strings of my auto-harp. By-the-bye, these facts would throw grave doubt on Mrs. Besant's theosophical theory of "elementals" producing such physical manifestations. We have no doubt whatever that if we developed Maggie's other faculties we would get proportionate results at our séances, which would indicate that her supposed "controls" are but a reflex of herself; in reality, projected multiples manifesting automatically through her forces, including her intelligence.

WHY SHOULD THE SPIRIT USE THE PSYCHIC'S BRAIN?

The following train of reasoning would now suggest itself:—
 1. If a disembodied spirit possesses a distinct intelligence, why in order to manifest intellectually, should it be necessary for it to do more than use the psychic's brain, which has in it at least the material to be acted upon by an outside intelligence, the brain's normal functioning in this direction being kept absolutely quiescent? Is there, therefore, a need for it to get mixed up with the psychic's intelligence? Ought not, in fact, the spirit intelligence to be manifested pure and unadulterated, no matter through what medium it passes? 2. If, as Spiritualists say, in being filtered through a medium it receives a colouring therefrom, why should we then not get, say a half and half result—at least some writing capacity where none exists, or some attempt at grammatical speaking where the psychic is in this respect deficient, and so on? 3. If, as no doubt "A. G. E." will offer in explanation, "like attracts like," and consequently the illiterate and ill-refined cannot attract high influences, how will this fit in with the other evidence, which, no doubt he will bring forward, of illiterate people "under control" delivering learned addresses or speaking in a foreign tongue unknown to them, unless he falls back upon my explanation telepathy, in which case he abandons his spirit theory? I have no doubt that if Maggie, our psychic, were a telepathist, we should get such results. As however, she does not receive this external aid, her own mentality is exactly mirrored in her supposed "controls."

VII.—THE CRUELTY OF SUPERSTITION. A PLEA FOR TOLERATING WITCHES AND PALMISTS.

THE last quarter witnessed two instances of the inveterate cruelty which is still the characteristic of popular superstition. One occurred in the City of London, the centre of civilisation, while the other happened in the wilds of Ireland. Both, however, had their root in the same motive, the desire to extirpate what was believed to be a noxious or fraudulent practice of the occult.

THE PERSECUTION OF PALMISTS.

It will, no doubt, surprise Mr. Alderman Green, who inflicted the monstrous fine of £25 on Madame Minerva for practising palmistry in the City, that he should be classed with the Irish savage who roasted his daughter alive over a fire in the belief that he was thereby punishing a witch, but the alderman was much to blame. He at least had ample opportunity of knowing better. The other, from one point of view, did not add to his cruelty the pharisaism of a judicial condemnation. The two cases are well deserving of more than passing notice.

WHO IS MADAME MINERVA?

Madame Minerva is a person who, for several years past, has practised the calling of palmist in Manchester in a very business-like fashion, no one daring to make her afraid. She recently sold her business in the northern capital, and came to the City, where she hoped to establish a connection among those who are interested in the study of chiromancy. Of course, any one with an ordinary education who has taken the least trouble to understand the A B C of this so-called science is perfectly well aware that, however it may be explained, the fact is unmistakable that it is possible for an expert student to describe the character of the person to whom the hand belongs, and in many instances to locate the dates of important events in his career both in the past and in the future.

WILL THE ALDERMAN BEST THE QUESTION?

I have little doubt that if the worthy alderman in question were to allow me to have a cast of his hands or even a good photograph of their palms, from the cast or photograph, without any clue being given to the palmist, it would be possible for any competent professor of this art, or indeed for any good intuitionist or psychometrist, to describe Mr. Green's character as accurately as if he had known him all his life, and in all probability to mention facts concerning the worthy alderman which he believed to be only known to his most intimate friends. The readers of BORDERLAND will remember that we have twice tried this experiment. The first experiment that was made was with my hands, and the second with those of Mark Twain. In neither case was any clue given as to the personality of the owner of the hands, photographs of which were printed in these pages. But in both cases palmists entirely unknown either to me or to Mr. Clemens described with minute detail the salient features of our characters, and mentioned many facts in our history which they had no possibility of knowing.

WHAT HE DID.

But, instead of inquiring into these things, instead of taking the smallest trouble to test the accuracy of the premiss upon which his superstition was based, this magis-

trate clothed in a little brief authority inflicted a heavy fine upon a practitioner of an interesting study, and Madame Minerva was actually carted off to Holloway jail, and was on the point of being stripped and bathed as a common criminal; and all for what? Not because what she did was contrary to the law of the land. Upon this point the Home Secretary, Mr. Asquith, has given us a very clear and definite ruling. Not because any fraud was practised or attempted to be practised; but apparently because this magistrate, in his superstitious ignorance, had a prejudice against those who study a thing which he cannot understand. It is a very sorry story, and one of which, let us hope, the alderman will live to be thoroughly ashamed.

THE WITCH OF CLONMEL.

Now let us turn to the other case. At Clonmel a certain Mrs. Bridget O' Cleary was suspected by her father and neighbours of being a witch. In many quarters it is believed that witchcraft is extinct, but in all probability many human beings believe as firmly in witches as they did in the Middle Ages.

For some reason which is not quite clear, a suspicion had gained ground among neighbours that Mrs. Bridget O' Cleary was a witch; or rather, for the evidence is not explicit, that the real Mrs. O' Cleary had been spirited away, and her place had been taken by a witch who was personating the absent woman. In order to put the supposed personator to the test, her father and the neighbours first gave her a concoction of herbs, which caused her to cry out in great agony, and then deliberately roasted her to death upon a fire of hot coals. That was their way of dealing with a person whom they believed practised an art which was as objectionable to them as palmistry was to the worthy alderman of the City of London. Not being authorised by the law to impose a fine, or to clap the object of their dislike into prison, they took the law into their own hands, and roasted her to death. The poor woman seems to have been as innocent of witchcraft as Madame Minerva was of fraud, but, innocent or guilty, it was all the same; her life was forfeit to the baneful and malignant superstition of her neighbours.

THE INTOLERANCE OF SUPERSTITION.

It is a happy coincidence that the two cases should have occurred in the same quarter, and therefore can be studied together. It is an intolerant world, and the intolerance is just as hateful when manifested in a London police-court as in a Clonmel cabin. What these bigoted and superstitious persons should learn is to keep their hands off innocent people, even if they should follow studies which are regarded by the superstitious and vulgar as no canny. It is intolerable that the mere practise of palmistry should expose honest people to the penalties of police prosecution, and even of actual imprisonment. It is unworthy of an enlightened century that those who study an obscure and mysterious branch of human knowledge should be treated as if they were thieves and swindlers. What makes the injustice all the more flagrant is the total absence of all equality or consistency in the administration of the law. Madame Minerva's services have been in great request in all parts of the country, and her representative on one occasion was

the chief attraction of a popular fête held in Mr. Gladstone's grounds at Hawarden. There are several palmists at the present moment practising regularly in the West End of London and elsewhere throughout the country.

WANTED A PROTECTION SOCIETY.

No one interferes with them, but every now and then the law is put in motion either from spite or by the meddlesomeness of some busybody, and as a result aldermen, such as Mr. Green, have an opportunity of enrolling their names in the long bede-roll, at the head of which stand the honoured names of Dogberry and Verges, officers of the law, with Mr. Justice Shallow to keep them company. It would be well if all students of the occult were to form a Mutual Protection Society for the purpose of defending all such actions, and for paying all fines which may be imposed upon any of its members, until they succeed in amending a law which is capable of being so grossly abused. Meanwhile it would be well if all persons who wish to study palmistry or astrology for the sake of experimental research were to join BORDERLAND circles. By this means they would be in no danger of exposing innocent practitioners to prosecution.

THE ALDERMAN'S PRETEXT.

Commenting on Mr. Alderman Green's sapient decision *Light* says—

Boiled down, the worthy magistrate's decision comes to this—that the law should step in and protect people who want half-a-crown's worth of nonsense; for that was the amount paid. The poor man admitted that not only ignorant people but "people with some amount of intelligence and education had a great fondness" for this particular way of spending two-and-six; just as some other people have a great fondness for half-a-crown's worth of Empire or Alhambra, or half-a-crown's worth of cigars, or half-a-crown's worth of feathers for an Old Kent Road bonnet, all of which many reasonable people, and some of which even Mr. Alderman Green, might regard as "sheer nonsense." Are we to understand, then, that Mr. Alderman Green proposes to go on the rampage against all the ignorant or fairly-educated and intelligent people who occasionally play the fool with, or experiment with, half-a-crown? Are all these people to have the law "step in" for their "protection"? If so, his will be a busy life, and his court will have to be considerably enlarged.

The worst of it is that not only "nonsense" but injustice taints this judgment. It is notorious that what is called "Palmistry" is a fashionable amusement, and an amusement fast blossoming into a profession. At fancy fairs, bazaar and the like, practisers of Palmistry are the rage, and thousands of half-crowns pass every week during the season. A Sophia Robson (Madame Minerva) said, and very naturally said, "I did not know Palmistry was illegal. It is practise in Bond Street and Albert Gate"; and, very naturally too, she quoted Mr. Asquith, who holds that Palmistry is not illegal, but that imposition should be guarded against. The whole thing may be only amusing pastime, quite worth two-and-six in the opinion of some people. Why "step in" "protect" the people who ask *not* to be protected—who, in fact, like such things, whether in fashionable Bond Street or more matter-of-fact Cheapside?

But what if it is not all "sheer nonsense"? What if there is some curious subtle connection between the lines of the hand and the character and life? People used to say, and do say still, that there is also some subtle connection between the bumps on the head and the character and one's chances of life: and some other people think that is "sheer nonsense". Would Mr. Alderman Green fine the phrenologist who took half-a-crown for a "chart" and a delineation and advice?

We submit to the worthy Alderman that he does not know everything; that what is "sheer nonsense" to him may be a very curious study to others; and that, though the Mansion House is a very important place, it is hardly the arena in which we should take a question which was much more subtle than a disputed fare.

ANOTHER PROSECUTION.

Writing on a subsequent issue our contemporary remarks—

A Salford magistrate has rather improved on the Mansion House magistrate. He also had a wicked palmer before him guilty of amusing two women by telling their fortunes by the hand lines. They paid a shilling each, and probably got their money's worth of fun out of the transaction. The magistrate wisely used our own illustration (we do not say *borrowed*), and said that it was quite as lawful to read characters by the lines of the hand as by the bumps of the head: he scented a crime in fortune-telling, and convicted the palmer, fining him 10s. as against the Mansion House £25. But what nonsense it is, not only to have these unequal judgments, but to use the steam-hammer of the law to crack such a ridiculously tiny nut!

VIII.—DREAMS AND DREAMING.

RACING PROPHECIES IN DREAMS.—A RECORD OF PERSONAL EXPERIENCE.

RIIGHTLY or wrongly, from time immemorial, all matters relative to Psychological Phenomena have, by the majority, been considered either as the trickery of charlatans, the outcome of imagination, or the offspring of a disordered brain.

Whether a brain is disordered because it receives impressions which the majority do not receive, I leave to more scientific minds than mine to determine. It is not my intention to theorise here on any physical matter, but simply to relate a series of events which have been so extraordinary and so astonishingly true, that the most credulous of individuals may well be excused for being sceptical. Whatever the criticism may be, the whole of the occurrences are true, and can be authenticated.

HEARING THE VOICE OF THE DEAD.

It was in the year 1887, when travelling abroad for my health, that I made the acquaintance of a celebrated physician. During one of the many visits which I paid him, he somewhat surprised me by suddenly asking whether I had ever heard voices, adding at the same time another question: "Have you ever been hypnotised?" To the latter I replied in the negative. To the former question I admitted that I had once only heard, or imagined I heard, the voice of a person who had died some time previously, and I, therefore, related to him the following incident, which happened one day in April, 1885.

On the day in question, feeling very tired, and not particularly well, thinking I should be all the better for resting, I went to my rooms, lying down on the bed in my clothes.

I might have slept about an hour, when I was suddenly awakened by the voice of a near relative (a Mr. B.), calling me by my Christian name. This gentleman had died a few months previous, but the voice was so real that I sprang from the bed at once, looking round the room in bewilderment, seeing no one, though it was clear daylight.

I may mention that the death of this relative had caused me great grief, as we were much attached to each other. He had died suddenly, leaving a wife who had been devotedly attached to him.

The day following this occurrence was a Wednesday. About 9 A.M. I received a telegram from the residence of the wife, urging me to come at once, Mrs. B. being dangerously ill. I hastened to the house to find Mrs. B. lying unconscious, dying shortly after my arrival. It appeared she had the night previous been seized with a stroke, and never regained consciousness.

Though this incident has nothing in common with what occurred subsequently, I mention it as being the first of a series of incidents which then I attributed to coincidence and nothing more.

MY FIRST DREAM "TIP."

Four years must have passed, when one night I dreamt that I was on a course witnessing a race, and hearing a shouting of "Blue Isle wins," I dreamed I had placed 5s.

on this horse, and was paid 45s. by the bookmaker, the horse having started at 8 to 1.

Now at this particular time I took no interest whatever in racing matters; in fact, was most antagonistic to gambling, and, until my dream, had never heard or read of such a horse.

The day following, on looking through the daily paper, I glanced at the racing news, and there discovered that a horse named Blue Isle was entered that day. This dream was so vivid that I determined to invest a small amount upon this horse, and it was no small surprise to me to learn it had started at 10 to 1, therefore a slight deviation from my dream. I believe that horse had never won a race previously that season, I believe it never won since, but it won that day.

A DOUBLE EVENT.

Some time after this another of these dreams occurred, but differently. I seemed in a semi-sleeping condition. Standing in the room wherein I was sleeping, was a man dressed as a Beefeater from the Tower. Immediately above his head was written in yellowish letters, "The Warren"; and a few feet above that was written in similar coloured letters, "The Admiral."

On the next morning, which I believe was that of a Friday, looking through the papers I discovered two horses of those identical names entered in races for that day (I believe it was at Sandown Park in the year 1889). Investing a small amount on each of these horses, I told the bookmaker it was owing to a peculiar dream that I did so. These won, at the respective odds of 9 to 1 and 11 to 8. There is one peculiar thing about this dream which has always puzzled me. What affinity could there exist between the Warren and a Beefeater? and I should be pleased if any reader of these incidents could enlighten me.

A RUN OF STRAIGHT TIPS.

Another of these dreams occurred whilst dozing in an easy-chair in the middle of the day. Like a flash there seemed to form across my eyes the word Easington, and I was again surprised, on reading the evening paper, a horse of that name had won a race at the time I was sleeping. Similar dreams occurred concerning two horses named Beekeeper and Alec, with this difference, the latter horses won two or three days after the dream, not at the time I was dreaming.

These dreams then began to develop in a different manner. The first change came whilst living in the neighbourhood of the Strand.

I had risen very early one morning, having about three hours' work to do before breakfast; after this meal, I sat down in a steamer-chair and fell asleep. Sleeping, I dreamt that I was reading the evening paper, seeing there the words El Diablo, 1, and two other horses second and third; but these latter were so indistinct, that I was unable to read them. Then, upon awakening, the dream was so fresh that I called for the morning paper, exclaiming, "I have had another of those dreams." In the paper I found El Diablo was in an important race that day (I think it was for

two-year-olds), upon which I remarked, "El Diablo will win this race." This dream occurred about 10 A.M.; feeling very tired, I did not leave the house till 2, and then had some important business fully occupying my time; upon a friend coming into my office, I learnt El Diablo had won.

Two nights later I dreamt Sword Sling would win. This information seemed to be given me whilst in a conversation with a stranger.

Next day I noticed this horse in a race, and called an acquaintance to me. I said to him, "Sword Sling will win this race"; saying, "You observe the time after the race is over. I will tell you then why I have told you how this horse will win." Some time after he informed me it had won, starting at 7 to 1. Whereupon I related to him my dream.

A WHISPER FROM THE INVISIBLE.

Another of these incidents occurred in a very different manner, whether previous to those before mentioned I am not sure.

One Monday morning, whilst dressing, I heard the word "Quartus" whispered in my ear. This was so distinct, that I gazed around the room, thoroughly puzzled, knowing no one could have spoken, no other person being near. The following day I saw a horse, Quartus, in a race. Investing a small amount upon it, I persuaded a friend to do the same, saying, "Ask me nothing; back it." This horse won, starting at 5 to 2.

Again, in a dream, I was reading the evening paper, and I saw there printed College Boy first, and two other horses second and third, but whose names were indistinct. This horse ran about three weeks after the dream, winning.

I was staying on the east coast at the time, and wired to town, investing a small amount on it. I, happening to be at Norwich station that evening, purchased a paper and saw the result, remarking to my companion, who had hitherto laughed at my dreams, "What can be the meaning of this?"

SOME SUNDAY VISIONS.

Another remarkable dream occurred one Sunday afternoon, in the month of August (1890 or 1891).

Indulging in my usual Sunday afternoon nap, I dreamt that I went into the room of a large building. Seeing a person seated there, I said to him, "What has won?" to which he said nothing, but pointed with his finger to the wall, upon which I saw, written in large letters, "War Dance."

In the dream the scene changed, and I seem to be witnessing the Leicestershire Handicap, hearing a shouting "Amphion beaten," but I could not tell what had won. The scene changed, and again I heard a shouting of "Ben Hur wins." This occurred one Sunday in August, 1891.

The following day, Monday, looking through the paper, I find War Dance had won a race in France the previous day, about the time I was sleeping. Shortly after, meeting an acquaintance, the conversation turned upon the Leicestershire Handicap, he mentioning that he had backed Amphion heavily for it. Saying to him it will not win, I related the dream, adding, "I wish I could tell you the winner, but I cannot. However, Ben Hur will win shortly." This gentleman is still living, and will no doubt recollect this incident, as Amphion was fourth, and Ben Hur won two or three times.

Another occurred also on a Sunday; I believe in May, 1892.

Falling asleep whilst reading, I saw, written in large letters, "Wimram." On awakening, I concluded it was only a rambling dream, as by this time I was conversing with the names of a number of horses, but this was strange to me. However, shortly after this, I saw a horse of that name entered in a race. Having travelled all night, it was about 9 A.M. when I arrived at my hotel. Reading the paper, I noticed this horse, which up to that time I did not know existed. Being tired, I resolved to lie down for a few hours, asking the porter not to let me sleep too long, saying, "Back Wimram to-day," adding "I shall." However, that day I slept till nearly five o'clock. Coming downstairs, I was met by the porter who informed me Wimram had won, starting at 10 to 1 in a small field of five.

A CORRECT TIP BY THE DEAD.

Another dream occurred, different to the others. I believe this was the end of the year 1891.

I dreamt that I was staying in the village wherein I was born, trying to buy a morning paper. Attempting this, there appeared at my side the figure of a man who had been dead some years, whom I had not seen since I was a boy, saying, "You don't want a paper; Lamb's Wool will win a race."

Shortly after, I noticed this horse in a race. My other dreams having come true, I invested a larger sum upon this animal, remarking to the layer of odds, "This stands for the next fortnight the first time it runs."

It might have been the third or fourth week after this that Lamb's Wool was entered in a race, not having run in the meantime, and I again backed it, though I was told it had no chance against the horses it was running with. I think Brink, Lady Cashier, and Ecuador were amongst them. The race in question, I believe, was run on a Friday, and Lamb's Wool won. The peculiarity of this dream, and coming to me in so strange a manner, mystified me more than ever, and I well recollect sitting in a chair with a paper in hand, asking the question, "What is this that I have developed?"

Another dream occurred when La Flèche was running. Dreaming I was on the course, I heard the cry, "Up, La Flèche wins!" and saw the mare come away a winner.

A PREVISION OF A PROPHESY.

Another occurred on an Easter Sunday, 1892 or 1893. I had not been very well the preceding week, being confined to my house.

In this dream I went to a strange house, seeing a man who was employed as messenger at an hotel not far from Charing Cross, he saying to me, "Certain horses are no good, sir"; but it appeared that he gave me the name of the winner of a big race, though he did not mention the name. The next day, Easter Monday, feeling better I walked as far as this hotel, at which I was well known, having previously resided there for some time. During my conversation with two ladies I mentioned this dream. Whilst doing so the boy came into the room. I called out to him, "What will win to-day?" Without hesitation he answers, "Red Prince, sir." This horse won that day, and these ladies can authenticate this particular occurrence.

MY LATEST SPORTING DREAMS.

Last year, 1894, I only recollect one of these dreams occurring to me concerning horses, though I had others on different matters, which also were true.

About September last, dreaming I was reading the evening paper, I saw there Bondswoman second, but could not tell what had won, as the name of the first was too indistinct. I mentioned this to a friend, and asked if there was a horse of that name running that day. He at first said no, but on looking at the paper again said there was. I related the dream to him, and this horse run second in the race that day. The last dream concerning horses occurred on Christmas Eve. I was again reading the evening paper, and there saw King's Birthday had won the second race of the day, and two others were second and third, but too indistinct to read clearly. Further down the paper I saw Demetrius second in a small field, but could not tell what had won, as the name of the winner was indistinct. On the 26th December, Demetrius run second in a field of four, and two days after King's Birthday won at 4 to 1. I had told this dream to a number of people who can vouch for its truth.

A CLAIRVOYANT VISION.

My last dream had nothing to do with horses, but was unhappily connected with loss of life.

I dreamt that I gazed on a vessel whose deck was bursting open, and saw there a corpse. Gazing, the figure of a man stood beside me, dressed in blue guernsey and wearing a peaked cap (the other part of his apparel was indistinct). I spoke to him, saying, "No one will believe I have seen you. Give me something to show that I have." Upon which he took from his pocket an old leathern purse, handing it to me, disappearing instantly. The vessel slowly sank, but I saw plainly written upon her *The Stormy Petrel*, London. Before leaving the house next morning I related this dream, saying, "See if anything occurs strange to-day." The afternoon papers that day contained news of a barge, *The Petrel*, being blown up off Woolwich at the time I was sleeping, and the loss of the captain.

Had not these three last incidents occurred it is possible this remarkable story would never have been written, as I considered this mysterious power had left me. The majority of experiences here relate to horses, which I have endeavoured to place as they occurred; but, having made no memorandum at the time, I have only my memory to depend upon; and as these events extend back a number of years I have been unable to give the correct dates. I might have done so had I chosen to consult the racing calendars, but I preferred not to do so, simply relating the fact.

SOME UNSOLVED PUZZLES.

Besides the incidents mentioned, over a score of these dreams occurred relative to other matters, and all came true, with the exception of the following, of which I have never fathomed the meaning. Sleeping, I saw before me a large placard similar to that used by the daily papers, upon which was written, "Dr. Hofman denies he ever assisted Keats"; this has always puzzled me, as, though I know who Keats was, I was, and am, totally ignorant of Dr. Hofman, and what relationship existed between him and Keats. I shall esteem it a great favour if some one can throw any light upon this dream.

Another of this kind was, whilst sleeping, seeing upon the wall, in large letters, these words: "As the man is to the woman so shalt the woman be to thee." This also has completely mystified me. Often I read the papers in my sleep, but on awakening everything has gone from me. A similar thing occurs when reading poetry.

Whatever may be the opinions concerning these dreams, there is one that I stand by; that is, they were neither hallucinations or illusions, as in every case they worked

out true. And he would be a bold individual who asserted they were coincidences, or caused by studying racing matters beforehand. That argument would not hold for one moment, for two reasons. Firstly, in the first dreams I knew nothing of racing matters, and, secondly, assuming that as time went by I did read the racing intelligence, who would credit me with the power of imagining, or wishing a certain horse to win, and in all cases it should do so?

Have I stumbled across some law of nature hitherto unsolved by scientists? And is it possible to develop this law, and to what end? Under certain conditions I believe it is possible to develop this singular power, but at what cost to the subject I leave to the scientific world to determine.

H. SINGLETON.

THE PROPHETIC FACULTY IN DREAM.

A BURGLAR IDENTIFIED BY A DREAM.

MR. B. O. FLOWER, writing in the *Arena* for March, says there are dreams which cannot be dismissed as the phantasms of the brain running riot while reason sleeps; dreams which give us glimpses of the occult power of the soul.

In this paper I wish to give the details of a most remarkable dream which belongs to the important group that points to the prophetic power of the soul. The gentleman who relates this dream enjoys the confidence of his townsmen, being regarded as strictly truthful and as having a character which for integrity of purpose is above question.

From the communication published in the *Fresno Republican*, of November 17th, 1894, I quote the following, in which the dream and its sequel are given:—

In the city of Chicago, at 26, Cottage Grove Avenue, in 1870, while sleeping soundly, I saw a man enter my bedroom through the window, and while looking in my face with a murderous knife clutched in his right hand, he took from under my pillow my watch and valuables and departed down the stairs and out into the street. This in brief is the substance, but the sequel will be told further on.

While bending over me to watch for any evidences of wakefulness, his face within six inches of my own and the devil gleaming out of his eyes, he proceeded in the vernacular of the cult "to go through me." He was engaged about ten minutes, I should judge, but to me it seemed an hour, while horrible thoughts were flitting through my brain, intently watching his every move and noticing every peculiarity of his person and dress. After satisfying himself that nothing was omitted, he turned his demoniacal face towards me to make sure I was not feigning, and stealthily departed. I followed him to the door and saw him spring the night-latch.

I at once awoke, and to my agreeable surprise found that all I had supposed lost was undisturbed, and my vision was but the fantasy of a dream. I pondered over it, dwelt upon the vividness of the scene, racking my brain for an interpretation of so evil an omen, believing that it portended the enactment of a future scene in my life. The rest of the night found me in a condition of restlessness, but I was convinced that the future would bring me face to face with the object of my vision. In the morning I related my experience to the landlord, who made light of my credulity, but it was of short duration, for on the third night I was robbed.

About this time an attempt at robbery and murder had been committed in another part of the city, and in the struggle between the murderer and his victim a portion of the murderer's thumb nail was torn off by contact with the hammer of the pistol and was found on the floor the following morning. To this incident and my dream, the apprehension and conviction of the criminal was due.

It happened in this way. I had read in the papers of the crime and the episode of the thumb nail, and I had a strong belief that it would be the light which would lead justice to the lair of the midnight assassin. And so it did. I was always on the alert for the face I had seen in my dream, for the fierceness of those demoniacal eyes had burned their likeness into my very soul, and the hot breath of the would-be murderer bathed my face in perspiration while bending over me on the night referred to. I was beginning to fear that the thief would elude detection, and yet instinctively I could not divorce the thought that I would yet meet him—which I did under peculiar circumstances.

Some two months had elapsed and no tidings of discovery, when, by a fortuitous circumstance, I attended a sensational trial in the police court, the defendant and plaintiff being no less personages than Lydia Thompson and Wilbur F. Story, editor of *The Times*. To my astonishment, I encountered the evil eye with the face I had seen in my dream, and for which I had been so anxiously looking. He was sitting among the spectators, watching the proceedings anxiously. I drew near him where he sat, and saw that one side of his thumb nail had been chipped out, exactly as if done by the hammer of a pistol. I informed the police; the stranger was interviewed, and became so excited and showed such evidences of guilt that he was arrested. His trial followed. The piece of broken thumbnail was in evidence, and he was held.

In response to a letter of inquiry, I received the following communication, December 21st, from Mr. Bates, giving further details of this remarkable dream:—

It was about the hour of midnight when the burglar entered my room through the window. I seemed to be conscious of his coming, for when he entered the room I appeared to be *double*; that is, there were *two of me*—the sleeping one, whom I recognised as myself, and the one who awaited the coming of the burglar. I saw myself in deep slumber, and it all appeared quite natural that “the other one of me” should be free; yet the thought of looking at myself as a different body, and being outside of myself I could not comprehend, though, as I said, it seemed to be all right. I noted the breathing, the colour of the skin and hair of my sleeping self, and knew that it was myself I was looking at; but how I got outside of myself was a mystery.

The burglar pushed one hand under the pillow and withdrew my vest containing my watch and money, never removing his eyes from my sleeping face.

This was Thursday midnight, and the following Sunday morning my room was entered, and my valuables were stolen while I was asleep. Here is an interval of fifty-six hours concerning incidents that are to be a part of my future life revealed to me in a picture of startling impressiveness, every detail of which I am led to believe was subsequently fulfilled.

PREMONITIONS IN DREAM.

IN *Harper's Monthly Magazine* for April, Lucy C. Lillie has a cheerful paper upon “Ghostly Premonitions.” She tells several stories, some of which relate to dreams. She says that she received the stories from the people directly concerned or from their friends, and she has the permission of the narrator to repeat them in every case.

Here is one of her stories:—

Few dreams ever did any one any good. Their vague suggestion seem only to injure people's peace of mind, increase superstition, and make the breakfast talk uncomfortable; but I know of one dream that had a very good result. A member

of my own family, who was accustomed during a certain very severe winter to attend church—early service—every morning dreamed that when he came to the river which had to be crossed (then frozen over), he beheld his own figure ahead of him in the gray dawn, and stood still on the bank to watch. The figure walked on; suddenly the ice gave way, and in instant this shadowy self was drowned.

The next morning he started on his usual walk, and nearing the bank saw a man already on the ice some feet ahead of him. Though it was a stout old farmer, entirely unknown to himself, my relative was impelled to stand still, as he had done in his dream. I don't know that he did so with any idea that the luckless farmer would presently go under, but, at events, that is what followed; the ice broke, and before my uncle could get to the poor man's rescue, he was drowned.

This story, which I am sure is true in every particular, afforded a great deal of hard-hearted scoffing and jesting, also some partial analysis as to just how far the mind of a reasonable being is affected by superstition—consciously unconsciously. “If,” said one idler, “he *really* believed his dream, why didn't he shout out to the old boy he'd drowned if he went a step farther? If he *didn't* believe, why didn't he go boldly on?”

Appended to this she tells the story of a clairvoyant prediction, not in dream, which had less fortunate results. This incident is as follows:—

In my relative's native town there lived during her girlhood a very interesting elderly gentleman of wealth and rank and other desirable things, but he was full of superstition of all kinds, and a clairvoyant had made the future very burdensome to him by predicting that he would die from drowning on a certain birthday. Before the day came round he made every preparation to avoid such a catastrophe, but as he lived by a river which divided the residence part of the town from its business side (this the clairvoyant knew), he determined to transact no business on the day in question, but keep him quietly within his own door. Fate or circumstance, however, designed that he should have to go into the town, which he did on horseback, riding most carefully over the firm bridge. All went well. His business attended to, he started to return when it was discovered that—on this day of all others—people were going on the bridge, and passengers were warning him away from it. Our good gentleman at once became alarmed, but some friends who had a fine boat, and were about to cross in it, urged that he should join them. But in fancy he beheld himself thereby a drowning man, and he determined to do what he had often before accomplished in safety—to swim across the river on his good old horse. Now my relative's house looked out upon the water, and from her window he beheld what followed—the safe passage of the little boat, midway in his progress the fright of the horse, the falling of some beam from the bridge, and in an instant, all too quick for help to come, the drowning of the unhappy rider. There was no doubt whatever that his superstition had caused his death, since had he not been overawed by his dread, he would have sensibly rowed across the river, landed safely, and lived at least to scoff at the clairvoyant.

These two stories show the difficulty there is of utilising premonitions. Whichever way they turn up, they always seem to turn up wrong for the dreamer. If we believe them, take warning, and avoid the danger, then the dream is declared to be a mere illusion. If, on the other hand, we scout them, take no precautions, and suffer the disaster which is foreseen, we obviously do not profit by the warning received, and people say dreams are of no use.

IX.—A CHRISTIAN THEORY OF INCARNATION. BASED ON AUTOMATIC WRITING.

THE ideas, given in the following pages as the tenets of a fictitious character, were produced in the course of a series of experiments in automatic writing, and are here offered for what their intrinsic interest may be worth. The writer, though generally disposed to agree with them, does not feel that he has any ground to vouch for their truth. They profess to be the communications of a disembodied spirit, but he has no reason to believe that they are more than the unconscious work of the subliminal self. No tests have been successful involving facts known to the soi-disant disembodied spirit and not to the writer. He does not know that even if tests had been successful as to the identity of the disembodied spirit it would have added any great certainty as to the probability of the truth of many of the theories given, since the amount of knowledge possessed by the dead is still an unknown quantity.

The original writings came in the form of information imparted by a superior, mixed with moral and religious exhortations on the private difficulties of the writer. The advice has always been admirable and really helpful; in one case a thought here suggested has solved a harrowing problem of life. In fact the value of the substance of the

automatic writing seems to vary according to the subject dealt with, thus:

When dealing with moral and religious subjects it is invariably good, always taking the highest ground, courageous and cheering.

When dealing with the moral or spiritual condition of people the writer has to deal with, generally very good, and in one case at least, proved to have had a meaning later on which the writer had not suspected at the time.

When giving advice for practical action on the writer's own part, generally coinciding with the dictates of his unassisted common sense.

When dealing with material facts unknown to the writer, *absolutely untrustworthy*; giving exactly the sort of romantic explanations which the writer would expect to find in a dream, when dreaming on a subject which interested him, and as to which he had no certain data.

For clearer comprehension of the theories of Henry Bedruthan, it may be pointed out that he is supposed to hold, with the writer, that space and time are only conditions of evolution, and to hold the orthodox dogmas, which might seem at first sight to be contradicted here, as true if space and time are put out of count.

AMBROSE ZAIL MARTYN.

THE THOUGHTS OF HENRY BEDRUTHAN.

CHAPTER I.—EVOLUTION THROUGH RE-INCARNATION.

The following conversations were held on Sunday afternoons by three people, who enjoyed meeting together at that time to discuss various subjects of interest to themselves. The speakers were myself, Edward Bryant; my wife, Alice Sophia Bryant; and our neighbour, Henry Bedruthan, who lived next door to us with an imbecile sister, and who appeared to live his life in unusual calm and quietude, though great sorrows had darkened it, for he had lost by death his three children and his wife.

THE SUFFERINGS OF ANIMALS.

He was rather a reserved man, and it was some time before he opened out to us his real thoughts. The occasion which broke through the surface of his reserve was this:—My wife had a dog which was more than a dog to her, as he had been her constant friend—I might almost say confidant—through a lonely and troubled girlhood. One Sunday morning poor Max breathed his last, after a week of illness, which was not so hopeless as to warrant our putting an end to his sufferings, but which was none the less distressing and painful, both to us and to him. Bedruthan came to sit in the garden that afternoon, as was his wont in the summer-time, and when he asked after Max, poor Alice nearly broke down, as she told of our old friend's end. “I can't think,” she said almost passionately, “why animals should suffer as they do. It seems so horribly useless. Even if they have another life, they are not capable of education like human beings, and it does seem so meaningless that they should suffer. Sometimes when I'm in London, and see all the overdriven horses, and know they will be overdriven till they die, and no respite given them, I feel as if I could hardly believe in any gospel for ourselves even. They suffer for us, no doubt,

but is it just that they should suffer for no good at all to themselves?”

Bedruthan stood up and looked down upon her with a curious and very beautiful expression—partly compassion, partly better knowledge. “Mrs. Bryant,” he said earnestly, “I'm sure you are mistaken. Our suffering is not meaningless, nor is theirs.”

“What is the meaning, then?” she said; but I could see that his very look and tone had inspired her with such confidence in his assertion that perplexity had already given place to hope.

A THEORY OF RE-INCARNATION.

“I am one of those,” he said, with a little hesitation, “who hold the theory of reincarnation.”

“Oh, then you are a Buddhist!” said Alice, with the light dying out of her face.

“Indeed I am not, Mrs. Bryant. I am a Christian, out and out, thank God!”

Now Alice looked thoroughly puzzled. “But I thought it was only Buddhists or Theosophists, who held that. I have a great friend who believes all that sort of thing. But I never can believe it, it seems so tiring. I want to be quiet for a little when I am dead, and not to turn into somebody else and have it all to do over again.” Bedruthan half smiled, as one does at a child. “And,” she went on, “I don't see how it helps the suffering animals, even supposing that they are expiating the sins they did when they were men.”

“But I assure you that is not my belief in any way, Mrs. Bryant,” said Bedruthan.

“Well, Bedruthan,” I said, “give us your views, then. What is your theory about the animals?”

“This,” he said, “seems to me a believable and consistent theory, looked at quite apart from any relationship it may have with Oriental mysticism, and I don't think myself it has so much unreality as one is inclined to think at first. Something—we are more or less ignorant what—is sent

out from the Divine Spirit which we call God, into what we call matter, in order to work itself upward through successive incarnations in matter of varying density, gifted with the choice of good and evil which we call free-will, in order that it too may at length become divine. It begins in the mineral, thence it works out through rudimentary forms of animal life, each becoming more and more organised."

"I suppose you put vegetable life between the mineral and the animal, don't you?" said I.

"No," said Bedruthan; "they say the vegetable creation is a point in another series of development; and indeed the development of the rudimentary animal and the rudimentary vegetable seem parallel rather than serial."

"But, my good fellow," I said, "do you mean to say that every fly and woodlouse and beetle in creation contains a soul in process of development into a man?"

"No," said Bedruthan, "not exactly. They say all living creatures have the potentiality of developing, but they don't all develop. They have a certain blind kind of choice given them, even at that stage, whether they will go forward or go back in the scale of creation. Those that go back choose ease rather than development, and become parasites in some form or other—in which case, as you know, the organism always deteriorates—and the spirit at last disintegrates and gets locked up in the mineral world as mere potential force."

"But suppose I were a good woodlouse," said I, "what would then happen to me?"

"Exactly as you deserved," said Bedruthan. "If you had shown yourself fit for a step upwards you would be reincarnated in a more highly organised creature next time. The stages are very short, and their importance is comparatively trifling in that region of life, though. The only really important thing with the spirit of the woodlouse—as with our own—is whether its tendency is up or down."

"I shall be quite afraid to tread on any creature and kill it by accident in future," said Alice, rather anxiously.

Bedruthan laughed. "You need not be afraid, Mrs. Bryant, the incarnations of insects are so ephemeral that it really does not matter whether they come to an end a little sooner or later; and with the wretched parasites, the sooner they come to an end the better."

"According to your theories, then," said I, "supposing I was once a woodlouse, is there any *woodlouseness* about me now?"

"Yes," said Bedruthan, "we are all made up of threads of spirit-matter, which are the result of past incarnation, and there would be a woodlouse-thread somewhere in your being; but it would have no more appreciable effect upon you than the presence or absence of one of Fraunhofer's lines would have upon a ray of summer sunshine."

"And how do you bring in evolution?"

A THEORY OF EVOLUTION.

"My theory seems to me to provide for the difficulties that are to be found in the doctrine of material evolution, which has never yet bridged over the chasms between different species. I believe evolution to be produced by the adaptations of organisms, not to their environment (this does take place of course, but only to a limited extent), but to the needs of the developing spirits which inhabit them. You see when any spirit is reincarnated it has necessarily grown, so it needs a new body adapted to its growth, and the physical evolution had to keep pace with the spiritual in order to supply these, but with longer or shorter strides. When there were enough species in the world to supply the stages for the developing spirits, no more were needed."

"But we have not got yet to the suffering of animals," said Alice.

THE EDUCATION OF ANIMAL LIFE.

"No, for woodlice and beetles can hardly be said to suffer. Well, on the way up, the spirits which inhabit the bodies of animals are trained in two ways: one through their own social instincts, as with ants and bees among the insects, rooks among the birds, and among the beasts, a kinds that live or hunt in packs or herds: the other through domestication by man, which is the more advanced stage. In both they learn to control their more imperious animal instincts by the sense of *service*, either to their own kind or to us."

"Then," said I, "what do you consider the difference between ourselves and the animals? You seem to place them very nearly on our level."

"This," said Bedruthan. "We have in us a divine spark, which is what makes it possible for us to have conscious communion with God, and the animals have not as yet, attained to this. It has to be born in them, and of course, a most mysterious and important development of the spirit. All the training of the spirit through the animal creation leads up to this. When animals are domesticated and brought into close contact with man, there is given them a sort of human spark, which prepares them for the divine spark which is to follow, and helps them greatly in the task of controlling the animal impulses and subordinating them to service."

"But about their suffering?" repeated Alice.

"Don't you see it now, Mrs. Bryant? No new access of life—no fresh stage of it even—is reached without suffering. Pain accompanies birth and death, and even any rapid development of the soul during ordinary human life. The suffering of animals is the beginning of the birth of the divine spark in the spirits which inhabit them—or at least the preparation for it. We must not pity them for what is really a stage in their development. Of course I do not mean that we have any right to brutalise ourselves or brutality to them; but they are earning their ascent in the scale of creation by their labour and service, and it is right that we should let them do it, and not allow our sympathy to overcome us when we see a horse dragging a load up a steep hill, even if he requires a touch of the whip now and then; he is only earning his salvation."

"You don't approve of the treatment old Mrs. M. gets from his mistress, I suppose?" I said, remembering the blue-ribboned and ill-tempered little lap-dog, which went out for an airing with its mistress, seated on a cushion by her side in the carriage, while her bullied companion sat opposite with her back to the horses.

"Not exactly. It is much more cruel than good lad to think to spoil pet dogs. They should be kept in order for their own sake as well as for that of their mistress's friend. Otherwise they enter their next world with a heritage of pampered weakness of mind."

"I see," said Alice. "Thank you, Mr. Bedruthan. Of course I don't know if it is all true, but it seems to me a beautiful idea, and at least it quite takes away my bugle of injustice—it opens a possible way out. But you have only spoken about the good animals—how about the bad ones, like cobras, for instance, and centipedes and man-eating tigers?"

"That would lead us a long way further," said Bedruthan. "Suppose we talk about them another day."

"But, Bedruthan," I said, "you tell us all this with such conviction we can't help being carried away by it, but how on earth do you know it is true?"

"I don't know it is true," said Bedruthan, "but it recommends itself to my mind as a coherent theory of

problems of life, and seems to me to hang together with the facts of nature and our highest conception of the universe."

Here tea appeared and we changed the subject.

CHAPTER II.—THE DIVINE SECRET OF ASCENT.

"Mr. Bedruthan," said Alice, at our next meeting, "I have been thinking so much about your theories about animals and their training, and I want very much to hear some more. Do tell us what happens when the divine spark is given them, and what the divine spark is."

"Yes," I chimed in, "we are really most anxious to hear some more of your views, Bedruthan, be they romance or fact. Treat us as if we were rather ignorant people that you want to convert to your theories, and explain it from the beginning."

"So long as you fully realise that I don't want to convert anybody to my theories," said Bedruthan, "unless conviction finds its way into their minds independently."

"Well, then, first tell us what you hold about matter. Do you think, like the early mystics, that it is evil in itself, and has to be combated in all its forms by spirit?"

"No, I don't, and yet it is intelligible how that theory arose. Matter, I believe, is an emanation from God like spirit; but it is less living, at least in its aspect to our spirits. Of course, if all were on one uniform level, it would be impossible for us to have that choice of the better which is the clue to all the enigmas of life and liberty. It is the choice of the worse that is sin, all the way up in creation—from the crab that turns out the whelk to live in its shell, and loses its own power of defence thereby—to the man who refuses to live in the spirit that he may fulfil the desires of the flesh. So far as matter is the worse choice it represents evil to us; but it is not evil in itself, and some day we shall see that it is not. As St. Paul says, 'the creation shall some day be delivered from the bondage of corruption into the glorious liberty of the sons of God.'"

He paused as if to follow out his own thoughts, and Alice said, "Then the divine spark you speak of is put into matter, like a seed into the ground, to grow up?"

"No, that does not altogether express it. The divine spark is God dwelling in us—and as He is not bound like us by conditions of time and space, He is, so to speak, entirely there in every part. What does vary in our capacity of manifesting Him? Spiritual growth is the effect of the gradual clearing and thinning of matter about the divine spark, so that its light shines through more and more clearly, and in the normal career of the spirit it ought to become clearer and brighter in every incarnation. It does not always, of course, because we too often turn our backs upon development."

"But when it does," said Alice, "what do we come to in the end?"

"I don't suppose any of us could possibly tell, or understand if we were told. But they say that first the body becomes, so to speak, translucent—so as to allow the light of the Divine spark to be manifested through it, then the spirit is transformed, and at last we are to God as the coloured flame of a candle to its light. Symbols, of course our intelligence is too limited to get beyond such."

HOW THE ANIMAL BECOMES MAN.

"When a spirit that has been in an animal receives the divine spark," said Alice, "what happens?"

"In the most rudimentary form of man," said Bedruthan, "the divine spark does not show much; but even the rudest savage has the power of development in a way which animals have not. Still, the training he has to undergo is much on the same lines on which animals are trained;

like them, he is urged by the three great instincts of hunger, of self-defence, and of reproduction. Without the first two he would let his development stop for love of ease, and become a sort of human parasite—I believe that the Fantee tribe, taken under British protection, and deprived too soon of the spur of the second, have almost done so already, poor wretches. Without the third, of course, his race would drop out, and the stage for the growth of spirits it presents would be lost."

"You don't allow anything for the training of the domestic affections then?" said Alice.

"I put that to a later stage. Out of these three elementary instincts, which man shares with animals, develop the virtues of industry, of patriotism, and of domestic love, as out of their perversion come the three scourges of the world: greed, hatred, and sensuality. But you must remember that the affections lie chiefly on animal lines in the lowest races of man, and they live so completely in the present that out of sight is with them out of mind, more than in the more advanced domesticated animals."

"But how did the first human spirits get through their upward stages before anyone was there to tame the animals?"

HOW RELIGION BEGINS.

"They passed through the stages of the various social beasts—including the monkeys, which are very human in some of their instincts. So I imagine they do now, and the spirits of the dogs and horses who are more on the level of dumb children than of brute beasts, would not incarnate in the lowest races of human beings. Their religious instincts are already formed, though only directed towards their human deities. But the vague dread of unseen powers, among savages, is that which most quickens the divine spark in the rudimentary races."

"Then do you approve of religion of fear?" said Alice.

"A religion of fear is better than no religion at all, and I am only speaking of the very earliest stages of mankind. Of course, what is suitable at one stage is most unsuitable at another, and if you preserve the religion of fear into later stages it is simply a case of the choice of the worse, and the refusal of development."

"But how can you prevent its surviving?"

"Of course there are beneficent as well as apparently cruel forces in nature, and the 'gladness' St. Paul spoke of to the people of Lystra is a gift of God to man. But the bad spirits who desire to prevent all that is good are at work to pervert the natural sense of the goodness of God into slavish fear, at a period of development when this is out of date."

"I suppose," said Alice, "if those are your views, that you don't think missions are of any use to these lower races?"

"Indeed, Mrs. Bryant, I think they are of the greatest use. Once bring a person of any race, high or low, in contact with the personality of Christ, and any individual who enters into a vital union with Him is raised quite surprisingly in the scale of creation."

"But I suppose satisfactory converts are few," said I.

"Yes, because so many of these lower races have not yet reached the standard at which their spirits can touch His. But no other great teacher of the world can reach and transform spirits as low down as He can."

"Yet I thought Mohammedanism got hold of them low down."

"It does, and it disciplines them into a far more conscious choice of right and wrong than they could have without it; but it does not lift up the individual into high spiritual development, as Christianity does. Of course, I am now only speaking of those who have attained a vital

union with Christ. Christians who have not reached to this are in much the same condition as non-Christians. They will all be judged by the highest standard they accepted as the law of right and wrong, and their next incarnation will be at a stage corresponding to the result."

"The result of their attainment, or of the standard they owned?"

THE POWER OF CHOICE.

"Both, I imagine, combined. The great point of a life is whether a man leaves it with his will fixed on good as far as he sees it; but the height of good his conscience recognises also counts, or Gavroche would be as high in the scale of creation as Jean Valjean."

"And all the evil you recognise is the failure to choose the better of two choices?"

"I can hardly say that; I think that constitutes sin, but there seems to be much more than that in evil. There is perversion of good, which I attribute to powers of evil, not invariably human."

"Do you believe in the devil, then?"

"Not as a kind of anti-God, as many Christian teachers represent him. But I believe there are evil spirits, with power infinitely superior to ours, which have perverted what are really instincts good for the race into morbid and destructive ones, and so brought into humanity something far worse than animalism. Think of the three animal instincts we spoke of just now. Each of them has pleasure attached to its gratification—pleasure which in an animal is healthy and normal, and so, no doubt, it is to a great extent in mankind too. The pleasure of supplied need is the reward of industry, the pleasure of mastery is the reward of bravery, and the praise of one's tribe of patriotism; and so of the other. But when these pleasures are sought after in other ways than by the legitimate methods of labour, fair combat, and lawful love, then come in all the real evils of the world—greed of acquisition, oppression and cruelty, and all the miseries which sensuality entails upon our race."

"But animals can be cruel too."

"They can. But mere destructiveness is not necessarily cruelty. It is their form of self-defence, and the victims are usually killed at once, and not left to suffer. Still, my authorities say that the really *wicked* animals, as we should call them, have another history."

"Let us hear it."

POSSESSION BY DEVILS.

"Well, it involves a whole theory of eschatology. I think myself that it is likely to be true, but it is, of course, possible that there may be a certain amount of romance mixed with it. The theory is this. When people die (and I gather that freedom from the shackles of the body is at first welcome to good and bad alike), three fates are open to their spirits. If their wills are set upon good, they are taken to a kind of purgatory that I will tell you about another time. If they are not bad, but simply frivolous, and caring more about material than spiritual things, they gradually drift down to live among the things where their interest lies, until their next incarnation. Sometimes they are seen as ghosts by those who have the requisite capacities. They find it very unsatisfactory, because they, being spirits, can have no real contact with the material things they love; and if they choose to make a great effort, and to undergo a really painful cleansing and purification, they can get out of this and rise higher; but it entirely depends on themselves. If they are positively bad, slaves to greed, hatred, or sensuality, their one desire is to gratify these 'lusts of the flesh' by getting into

the bodies of living beings, and using them as they would use their own. This is what the Bible calls possession."

"Do you mean that the phenomena we read of in the Gospels still exist?"

"I mean that, *pace* Professor Huxley. Such spirits feel, like those that drift down to the material sphere, that it is miserable to desire to gratify their hatred or sensuality, and to have no body to execute their desires; and when they possess another body, they feel as if it was their own. They can desire then without sensibly exposing their spiritual incapabilities to themselves."

"Do you consider, then, that all lunatics are possessed?"

"Not by any means. There may be brain disease quite apart from possession, and there may be possession apart from brain disease. There is sure, however, to be a screw loose of some sort about the victims of possession, and physical treatment may set that right, and prevent the opening for the spiritual enemy; but spiritual treatment often succeeds where physical means fail. Perhaps the most frequent form of possession we see here is alcoholism, which is amenable, as you know, both to religious influence and to hypnotism, but is very difficult to cure by purely physical treatment. But drink is not its only form. Vanity, hatred, self-importance, self-pity, all open the door to possessing spirits; and there are many cases which are not suitable to lunatic asylums where possession occurs. It often coincides with brain-disturbance, and when all outside irritation is removed and wise medical treatment given, it may sometimes happen that the possessing spirit leaves the person. If he can get no alcohol through his victim this is generally the case; but spiritual healing is needed to make the sufferer safe from a relapse. Well, these bad spirits, as they go on, sink instead of rising in the scale of creation, and finally they possess animals instead of men (unless they change their way when reincarnation gives them a fresh chance), and the divine spark is withdrawn from them. Hydrophobia is said to be the possession of an animal by a degraded or wicked spirit, still strong enough to communicate the possession to those who are susceptible of it among men though near enough to an animal to enter its body. Happily, it kills, and the victim is none the worse for it after death. But the possessing spirit goes on sinking in the plane of organisation—not inhabiting the bodies of the good beasts who are trained through social discipline or domestication, but such as the man-eating tiger or solitary habits, or the sacred crocodile or serpent that fed on human flesh and worshipped as the totem of the tribe—through noxious reptiles and insects, till at last the spirit is disintegrated, and imprisoned in the mineral kingdom as potential force only, and has altogether lost its individuality, when it goes upon its upward evolution again."

WHAT MAKES HELL.

"Then are these the only devils you recognise?"

"No, they are demons, not devils. The theory about devils is this. Some of these wicked demons have more ability than others, and are able to prevent themselves from sinking in the scale of organisation, which is a dreadful humiliation to them. Then, by their own choice, they remove themselves to what we call Hell. It is said to be a sphere wholly removed from our world (though we are subject to influences from it), and it is more like the Dom-daniel in Thalaba—a home of magicians, though intensely powerful—than the hell of mediæval divi-

or modern romance. All my authorities can tell me of it is the awful spiritual wretchedness of its inhabitants."

"And is that absolutely without hope?" said Alice.

"It must come to an end some day, though it will need the united force of worlds of redeemed spirits to cure it. But even there a devil may work out his salvation. If he will agree to go down at once to the lowest animal life and begin again, and so work up afresh from the lowest depths, he may be saved. It is said that some have accepted this; they can't endure the sense of eternity of misery without the respite of reincarnation, and they can't die."

"But then they don't get any disadvantage over those who have gone down in the scale of creation without becoming devils."

"Yes, they do, for these may at any moment work their way up again. Even a beast of prey may be tamed—though not often. I have heard of a boa constrictor which died of grief when its master left it."

"Life as a probation seems to be only one of a great many chances, according to you. Don't you think that minimises its value?" I said.

"On the contrary, from what I gather, each human incarnation is of simply inestimable value. Any one whose will is not set on good before he dies is under a tremendous disadvantage, so much so that the old theory that the present life was one's only chance, though exaggerated, has some truth in it. As a rule, unless a man's will is converted before death, he does go unconverted till the next incarnation, when he has a fresh chance in new circumstances. But it has put him a very long way back in his race."

"The point of this theory," said Bedruthan, "is that our salvation is always possible, if only we choose rightly; and that it is never possible until we do. God has given man free will that he may attain to His own likeness, and Christ cannot redeem a person whose will is set against it. But no wills can stand against Him for ever, and there lies the eternal hope for the universe."

CHAPTER III.—DEATH AND AFTERWARDS.

"To-day," said Alice, "I want you to tell us about what you called purgatory. I want very much to hear your views about that."

"Very well. Where shall we begin?" said Bedruthan.

"Let us begin with death," said Alice. "One longs to know sometimes whether death is a painful process."

WHAT DYING IS LIKE.

"I gather that the physical pain is often not so acute as it seems, as the nerves of sensation are dulled by the decay of the brain. But there is sometimes a moment of awful discomfort, when the nervous attachments between spirit and body give way—a sense of absolute dissolution, when the sufferer feels as if all were at an end with him—but finds it is only the end of the bodily sensations. Endurance is the only thing for this, and the prayer of others will help, though the brain appears to be useless; there is still consciousness through what is called the spirit brain, though the material brain can no longer master the nerves of the body. Then there has been a curious theory presented to me, but whether truth or romance I have no certainty. Do you know the assertion which seems to have been made by many people who have nearly died in trances, to the effect that there is a kind of string which connects soul and body, which must be severed before death finally takes place? This theory asserts that the vital power which

enabled a man's food to nourish him is somehow carried with us into the spirit life in this form, analogous to the ante-natal string, through which the unborn infant is nourished. If any one dies suddenly the string is not formed at all, and there is danger of waste of the vital power; this can be averted by the care of over-spirits, but is left to take its course in cases of suicide. The result is that the spiritual substance, which has to clothe their ego, is abnormally thin, and this makes them too sensitive to the influences of other spirits upon them, and less active and strong than they would be otherwise. When a person dies, in the normal way, of natural decay, whether from disease or old age, the over-spirits can do the severing gently, and avoid this spiritual waste. You see spiritual matter must be subject to its own laws, like ours."

"And after the final separation?"

WHEN DYING IS OVER.

"After the last struggle is over you seem apparently to sleep for a while, and when you wake you feel perfectly well and free from fatigue. You said, Mrs. Bryant, that you wanted to rest when you were dead; but, as far as I understand, when one is once free from the body one does not wish for rest at all. Rest is the desire of the tired body and brain and nerves, and you have got rid of them. You are ready to be gone 'once more on your adventure brave and new,' and are fresh for the new life."

"And you find yourself with those you love?" said Alice.

"I believe generally you do, and they take you with them to a place where you enter into the presence of Christ and see Him face to face. That is the first stage in the process of purification. They say that when they see Him they begin to know what they have missed in the former life, what they might have done for others, and what harm they often did without intending it. But with a kind and encouraging word He dismisses them in charge of the angels—the over-spirits as they say—who take them to what is at once the place of purification and of learning their work in the new sphere."

"And what is that?"

"When they have been long enough in the new life to become accustomed to it, this is apparently what happens. A sheath seems to peel off the spirit, and what they are morally is made plain to others and to themselves—this is the judgment that comes to every one after death. They have the standard of Christ to judge themselves by then in a clearer way than has ever been shown to them in the body, and as He is the highest development of humanity, every one, Christian or non-Christian, must come to this some time. If He were not there with them it would be unbearable, but his healing touch enables them to endure it. Then those who are willing are taken to further purifying and teaching. The stripping off of this sheath makes their spirits sensitive to an extent which is almost unimaginable to us on this side. They feel all the different currents of thoughts from other spirits—some are kept away by the care of the over-spirits or angels who are in charge of them, which would otherwise be intolerable—but the sensation is said to be at first like standing out of doors with a strong wind blowing hard from all sides at once upon them."

"The wind is made up of these currents of thought, I suppose?" said Alice.

HOW THE LIVING MAY AFFECT THE DEAD.

"Yes, and the work that has to be done then is to learn to analyse the various currents of thought and to know how they are produced, so as to deal with them in others

and in themselves. Those which have to be dealt with and recognised first are those which come from other spirits and refer to themselves, I mean to the spirits undergoing purification. Any unkind feeling from those on earth to such spirits, arising from bad conduct of their own, causes acute suffering in this sensitive state: and the rule 'De mortuis nil nisi bonum' has a really imperative meaning in this connection. It is the instinct of kind-hearted people to forgive the dead, even where great wrong has been done, and it is quite right that it should be so."

"Then are they equally sensitive to kind thoughts?" said Alice.

"Yes, quite. In this condition they are far more sensitive to love than they have ever been before, and the love which comes after death from friends on earth—what they call after love—is often far more deeply felt than anything they felt on this side. So love is never really too late, as we are apt to think. They feel neglect, too, when it comes from faults of their own—neglect from those they have neglected. But unkindness or neglect which have been undeserved do not trouble them—they are sheltered from these by the care of the over-spirits."

"And can we help them by prayer?"

"Very much. They say that after they have been for awhile in this wind all of them pine for a loving prayer—that it rests them and makes them happy, and indeed that some can't bear it, or go through with it to the end unless they get it. It is all voluntary, no one need endure it unless they choose, but if they don't go through with it their development is checked and they are thrown back in their progress."

"Then are they all unhappy, poor things?" said Alice.

"No, some are not unhappy at all. They have seen the face of Christ, and that makes them willing to bear anything he sets them."

"And how long does it go on?"

"Perhaps for a year, perhaps for ten or more, as the spirits need it."

"Time and space hold there, then?"

"In the development people like ourselves are likely to reach for some time, since one cannot, as at present constituted, conceive of evolution without them. Further on, of course, things may be very different."

"And when they come not," said Alice, "they are quite happy?"

"Quite. They say that older spirits who can remember their previous experiences after former incarnations say that each time the happiness increases, as more and more spirits are redeemed. By that time they have learnt their work, too—to understand what brings about the current of thoughts, and why they come to some and not to others, and to send out the thoughts people need."

"But there seems to be so little about the reunion of those who have loved here," said Alice, wistfully.

"They say that though they may not be together in space, they are always quite close in spirit. One can imagine this, if they are so sensitive to currents of thought as this theory asserts, all they need is to be able to distinguish the currents from every separate person, as I gather they do, and to send out their own to anyone they love."

"And do they know when those on earth grieve very bitterly for them?"

"Yes, they do, and any rebelliousness of ours in letting them go is very bad for them. They say that when those who love them in spirit refuse to let them go, their love burns instead of refreshing them, and sometimes they are really kept back from the fullest development they might have, till the lost ground is regained in another life. The spirits on the other side try to put comforting thoughts into

the mourner's minds, but sometimes they will not let them enter."

RE-INCARNATION BY CHOICE.

"And those who have passed through their purification are uniformly happy till they come to the beginning of the next period of reincarnation?"

"I fancy there are certain variations. They say, for instance, that when they are unable for a short time to make progress with the work they are set to do, as now and then happens, they are shown pictures out of their earlier lives as if in a dream, and that gives a spur to their wills. They feel then what they have to save other spirits out of, and set to work with fresh energy. When they look back they can hardly believe they could have lived content in an atmosphere so stifled with selfishness, and with the animal instincts so strong which they have been saved from—and then they know to some extent what Christ underwent when He faced this atmosphere to save them."

"But how they must dread another incarnation!"

"No. I don't think they do. For one thing, they are never reincarnated unless they wish it themselves; and they can't rise another step in the scale of creation without a fresh incarnation."

"Why not?"

"Because no spirit could face the full power of evil in the world in the sensitive unsheathed condition in which they live in Paradise, and to face and conquer the powers of evil is a necessity if we are to rise in the scale. Christ himself had to be incarnated to fight them. In Paradise they are sheltered, but here they want the full protection of a body. You see we have not only to face the simple animal instincts and subordinate them to the spirit, but also all the currents of perverted will and unlawful pleasure-seeking which are the curse of the world. Every wicked person in the world makes the fight harder for everyone else by the currents of evil thought he sends out but our bodies are a kind of shield to our spirits, and the more effectual, the more healthy and normal they are. You know how a person of healthy tastes turns against evil, and is either indifferent to its attractions or is sickened by it."

"And so they submit to their doom when the time comes? I should have thought it was terrible to go back from that pure sheltered life into temptation again."

"They say," said Bedruthan, in an abstracted sort of tone, "that they are quite ready when the time comes. They know that Christ will be with them throughout it, and turn even their falls to their profit; and that when they know what He is like, His likeness is too lovely not to aim at any cost to themselves."

"We were all silent after this for some time. Just as Bedruthan was going, Alice said, "Do you think there is any truth in those motions Oliphant wrote about complementary spirits? I have always felt it a disagreeable idea, not very likely, I hope, to be true."

"Well," said Bedruthan, "I fancy there is a truth at the bottom, only so much exaggerated as to be false. The truth is that the whole of humanity will one day be undivided by anything but individuality, and every part of it will find its true complement in the other parts, but those theories lay far too much weight on sex, which believe to be not an unalterable essence of the nature of each of us, but a mere episode in every incarnation of the individual. However, all our views of truth can only be partial, and are all coloured by one's condition of development, and I don't wish to dogmatize on mine."

CHAPTER IV.—REDEMPTION BY INCARNATION.

“When we had our last talk,” I said, the next Sunday afternoon that we were together, “you said a great deal about Christ in a tone which seemed almost as if you must follow the most orthodox lines of theology; but I can’t suppose you do, considering what you hold on the subject of reincarnation and the like.”

“I don’t see why not,” said Bedruthan. “Augustine and Aquinas went against the theory of reincarnation, no doubt, and what is called orthodoxy has greatly taken its direction from them. But there are plenty of authorities to back me up if I felt I required it. Plato and Plotinus we can hardly call ecclesiastical authorities; but many of the Greek fathers believed in reincarnation as strongly as I do. However, I own that the theories I am expounding to you do seem to me really quite astonishingly orthodox in their main lines though not perhaps always in their detail. So much so, that I often feel I am a far more orthodox upholder of the creed of Nicœa, say, than most of those who take its statements for incontrovertible facts and refuse to examine them.”

“Do you uphold the Athanasian Creed too?”

“Not altogether; putting aside the damnatory clauses, which of course are not of the essence of the creed, and which no one can honestly make his own in these days, I am inclined to think the statements of the creed misleading for the present day, because too sharply defined, and only to be accepted by excluding the notions of time and space, which I cannot think its framers intended to do.”

“What do you think, then, Mr. Bedruthan, about the doctrines of the Church about Christ? How do you work them in with your other theories?” said Alice. “I have been thinking about it ever since our last talk, and I can’t exactly see how they hold with yours. Do you think He was reincarnated again and again till at last He came to be what He was?”

THE DIVINITY OF CHRIST.

“Of course,” said Bedruthan, “it is very different to express the truths about His being in any intelligible form, because our intellects are so limited, and our sense of the conditions of time and space so misleading. All logical deductions made from statements in this region seem to mislead one, and I have no doubt the conventional statements of Christian dogma convey more truth than anything else would until one’s personal intuitions are sufficiently developed to grasp these truths directly. So please remember that I speak in language which can only approximate to the truth, even if it is true as far as it goes—as I incline to think.”

“Well?”

“What I think is this. All that is not the Primal Cause is breathed out of the Primal Cause, and finally returns to it, developed by the exercise of the choice between good and evil into Divine personality—under what conditions I suppose we are quite incapable of even guessing. I think that Christ was developed according to this law, probably through successive incarnations on a much older sphere than ours—according to this theory the age of spirits is synonymous with their power—and so far we and He are exemplifications of the same law. But the difference in its degree is like the difference of degree in a falling apple or a circling world, which yet are both exemplifications of the law of gravitation.”

“Yes; what then?”

WHY HE WAS INCARNATED.

“I feel you will perhaps accuse me of working up these theories out of Miltonic romance, but that seems to

me less unlike the truth than most people think. Anyhow, the theories I am putting before you suggest that He had more than completed his spheric development, and had passed to the intraspheric stage which, I think, is expressed in the Epistle to the Hebrews, though connected, no doubt, with the Logos view—‘By whom also He made the worlds.’ But intraspheric activity had also been reached by evil spirits, whose fall is universally said to have taken place before our earth came into being, and they also had superhuman powers for evil, as He had for good. These specially infested our world, which they were trying systematically to make their home, by possessing such spirits as would allow them to do so, and preventing the normal desires for the gratification of the animal instincts into criminal ones. They set up currents of evil thought which were gradually tainting the spiritual atmosphere till it would have been unfit for wholesome development of any human spirits. To conquer them, the spirit we call Christ—who practically, as far as we are concerned, was to us as God, since who was so far above anything our race has attained that He was far nearer to the Primal Cause than to us—incarnated again as man in our world, diverting himself of all the superhuman attributes which were unattainable by the incarnation of man then known upon our planet, that He might fight evil under our own conditions, and so conquer for us, and then lead us on as our conquering Captain until evil is finally done away by the superior attraction of good.”

“Go on,” said both of us together, as he stopped.

“It is such a tremendous subject to go on with. Even supposing there were words to use for it, one needs to have an imagination that measures the succession of events by æons, and we think under two thousand years long enough to judge Christianity by! Up from pure matter to pure spirit—failing perhaps for a lifetime and sinking in the scale—rising to fall—falling to rise—till at last the Divine is fully attained, or else the divine spark, and individual existence lost by the spirit who once held it. And this not for one individual only but a world—and not for one world, but an illimitable universe. It is oppressive even to imagine it in detail; and yet it is this æonian battle in which we are fighting under Christ as our leader, both in this visible life and the invisible life beyond.”

THE TRIUMPH OF THE CROSS.

“One seems to realise,” said Alice, “what St. Paul meant when he talked of Christ’s conquering principalities and powers and leading them in triumph, and about our fighting not with flesh and blood, but with the rulers of the darkness of this world, and with wicked spirits in heavenly places. But I should like to know what you think on this point, Mr. Bedruthan. People talk now as if Christ’s life redeemed the world as much as His death; we used to be taught that His death was the chief thing. What do your theories say to that?”

“I hold by the old view, I think, Mrs. Bryant, at least as far as the great victory over the evil powers is concerned. His life was the manifestation of God to man, and was in one aspect a perpetual victory over the powers of evil; but the victory which changed the aspect of the world spiritually was brought about by his death.”

“But merely human heroes—I mean those in our stage of development, have died deaths of torture as heroically,” I said.

“Yes, to the superficial view. But there was much more below the surface, as I seem to see it.”

“Tell us,” said Alice.

“Do you remember,” said Bedruthan, after a pause, in his abstracted way, “the story of Winkelried gathering

the spears into his breast to make an opening for the Swiss to break the Austrian ranks? That is a not unapt symbol of what my view comes to. Think of the circumstances. The world was so far under the domination of the powers of evil that it was drifting on perhaps to one of the great cataclysms which from time to time clears the atmosphere when it becomes too foul for wholesome development—the normal instincts through which the human develops out of the animal perverted, as, for instance, the Assyrian empire developed the joy of mastery in fair combat for self-defence into the brutal bloodthirstiness and cruelty which are portrayed upon their bas-reliefs in the British Museum. Think of the suffering that one triumphant monster empire produced in hundreds of thousands of unknown lives, disposed of probably in one dispassionate statement of a historian—think of all that war involves now, when the moral feelings reprobate cold-blooded cruelty, and think of what it must have involved when they did not. And that is only one of the evils of humanity, and perhaps not the worst."

"Well?"

"Well, as far as these theories go, it seems as if the only way for Christ to save the world from these horrors was to let the currents of greed, hatred and sensuality, and the accompanying currents of the world's pain, do their worst upon Him and endure them victoriously without flinching or yielding to them. As to the way in which this was done—you remember what was said about the purification of the spirit by the currents of thought which played upon it and which it had to understand. I gather that, according to this theory, something of the sort occurred with Him—that His body, which had acted as a sort of sheath of the spirit, as bodies do, did so no longer at the commencement of the Passion, and that all the currents of the evil and misery of the world played upon His spirit, unprotected."

THE MYSTIC SECRET OF HIS DEATH.

"This, of course, you look upon as voluntary suffering."

"Entirely. Of course, in speaking of all this, I quite realise that the theories I put before you may not be altogether the truth; but at the same time, they seem to me to agree with the facts. According to this, it was not the cross which killed Him, or bodily exhaustion, or any other tangible cause, but it was the concentration of all these spiritual currents of humanity throbbing through a spirit attached to a bodily frame which could respond to their vibrations. This produced in His body an effect such as an electric current has upon various chemical agents, it gradually dissolved all of it that was transitory. The physical process, you remember, is marked by two symptoms in the gospels—the one at the beginning and the other soon after the spirit and body had parted. You remember that His death took place much sooner than in normal cases of crucifixion."

"And the 'Eloï' cry? how do you explain that?"

"When the dissolution caused by these currents affected the material brain, no sensation remained but that of the sin and misery of the world—no consciousness of the Father's presence. But He conquered there also. The process thus set up went on after the separation of soul and body, until all the transitory elements had been dissolved, and on His return from the completion of His victory in the underworld, He reassumed those which were not mortal and corruptible—having conquered the evil powers for the world in his own person. All this seems to you, perhaps, fanciful, Mrs. Bryant, but it means a great deal, to my thinking."

"No," said Alice, "but you seem to make very little of the actual physical pain of the crucifixion."

"Compared with the other, that does not seem to me so essential—more, as one might say, accidental."

"But physical pain is anything but light to us. I often think it is one of the greatest mysteries there is. I have known people whose lives have been one long pain with hardly any redress or respite. I can't think it is a thing to be slurred over in thinking of the sufferings of Christ."

THE MYSTERY OF PAIN.

"Perhaps you have a theory about pain, too, Bedruthan?"

"This is what they say about such cases as Mrs. Bryant speaks of. Those who have misused the senses have to undergo purification through the senses, and where this has not been done before death, it cannot be done in a disembodied state. So it is put off to the next life on earth. They are forgiven and purified in spirit, when their wills have been set upon good, but the sense faculties have to be purified, too, before such spirits can rise to what they are then capable of; and this is the process which Buddhists call karma, and have built all the theories of their religion upon. But it is not mechanical as they make it, but definite spiritual treatment of the sufferer for his own development by loving and tender guidance, and sometimes the victim is conscious of this himself—you may have known, as I have, how, even in extremity of pain, some say they would not be without it or miss one pang. It is the light in which all pain should be welcomed and when it is not a question of disabling for work, my authorities say we should not be too ready to alleviate it by opiates."

"Then your theories don't encourage faith-healing of that sort of thing?"

"On the contrary, they don't object to that. That is kind of self-hypnotism, you know, called into action by religious considerations, and is a conquest of the senses by the spirit. But Christ, though He could have stopped His physical sufferings by self-hypnotization at any moment, willed to bear what humanity bore to the full and thus he bore the physical pain inflicted by the cruelty of man, which is the process of purification of the senses without the sin which it purifies. But the spiritual battle seems to have been fought and won on the spiritual ground."

THE CHURCH.

"Well, and according to your views, what came next?"

"Then He entered into possession of the kingdom He had from the powers of evil. But here, I think, the ordinary view is very inadequate, and seems only a sort of symbol of the truth—or what seems to me to be the truth."

"Tell us," said Alice.

"Well—you know the old hard views of the Church and the world, which men have now revolted from: how the world was said to be delivered over to 'uncovenanted mercies,' while Christians were taken into a wholly different relation to God. Put in a peculiarly repulsive way, this is a kind of parody of what, according to my theories, really the case. Outside Christianity, the Father is guiding the race into a higher development as the centuries go on and each individual is judged with absolute justice and love—which are one—and rises or falls in the scale of creation according to his choice of good or evil in his life on earth; and that, also, is the case with nominal Christians, who have no vital union with Christ and have not consciously accepted His standard. They are judged by what they have done, and especially by whether their wil-

are or are not set firmly upon good. As He said Himself, in His Father's house are many abiding-places ; but for His own He has prepared a special place, where He trains them under special regulations, appoints to them special spiritual guides, and as His soldiers and servants, gives them the honour of fighting under His banner in the æonian fight against the powers of evil."

"Do you mean the Church ?" said Alice.

"What I mean is something much higher and wider than the Church, as we generally understand it. The Church is the beginning of it, but the Church militant upon earth to the Church militant in Paradise is as the caterpillar to the butterfly—or rather, perhaps, as the baby to the man. On the other side He is with them in visible presence, directing and commanding his army of spirits—which will some day conquer all the evil powers that infest the universe. It may be æons first ; but there is no hurry nor haste on the other side."

"Then you put the Church triumphant out of the lists altogether ?"

"The Church is not triumphant yet, either here or on the other side, except to the eye of faith. How can it be until evil is finally conquered ? But it will be then."

"Faith, then, according to you, simply means the soul of man looking beyond time into the permanent realities?"

"Yes," he said.

"I like these ideas extremely," said Alice, "but some of them seem to me startlingly new. Do your teachers think the ordinary teaching very misleading ?"

"The only protest I remember," said Bedruthan, "was against the popular conception of Christ's merit as taking the place of exertion in His people. They said that had done more harm than anything else, because we are all so apt to lean on anything that absolves us from exertion of any kind. Not that they denied his having veritably 'deserved' our redemption, or that any one but Himself could have conquered our enemy, but that any one making that the central point of their relation to Him was on the wrong tack."

SIN AND FORGIVENESS.

"But then," said Alice, "don't your theories leave out of sight the mysteries of guilt and forgiveness ? How would you define them in a way to work in with what you have been saying ?"

"To my mind," said Bedruthan, "the Father's welcome to the returning spirit is forgiveness. I can't imagine anything else. Guilt is the evil of the past wrong choices, sins which have depressed the spirit in the scale of creation. They can't be unchosen again, of course : but their effect can be annihilated by the ascent of the spirit to a higher plane through vital union with Christ. It is this spiritual ascent which comes to us when we offer our wills to Him, and when His vibrations work upon our spirits and assimilate them to His, which is the true washing away of guilt."

"And has confession any place in this process ?"

"Well, of course, no one can make a new spiritual start without a voluntary unsheathing of the spirit to one's self—what is now called self-examination. The origin of confession as a church ordinance was that it was felt to be more honest, if one unsheathed to one's self, to unsheathe also to the congregation, and get their prayers and healing influence : then the priest did it as representing the congregation, and so auricular confession grew up. The public unsheathing was perverted as the system of confession in the Roman Church has been, and both of these are undesirable as systems now."

"I see your authorities can protest against Roman errors," I said, with some amusement.

"Well, they protest on both sides now and then. But they seem to be very lenient in their judgment of human mistakes on the other side. They appear to hold no brief for one Church as against the other, but seem to consider them as schools of character ; some good for one kind of training, some for another, but all more or less mistaken in their proportionate estimation of the things of real importance."

"I can imagine that," Alice said, thoughtfully.

CHAPTER V.—THE EVOLUTION OF ETHICS.

"You have said nothing," I said to Bedruthan the next time we met, "about the new ethics which Christ brought into the world, but I suppose you would agree that that is one of the most important results of the incarnation. How would you define them ?"

"Following the lines we have taken already," said Bedruthan, "I should put it in this way. First come the animal impulses we have already talked about, each of which has a definite sense of gratification attached to it ; the supplying of bodily needs of existence, self-defence, and reproduction. As the animal becomes humanised, he works for those he loves as well as for himself, he fights in their defence as well as his own, and he cares for the welfare of his children as well as his own ; in other words he is trained by means of industry, patriotism, and the domestic affections. But for the human to become divinized, these virtues are gradually extended to all his fellow-creatures, not only to those with whom he has some close affectional or local bond. He is trained to work for the world's highest life, to right the wrongs of the world, and to love the world as himself. It seems to me that this is the new departure in ethics which Christianity brought in."

THE THREE STAGES OF VIRTUE.

"But not to do away with the human virtues," said Alice, rather anxiously.

"No, indeed. The human virtues are an enlargement of the animal virtues, and the divine virtues of the human virtues. After a certain stage is reached, I believe that the human virtues become instinctive, and do not have to be definitely cultivated, so we may hope that the divine virtues will be some day."

"You make it all so simple," said Alice, "but it does not feel simple at all."

"I don't think it is simple," said Bedruthan, "at any stage. It is not simple to the savage, who is developing the human virtues out of the animal ones, and who finds it hard to hold his hand from another man's yam patch when he is hungry, or not to knock him on the head if he takes a fancy to his squaw. I have no doubt he finds Christianity, or even Mohammedanism, a most complex system for interfering with his elementary instincts. And it is not simple to us, when we have to judge between the claims of humanity in general, and those who have a nearer claim upon us—for instance, to take personal details, whether an employer shall provide religious or intellectual luxuries for his workmen, or send his son to college, or whether he is bound to change his political convictions if his party acts as he thinks rightly on international, and wrongly on social questions. You see we must not drop the human virtues in our search for the divine ones, or our search will go astray. We must use them as a starting-point. The complexity comes in when they seem to conflict."

"And in the case of war, you would say that the human

virtue of patriotism required what the divine virtue of love to humanity forbade?"

"Yes, and the point in judging of the lawfulness of war seems to me to lie in the question whether the nations still require training in the human virtues, or are yet ready for the divine ones. I fear the great majority of people have not yet wholly risen to the human from the animal; and for the animal to try to attain the divine without the human training between is to attempt the impossible. For the same reason, the domestic affections are necessary to the training of most spirits, and to enforce celibacy, instead of leaving it to the choice of individuals ripe enough to replace them by the love of humanity, seems to be a deadly mistake."

THE NOTE OF CHRISTIAN ETHICS.

"But the desire for the welfare of the world is not confined to Christians," I said. "What you say would suggest that all non-Christians were content with industry, patriotism, and the domestic affections, and do not look beyond them. Facts don't bear that out."

"Indeed, it is the last thing I should wish to suggest," said Bedruthan. "The fact that Positivism makes the point of its religion the love of humanity, is quite enough to show up the falsehood of any such notion. But none the less I think there is a real and important difference between Christian and non-Christian ethics, where work for the welfare of the world is concerned. Most materialists who are moved by the love of humanity, work towards its material and social welfare, so that in a way one may say that they cultivate the human virtues in an extended sense rather than the divine ones. They wish to make it easy to supply the needs of existence, to do away with the fighting element in patriotism, and to enlarge its scope, and to give play to the domestic virtues; and that of course is naturally the first ideal which love for the world brings in, and one which cannot be dropped out of sight even for those who look further. But Christians feel that the work of the divinized human being, is to raise humanity not only materially, or even morally, but spiritually, by bringing individuals into a vital relation to Christ. You see the very essence of being in a vital relation to Him is, that in that condition a person can—or must—seek to divinize others by bringing them into the same. Each one thus vitalized is a centre of spreading and growing life."

"Yes, that must be," said Alice, reflectively.

"And how can you define exactly this vital relation?" I said. "I see that Alice understands, but I am not sure that I do."

VITAL UNION WITH CHRIST.

"Well," said Bedruthan, "that is of course the crux of the whole system, and it is one of those things that are much more difficult to explain than to understand by intuition. I think its nature is best expressed by the symbol so often used in scripture—that of grafting. It is analogous to the grafting of a cultivated plant upon a wild one—by a gradual change the grafted plant changes its character, and so do we, as we grow gradually into His likeness. We change, really and truly, just as the wild plant changes: the animal grows into the human, and the human into the divine."

"I understand that; but how are you to get the grafting done? What is the process which can produce such magnificent results? You mean something more than mere contemplation of Christ—or even attempt to imitate him, do you not?"

"The vital union we are speaking of," said Bedruthan, "implies, of course, the opening of our being to His spiritual influence. Well, it seems to me that there is

only one means to do this. Clearly or dimly, we must have some kind of vision of what He is like—which may come to different people in different ways, according to their make—and then adjust our will to point the same way as His. This adjusting can only be done by distinct acts of sacrifice of the will, often repeated. We want Him to dwell in our will so that it desires the things that He desires, and this, as far as we are concerned, can only be done by voluntary acts, in which we yield up our own self-will. Then—when our will is once polarized as it were—a constant current of vibrations from Him is brought into contact with the part of our nature which is susceptible of vibrating in response."

"And like all vibrations brought into contact, they become identical, I suppose?" I said.

"The analogy does not hold exactly; it is ours that becomes attuned to His, for His cannot change."

"And how is the preliminary vision to be attained?"

"Only—so far as I know—by the grace of God," said Bedruthan. "There seems to be some equation in the matter that one can't account for, though I believe that any one who honestly seeks it will have it sooner or later. The further on any one has ascended in the scale of being, the more easily, no doubt, it is attained. But it comes sometimes to persons who, we should think, were not in the condition of honest seekers, nor, as far as appears, specially advanced. That, I think, can only be the result of special work on the part of those who are trying to bring them in, either on this side or the other."

PRAYER.

"Do you mean in answer to people's prayers?" said Alice.

"Prayer and loving labour—the attempt of a divinized nature to divinize others."

"I am glad you have spoken about prayer," said Alice. "Why can't we always pray when we wish? At least, I can't."

"I believe," said Bedruthan, "that when a prayer goes up from any spirit it is welcome to any good spirits that are about to come and help you. It is as much as saying: 'Here I open my soul to good influences,' and they come. But now and then a bad spiritual influence holds the prayers back by paralysing the will—that is their usual form of action on one's nature—and then you have to ask for help against what seems to be yourself. It is often a most painful experience, I know."

"And when you are praying for any one, and feel quite powerless and making no impression, is that an evil influence paralysing your will, too?" said Alice.

"It may be, but I think that is generally caused in another way. When you pray for any one you are opening the channel of communication between your spirit and his, by which your power can be used to start good vibrations in him. The sense of powerlessness may come because an evil spirit is trying to paralyse you, or because the recipient is not receptive of your influence. Very likely, with perseverance, this will yield."

"And if it does not?"

"Go on as if it did not exist. God is stronger than all demons that may try to paralyse you or to hold others in bondage, and is both about us and within us. It is the greatest mistake to let such evil influences have too much importance in our thoughts; what they dislike most is to be despised. The less fuss you make about them the less they will trouble you. Of course, it has sometimes been found needful to take special measures to release one's self or other people from their bondage; but this is a strong

remedy, and generally only required when there is morbidness of both spiritual and bodily conditions."

"But, Bedruthan," I said, "though your theory is very well rounded off, it seems to me to omit a great deal that is really very important in life. You seem to me to leave out the whole world of art, and science, and learning, and to expect the world in an ideal state to be exclusively occupied with religion and morals."

"What the world may be occupied with in an ideal state I leave to be decided by some one much further on than I am. But at present I think art, science, and learning are all most important factors in the scheme of things.

OTHER FACTORS.

Keeping to our original analogy, it is most important that the graft we have spoken of should be made on the stock with the fullest and most vigorous growth, and the better that is, the better the result will be. So from this point of view alone, it is right to encourage all natural good things and wholesome tastes in the young, that the stock which may hereafter be grafted with the Divine bud may be as sound and healthy as possible. That makes art and learning desirable in themselves, while, as for science, there is the whole difficult social question of how to arrange the community that the animal in man may be humanized by giving him scope for the human virtues, without forcing him down to live in the gratification of merely animal needs ; and how that is to be managed seems as if it would give scope for science for a long time to come."

"And you would say, I suppose, that the present social and political difficulties under which we live are partly owing to the shifting of the organisation under which the animal in man is trained into humanity—that, for instance, the patriotism which once embraced the community in general, as that for which a man was bound if needful to sacrifice himself, is changed in many of the best of the working people to loyalty first to their own caste, and then to the labouring classes as a whole."

"Yes, and I fear many of them will have to learn by sad experience that a community can't exist for the masses alone any more than for the classes alone. But we have no business to despair about the world politically, socially, or ethically. What we have grown up to think necessary conditions of existence may go under for a time—we perhaps along with them—but still—as the carol says, 'There the bells are ringing, in Regis curia.' And if we work loyally and faithfully to make the coming time as good as we know how, our King is with us, and the chime of his palace bells will be ringing in our hearts."

GRAFTING INTO THE VINE.

"You go off upon such an interesting subject," said Alice, "that you have left what you were going to say about grafting. I wanted to ask you more about that. Do you think we ought always to try to get the grafting accomplished on those we care for as early as possible? I have an aunt who is an Evangelical—such a dear old lady—but when I was a girl her attempts to get me to understand spiritual feelings, which now I quite understand, and sympathise with, simply repelled me."

"No, Mrs. Bryant, I think we ought not to be too hasty to force the grafting. It may not be the right time in the stage of growth in the individual. All are not equally ready for the grafting even when they reach maturity ; and, as in plants, when they are grafted too early or too late, the result is less successful. I don't mean that it is ever too late in a lifetime for that vital union to take place ;

but when it is done very late the growth of the original stock is so strong that it is easier to recognise the natural than the spiritual man."

"Going back to what you said about encouraging natural and wholesome tastes, I gather that you by no means accept the ascetic view of life."

"No, though of course asceticism has a very distinct use in the scheme of things. But there are other reasons why it is unwise to enforce mental asceticism on the young, any more than bodily. You see there is a part of our mind, independent of our will—what comes to light now as the subliminal self—where vibrations are set up by the currents that come from other spirits, both in and out of the body ; and this is also the place where purely mental vibrations work themselves out, combine, and produce what we call works of the imagination. It is very desirable that the minds of the young in their early and unformed stage should be preoccupied by beautiful and wholesome vibrations, such as are produced by the study of art and literature especially ; as then they are less likely to be disturbed by bad vibrations from other spirits."

"FEAR NOT; BE UNDISMAYED."

"But how far are we answerable for our responsiveness to these vibrations that come to us through the avenues of sense you speak of? Are these the regions you say are not under the control of the will ?"

"Heaven forbid," said Bedruthan ; "we should be automata if they were. No, I was referring to the subliminal self, where the vibrations which form the imagination work and combine. That is not under the control of the will as far as the combination of the vibrations go, in the same way as mechanical combinations are under our will ; but at the same time, if we refuse to encourage any special character of vibrations, we are not at their mercy. If we want to open our subliminal self to good spiritual influences, we must try to adjust our wills to good ; and if we want to discourage evil ones we must occupy our minds with the good and wholesome vibrations which are reflected from 'whatsoever is true, whatsoever is lovely, &c.' But above all things, as I said a little while ago, we must not let ourselves get nervous and alarmed at anything we meet with in the spiritual combat—objectionable vibrations or anything else."

"Then you would not have people fear evil spirits even ?"

"No, Mrs. Bryant, I don't think we ought to allow ourselves to fear anything at all. What becomes of the shield of faith if we do? I think we ought, as reasonable beings, to recognise the spiritual danger which may be in our path and that of others, and avoid them. A medical man knows that scarlatina germs will be flying about the air in a fever hospital, but he is not always imagining symptoms of it in himself ; he orders plenty of Condy and troubles himself no more. Besides, no perceptive spirit is a likely prey to a demon. They like to take you at unawares, and if you see their plans for yourself and others you can counteract them as they are laid. This is what is meant by the 'watching' we are so often exhorted to in the New Testament ; not the frightened nervous wakefulness of the invalid, but the fearless, self-controlled observant vigilance of the strong man."

After a pause he said again, "Not anxious or of doubtful mind, but with the Peace of God standing sentry in our hearts."

And something in his face, as he spoke, looked as if he had it there.

X.—CLAIRVOYANCE.

A SOUTH AFRICAN WITCH DOCTOR.

A CORRESPONDENT in Calcutta sends us the following interesting narrative, illustrating the clairvoyance of South African witch doctors :—

The circumstances about to be related occurred in the Transvaal, S. Africa, in the summer of 1885.

Myself and friend were out on a hunting and prospecting trip with a Boer, and travelling with a waggon and oxen, with, of course, our saddle horses for long-distance work.

We had "padded the hoof" for a long distance this particular day, and about two o'clock we had outspanned some little distance from a spruit. The boys had gone to the water with the oxen, the game stew was in the three-legged iron pot over the fire, and we had thrown ourselves down under the waggon to get a smoke and rest in the shade.

THE WITCH DOCTOR.

Nearly on the point of dozing off to sleep, I heard something moving in the grass, and not knowing what it might be (as we were far enough away from civilisation for it to be anything), I quietly got upon my knee to look over the grass, at the same time grasping my rifle ready for any emergency; but there was no necessity for that, as it was a Kafir coming to the waggon, and from his peculiar style of dress I knew him to be a "Witch Doctor."

I had often seen these fellows, and had heard a very great deal about what they could do in the way of telling past, present and future events; but, although the Boers employ and believe in them, I must say that up to this time I certainly had no faith in their powers, but I was fated to hear something this day which certainly was more than passing strange, and has made me many times ask myself the question heading this narrative, "What is it?"

HIS "DOL OSSEN."

This Doctor had a belt of skins around his loins, a skin cap upon his head, and two or three long feathers stuck in it, and attached to his loin belt were two or three small bags, made from kid or lambs' skin. Upon his coming up to the waggon, he saluted in Kafir style, and squatted upon his heels without further addressing us; and after a while my friend said, "Shall we get him to throw his 'dol osSEN'?" meaning for him to throw out of one of these bags the different articles it contained on to the ground, and according as they laid to read things from them. They consisted of pieces of glass, crockery, bone, iron, stone, &c.; in fact, a medley of utter worthlessness, but from which they profess to tell past, present, and future.

WHAT HE SAW.

After asking him to throw them for us, he was agreeable on our consenting to give him sixpence each, and began to loosen his bag, and asked, "For which boss shall I throw first?" and my friend Bill was duly elected premier. After throwing the "osSEN" out, he immediately began by saying that, "Two or three years previous the boss had been across the big waters to white man's country, and during the time he was there, he fell in love with a young lady, was going to be married to her, but that she died; that now he was engaged to another young lady in Pretoria, but, although they were very fond of one another, they would never marry, as her father would break the engagement, because he had not sufficient money to please him."

PAST.

During the time the "Doctor" was saying this, he did not raise his eyes from his "osSEN," but it seemed as if he really was reading something from them; and Bill and I were looking at one another in astonishment, as it was perfectly true that

he was in Europe at the time mentioned, and, touring on the Continent, fell in with a very nice jolly German family all travelling in the same direction, got to be very intimate with them, and eventually fell in love with the daughter, who was engaged to be married to her in the following September; when, to her parents' and his great sorrow, she was taken in the June previous, and died. *Thus the past event told us correctly.*

PRESENT.

It was also true that, at the present time, he was engaged to another young lady in Pretoria, and, being such great friends with them, I am satisfied that they were very, very fond of each other, and were looking forward to a happy married existence, which they both deserved. *The present was true.*

FUTURE.

And now comes the most curious part of the affair. About four months after this the young lady's father really did break the engagement, stating that he did not think Bill was in a good enough position to keep his daughter as she had been in the habit of living, and he would not sanction it. *The future came true.* Therefore again I ask, "What is it?"

After having finished with Bill, the "Doctor" then threw the "osSEN" out for me, but immediately picked them up again and replaced them in the bag, saying "they were too tired, they would not talk to him any more." Of course we knew there was something up, so I ordered him to throw them again, which he did, but only to gather them up as before; and upon using a great deal of pressure, he at last said he did not want to hurt my feelings, as what they had to say was not pleasant news; but upon my again commanding him to throw and replace them, he did so, and you can easily imagine that under such circumstances our curiosity was raised to a great extent to know what was coming for me.

SEEING AND HEARING FOUR HUNDRED MILES AWAY.

Upon looking at them for some minutes he at last said "The boss lives half an hour to foot, the other side of 'Pretoria'; he is a married man, and has two little daughters, and the youngest of them, about eighteen months old, is very ill that the medicine doctors say she can't live, and her mother is walking about, with her in her arms, in a very excited state, and is saying: 'She will die, and her father will not get home in time to see her again.'

Well, you can imagine that after the truths he had told about Bill, and knowing that what he was telling me about my residence, wife, and family was also perfectly true, it gave all of us a bit of a turn, myself especially; but I tried to look cheerful and laugh it off, but could not, so at last I took out my pocket-book and made a note of day, and time, and was used by the "Doctor," and Bill initialled it, and our Boer friend said: "Karels, it zal zeker de vaarhuit wes" (Men is certainly the truth).

The thing was forgotten during the next day or two, and was some six weeks before we reached home (as we were some four hundred miles north of Pretoria at the time), and just as I jumped off the waggon to embrace my dear wife and child, she said: "Oh! Tom darling, I am so glad you have come for our little Violet has been so ill that the doctors gave her up, and said she would certainly die." I then thought about the "Witch Doctor," and immediately hauled out my pocket-book, asking my wife what date the child was so ill, when I immediately gave me the same date as that in my book, at the time of day exactly corresponding.

When I asked her if she could recollect any particular thing, she said, in her excitement of the child's serious state, "Yes, dear, I could think or say nothing else, as I was carrying her about the bedroom; but, 'Oh! my little darling, I am afraid your dada will never see you again.'"

AN EXPLANATION WANTED.

Here is the whole thing, "What is it?"

A Kafir, you may say almost a savage, perfectly uneducated in any way or shape, did not understand a single word of English, had never in the whole course of his existence ever seen us before (at least not to our knowledge), comes out in the Bush, and for a shilling tells you most thrilling truths, both past, present, and future; in fact, what I consider most wonderful was, his telling me the very words my darling wife was saying, in her great agony of mind, at the very moment he was telling me, four hundred miles away.

This affair has always been a great mystery to myself and friend, many times we have talked together about it, many times told it to our friends, some believing, others doubting it, and we still remain in ignorance of what it could possibly be, therefore I have come to the determination at last, to ask some one to answer my question, "What is it?"

ANXIOUS ENQUIRER.

HOW TO CULTIVATE CLAIRVOYANCE.

IN a recent number of *Arena*, Mr. Paul Tyner has an article on the Sixth Sense and how to develop it. He says:—

"We shall develop the psychic sense most rapidly, not only in individuals but also in the race, by asking questions and knowing about it. More than that, I believe that the development of this faculty, as of all other faculties—beyond a certain initial, crude, and uncertain stage—must be conscious, and be thought about.

"I class what are called psychometry, clairvoyance, and clairaudience together as one faculty, because, for reasons which will appear in another part of this paper, I believe all these phenomena to be the manifestations of one and the same sense in various stages of development. It is more than possible that the phenomena of hypnotism, telepathy, and the projection of the astral belong also to this sixth sense, and with other 'phases,' as the Spiritualists call them, are combined in its fuller development.

WHAT COMES NEXT.

"If I may be permitted to speak from my own experience, under certain unusually favourable psychic conditions, a sensitiveness of the psychic perception to objective thought images or pictures, sometimes taking the form of flowers or other symbols, then of places, cities, houses, landscapes, is first developed. Then follows the seeing of faces and forms—of those aggregations of thought and feeling we call persons. Seeing these things conveys to the mind distinct and intelligent messages, much as did picture writing among the Aztecs. Describing as simply as possible what is thus seen, one seems to be thrown upon his own mental processes to interpret in words the meaning of these pictures.

HOW CLAIRAUDIENCE BEGINS.

"Soon it occurred to me that the persons who thus talked in symbols and pictures, must be quite capable of addressing me more easily and directly by speech, if I could only hear them. Why had I not heard them? Why is it that we often do not hear words distinctly addressed to us on the physical plane, from stage, platform, or pulpit, or in private conversation? It is because we do not *listen*. Listening is as active and positive a mental action as is speaking, sometimes. To hear the words spoken 'in the astral light,' to adopt the convenient Theosophical phraseology, listening with absolute concentration is all that is required. Listening so, the words must come with illumination and

recognition to the brain. This I proved in subsequent experiences. Sitting quietly alone or with one or two sympathetic friends, my attention would suddenly be caught by hearing a new voice announcing an unseen visitor, or joining in the conversation. The words seemed to arouse the psychic sense more fully; the sense of presence would be followed by visual illumination, out of which appeared, vividly as in the flesh, the form and features of the ethereal visitor. Seeing, hearing, and 'sensing' (if I may use the word to indicate a mode of perception for which we have no name, but which many people mean to express when they say they 'feel it all over') seem to be combined in the marvellously rapid and easy interchange of thought which followed. Often words from the astral visitor would come quickly in response to uttered or unuttered questions of my own or of those sitting with me. At times these words reached me audibly, though their full meaning seemed to come slowly, as I endeavoured to repeat them. Later this comparatively slow process was reversed, and the thought of the spirit would be flashed upon my brain and instantly grasped, only becoming audible as I heard my own voice expressing the spirit's thought—not in my words, but in those of the spirit.

THE POSSIBILITIES OF THE SENSITIVE.

"Here, certainly, there was spirit communion in which were combined what is called clairvoyance, clairaudience, psychometry, telepathy, and hypnotic control, all merged in a single psychic sense, or rather sensitiveness, and all depending, evidently, on the degree of *rapport* established between the thought of individuals outside my personality, and the thought belonging to my own individuality. In none of these experiences am I unconscious, or entranced, for a moment. My own physical and mental consciousness is always held on to distinctly. Consciousness on the psychic plane is added to consciousness on the physical plane, not substituted for it.

DIFFERENCES OF TEMPERAMENTS.

"Experiences in regard to the development of the sixth sense, I find, vary with differences of character and temperament. Other sensitives tell me that with them hearing came first and seeing only long afterward. Others, very delicately organized, are at first exceedingly sensitive to 'impressions' or intuitions which plainly indicate the projection on their consciousness of thought from an intelligence quite outside their own, without coming through sight, touch, or hearing. Still others begin by acquiring remarkable sensitiveness to the psychical atmosphere of a room. For no material reason, their sleep is disturbed in one room, and all sorts of uncomfortable and disagreeable sensations are experienced; while in another room, perhaps in the same house, they will breathe freely and have a delightful feeling of serenity or cheerfulness. Still others begin by noticing peculiar sympathies or antipathies to the touch of certain objects. Comparing these various instances with my own experience, I cannot help thinking that the development of the sixth sense depends very much upon the side on which it is first recognised, and consequently to some extent restricted by force of habit. Development comes more quickly to the 'seeing' than to the 'hearing' sensitive, if I may judge from the cases familiar to me. Is it because form and colour suggest sound more quickly than sound suggests form and colour?

HOW TO CULTIVATE PSYCHOMETRY.

"I am led to believe that the key to the best development of the sixth sense is to be found in its 'psychometric'

side. 'If walls could talk!' 'If things could speak!' are exclamations often heard from people, who would scout the idea, if told that walls and other things *do* talk, if we would only listen.

"Various experiments led to varying results, but sufficient to indicate to me that the personality, the thought and emotions of individuals remain in the *aura* of articles closely associated with them. This is particularly the case with handwriting, especially in letters of an emotional character. Going beyond the perception of what might be called these photographs in the astral light, it is evident to me that there is a close connection between this *aura*, impression, reflection, or whatever one may please to call it, and the living, intelligent entity of which it is an emanation, and that through perception of the *aura* is attained the power of establishing *rapport*—and consequent communication face to face—with that entity. The ego whose astral principle is thus projected upon the psychic perception of the sensitive may be still living in the flesh, or may have passed from the body a hundred or a thousand years before.

"The important point, it seems to me, in connection with all this mode of perception, is a community of sensation between the perceived and the percipient. I have been able to describe with precision the emotions—whether of exaltation or depression, lightness or heaviness, health or disease—perceived by me, because I myself, in my own nervous and mental organization, *felt* those conditions.

"Psychometry itself seems to be a development on the psychic side of that physical sense, which is at once the finest, the most subtle, the most comprehensive, and the most neglected of all the five senses—the sense of *touch*. While distributed over the whole surface of the body, through the nervous system, this sense is more delicate and sensitive in some parts than in others.

THE SENSITIVENESS OF THE BLIND.

"It may not be so generally known that recent *post-mortem* examination of the bodies of the blind reveal the fact that in the nerves at the ends of the fingers, well-defined cells of grey matter had formed, identical in substance and in cell formation with the grey matter of the brain. What does this show? It proves that a man can think not alone in his head but all over his body, and especially in the great nerve centres like the *solar plexus*, and the nerve ends, on the palms of the hands and the soles of the feet. The coming man will assuredly perceive and think in every part, from his head down to his feet.

"Through the sense of physical touch, apparently, one is first brought, on 'psychometrizing' an object, into a vivid perception of an *aura* or atmosphere surrounding it. Every individual and every distinct object, animate or inanimate, is surrounded by an *aura* of its own, just as the earth and every other planet has its surrounding atmosphere. In this *aura*, as in a mirror, the sensitive sees reflected the history of the object, its significance in connection with the emotions, and such other associations with the personalities of its possessors—of the life and experience of which it formed a part—as he may bring himself *en rapport* with. As already noted, all this is not only perceived objectively, but is also 'sensed' subjectively. The sensitive seems to merge his own personality in the *aura* of the object, and in his own person feels the pains and pleasures he describes.

HOW THOUGHT WORKS.

"The fact of this community of sensation, and its general recognition as a leading feature in the phenomena of psychometry, mind reading, thought transference, and hypnotism, bring us to the consideration of the force or agent outside of the personalities of either percipient or perceived, which is of vast importance.

"Neither a universal ether, constant and pervading a space, nor a rare effluence, existing as an attribute of living sentient beings, will alone account for thought transference, clairvoyance, psychometry, or hypnotism—to use many names for the one phenomenon of psychic perception. As has been shown, this perception depends more than aught else on that degree of *rapport*, which we can only designate by the entirely inadequate term, 'community of sensation.' To my mind, it is plain that these phenomena depend absolutely on *both* the universal ether, as a *medium*, and the emanation from sentient, living beings as a *force* working upon that medium—as the painter works in colours or the sculptor in stone. We have two good English and all-sufficient words for that personal force, and for its operation. These words are *mind* and *thought*.

"The next question is *how* individual thought operates on the universal ether. To answer this question completely will be to unlock the mystery of the ages. The mystery will be unlocked some day, as surely as the North Pole will be reached. Simply as the faintest suggestion born out of the fleeting glimpses of illuminated teaching that have so far penetrated to my consciousness, I can only venture to present for the benefit of brother explorers some of the landmarks I have noted in pursuing this line of investigation."

XI.—PSYCHIC HEALING.

HOW TO CURE OURSELVES BY THINKING.

VERY few of the articles which have appeared in BORDERLAND have commanded so much attention and occasioned so much correspondence as those which have dealt with one or other of the phases of psychic healing. The suggestion that we have, each of us, within our own souls a latent power, which only needs to be exercised in order to make each man his own physician, so that he can exorcise, by mere thinking, the maladies which prey upon his mortal frame, is too fascinating a conception to be lightly abandoned even in the face of the most dismal and painful series of disappointments. While the ordinary man may be disposed to reject, as too fantastically absurd for belief, the fact that the mind can cure the body, there is not a single physician of repute, in the old world or the new, who will not admit the therapeutic value of suggestion, *i.e.*, of thought, while every doctor is perfectly well aware that he has seen patients die for no other reason than that they had not the will to live. At the same time, there is a provoking vagueness and a certain mystic ungraspable intangibility about many of the theories of the psychic healer, which, at present, stand in the way of their doctrine making as much progress in this country as it has undoubtedly done in America.

An article of much more practical nature than many of those which have appeared under this heading, was printed in the *Arena* of March last. It is entitled "Auto-Suggestion and Concentration." The writer, having established the proposition, which no one will seriously dispute, that thought-energy, however lightly regarded, is a tremendous power for good or evil, physically, mentally, and spiritually, goes on to discuss the practical question which immediately arises from the admission of this premiss. If thought be a power, how can we control our thinking? The problem is important, for, as the writer points out, not merely do our thoughts make our happiness or unhappiness, but they also very largely make our health or unhealth; and then he proceeds to lay down a very simple, practical series of suggestions, by which we may, as it were, use our minds for the healing of our bodies. I quote the article at some length, not committing myself to all that it says, but offering it to our readers as the best and latest expression of conclusions arrived at by American psychics. In doing so, I would beg such of our readers as are interested in the subject to try the experiment. There is no risk save that of failure, which will leave us exactly where we were to-day, whereas, if it be true that we can, by firmly grasping the sceptre of our minds, rule with absolute authority the realm of our bodies, we shall, indeed, have made conquest of a domain that all the Caesars would not command.

SKELETONS OF THE MENTAL CLOSET.

Within the mental chambers of every person there linger, not only some of those emotions commonly classed as sinful, but also a host of indefinable fears, spectres, imaginings, forebodings and morbid depressions which we would fain dismiss if we could, but find it impossible. They are the "skeletons in our closets," of whose existence even our most intimate friends are unaware. We do not wish to give these intruders shelter, but are unable either to drive them out or to coax them to leave. They vary in every mind but none are entirely exempt. Sometimes they are so intolerable that almost any price would be paid for their removal. And now added to all this host of

mental disturbances comes the positive knowledge that they are also working silent destruction in the physical organism. Well may one cry out, "What shall I do to be saved?" Saved from what? From my thoughts; from a mass of distorted mental pictures which seem to be myself; from the only thing in the universe that really can harm me.

THE WORKING VALUE OF OUR REAL HELL.

But before attempting to show the way of salvation, we may suggest that these seeming antagonists are in the deepest degree beneficent. What a paradox! They are in reality the kindly chastisements that come to drive us from our discordant materialism into a higher and spiritual self-consciousness. They make us uncomfortable until we learn their lesson. They are the "consuming fire" which burns up the "wood, hay and stubble," and leaves the divine individuality—the real self—not only unharmed but purified. We feel the flames just in the proportion that we think ourselves to be material rather than spiritual beings. They come to release us from a subjective prison which we have unwittingly built out of self-made materials. We may as well use a plain, old-fashioned term and call them hell. But this state of consciousness is the most powerful evolutionary pushing-force in existence. Nothing less could prevent a peaceful reconciliation with sin and evil.

As a negative answer to the question of the way of salvation from subjective abominations, it may at first be suggested that no bargain can be made with any objective or historic creed, or ordinance for deliverance. Neither can we drive out or will away our unwholesome mental guests. Ten men cannot drive darkness out of a room, but the hand of a child may raise a curtain, and the light will do the work. Displacement is the law. Truth casts out error. How can this be applied? Through the normal use of the divine creative thinking faculty. But the average man says that he "cannot control or concentrate this energy." Pray when has he made any systematic effort? He will spend years of time and no end of effort to educate himself on the surface, but can hardly afford hours to scientific thought-training.

PSYCHO-GYMNASTICS.

As a rule thought is diffuse, undirected and open to all the depressing and discordant material which floats by. It may be compared to an unbroken colt without bit or bridle. But it can be educated and made docile. Auto-suggestion and concentration can be intelligently introduced into every-day life. Through their judicious employment, the ills, spectres, beliefs of evil and disorders of mind and body may be crowded out of the consciousness, and finally, as a natural result, vanish from outward expression. Daily psycho-gymnastics is needed, and is as important as physical exercise. There should be intelligent and concentrated self-suggestion, that ideals—like health, harmony, and everything good—are a *present possession*, and this attitude of mind, firmly held, in due time will bring them into outward manifestation. Contrary outward appearances and physical sensations must be held in abeyance. The work is back of these for they are resultant. The inmost and real is already perfect, but we are unaware of it. When we therefore affirm this fact and dwell upon it we have the potential and ideal truth, sensations and surface indications to the contrary notwithstanding. The grandest claims must be made as *already existent* and held to until outwardly actualized. Such thought-energy is not irrational but reasonable for it is in accord with law. Until it is creatively used, as indicated, its sublime force is squandered or worse.

NO SURRENDER TO THE ENEMY.

To illustrate the principle more concretely, let us suppose that one arises in the morning and physical sensation says,

"You are ill," or "You are very weak." Acquiescence on his part and that of his friends is a surrender to the body, a positive servitude. He is a vassal, and no less so because this condition is so universal. Rather he should at once turn the most intense thought-vibrations in the opposite direction. He may with firm emphasis reply mentally—and if circumstances are favourable articulate the same—"I" (the real ego) "am well." "I am strong." "I am whole." "I am soul." "I will rule the body." "I vibrate in harmony with the Universal Strength and open my whole nature to it." Let him repeat these and similar ideals, even mechanically, and they will gradually *change his consciousness concerning himself*. As a "living soul," through a normal use of his inherent forces, he thus triumphs over animal sensation. He assumes the rule of his own rightful kingdom. The principle is capable of endless forms and applications, of which the above is but a suggestion. Can anyone do this thoroughly and successfully the first time? As well ask if a common labourer can make a fine dress-coat without practice. The law of development is gradual, or rather not the *law*, but the human knowledge of its application. "Eternal vigilance is the price of liberty."

THE UNREALITY OF NEGATIVES.

Positive entities like health, harmony, goodness, strength, love and spirituality must be installed in the consciousness through the normal formative power of thought. Negatives—which are not entities but only deficiencies—like weakness, disorder, inharmony, disease, malice and fear, are to be displaced, to gradually become unfamiliar, and finally and ideally *unreal*. But when positive conditions become a habit so that a permanent attitude of mind is attained, cures should become unnecessary because there will be nothing to cure. The practice of mental gymnastics should begin at once while one is well, in order to prevent remedial necessities in the future.

HOW TO BEGIN.

Let us now briefly outline the *modus operandi* of a thought-development, which if begun and persevered in will repay one for the effort a hundred-fold. Take some available hour each day and restfully and quietly be alone in the silence. Bar out the external world, with all its thoughts and anxieties, and retire in consciousness into the innermost sanctuary of soul—the meeting-place of the divine and the human. Rivet and focalise the mind upon one of the highest and most needed ideals, affirming its presence, and hold it there. If weariness ensues, alternate with the most relaxed and thorough passivity, simply letting the good flow in. If inconvenient during the day, any wakeful period after retiring at night will answer an excellent purpose. But in addition to its restorative influences it will grow to be a real mental and spiritual banquet—the most delightful of all the experiences of life.

WHAT WE SHOULD MAKE OURSELVES THINK.

Besides the positive ideals before named there are some greater and more purely spiritual in character, and they virtually include all other good things which are below them in grade. We venture to hint at a few: I am at one with the Eternal Goodness. I am filled with the Universal Spirit. "In Him we live and move and have our being." "I project thought-vibrations of love to God and all humanity." All is good. I recognise the divine in me as my real ego. I deny the bondage of matter; I am spirit; I rule. I am pure, strong, well—ideally whole. "All things are yours."

Through concentration these healing and uplifting truths are engraven upon the consciousness in a vastly deeper degree than by mere ordinary surface thinking. The individual not merely thinks them, but *gives himself to them*.

WHAT TO CONTEMPLATE.

The contemplation of pure and elevating works of art, especially a placid, spiritual type of portraiture, is also very helpful as a prolonged suggestive exercise. In the same way, visible

mottoes, graphic and positively ideal in character, are excellent to dwell upon. Through the medium of the eye, by exposure their truth becomes photographed upon the deep, living consciousness.

We become or grow like what we mentally live with. Shall we choose beauty and wholeness or deformity and disease? We do not desire suffering and *stigmata*, but the true, living, joyful Christly perfection.

THE RESULT OF SIX MONTHS' TRAINING.

The results of a six months' trial of pure, scientific mental gymnastics will be both a surprise and a delight. It will greatly enrich life upon all of its normal planes of activity, including those of art, science, literature and business. It will be a valuable revelation to victims of insomnia, dyspepsia, nervous prostration and pessimistic depression, not to mention numerous other mental and physical infelicities. It is an accessible realm to rich and poor, high and low. It costs only earnest and ceaseless effort. Any truly scientific use of the dynamics of thought becomes all-inclusive. It puts forces into human hands which reach out indefinitely in every direction. It is the golden sceptre that man may grasp and wield over the kingdoms within and around him.

These, indeed, are great promises. If a dozen of our readers could secure the fulfilment in their own experience during the next quarter, they surely owe it to humanity to write and say what has been the result.

CAN HYPNOTISM CURE CONGENITAL DEAFNESS?

[The following notes are contributed by a Circle Member himself a deaf mute.]

PROFESSOR ENOCH HENRY CURRIER, M.A., principal of the New York Institution for the Instruction of the Deaf and Dumb, thinks that hypnotism can cure congenital deafness, and offers every facility to a skilled operator to experiment on the lines he suggests. This declaration of faith and practical offer have created much interest in the States, and furnished much newspaper "copy," the value of which, like that of the advertisements of Somebody's pills, lies chiefly in the "suggestion."

In an interview with a representative of the *Chicago Daily News*, Professor Currier asserted his belief that by hypnotism a man born deaf may be made to hear distinctly. He justified his faith indirectly by the exhibition of a Mr. Jones, who was blindfolded, and whose hearing was demonstrated to the reporter's satisfaction. Said the Professor:

Mr. Charles Jones is now forty years old. He was born deaf as a stone. For twenty-eight years no sound ever reached his brain through vibrations of the tympanum of the ear, conducted by the delicate auditory nerves to the mind. Deafness was accompanied, as is always the case in such instances, by dumbness as well. . . . The idea that . . . we could develop the latent sensibilities of the auditory nerve until it became a useful and valuable part of the system was an idea of my own, and the instruments by which we have wrought the results which I have demonstrated to you here were of my invention. The deafness of Mr. Jones was what is known as abolition of function, a pre-natal paralysis I shall call it, in order that I may be readily understood, of the auditory nerve. . . . We now estimate that fully sixteen per cent. of the cases of total deafness and consequent dumbness are due to pre-natal paralysis of this kind. . . . What does this nerve (the auditory) require in order that it may be brought into service? Plainly all that it needs is more strength. . . . In the case of Mr. Jones we have developed the latent sensibilities of the nerve by exercise. The nerve has been exercised, however, from without, through the aid of the audiphone and the

conical hearing tubes. It has taken us twelve years to produce the results which I have demonstrated to you. . . .

Now, mark you! You and every one else will acknowledge that infinitely greater results follow where the method of exercising any stunted muscle or nerve of the system is natural rather than artificial. If you can exercise the muscle or nerve yourself, much more is to be hoped for than if the exercise was forced to be conveyed in an exterior and artificial way. If I can send a communication over a sleeping nerve from the source from which the communication should by nature's laws emanate, I thereby give the nerve a bit of exercise which will tingle it into activity and usefulness with much more rapidity and with much better permanent results than would be the case by forcing it into exercise by the use of artificial means from without. Now, will hypnotism do this? Let us see. All those who are familiar with the subject, and who can speak with authority, tell us that the hypnotic operator has, while the subject is in the hypnotic sleep, absolute control of the mind of the subject. . . . We are forced to operate now in exercising the paralysed nerve of the deaf-mute while the brain is busy with all the other senses. . . . The hypnotic operator, as soon as he places the patient in the hypnotic sleep, . . . proceeds . . . to give the orders to the nerves of taste and touch and sight and smell to go on a vacation. . . . The entire energy of the brain, let off from its occupation with the other senses, is put to work to bring this nerve of audience a command that shall wake it from its lethargy. . . .

Professor Currier's suggestions, made twelve years ago, as to the "possibility of developing the latent sensibilities of the pre-natally paralysed auditory nerve," were generally scouted. Now they are adopted everywhere, and similar results obtained, as in the case of Mr. Jones.

The Professor is not himself an hypnotist. He speaks "as one who accepts the known results of recognised hypnotic experiments." He concludes a footnote to the interview as follows:—

From the University of Minnesota comes the news that a lad who for fourteen years has not articulated a single sound has had, and that only after a few months' operating in the hands of the hypnotist, the power of speech developed in him. In this case the boy could always hear distinctly. This was one of the very rare cases where the boy was afflicted with what is known as pre-natal paralysis of the nerves which act as messengers between the brain and the organs of speech. In all my long experience with the deaf and dumb, I have never met but two similar cases, but the work here, as I have said, is directly in the line of the development of the latent sensibilities of the paralysed auditory nerve. The causes of the inability to operate the nerve are identical. Success in the one case proves that it is but the forerunner of success in the other.

Dr. Langdon Carter Grey, M.D., in the *Mail and Express* for January 5th, passes a "scientific opinion," which proves to be agnostic. He says:—

Where deafness is the result of disease, it is to me absurd to even suggest its being removed by the influence of hypnotism or suggestion. In a case of this kind, however, I can see where it might be possible through hypnotism to develop healthy nerve fibres and strengthen them until they might possibly be able to perform the functions of those which have been rendered useless by disease. Take, for instance, the auditory nerve. Suppose one-half of the nerve fibres to be paralysed, while the other half remains normally healthy. Now, in this condition it might be impossible for the individual so afflicted to hear, and yet it might be possible to so increase the capacity of the live nerve fibres that they might take the place of the dead ones in conveying sound. Whether or not this can be accomplished through hypnotism I do not know.

The Editors of the *British Deaf-Mute* (Messrs. E. J. D. Abraham and J. Hepworth, Bolton, Lancashire) are fully persuaded of the ultimate success of hypnotism as a cure for certain kinds of deafness. Some experiments they are watching have reached a remarkably interesting, and in many respects satisfactory, stage, and in a few months we may hope for details.

All this suggests a fruitful field for experiment. But our would-be experimenters should count well the cost beforehand. Months of time will be required, and payment is not to be looked for until the hypnotic method has proved its efficacy. Subjects should be easy to obtain, with the assistance of the master of an institution, or a missionary to the deaf. In London the Rev. F. W. G. Gilby, of St. Saviour's, 419, Oxford Street, W., would be the best person to apply to in the first instance. As to the subjects, it is important to have expert testimony to their deafness, and to its being of a kind that hypnotism may reasonably be expected to relieve. Reports of investigations will be welcome. We have more than enough of theory; what we ask for are *facts*.

G. FRANKLAND.

A NURSE ON PSYCHIC HEALING.

A CIRCLE member sends us a criticism of Psychic Healing from the standpoint of a trained and duly qualified hospital nurse. It would be interesting if some of the patients benefited by Christian Science or Faith Healing would send us their experiences (duly corroborated).

GOD WORKS THROUGH LAWS.

One need not be a materialist to keep in view our knowledge that the 154 lbs. of matter which comprise the weight of the average full-grown man are subject to the laws of physics, precisely in the same degree and with as much certainty as the universe outside the human or animal kingdom.

DOES CHRISTIAN SCIENCE IGNORE THEM?

If I take up the subject of Christian Science, I am to decline to study such useless subjects as Physiology, Anatomy, Heredity, Evolution, &c. The idea is preposterous. Indeed, I think the Materialist's standpoint preferable; it may be his ideas are not so exalted, but at least they have the merit of being comprehensible to ordinary people. This is not the place, nor have I the time, to discuss the theories as to the priority of *mind* or *matter*, but my experience, and the observations I have been making during a period of between thirty and forty years, has taught me that no matter which theory is the correct one, the laws that govern the worlds of matter and spirit are intimately connected, and in all *ordinary* phenomena they are *inseparable*. I have seen the severest mental trouble give way to the simplest physical treatment; it may or may not be the case that our little life is bounded by a sleep, but we are certainly not *wholly* such stuff as dreams are made of.

BODY AND SPIRIT.

If it is true that body is but the outward manifestation of spirit, it is quite as true that at a given point there is a *reaction*. What would be the good of telling a man who was thoroughly jaded with hard physical labour that he was not *tired*? It may be that he is an *intelligent* labouring man—for there are many such—he has been digging in a quarry or coal heaving, perhaps all day, and you take him an interesting book to read. He is simply too weary to look at it. If he understands what Christian scientists ignore, the *limits* of his nature, he will feel that his muscles have absorbed the whole nervous energy of his system, and his brain is in consequence, for the time, quite incapable of appreciating the book you have brought.

XII.—ASTROLOGY.

SHAKESPEARE OR BACON? AN EXPERIMENT IN HORARY ASTROLOGY.

THE circumstances which inspired this paper are of a simple character, and since they can be briefly set down with an important bearing upon what follows, it may be as well that they should be clearly stated at the outset.

Happening to be one evening in the company of a gentleman well versed in all forms of occult lore, and who has for twenty years practised the higher branches of astrology with singular success, the conversation turned upon the peculiar mystery surrounding the writing of the Shakespearian plays, and the controversial arguments which have for so many years been adduced in favour of Sir Francis Bacon as the real author of the works bearing Shakespeare's name. In a moment of spontaneous inspiration my friend suddenly said, "Suppose we test the matter astrologically?"

WHAT IS HORARY ASTROLOGY?

His system is that of horary astrology, which consists in the construction of a map of the Heavens for the moment at which any earnest question is propounded. Then, on the principle of that sympathetic power which causes the iron and magnet to attract and approach each other, and which may be reasonably supposed to exist throughout all Nature, a species of divination may be obtained from the positions of the planetary, or magnetic bodies operating at that instant of time, by sympathetic affinity upon the mind of the earnest inquirer.

I do not pose as an advocate of astrology in any way, but the idea appeared to me so quaint and unusual—the utilising a much decried occult art to penetrate a world-wide mystery appealed so strongly to that desire for investigating the unknown which is deeply implanted in us all, that I at once became keenly interested in the result.

My friend, with whom I have been intimately acquainted for several years, is an astrologer of considerable experience, and therefore the technical accuracy of his interpretation, which was the ultimate outcome of several days' deep research and consideration, should be beyond question. I have, moreover, reason to know that his acquaintance with the controversy is of so exceedingly limited a nature that he has been actuated by no spirit of partisanship for either side in his suggested solution of the problem.

Further, it is in a spirit of complete neutrality that I have propounded again the famous query, leaving it for others to determine whether it is "astrologically answered" to their satisfaction.

THE PROBLEM.

The question was, "Did Shakespeare or Bacon write the plays?"

The date, time, and place, as follows: 8th August, 1894. 6:35 P.M. Melbourne (Australia). Latitude: $37^{\circ} 49' 53''$ S. Longitude: $9^{\circ} 49' 55''$ E.

INTERPRETATION OF THE HOROSCOPE.

The ascendant (3rd degree Pisces) and the 1st house with its ruler (Jupiter) represent Shakespeare. The 7th house (Virgo) and its ruler (Mercury) represent Bacon. The 3rd degree of the sign Pisces rising indicates in symbolic astrology a person destined to bestow great mental gifts upon the world. The symbol of this degree is described as:—

A luminous cloud, one of the woolpack type, isolated and

sailing slowly through the azure sky. The cloud suddenly opens and pours out upon the earth an influence resembling a shower of pearls of variegated hue.

Jupiter (ruler of the ascendant—Shakespeare) is disposed of in the horoscope by Mercury, ruler of the 7th house (Bacon). While Mercury (Bacon) is posited in the 5th house, which governs Shakespeare's plays; Venus (ruler of the 9th house (Shakespeare's literary and artistic work) is also posited in the 5th house (plays), and Mercury (Bacon) has separated from conjunction with Venus, plainly indicating that Bacon was intimately connected with the authorship of the plays.

From the remarkable positions and peculiar configurations of these significators, it might appear that Bacon's work embodies the whole affair, and that the name William Shakespeare was used in a symbolic sense to represent the author. For Bacon's planet (Mercury) disposes of Shakespeare's, while the latter occupies the position of honour in the 4th angle, in sextile aspect with Mars, the significator of Bacon's literature. The following judgment, however, is based upon the natural supposition of *two distinct identities*.

The 3rd house of the figure, which is the 9th from the 7th, and signifies Bacon's literature, is ruled by Mars, which is strongly placed in its own dignities on the cusp of the 3rd house in sextile aspect to Jupiter (Shakespeare), further indicating the connection of Shakespeare with Bacon's literary work. But as Mercury (Bacon) is in square aspect with Mars (his own literature), it shows that Bacon did not desire his efforts in this direction to be publicly known. His reasons for this may not be clear to the outside world, though the Sun's position and aspect in the map suggest that the fear of secret enmity, with its consequent effect upon his public position, and the power of occult influence induced him to withhold his identity, and to surround himself with strange and eccentric mystery, indicated by the presence of the mystic Uranus in the 9th house, which is separating from square aspect with the Sun (Bacon's secret enemies), and from sesquiquadrate with Jupiter (Shakespeare). The Moon (significator of the plays) and ruler of the 5th house, is separating from conjunction with Uranus, and is in square with the Sun, trine with Venus, and applying to trine with Mercury from the 9th and 5th houses. This shows that some events have transpired in connection with the matter to the detriment of Shakespeare, as the Moon is debilitated in the sign Scorpio, while Jupiter (Shakespeare's significator) has been detrimental in the sign Gemini. The aspects forming by the Moon indicate further development concerning the question within the next two years, and in from ten to twelve years from date much will come to light concerning Bacon's part of the work. In the meantime, as Jupiter is angular and about to change from the sign of his detriment to the sign of his exaltation, the name of Shakespeare will retain the dignity which rightly belongs to it, for the credit and profit of the works are by the horoscope attached to him, as they were intended for him, he being selected by Destiny to be the "luminous cloud" by whose influence the "pearls of wisdom" are cast upon the world, and but for whom the great masterpiece of literary art which bear his name would not be known to us. The horoscope gives an amount of claim to both sides, but the credit attaches to Shakespeare's name, and it will not be permanently overthrown, for it was his birthright and his deathright.

To the question, "Who was the author of the plays, Shakespeare or Bacon?" the simple answer is—*Both.*

(Signed)

"ZARIEL."

(Melbourne.)

REVIEW OF THE JUDGMENT.

As one who neither practises nor has even more than a superficial knowledge of the ground-plan, so to speak, of astrology, I shall review the preceding "judgment" merely as an observer in regard to certain salient points, and try to offer an impartial summary of what the astrological "figure" goes to show, in the following order:—

(1.) That Bacon *was* connected, in a literary sense, with the authorship of the Shakespearian plays.

(N.B.—This does not say that he wrote them, but that he was connected with the writing of them.)

(2.) That, however, Bacon did not desire that his identity should transpire in that connection, there being reasons for his concealment of the fact.

(3.) That the solution of the problem, "Who wrote the plays, Shakespeare or Bacon?" may be found in the simple and by no means improbable answer—*Both.*

The field of such a widely-argued issue is of vast extent, and it is impossible to attempt here to traverse the ground upon which so many battles have been fought. But we may just glance at a few of the *probabilities* in favour of the view taken by my friend in his reading of the foregoing horoscope.

THE MYSTERY OF SHAKESPEARE.

As is well known, the history of Shakespeare is wrapped in doubt and mystery. All that we positively know about the man is the period of his death, which occurred in the year 1616. Of the most remarkable events of his life, with the dates and circumstances of their occurrence, there exist few proofs. The date of his birth, the place of his education, the events attending his marriage, the period of his arrival in London, the history of how, when, and where he wrote and produced his famous plays, all rest upon imperfect testimony. No contemporary chronicler has left an account of him, and the main allusions to the greatest dramatic genius of all time are to be found in the *Palladis Tumia*, published by Francis Meres in 1598, giving a catalogue of the plays; in the vague and equivocal verses with which Ben Jonson prefaces the Folio of 1623, and in the *Discoveries* by the same author, published nearly twenty years later, and in a scurrilous reference to him by Robert Greene in the "Groat's-worth of Wit," where he is alluded to as an adaptor.

THE HISTORY OF BACON.

To turn to the other name which has been linked to that of Shakespeare, we know, thanks to history and to the untiring efforts of Mr. Spedding, a great deal about Bacon.

Francis Bacon, Lord Verulam, of St. Albans, son of Sir Nicholas Bacon, the Lord Keeper, was born in 1561. His mother was a very learned woman, and the boy being delicate in his early years he was tutored by her at home until he attained the age of twelve. He then went to Cambridge, where he exhibited an extraordinary aptitude for classical study and philosophy, and in 1576 left England and betook himself to France and Italy. Three years later he returned, took to law, and became a member of Gray's Inn. During the reign of Elizabeth his circumstances were straitened, and his pecuniary resources extremely limited. Research has failed to reveal more than that he was engaged in some undertaking of a secret nature which involved a rigid seclusion, and from which it has been

presumed he probably derived the means for providing for his daily needs. In 1607 he became Solicitor-General, eventually attained the rank of Lord Chancellor, from which post he was, however, removed in disgrace in 1621, and died in 1626.

The above epitomes may serve to remind my readers of such dates as are known, and which do not detract from the probability of the first salient point in the reading of the horoscope.

AND THE MYSTERY OF BACON.

With regard to Bacon's reasons for concealment, a reference to the description of playhouses and players during the second half of the sixteenth century, as given by Taine, may furnish some hint of his motives.

The drama and its exponents were undoubtedly in a most miserable condition in the year 1570, when the restrictive laws passed by the Lord Mayor were such as to place players almost on the same level with criminals. No public theatre was permitted within the liberties of London, and no open playing to which the populace could have access was allowed to take place under pain of imprisonment. Playacting not being recognised as a craft, those practising it were regarded by law as vagabonds without means of livelihood, and therefore amenable to arrest at any time as common rogues. When the Earl of Leicester obtained from the Queen a license for them, contingent on their good behaviour, the Queen's Players became "Licensed Vagabonds." If it be true that he was an actor, William Shakespeare came under this category. In 1576 Burbage and his fellows, having gained a license from the Queen two years earlier, established the first *public* theatre in Blackfriars, where plays were presented without the aid of scenery—a written paper nailed at the back of the stage, according to one authority, sufficing to indicate the scene.

In the earlier years of his poverty and comparative insignificance, Francis Bacon may have been a hack-writer of plays, but a man who aspired to be Lord Chancellor of England, and who had already planned the *Novum Organum*, would never have suffered the fact to be known to his detriment.

SHAKESPEARE AND BACON BOTH.

Plays were acted in private houses and inns, and before students and others, who annually hired the players to appear before them. A record has come down to us that in 1587, at some revels held by the members of Gray's Inn, there was presented a sort of masque, entitled "The Misfortunes of Arthur," constructed by eight of the "Benchers," of whom Francis Bacon was one. On the same night, at the same place, a play known as "Twelfth Night" was given by the company of actors, which included William Shakespeare.

It would appear then that these two men did meet, and that Bacon was acquainted with at least one of the plays ascribed to Shakespeare. And yet nowhere in his writings does Bacon even mention the name of the man who was his equal, if not his superior, in philosophy. This strange and unaccountable silence on his part ceases to surprise on the supposition that Bacon was *part author* of the plays to which he could not refer without eulogising himself equally with his collaborateur.

The point has been so often raised as to the difficulty of reconciling the stupendous learning displayed throughout the thirty-five dramas with the few facts that have been gleaned in regard to Shakespeare's limited avenues for acquiring knowledge, that I shall not do more than merely point out that this great obstacle entirely disappears

if it be true that Shakespeare supplied the stagecraft, and it may be the lighter passages, whilst Bacon put into the works his vast stores of intellectual lore.

From the mighty catalogue of mysterious coincidences which have so puzzled all who have at various times delved into this subject, I may, perhaps, be permitted to select one not wholly foreign to this new view of the matter.

Five authenticated signatures of Shakespeare are in existence, appended to legal documents. They are spelt "Shakspeare." On the margin of Bacon's memoranda, recently discovered, scribbled several times, occurs the word "Shakespeare." The name so spelt appears only on the title page of the folio of 1623.

In conclusion, I offer no opinion as to the correctness or incorrectness of this theory. To the question, "Who wrote the plays, Shakespeare or Bacon?" astrology's answer is—"Both."

BERNARD ESPINASSE,
Melbourne (Australia).

ECLIPSES. EVIDENCE WANTED.

MR. RICHARD BLAND, 31, Francis Street, Hull, writes as follows:—

The ancient astrologers prognosticated evil of a varied character from eclipses of the sun and the moon. There is one school of astrologers who accept what the ancients give without question or investigation, but the new school prefer to put to the test of practical experience, before they accept as indisputable, any teaching however old it may be.

Most thorough students of astrology have found evidence to support the teaching that an eclipse has an evil influence upon those persons in whose horoscope it falls in a vital place; but it is difficult for any one person to get a sufficient number of horoscopes he can test, with the events of those persons' lives—to enable him to judge of the average of those afflicted—a few isolated instances are not sufficient.

Will you enable your readers to try this for themselves. I will give sufficient data for them to do this.

The present time is a good one for the purpose; on Monday, March 11th, there was an eclipse of the Moon, and on Tuesday, March 26th, there was an eclipse of the Sun.

It would be necessary to calculate every individual horoscope to know all who would be affected by these two eclipses; but a rough rule will be sufficient for the experiment I propose.

The first thing to settle is who are likely to be afflicted.

Those born on March 11th in any year will have the eclipse of the Moon in opposition to the place of their Sun at birth. Those born on June 11th in square; on September 11th in conjunction; and December 11th in square. All of these are evil configurations and should be influenced by the evil of the eclipse on March 11th.

The eclipse of the Sun on March 26th will give evil influences to all those born in any year, on the 26th of March, June, September, and December.

The nature of the evil will vary according to other influences in each individual horoscope, these cannot be grouped in this experiment; but as the Sun is an important factor in every person's health, I judge that all who are afflicted will be so in their health.

The probable duration of the evil influence I cannot now forecast—for much will depend upon individual horoscopes, but in general I suppose for some months in most cases.

Will your readers kindly note the influences of these two eclipses on the lives of their friends whose birthdays fall on the dates named above, and let us know the result, for it is by such means the truth can be eliminated from error.

A number of people object to stating the nature of the trouble they may experience. If these will but say something like this: female, born March 26th, 1852, no evil for a month, or severe evil for two months. Such testimony will be valuable,

but if a sufficient number will state the nature of the evil the experiment will be more valuable.

I trust that *all* your readers who *can* contribute *evidence* by observing what I name above, will favour by sending it. This will be much more valuable than *mere opinion*, however well expressed. Perhaps I had better note—that the above measurement of aspects from one day of a month to the same day of another month is only a rough rule, suitable for non-astrologers to test for themselves. The fact that the Sun takes 365 days to complete 360 degrees of the zodiac, will make the aspect complete in some few cases a day or two days different from the dates I give, so that some born one or two days before, or, one or two days after, will feel the same influences, but these details are too technical for the general reader. Each individual horoscope would better supply these details. What I have named above will be sufficient for the experiment I propose.

A PROPHESY OF ENGLISH DISASTER.

"MADE IN GERMANY."

WE learn from *Sphinx* what we certainly should never have discovered at home, that the English-speaking people are the greatest astrologers in the world. Surely astrology has fallen on evil times. Dr. Hübbecke Schleiden, writing on "Astronomical Curiosities" (*Sphinx*, of March), takes his illustrations almost entirely from our own forecast.

During the past year, he tells us, he has observed many strange things among the stars. The outbreak of the war between China and Japan was signalled by the opposition of Saturn 19° 26' in Libra, to Mars on the 26th of July, 1894, and the Japanese victories were presaged by a total eclipse of the sun on the 29th of September. A similar opposition of Saturn and Mars on the 20th of October, heralded the death of the Tzar. In both cases, observes Dr. Hübbecke Schleiden, such a conjunction presaged events with especially far-reaching consequences.

The 15th of January, of the present year, saw a similar conjunction, but this time of Saturn 6° 25' in Scorpion, with Mars in Taurus. Dr. Hübbecke Schleiden, noting this beforehand, awaited events with some eagerness. The telegrams of the 11th of January, pointed to the direction from which misfortune might be expected. France was becoming uneasy, and on the 15th the President resigned. The 26th of March is the date of another eclipse of the sun, and one very near to the vernal equinox. From this date grave disaster for England is to be expected, though not, says Dr. Hübbecke Schleiden, in his judgment, of so grave a kind as the English astrologers have foreshown. In their estimation, an eclipse, when the sun is in Aries, has always brought sorrow to England, a notable case being that of the year of the Indian Mutiny. The ancients, it appears, believed that such a condition was always followed by the rapid movement of troops, wars and rumours of wars and extreme conditions of the atmosphere, such as of great heat and drought. As the descent of Saturn will be near St. John's, Newfoundland, that unfortunate island will share our disasters.

We shall be under unlucky stars again in the autumn. On the 15th of November, at eight minutes past three in the afternoon, Scorpion will be in the 7th house (that of the enemy), and the sun and moon, Mercury, Uranus, Mars and Saturn, all in Scorpion, will foreshadow a perfect avalanche of disaster for Great Britain.

Such a state of things has not been known since September, 1807, when old England had a bad time of it. If we escape war, we shall at least have an abundance of murders, and of crimes of violence. Storms and floods

may be expected, a long period of extreme cold, a severe epidemic, and serious business for the navy. Incidentally, the kingdom of Morocco is to suffer, but we shall bear that with more philosophy than frost, influenza, and a revival of Jack the Ripper.

X.

THE DATE OF THE DISSOLUTION.

NEPTUNE writes us from Bristol in March:—

APRIL.—The latter half is very variable, warm at times, but mostly cold, uncertain, with sudden and excessive showers of rain, sleet, or hail, and wind. The storm period begins about the 9th, and increases to about 24th, when very tempestuous weather will be experienced, with great misfortunes and troubles on sea and land, in mines and by earthquakes. Whatever troubles now affect our Government, I don't see dissolution ere the fall of year.

MAY.—Uncertain weather still prevails, more gloomy than fine, with sudden and severe squalls and storms of wind, rain, or sleet, doing much damage, and till after the 8th the worst is not past. After this, predictions are risky, but I don't anticipate summer weather to begin till end of month.

JUNE.—The prospects are more cheering, but 7th to 12th severe thunder-storms, with great heat, possibly excessive, which continues all through.

JULY.—Till about 24th producing storms and many underground catastrophes and serious troubles by explosions, fall of buildings, anarchists' plots, and murderous outrages, and many sudden deaths, a period of great unrest and serious troubles even to our rulers, for a warlike fever prevails, which I hope may be averted. An appeal to the country at this time would be disastrous; yet September appears to be the appointed time for dissolution, or by the 17th October.

THE "LUCKY STAR."

A DRAWING by Eric Pape, reproduced in the March number of *The Century*, depicts Napoleon in the salon of

Madame Tallien telling his hostess's fortune by palmistry. He was then a young general, just beginning to acquire fame, and possibly his self-confidence, and the unswerving resolution with which he pursued his course from obscurity to the throne, received an impetus from belief in occult science. He is, at any rate, generally accredited with having faith in his "lucky star." Napoleon was born August 15th, 1769, at about 9.41 A.M. (according to the most reliable evidence), and referring to his figure of birth, I see Saturn on the mid-heaven. Any planet in that position has the greatest influence on the fortunes of the native. The effect of Saturn so placed is to greatly exalt the native, but it also foreshadows a ruinous fall. If Saturn in that position be fortified by benefics, and in good aspects to the lights, the evil would be averted or mitigated, but unless exceptionally well placed, Saturn culminating denotes, that although the native may reach the pinnacle of fame, yet he will meet with disaster or disgrace. This is one of the best authenticated maxims of astrology. Napoleon III. also had Saturn in the 10th house. He, too, was exalted beyond expectation, to suffer defeat and exile. On the other hand, the Duke of Wellington had Jupiter on the mid-heaven at birth, and Queen Victoria has the same propitious aspect. We often hear people, without realising the phrase, talk of their lucky star being in the ascendant when anything fortunate happens. If they would study astrology, or get a map of the heavens for the time of birth, those who find Jupiter or Venus in the 10th house or mid-heaven, unaffected by the opposition or quartile rays of the malefics, or better still, fortified by the good aspect of the luminaries, they may congratulate themselves on having the most auspicious portents for success in life which the heavenly bodies (if their influence be at all understood) can afford.

H. A. BULLEY.

DIRECTORY OF MEDIUMS.

IN further response to our request for the addresses of attested mediums, we have received the following:—

CHARLES WILLIS, Croston Street, Daubhill, Bolton, Lancashire. — Clairvoyance, Psychometry, Character-Reading from Handwriting and Photographs, Thought-Reading without Contact. Private sittings, 2s. 6d. and upwards, circumstances of person being always considered. Public séances; terms by arrangement.

Attested by Peter Shippobottam, 347, Derby Street, Bolton.

MRS. HANNAH WHITEOAK, 37, Cloudsdale Street, West Bowling, Bradford, Yorkshire. — Trance-Control, Clairvoyance, Normal and in Trance, Psychometry. Private sittings at 2s., to ladies only.

Attested by Edward Hartley, 25, Manchester Road, Bradford.

MISS CAROLINE PAWLEY, 9, Keith Gardens, Keith Grove, Uxbridge Road, Shepherd's Bush, W.—Automatic Writing, Normal Clairvoyance. No fee. Visitors must write to make appointment, enclosing stamp for reply.

Attested by J. L. Molison, 17, Winslade Road, Brixton Hill, London, S.W.

J. M. HOLEHOUSE, Bowlers Yard, Brig Street, Belper.—Automatic Writing, Slight Materialisation, Clairvoyance, Normal and in Trance, Psychometry. No fee.

Attested by Benjamin Cowley, High Street, Belper.

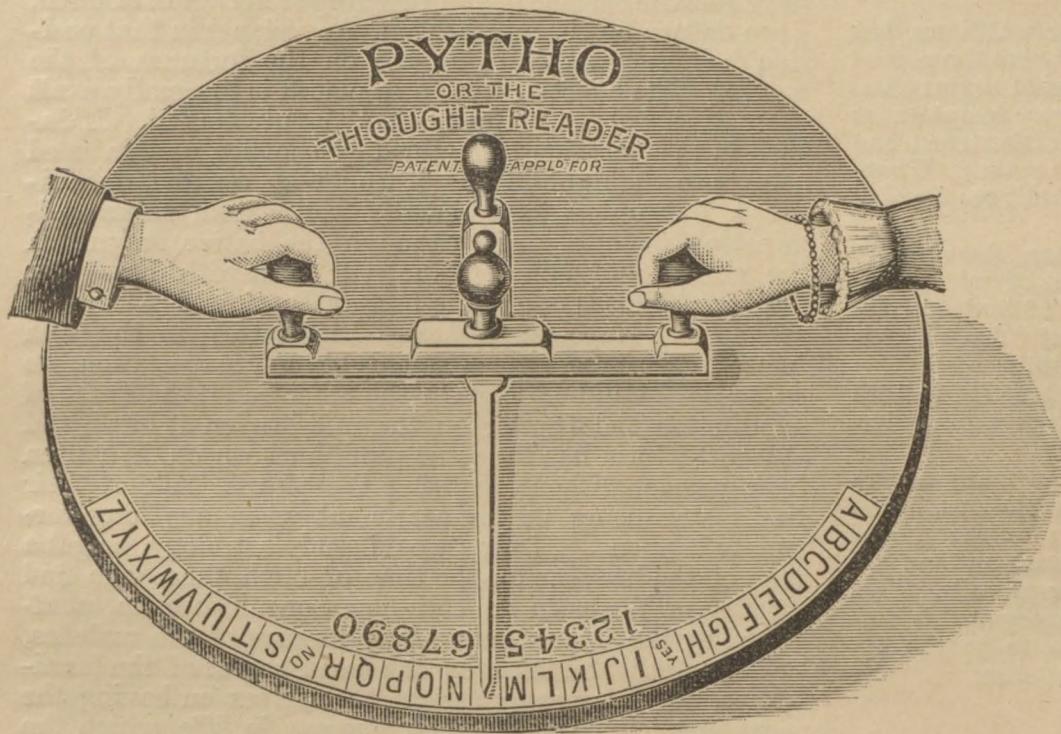
MISS JONES, 2, Benson Street, Liverpool.—Trance Control, Clairvoyance, Psychometrist. No fee.

Attested by Henry Wainwright, Corresponding Secretary, 57, Brookfield Street, Long, Bolton.

Other addresses have been sent, but without any attestation.

XIII.—FOR EXPERIMENTS IN AUTOMATISM. SOME APPLIANCES NEW AND OLD.

A CAMBRIDGE undergraduate has recently devised some new appliances for automatic signalling, which he calls



"Pytho" and "Chrao." They are more or less of the type of the Planchette, Psychograph, Daestu, Ouija, &c.; that is to say, they consist of a device intended to diminish the conscious action of the sitter.

For those who consider that any mechanism is better than a good pen and a sheet of paper, there is no doubt that "Pytho" and "Chrao" have special advantages.

"PYTHO."

"Pytho" consists of a disc bearing letters and numbers round a third of its circumference, and fitted with a central pin—about which there rotates an arrangement of three short radial arms furnished with revolving handles and a brass pointer extending to the letters. One, two, or three persons can use the instrument by grasping the handles; it would be interesting to try and obtain messages at séances by merely placing the hands round the unlettered part of the circumference without using the handles. The inventor would be very grateful for accounts of such experiments and, indeed, of any remarkable answers. He is also anxious to know if the letters as at present arranged are considered clear enough: the existing arrangement is the result of several experiments, but those who desire larger letters can easily obtain them by securing a partitioned strip of paper round any desired length of the circumference; this strip, or the letters on it, should be made luminous for dark séances.

"CHRAO."

"Chrao" consists of four short wooden arms at right angles, which unite in a small ball pierced so that it can be fitted with a pencil for direct writing or an accompanying smooth-footed leg for the

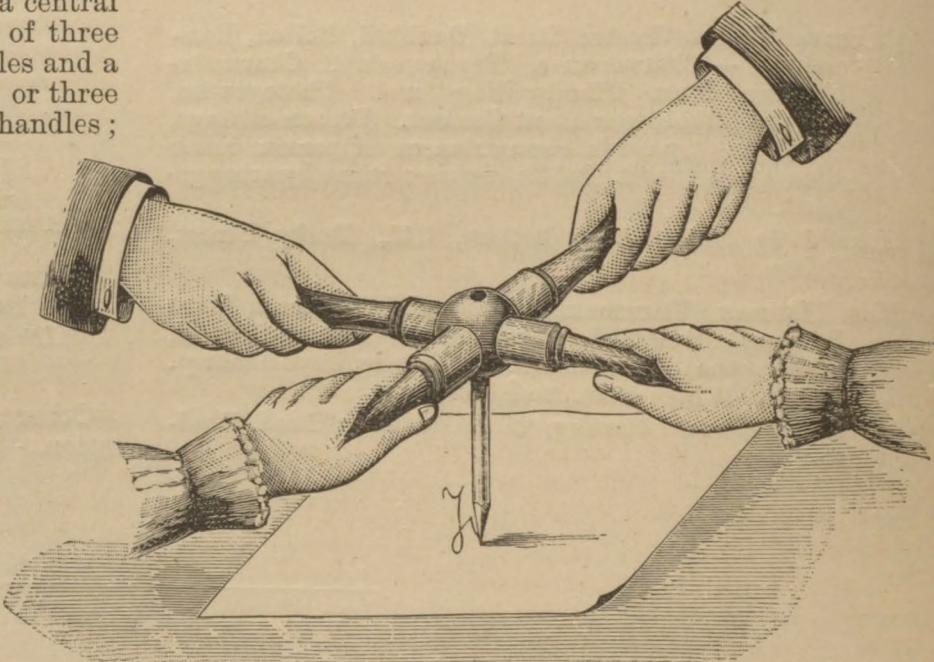
indication of letters printed on a cardboard chart provided with the instrument. For dark séances, a good-sized piece of ordinary luminous cardboard should be used with large letters clearly marked upon it. The inventor has personally found this very convenient; luminous letters on ordinary cardboard would no doubt do equally well. If a small piece of magnesium wire is burnt over the prepared surface before the séance a strong and lasting luminosity is quickly produced, and if sheer darkness is required at any point the chart has merely to be turned over. "Chrao" can be used by one, two, three, or four persons, and gives a convenient rest for automatic writing if two arms and the pencil-point are rested on the paper; and the instrument is grasped about its centre with the first finger over the bridge. Indication by a single person can be similarly effected if the alphabet is marked out on any good-sized piece of smooth paper; in this case the pencil should be inverted to serve as a pointer and the indicating end rounded off. If this kind of rest is not desired the ordinary smooth

foot and chart may be used with the instrument grasped about its centre.

RESULTS.

The following interesting cases are from the notes of the small circle of undergraduates for whose use the appliances were originally devised.

Automatic Writing.—The first time "Chrao" was used the operator went off into a trance-sleep and began writing rapidly backwards what appeared to be nonsense; between each of the last four letters, he lifted his hand solemnly



about two feet from the table; when read in the mirror every letter was well-formed and spelt out

"Campbell's patent" with the Greek word for "Pytho" at the end.

Telepathy.—One evening after the election of union officers at Cambridge, the inventor and a friend inquired of "Pytho" the result. The right name was spelt out, with the votes given as 276; they proved to be 267—no doubt a case of telepathy, slightly perverted after a common fashion.

Prediction.—Three days before the University Rugby Football Match a complete sceptic proposed as a test question for "Pytho" what would be the result? and requested the pointer to go to O for Oxford and C for Cambridge. It persisted in remaining at T, and then spelt out Tie (instead of the natural word Draw), giving the score as one goal, no ties, for each side. This was the actual subsequent result. Another prediction as to a Christmas present, verified next day, was obtained with eyes shut from "Pytho," and "Chrao" has given good answers under like conditions, the chart being twirled round by a third friend between each letter, so as to prevent all possibility of the operators knowing where the letters were.

EXPERIMENT WITH CLOSED EYES.

On one occasion last December [writes a correspondent] Mr. —, Mr. —, and myself made some experiments in table-tilting, &c., and elicited an account—completely false—of an accident which had occurred to an undergraduate at "the Meadows." Next day, when Mr. — and I were trying "Chrao," we asked the whereabouts of the "control," and closed our eyes firmly while the answer was being spelt out by the movement of the instrument. As it stopped at letter after letter Mr. — twirled the chart round, so that even guesswork as to the place of particular letters would have been worth nothing: we were somewhat surprised to find that we had been answered "the Meadows." The answer was quite wrong, but the interesting point is, "How was it possible for our subliminal consciousness, or whatever part of us was at work, to direct 'Chrao' when our eyes were fast shut?" The answer can hardly have been a coincidence, and Mr. — and I have never yet obtained replies which invited the hypothesis of spirit-control.

[The instruments are manufactured by F. H. Ayres, 111, Aldersgate Street.]

PLANCHETTE.

The following case is a story which tells how a son was restored to his family by the help of a Planchette.

We are indebted for this story to Mr. Richard Harte:—

Some eight or nine years ago, at our home in Gripp's Land, Victoria, two of my sisters used to amuse themselves with a Planchette; my mother, however, regarded the whole thing as humbug, if not worse. One day the Planchette wrote a woman's name which none of us recognised; and this name it kept on repeating. My sisters declared that they did not know any one of that name, and the Planchette wrote, "Ask Jack Fleet." Jack Fleet was the carpenter who worked about the station, and on his being asked, he said he had an aunt of that name who died when he was very young, and whom he had never seen. Then the Planchette wrote, "Do you want to know anything about your relations?" Now, Jack had run away from home between twenty and thirty years before, and he said that there was not much use in asking about his mother,

as all her family died young. On this the Planchette wrote, "Your mother is still alive, and one of your sisters is married," and it gave the names of her children. The Planchette then gave an address in the Orkney Islands, which, it said, was where the mother was then living. Shortly after this, my mother went to Scotland, and, although she laughed at spiritualism, and would have nothing to do with the Planchette, still she had the curiosity to write to the address given by Planchette, directing her letter to Mrs. Fleet. To her great astonishment, an answer came from Mrs. Fleet to say that she was greatly delighted to hear that her son was still in the land of the living, as she had given him up long ago for dead. The information about the sister and her children was also found to be quite correct. The old lady corresponded for several years with her son, and left him her property when she died, and he soon after that, also dying, left it to a nephew, who, I believe, still retains it.

(Signed) A. M. HUNTER.

June 26th, 1894.

OUIJA.

Miss Ida C. Craddock contributes the following story of a warning through a Ouija board.

One evening in Philadelphia, at my mother's, a lady friend, a Mrs. F., called. This lady's husband and son are both physicians, the son being in the army, while the husband was at that time in the south, making purchases of real estate. After awhile our visitor and my mother fell to talking of personal matters in which I felt little interest; but, not wishing to be so discourteous as to leave the room, I took up a Ouija board with which to amuse myself. Presently, to my surprise, ouija spelled out: "Dr. F. is very ill." I read this message aloud to our visitor, and she laughed, and said there was nothing in it or she would have had some news. (I would here say that we always spoke of her husband as "Dr. F.," but of her son, whom we had known from boyhood, as "E."—his given name.) At once Ouija spelled out quickly, "He is ill in camp." Then we saw that the son, E., and not the husband was indicated. I rose, and, taking the board, sat down by Mrs. F., laying it on her lap, hoping that something more definite might be spelled out. We waited a moment or two, but, as Ouija did nothing, the ladies resumed their talk, I listening idly, but with my hand still on Ouija. I was crouching, in a somewhat doubled-up position, leaning over our friend's lap, when Ouija suddenly spelled out: "Do sit up straight." I read this message aloud as I straightened up, and we all laughed thereat, and agreed that Ouija could at least give good advice. Then Ouija, having for the moment concentrated our undivided attention upon itself, rapidly spelled out (as nearly as I can remember): "E. is ill in camp. He has pneumonia. Your boy is very ill."

Nevertheless, we none of us considered this as at all likely, and put the whole affair aside with a laugh.

The following week, however, Mrs. F. called with a letter from E., written at that time, saying that he had gone deer-hunting, and had inhaled so much cold air that he had caught cold on his lungs, and had been threatened with pneumonia the previous night. The letter was dated on either the evening of our friend's visit or on the evening after—I do not remember which.

This, it will be noticed, would seem to be something more than mere thought-transference, as the message seems to have been re-cast in the transmission, as though by another personality intervening. Whether that intervening personality was (1) *his* subjective consciousness, or (2) *my* subjective consciousness, or (3) a personality distinct from either of us, is, of course, an open question.

XIV.—MISCELLANEOUS.

WAS ALLAN KARDEC A DISCIPLE OF NAUNDORFF?

SPIRITISM ON THE CONTINENT AND IN ENGLAND.

MR. W. R. TOMLINSON, M.A., writes us as follows:—

HAVING lived for the most part in France and Italy from 1853 to 1865, and having studied Spiritism there, nothing surprised me more, on returning to England in the latter year, than to find that English Spiritualists were not re-incarnationists, when all the Spiritists apparently of those who had been trained in the Roman and Greek churches professed a belief in the doctrine of reincarnation. I could not understand it, and it was a great grief to me, this apparent split in the camp, although, I found, the split was only essentially so on this one point. I, however, found that the doctrine of re-incarnation was freely discussed, in a friendly spirit, in the English Spiritualist journals, and very ably maintained by Miss Anna Blackwell in those early days or soon after; although for the last few years it seems to have simply languished and died out in the old sense here.

HOW THE DIFFERENCE CAME ABOUT.

It is well to seek how this difference of opinion on one point has come about, although it is more difficult to find the reason. But the fact is that those who have been brought up in the Protestant churches of England and America, for no specific reason that has accrued, have taken one line, and those of the Roman and Greek Churches another; and it is thus throughout Europe and North and South America; so that, as I had occasion to remark in a periodical of June, 1893: "May it not be safely stated that ninety-nine out of every hundred in the Roman and Greek Churches, when they assume Spiritism, turn re-incarnationists; while ninety-nine out of every hundred Protestants, when they assume Spiritualism, remain non-re-incarnationists? Meanwhile, in other respects, their opinions are almost identical; and re-incarnation, as now promulgated in England, comes almost solely through the Theosophists, with the flavour of the far, far East, while earlier European re-incarnation, like the teaching of Jesus, is marked by the identification of the soul of Elijah with that of John the Baptist."

THE WORK OF ALLAN KARDEC.

Allan Kardec, whose true name was Lion Rivail, and who has been long dead, wrote several books in which Re-incarnation was ever the main topic. These books were irrespective of his monthly, *La Revue Spirite*. They were all translated, and well translated, by Miss Blackwell, and have been all along, and still are, advertised by *Light* as "Re-incarnationist." But apparently there is not any great call for them.

And whence did Allan Kardec obtain his teachings? It appears probable that about 1848 he was attracted by a book, published in English and French, by the late Duc de Normandie in 1839, called, in English, "The Heavenly Doctrine of the Lord Jesus Christ," which was Spiritism throughout, and just to the purpose of Kardec.

THE INFLUENCE OF THE DUC DE NORMANDIE.

The Duke, a man of great talent and an earnest Spiritist at the time he published this book, had been banished from France to England by Louis Philippe, in 1836, because he was bringing a lawsuit in Paris against the

deposed king of France, Charles X., for not acknowledging him as his nephew. I speak of him as the Duc de Normandie, because he always assumed that name in France and England from the time that he arrived in Paris from Prussia, in 1833. For the nine years he was in our country he mostly inhabited Camberwell. And he was buried as "Louis XVII., Duc de Normandie," at Delft, in Holland, where he died in August, 1845, after a painful illness. He himself believed that he had been poisoned.

I have written several letters in *Light* on this subject since my first of December 25th, 1886. In *Light* of October 26th, 1889, I began a letter thus: "It was, I think, a great mistake to assume that Allan Kardec was the founder of Modern Spiritualism at the late Paris Congress." And, in the same year, through the courtesy of the office of *Light*, I found myself in possession of a book of 350 pages, bearing on its title page all this: "The Heavenly Doctrine of Our Lord Jesus Christ in all its Primitive Purity, Newly Revealed by three Angels of the Lord. Promulgated by Charles Louis, Duke of Normandie, son of Louis XVI., king of France." I at once sent some tidings of this work to M. Leymarie, the editor of *La Revue Spirite*. And now, lately having found a French edition of the work, he is publishing excerpts from it in his Review; while Lady Caithness is, I hear, republishing the whole of the book in her periodical, *L'Aurore*. The Duke also, while in England, wrote three other books under the influence of spirits.

As you are about to touch upon this strange history, I am tempted to bring before you an explanatory passage of his opinions, which demonstrates the author of "The Heavenly Doctrine," published in 1839, as the first Spiritist and re-incarnationist writer and medium in Europe of this century as regards date.

WHAT IS MEANT BY RE-INCARNATION?

Without staying to question whether Re-incarnation can be interpreted as the resurrection of the body, I will simply recapitulate a short summary of the Re-incarnationist doctrines of the Duc de Normandie, first published in the year 1839.

I need only give an epitome of the faith taught by spirits to the Duke, to show its close analogy to the opinions adopted by Allan Kardec in the year 1850. I take from *La Légitimité*, a weekly journal published at Bordeaux, and devoted entirely to the cause of the descendants of the Duke. It is edited, and has been so for the last thirteen years, by a man of talent, the Abbé Dupuy. The Abbé is a good Catholic, and, of course, is shocked at the Duke's opinions, but he published them nevertheless. These opinions were concisely drawn up by the Comte Gruau de la Baure, who lived with the Duke of Normandy during his nine years' residence in England, and was with him at his death, in Holland. He was alive in 1880, and had much to do with establishing *La Légitimité* newspaper. Here are, shortly, these opinions as given in *La Légitimité* of December 12th, 1880, which I here translate:—

First, the Eternal is one God only, and not a God in three persons. Secondly, all souls were created in Heaven before the foundation of the earth, and it is they who compose humanity by their habitation in the bodies born of men here below. Thirdly, all men are sons of God, like Jesus Christ, by the spirit and the soul which constitute their immortal

being, and sons of men by the mortal body, which comes back to earth; while their spiritual person continues its terrestrial career in other human bodies, until it has accomplished the will of God in this globe. Fourthly, Jesus Christ, made Lord of this world by the Eternal, his Celestial Father, is our elder brother of Heaven, whence we are descended and whither we shall return according to the merit of our works, by remounting successively through all the heavens, which are the dwellings of our Heavenly Father, and through which we must pass in order to gain Heaven. Fifthly, we shall all be saved at a given period in eternity."

THE FATE OF THE DUKE.

There are allusions, in BORDERLAND of October, to the long and hard imprisonments suffered by the Duc de Normandie during his youth and early manhood, through the jealousy of Napoleon, and not less on the supposition, well originated, of his being the Dauphin, who underwent the historical tortures in the Temple prison, at an earlier date, in Paris. I am led to request space for an interesting and touching passage from "The Heavenly Doctrine," anent the personal condition of this first pronounced European medium of the Century:—

"Why," asked I of the Angel, "does the merciful God make choice of me?—of me, who am the poorest in spirit?—of me, who know nothing, and am prosecuted by enemies powerful on earth, and who certainly, on account of my misfortunes, will not believe that which thou and the other angel have said to me hitherto?"

"It is exactly by thy misfortunes," answered the Angel to me, "that thou hast found grace before the Almighty; it is on account of thy unheard of sufferings that thou hast been chosen by the wisdom of God for the instrument of his justice. . . . Thou hast lost, by the death of thy parents, what the people of the earth call wealth and power; but the wisdom of God has saved thee, for if thou hadst always been near a throne the magnificence of which loses so many souls, through the perfidy of those who surround it, thou wouldest have been the one of thy race that would have done the greatest harm, surpassing in it all the rest, thy predecessors."

Queen Marie Antoinette, in describing her son to a new governess, speaks of him as a very impulsive, self-willed child, from whom the word "pardon" could never be extracted.

The Duc de Normandie had five sons, the eldest of whom died in early manhood without issue; and only one is now living. There are grandchildren of this unfortunate man also living. There are photographs of the four younger sons of the Duc de Normandie. The likeness of all of them in profile to Louis XVI. and Louis XVIII. is striking.

W.M. R. TOMLINSON, M.A.

MISS ANNA BLACKWELL'S VIEW.

Miss Blackwell states that much of Kardec's knowledge was obtained at séances. Mr. Tomlinson himself forwards her statement on this point:—

My account of his reception of the ideas that he subsequently put forth, embodied in my Preface to "The Spirits' Book," was derived by me directly from his widow, in the special conversations which I had with her for this purpose, and of which I wrote down the whole in her presence as she spoke. His ideas were entirely derived from spirit communications, which greatly astonished him, he being utterly opposed to the beliefs in his mind when they were so unexpectedly presented.

Miss Blackwell tells us, in her excellent Preface to this highly discriminative book, "The Spirits' Book":—

"When, about 1850, this phenomenon of 'table turning'

was exciting the attention of Europe, and ushering in the other phenomena since known as 'spiritist,' he quickly divined the real nature of those phenomena, as evidence of the existence of an order of relationships hitherto suspected rather than known, namely, those which unite the visible and invisible worlds. Foreseeing the vast importance, to science and to religion, of such an extension of the field of human observation, he entered at once upon a careful investigation of the new phenomena.

"A friend of his had two daughters who had become what are now called 'mediums.' They were gay, lively, amiable girls, fond of society, dancing, and amusement, and habitually received, when 'sitting' by themselves or with their young companions, 'communications' in harmony with their worldly and somewhat frivolous disposition. But, to the surprise of all concerned, it was found that, whenever he was present the messages transmitted through these young ladies were of a very grave and serious character; and on his inquiring of the invisible intelligences as to the cause of this change, he was told that 'spirits of a much higher order than those who habitually communicated through the young mediums came expressly for him, and would continue to do so, in order to enable him to fulfil an important religious mission.' He was not a medium himself. 'M. Kardec was a member of several learned societies, among others of the Royal Society of Arras, which, in 1831, awarded to him the prize of honour for a remarkable essay on the question, 'What is the System of Study most in harmony with the needs of the Epoch?' He was for several years secretary of the Phrenological Society of Paris, and took an active part in the labours of the Society of Magnetism. Numerous educational works were published by him, works highly esteemed at the time of their publication, and still in use in many French schools. This brief outline of his labours will suffice to show his mental activity, the variety of his knowledge, the eminently practical turn of his mind, and his constant endeavour to be useful to his fellow-men."

MEMORY IN CHILDHOOD AND AGE.

THE question of Memory is one in which we all take a personal interest; it is one which affects our character and conduct, our present and our past; from which we subtract, to our own advantage, the praise, but which we differentiate from ourselves when the reflection involved is of blame. That memory is better in youth is a familiar commonplace, the decay of memory is a recognised sign of age, and we all agree that this is a happy feature in the economy of nature. Youth is the time when we are learning; when the world and its mysteries are all new to us; when our first duty is to be receptive. Discrimination, judgment, reasoning power, will develop as we grow older. It is fitting that in youth memory should be in her prime.

IS IT A QUESTION OF YOUTH?

But to these commonplaces, M. Binet, in the *Revue des Revues*, takes exception. He thinks we ought not to jump at too hasty a conclusion that age has anything to do with it. Memory, it is true, is often strong in childhood, but children, besides being young, have also other advantages, some of which are clearly necessary conditions of perfection of memory. Memory, M. Binet holds, is dependent on certain conditions of physical well-being, good health, pure air, wholesome food, suitable exercise of body and mind, interest in the subject treated of, absence of preoccupation, physical discomfort, and anxiety of mind. When are these conditions fulfilled to the same extent as in childhood? In order, therefore, to test the relation of youth to good memory, we should test it under circumstances which equalise all the conditions; in a school, for example, in which all the children are

subjected to the same influences, moral and physical, in which all attain a certain average of intelligence, differing only in the matter of age—then only can we examine fairly into the question of memory development.

THE NATURE OF THE EXPERIMENT.

Experiments of this kind were made in England some ten years ago by a Mr. Jacobs; were revived in America in 1892; and during the past year have been systematically pursued in France by M. Binet, M. Bourdon, and M. Henri, under whose guidance some thousands of children have been tested.

Memory consists of two distinct operations, the first of grasping the subject, the second of retaining it. The subject may be interesting or it may not. In the latter case more effort of attention is required in order to grasp it, and the experiment becomes a measure of the faculty of attention as well as of memory.

THE DEVELOPMENT OF MEMORY.

The test of power of grasp, or immediate memory, M. Binet made, was of series of figures having no relation to each other. He found that nine was the limit ordinarily attained, though many could not repeat a series of more than four or five, while some could remember as many as fifteen after a single hearing.

M. Binet's experiments entirely confirmed those of Mr. Jacobs, and his statistics established the fact that at eighteen (on an average) two more figures are remembered than at six years of age.

MEMORY AND INTELLIGENCE.

The next experiment was directed to the comparing of the faculties of memory and understanding. The children in each class were grouped by their teachers in three divisions: (A.) those of superior intelligence; (B.) those of average intelligence; and (C.) those of less than average intelligence. The quality of the memory was found to correspond with the quality of the intelligence, A being better than B and B than C.

M. Bourdon, who independently made the same experiments, also arrived at the same results. "With very few exceptions," he says, "those who are recognised as very intelligent are above the average in power of immediate memory, while those qualified as unintelligent are below it."

MEMORY AND SEX.

In this connection M. Binet tells us:—

Mr. Bolton had the idea of comparing girls with boys in the matter of memory, and he therefore compared children of the same age, with the result that girls were found to retain the sequence of figures more perfectly than boys, which, however, in our opinion does not prove the girls more intelligent, but only more precocious.

Mr. Bolton, be it observed, is an American, with American liberality of view as to feminine intelligence. M. Binet, as a Frenchman, considers superiority of memory equivalent to superiority of intelligence in general comparison, but where it goes to prove also the superiority of girls he finds his standard of less universal application!

THE MEMORY WHICH SEIZES.

M. Binet, however, points out that the experiments, careful and conclusive so far as they go, bear upon one kind of memory only—the memory which seizes, and which is required not to retain the facts for long, but only to reproduce them immediately after receiving the

impression—an operation quite distinct from that of preserving them for months or years. It is also noteworthy that the experiment of the remembering of figures rest upon the power of attention to what is of no interest, or sounds which produce no meaning. So that though when expressed in figures the results seem to show that the faculty of memory grows rather than decreases as the child gets older, yet in this particular class of experiments it is not to be wondered at that, depending as it does on voluntary attention, the child should be inferior in this respect to the adult.

THE MEMORY WHICH HOLDS FAST.

Strange to say that in the matter of permanent retention of facts scarcely any experiments have been made. M. Binet complains that everything is discussed and studied in regard to education except its human material, and that while volumes are written as to what to do with our children, but little is known with scientific exactitude of the unit of thought—the child-mind.

The only literature on the subject appears to be an account by Mr. Kirkpatrick, an American, in *The Psychological Review* for November. He has experimented, not with figures, but with lists of words having no interrelation. When the children were required to reproduce them immediately, the result was, as in M. Binet's experiment, that the older children were distinctly in advance of the younger. But this superiority ceased when a few days were allowed to elapse between the hearing and the recalling of the lesson, and then the younger children had the best of it. So that it would appear that these experiments establish up to a certain point the correctness of the received view of memory, and that when the effort of memory involves an effort of voluntary attention, the child-memory is inferior to that of the adult.

X.

"A MYSTERY OF CEYLON."

A SEQUEL: THE MYSTERY OF DR. HENSOLDT.

In the last number of BORDERLAND I quoted from the *Arena* a marvellous story concerning the fate of a great Nimrod of Ceylon, as told by Dr. Hensoldt, a writer who has figured conspicuously of late in the pages of the *Arena*. I referred to it as one of a series of articles by Dr. Hensoldt, which were undoubtedly thrilling, and might be true. Unfortunately, the truth of this latest tale does not seem to be its most striking characteristic. Dr. Hensoldt was in London the other day, and lunched with me. We had a long talk on many things. Just before he arrived I had had a letter from a correspondent asking me if I had seen the *Ceylon Observer*, which had shown up Dr. Hensoldt's story of Major Rogers. At that time I had not seen the *Ceylon Observer*, but I asked Dr. Hensoldt whether or not he was sure of his facts. He said that, in the main, he was quite sure they were correct, but he had written them up a little. After he had left, the *Ceylon Observer* came into my hands, from which it would seem that either Dr. Hensoldt has been sadly misinformed, or that his ideas as to what is permissible in writing up are very large.

The story, as our readers may remember, set forth how Major Rogers, an English officer and mighty hunter, had killed so many elephants in Ceylon, that he was solemnly cursed by a Buddhist priest. Shortly afterwards he was killed by lightning, and his tombstone, alone of all the funeral monuments in the graveyard, had been struck by lightning a hundred times. According to the *Ceylon*

Observer, this story is a fabrication from beginning to end. It is true that Major Rogers, in Ceylon, was a mighty hunter, who was reputed to have killed no fewer than fifteen hundred elephants. It is true that he was killed by lightning in a thunderstorm, and it is also true that his tombstone has been struck by lightning once. Instead of being regarded as a monster for slaying so many elephants, Major Rogers was extremely popular with the natives, who regarded him as a deliverer, as, at that time, the elephants destroyed their crops and killed many villagers.

The elephants in those times, indeed, were regarded as vermin to be destroyed. The offer of a few shillings a head for the killing of elephants, led the Buddhists of Northern Ceylon to kill 3,500 of these great animals in five years. So far from Major Rogers being cursed by the Buddhists, the chiefs of Ouvah, who were all Buddhists, erected a memorial, and built a pretty little Christian chapel in his honour. It would seem, from the *Ceylon Observer*, that Dr. Hensoldt has been as inaccurate in detail as he was in the main facts of his narrative.

Now for Dr. Heinrich Hensoldt's narrative of "facts." We pass over the first paragraph, although it is open to criticism. The second tells us "Major Rogers originally came to Ceylon as a Lieutenant of Her Majesty's 57th Regiment, which in 1840 was stationed in Kandy," and that Rogers was then "about 26 years of age." What are the facts as we know them in Ceylon? The 57th Regiment was not in the island in 1840, and Major Rogers was never connected with it. His only regiment was the Ceylon Rifles, which he joined so far back as 1825, so that by 1840 he must have been nearer 36 than 26 years. Lieutenant Rogers was a model officer and a most exemplary man in every way.

It was in 1836 that Captain, afterward Major, Rogers became Chief Civil as well as Military Officer at Badulla, where his principal hunting exploits took place. To speak of the district as "a wilderness of teakwood and palmyra" at the time shows the utter ignorance of Dr. Hensoldt. *No palmyras nor teak ever grew in the Badulla or Uva district, nor within 100 miles of it.* To speak also of great rivers interspersed with lakes is exaggeration; while of course there is no truth in the statement that Major Roger's regiment returned to England in 1844. Again, the Morowa-korale coffee-district did not exist for 25 years after 1845! But more to the point is our denial of there being the least foundation in fact for the story of a Buddhist priest pronouncing a curse on Major Rogers or foretelling his fate.

The story of planters having at the time--January, 1845--assembled for a hunt, is absolutely untrue. There was no such gathering--no Buddhist priest who found fault with Major Rogers--and no one who in any way foretold his fate, or the mode of his death. That death took place in June, 1845, and yet Dr. Hensoldt puts together a RIGMAROLE OF NONSENSE of what happened to Major Rogers in September, 1845! bringing in Kadugannawa, Nawalapitiya, Adam's Peak--ALL FAR DISTANT FROM WHERE MAJOR ROGERS DIED three months before. Dr. Hensoldt then adds, on the authority of the hotelkeeper, "a Scotchman Hawkins," the extraordinary tale of the stone above Major Rogers' grave being struck one hundred times in thirty years. Mr. Hawkins, of Nuwara Eliya, was not a Scotchman in the first place; and we refuse to credit him with such a gross exaggeration of the truth. A lie that is half the truth is ever the blackest of lies. All this mysterious story is worked out of but three facts--that Major Rogers was (1) a great hunter at a time when many parts of Ceylon--and especially Uva--were overrun with elephants, which did immense harm to the native gardens, and which also killed some of the people every year. Very great gratitude was shown to Major Rogers and others for helping to keep down the number of such terrible enemies of the cultivators. (2) That he was killed by lightning when out on duty--NOT ON A HUNT OR ACCOMPANIED BY ANY PLANTER--in an exposed resthouse at the top of the Haputale

Pass. He was standing in the verandah during the thunder-storm, and was struck down. And (3) that his gravestone in Nuwara Eliya was once--and only once--some years after, struck and broken by lightning. That is the plain unvarnished tale; and the coincidence about man and stone being struck by lightning is nothing wonderful in a tropical hill-country where thunderstorms are often prevalent and fierce.

I am sorry that I should have reprinted the story, which, although so circumstantially told, seems to have been an elaborate romance, built upon a very slender substratum of fact. I hope that Dr. Hensoldt is a little more careful as to the information he receives from his friends, or as to the liberty which he allows himself in writing up his Indian experiences than he has been in this story from Ceylon. Dr. Hensoldt has been lecturing throughout America. Wherever he went, he says, he had crowded audiences, and he was much pleased by the universal interest which his discourses upon Indian occultism had roused among the educated classes of the United States.

PRINCE WISZNIEWSKI ON GRAPHOLOGY.

THE study of handwriting as a measure of character appears to be on the increase. Whether regarded as a science having fixed rules, or as an exercise in intuition, it is, however, still an object of ridicule to many. It is difficult to see why, seeing that handwriting, other than the copper-plate of the schoolboy or the official production of the clerk, is inevitably the outcome of habits of mind and body, and whether or no it reveals the higher qualities of imagination, generosity, benevolence, and the like, it is at all events necessarily affected by habits of neatness, exactitude, deliberation, love of form, perseverance, or, on the other hand, disorderliness, carelessness, hastiness, indifference to externals, and impatience.

In *Le Genie* Prince Wiszniewski gives us an interesting article on the history and methods of the study of graphology.

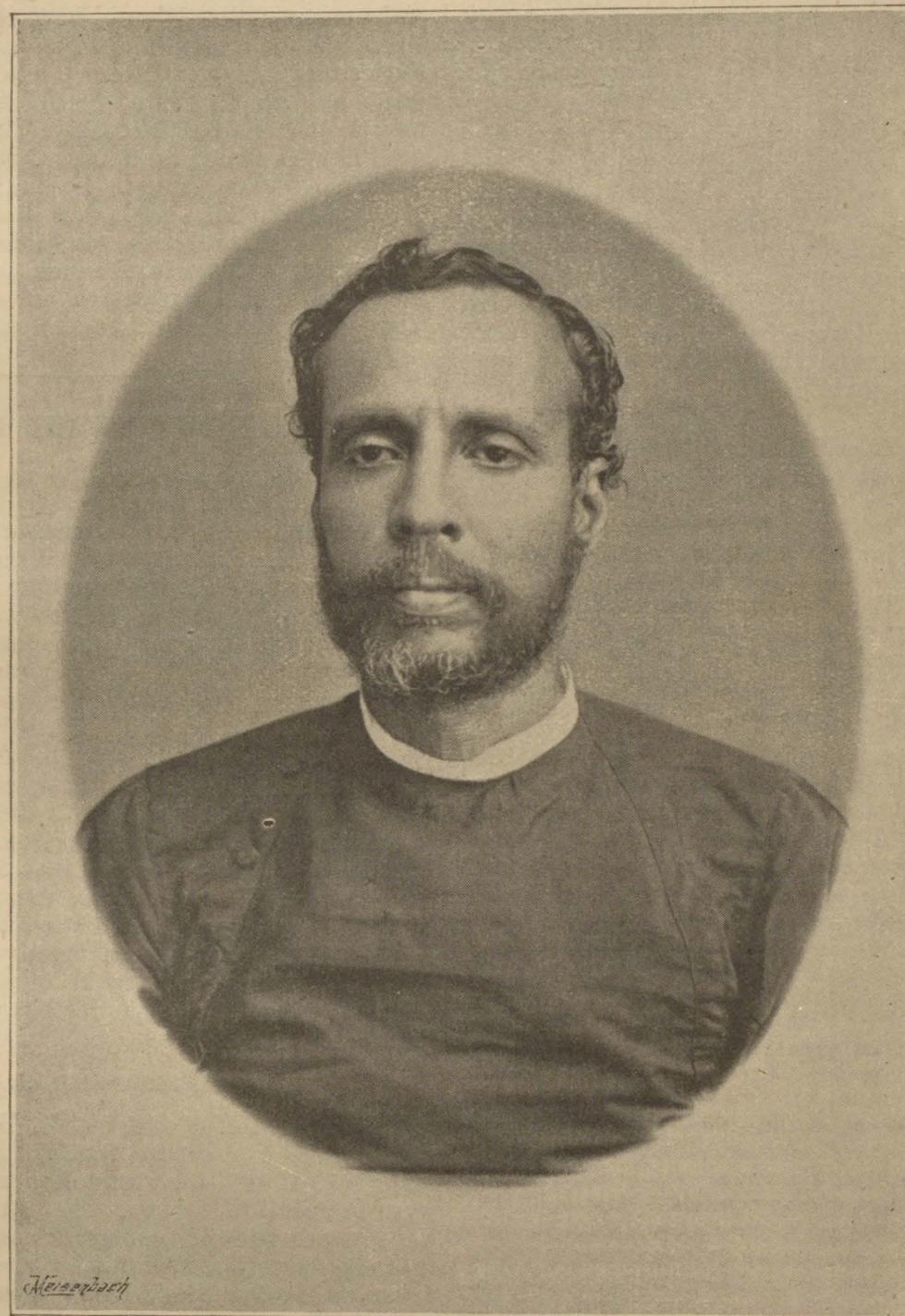
The Abbé Michon was the first to formulate any science of graphology, to establish rules for the guidance of those destitute of the intuitional faculty. A disciple of his, M. Varinard, edited a journal of graphology, founded by Michon, the organ of a Society which numbers, among many other well-known members, M. Alexandre Dumas.

MADNESS EXPRESSED IN HANDWRITING.

The Prince tells a story of M. Varinard--that one day he pronounced of a certain handwriting of unknown authorship that it was the work of a madman, whose insanity was the result of excess. The handwriting proved to be that of a banker of high repute, and the story was looked upon as great spoil by those who wished to throw ridicule upon the study. Six months later, however, the man in question became insane, according to the doctors, from the cause assigned by Varinard.

WHAT HANDWRITING DISCLOSES.

The Prince goes on to show what are the especial signs of the various human faculties, which he divides into five groups. The manner of joining the letters in a word seems to be the especial graphological sign in this connection. The slope of the letters indicates to what emotional class the writer belongs, the impressionable person writing a very sloping hand, the undemonstrative varying a sloping handwriting by letters occasionally erect. The manner of crossing the *t* shows to which class he belongs in the matter of will-power. Instincts are shown in the looping of letters, and in the style of punctuation and spacing. There is no limit to the power of tale-bearing in the capitals.



Messoudi

K. Chakravarti, Joga Shastri.
Secretary Founder Joga
Soma, or Indian Peacock Society

MR. CHAKRAVARTI, MR. JUDGE'S "BLACK MAGICIAN."

XY.—THE THEOSOPHICAL SOCIETY. MRS. BESANT AND MR. JUDGE.

AT the present moment there is a temporary lull in the controversy that was provoked by Mr. Garrett's publication of "Isis very much Unveiled." There has, however, been a great deal printed on the subject in the last quarter. We have had Mrs. Besant's defence, the report of the Congress at Adyar, together with an additional pamphlet by Mr. Judge. Interest in the controversy has, however, temporarily waned. Mrs. Besant's position is quite clear, and when she comes back she will, no doubt, have a fair hearing and ample opportunities to state on the platform what she has already stated in the press. There is no weakening on her part, either as to her devotion to the Theosophical cause, or her belief in Madame Blavatsky; while, at the same time, there is an uncompromising determination to rid the brotherhood of the reproach brought upon it by the questionable dealings of Mr. Judge.

I.—MRS. BESANT'S DEFENCE.

The following extracts from Mrs. Besant's statement in her defence, gives the gist of what there is to be said on her side of the question. At the beginning she admits, as fully and frankly as anyone could desire, the obligation under which she lies of vindicating her veracity and good faith.

ACCEPTING THE CHALLENGE.

She says:—

I admit to the fullest that anyone who takes on the platform the position of a public teacher of morality is rightly challenged for explanation if anything arises that throws doubt on his probity and purity; if he is not prepared to answer the challenge, he should retire from the public position; he is bound in honour to declare what he conceives to be the real state of the case, and to leave the issues clear; then the public can form its own opinion, and can discount his future teachings by that opinion; his errors in veracity, judgment, and discretion are open to criticism, and will form part of the materials on which the public can base its judgment. That being done, he can continue his work, with those who choose to work with him. I am therefore ready to answer, ready to let the public pass its verdict on me. Then I shall go on with my work, whatever the verdict may be, for I have been condemned before by the public, and then have been as extravagantly praised as I was before extravagantly condemned. If now the wheel has turned for another period of condemnation, I can work on contently through it. Those who build on the rock of pure intention may, from ignorance or folly, use some poor materials in their building; who should be more glad than they if the fire burns these up, so teaching more care for the future.

THE CASH VALUE OF THEOSOPHY.

After calling attention to various minor inaccuracies in Mr. Garrett's statement, she refutes the insinuation that Theosophy is run for the money there is in it. She says:—

There is not a shadow of excuse for insinuations of personal gain as reasons for condoning fraud. The *Theosophist*, founded by Colonel Olcott and Madame Blavatsky, with their own money, now brings in a small income. *Lucifer* varies between a small profit and a loss: of the *Path* I know nothing. But I do know that, in my personal experience, ownership in Theosophical undertakings means a heavy financial burden, and those who are now attacked have given and continue to give all they have to help a movement in which they believe. And I submit that properly audited accounts must be held good as against irresponsible newspaper insinuations.

WHO ARE THE CONSPIRATORS OF SILENCE?

Replying to a charge of conspiracy of silence, she points out, that if conspiracy there was, it was on the part of the press, she had nothing to do with it. On the contrary, immediately the Committee broke up, she sent a report to every London paper, with a private note to the editor, asking for publicity; and at the same time issued with it the significant circular which denounced the doctrine that falsehood might be used for a good end, or fraud condoned for the sake of peace. That circular was sent to all the papers in July, but none of them published it until the end of October. Now that the silence has been broken, she rejoices that the facts have been made public, so that everyone may know what she failed to obtain publicity for in July. Mrs. Besant then enters upon her historical statement in which I need not follow her, but this question is important.

"ON THE LETTERS I WAS DUPED."

After referring to her statement in the Hall of Science, as to Madame Blavatsky and the letters, she quotes the exact words which she used on that occasion, which were as follows:—

It may be said, "What evidence have you besides hers?" My own knowledge. For some time all the evidence I had of the existence of her Teachers and the so-called "abnormal powers" was second-hand, gained through her. It is not so now; and it has not been so for many months; unless every sense can be at the same time deceived, unless a person can be, at the same moment, sane and insane, I have exactly the same certainty for the truth of those statements as I have for the fact that you are here. Of course, you may be all delusions, invented by myself and manufactured by my own brain. I refuse—merely because ignorant people shout fraud and trickery—to be false to all the knowledge of my intellect, the perceptions of my senses, and my reasoning faculties as well.

Mrs. Besant then says:—

I am prepared to-day to repeat what I then said as to my first-hand knowledge of the existence of the Teachers and of abnormal powers. But on the letters I was duped, and I said so as plainly as words could say it in my statement read to the Convention last July (after I had been checkmated on the Committee) and sent by me to the press.

And I say now that it had never at that time entered my head to doubt the genuineness of these messages, nor to suspect Mr. Judge of any unfair dealing. I willingly take any blame on my gullibility that may be cast on me, for I wish only that the facts may be known.

HOW MR. JUDGE WAS SUSPECTED.

She then supplements the statement of Mr. Garrett as to the discovery of the fraud practised by Mr. Judge as follows:—

Late in 1891 or in 1892 I received some letters from India, suggesting in vague terms that I was being deceived and betrayed by various persons, and giving extracts from private letters. I promptly sent the extracts to the writers, knowing they could only have been obtained by dishonourable methods. The extracts seemed to show a belief on the part of the writers that Mr. Judge was fabricating messages from the Masters. The evidence, when gathered, was found insufficient as basis for such a charge. Then a friend told me that the Masters had sent no such messages, but my friend could give

me no evidence. Nothing further occurred till 1893, when a request from Mr. Judge to erase a seal from a message aroused my suspicion. I could conceive no reason for erasing a seal if it were genuine; this request was made some little time after the publication of Messrs. Old's and Edge's article in *The Theosophist* of April, 1893, and it raised a momentary doubt, rejected as insulting to Mr. Judge. I went to America, and there at the end of September learned that the rumours of fraud were well founded. This determined me to collect what evidence was available, and to see what there was in India, whither I started in October. The evidence I found in India, with the connecting links I was able to supply, made a—to my mind—convincing case against Mr. Judge. The case was imperfect as Colonel Olcott and Mr. Keightley had it, and it was not possible for them to proceed in such a matter on insufficient evidence. The facts I knew were quite sufficient by themselves; but the two sets dovetailed into each other and made a case strong enough to justify public action. The *W. G.* statement as to the seal and the various messages to Colonel Olcott and others, are substantially correct; I saw them in India for the first time, December, 1893.

THE PSEUDO "BLACK MAGICIAN."

Let me add that Mr. Chakravarti was not at Adyar, that he took no part in laying this evidence before me. I examined the whole of the documents by myself, made up my own mind, and offered—without consultation with anyone—to bear the brunt of making the accusation publicly. I had letters from many Indian members of the Theosophical Society asking me to look into the charges, but Mr. Chakravarti was not among those who urged me to take action. I wrote to Mr. Judge first privately, in January, 1894, asking him to retire, otherwise the charges must be officially made. He telegraphed refusal in February, and I then applied to Colonel Olcott for a committee of inquiry and it was called under the rules of the Society. Colonel Olcott handed over to me the whole of the evidence in trust, and I drafted six definite charges. I drew up the evidence under these heads and had it ready to lay before the committee when it met in London in July. The documents quoted in the *W. G.*, the story of the seal, &c., were my evidence, with many others, and I consider the case convincing. The only escape I can see from the conclusion of the conscious simulation by Mr. Judge of the handwritings ascribed to two of the Masters, is that he is a medium automatically reproducing certain scripts.

MR. JUDGE'S DEFENCE.

Mr. Judge raised certain preliminary technical objections to the jurisdiction of the committee. First, that he was never legally vice-president; that was overruled. Then, that the committee could only try a vice-president for official offences; that was held good, and I believe rightly. It was a demurrer; all courts of law recognise the right of an accused person to upset an indictment on a technical point if he can, and any person who prefers that method to meeting the case on its merits, has a legal right to avail himself of it. Where I disagreed with the committee was that it travelled beyond this, and having ruled that it had no jurisdiction then proceeded to listen to an argument that the case could not be heard without imposing a creed on the Society. Whether that were so or not, the committee had concluded itself by the decision that it had no jurisdiction, and should have arisen without allowing any further conversation. The result of taking up a point after it had decided itself incompetent was confusion of the issues; the case broke down on the purely technical objection that the offence was not official. The resolution carried stated that Mr. Judge was ready to go on with the inquiry, and Mr. Judge so averred. But when, after the committee had risen, Mr. Burrows proposed a jury of honour, Mr. Judge refused it, on the ground that many of his witnesses were in America, and it would take him six months to get his evidence together. I hold, of course, further that the charges should have been printed in the report. Mr. Judge, the next day, asked for a committee, but there were

difficulties then in getting one together, and I agreed to the statement that has been printed, affirming my belief Mr. Judge had simulated the handwritings ascribed to Masters, and that the messages received by myself from were not genuine. This was the best I could do, and better than a "scratch" committee.

If I am asked why I did not publish the evidence answer is that I had demanded a committee, that the evidence was not my property, but entrusted to me to lay before committee, and when the committee broke down I returned the documents to Colonel Olcott, the legal owner. Nor think that one can play fast and loose, ready to accept a committee's finding, if you agree with it, and rejecting it finds against you. The legal way of attacking Mr. Judge to demand an investigation before his own Branch in York, to which alone he is responsible.

HER FUTURE RELATION TO MR. JUDGE.

Mrs. Besant concludes her letter as follows:—

With regard to the future, I had hoped Mr. Judge would have resigned the vice-presidency on the issue of the inquiry. As he has not done so, I think he should be officially requested to resign by the Sections. But if he refuses and if he cannot be deprived, I am not going to resign from the Theosophical Society because one cannot remove an official, elected before these objections to him arose. Were he now elected President, I should resign, because that would imply the approval of the Society of his course of action.

But I will not abuse him, nor exaggerate his offence; nor forget all his years of devoted work and self-sacrifice. I will recognise the noble side of him all the more that I have been obliged to protest against the bad. Nor will I take part in trying to ostracise him from future work in the Society. I know the public regard this as conniving at evil, be it so. I know the worldly way of refusing to associate with any one who has done a wrong thing and been publicly attacked; and I know how one of the accusations against a great Teacher is that "this man receiveth sinners and eateth with them." If the holy Initiate could thus associate, shall I, a sinner, refuse to associate with a fellow-sinner? I prefer the example of Christ to all the public opinion of Christendom. I will not separate myself from my brother because I believe him to have erred, nor will I join those who would hunt him out of the movement in persistent attack on him. I have said my part, and the public may pass its verdict on me; according as the judges, will be my future influence with each, and I do not know that the public is concerned with more than to have the truth before it on which it may judge the merits and demerits of those who claim its ear.

This was dated the 22nd of December, 1894. Since that date Mrs. Besant has, however, found it necessary to take further action.

II.—THE RESOLUTION AT ADYAR.

In *Lucifer*, of February, there is reported the speech which Mrs. Besant made at the anniversary meeting of the Theosophical Society at Adyar. She moved the following resolution, which was carried unanimously.

"Seeing that a series of articles has appeared in *The Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the Theosophical Society; and

"Seeing that a strong body of evidence has been brought forward against the accused, and seeing that the attempt of the Society to bring the matter to an issue last July was defeated by Mr. W. Q. Judge on a purely technical objection to the jurisdiction of the Committee; and

"Seeing that Mr. Judge, being Vice-President of the Society, has issued a quasi-privately-circulated attack against one section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the west against the

contrary to the first object of the T.S. generally, and to the second object specifically; and

"Seeing that this is the first occasion since July on which a representative body of Theosophists have been gathered together; and

"Seeing that immemorial custom requires of every honourable man holding a representative office in any Society to at once tender his resignation under such circumstances as are stated above;

"Therefore the anniversary meeting of the Theosophical Society resolves:—

"That the President-Founder be, and is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President, Theosophical Society, to resign the office of Vice-President; it being, of course, open to Mr. Judge if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his positions."

THE ATTITUDE OF THE LODGES.

In the speech proposing this, Mrs. Besant followed, somewhat closely, the narrative in her letter which she addressed to the *Chronicle*; but, in addition to this, she made certain interesting statements as to the balance of opinion in the Society on the subject. "Eighty circulars," she said, "had been sent out to the most eminent members of the European Section, asking them if they approved of calling upon Mr. Judge to make an explanation. Sixty-five replied, unanimously declaring an explanation should be made; fifteen did not answer." Of the sixty-five who demanded an explanation, twelve were presidents of lodges and societies. In Europe twelve lodges and centres demanded, in addition, that Mr. Judge should explain or resign, one of them demanding that he should be expelled, and seven taking an indefinite position, three rather supporting Mr. Judge, and the others counselling delay. America is said to be nearly unanimous in accepting Mr. Judge's report; Australasia is as unanimous against Mr. Judge. Mrs. Besant then said it was absolutely necessary something should be done; when she returned, there would be a strong, if not an overwhelming, party in favour of the policy of truth, of absolute honour and uprightness, and unless something is done, some of our best people will immediately leave the Society, and public propaganda will be rendered well-nigh impossible. For her own part, she would not resign, even although Mr. Judge refused either to resign or explain; but she would face the worst, and stand by the Society, despite the difficulty; but her own approval, she said, went with those who challenged the action of Mr. Judge as dishonourable, and regard the Society as most seriously compromised, by having as its vice-president such an official second in command.

THE TRUE COURSE OF THE ACCUSED.

Admitting all that Colonel Olcott had said, as to the possibilities of Mr. Judge being guilty of those malpractices while under control, she dismissed the plea on the ground that mediumship might be an excuse for the individual against moral judgment, but it is no excuse for an official, who, under mediumship, commits acts of moral terpitude, and has hereby shown that it is his duty at once to resign his official position, inasmuch as he is not responsible for his actions, and, therefore, must refuse to lead the Society into a position so detrimental to its honour. For her own part, she has resigned her Presidency of the Blavatsky Lodge the moment she read the charges made against her in the *Westminster Gazette*, but she stands for re-election; if the members think her answer sufficient they will re-elect her, but she will not hold even a local office, unless, by the free will of the

members, they give it back to her; only by this means can she save the honour of the Lodge, and put herself in her right position.

MR. JUDGE'S SLANDERS.

She then proceeded to call attention to the attack, in an esoteric document written by Mr. Judge, and circulated publicly. She said:—

I have to draw your serious attention to this as a matter affecting the future of the Society. It is stated in the document now before you that there is a plot, and in this which is circulated under the pledge of secrecy—but which is circulated in such a manner that it reaches the public press, and everything in it, slanderous or otherwise, has its full public effect on the public mind—it is distinctly said that there is a plot amongst black magicians—influencing certain Brâhmans in India through race-pride and ambition, to control and manage the T. S. That these magicians have picked me out as their agent, and have used as an intermediary my honoured friend, Mr. Chakravarti, chosen, you will remember, by the Indian Section and some Brâhmanical societies as their Delegate to the Parliament of Religions: that the Brâhmans and their agents engineered the charges against Mr. Judge, and I practised black magic on Mr. Judge and two others. Mr. Judge further takes on himself to say that there are no true Initiates in India, and to praise the West as against the East; asserts that a great seat of Western Occultism is to be set up, and that this was the object of H. P. B.

MRS. BESANT'S RESOLVE.

To this she replies:—

I say, when an official has to meet such charges, he is bound in the commonest honour to resign the office that protects him, and to allow the Society to re-elect him, if it endorses the statements he has made.

Therefore I ask his resignation, I do not ask his expulsion; to expel him would be to take action too hurriedly, would be to take action that, I hold, you have no right to take, until the very last effort has been made to deal with the matter in gentler and kinder fashion. Myself and brother Chakravarti are most hit at, both in public and in that circular. It is he and I against whom the worst and the foulest of these accusations come.

I am acting on my own responsibility, without his judgment, and therefore I may not commit him, not having asked his views; but I venture on my own knowledge of him, to say one thing in his name, as I say it in my own, that we are the two that are most outraged by this attack—and we seek no revenge. I say to you being thus charged, that I am not willing to expel my brother; I am not willing to forget the work he has done, and the services he has rendered.

Of course, Mr. Judge has not resigned and has no intention of resigning; therefore, Mrs. Besant announces that, on her return to England this month, she proposes, if no official action shall have been taken, to—

personally address every European Lodge, asking each to take action as Lodge if action as Section be refused, so that we may clearly know where we are in this matter, and may have the moral support of such Lodges as consider that a spiritual movement should not sanction measures falling below even "mere worldly morality."

For myself, I have tried by patience and slowness in action to save the Theosophical Society from disruption, if disruption could be avoided without loss of honour. But the time has come now to say: "Better disruption than betrayal of Truth." A society that loses many members may continue to live and grow, but a society that shuts its eyes to wrong for the sake of outer peace is doomed.

ANNIE BESANT.

III.—MR. JUDGE'S REJOINDER.

Mr. Judge's last word is found in a letter to Mr. Meade, the General Secretary of the European Section. It is dated January 24th, and published in the *Path* :—

144, MADISON AVENUE, NEW YORK,
January 25th, 1895.

GEORGE R. S. MEAD, Esq.,
General Secretary European Section T.S.

SIR AND BROTHER.—I have received some seven requests by resolution from Branches and Centers of your Section to the effect (a) that I should resign the office of Vice-President of the T.S. ; (b) that I should answer charges published against me by a paper inimical to the T.S. or give reasons for not replying ; (c) that I should offer myself for trial on said charges ; and I have also read the full publications of these requests and other matter connected therewith in the *Vâhan*. I now beg to ask you to act as the proper official channel for this general reply to those requests, and to inform your Executive Committee also.

First.—I am amazed at the undue precipitate and untheosophical haste displayed in the requests to me to reply to the public attack made on me before I could have time to do so or had refused, when the slightest reflection would show I could not possibly reply in such a hurry, and when a true brotherly feeling would seem to require that before making the demands, means should be taken to discover whether I had an intention to reply or explain. The Barcelona Lodge, however, asked you to inquire of me whether the charges made in said paper were true or not. Please let them know that I again say the charges are absolutely false.

Second.—When the Judicial Committee met in July, and when, thereafter, Mrs. Besant, as prosecutor, publicly assented, in apparent good faith, to a general resolution declaring the matter closed and dropped, she was then in possession of all the alleged evidence now in her possession. Inasmuch as her name and her opinions have been used in a part of the above-mentioned correspondence as some sort of proof of something, I draw your Lodge's attention to the fact that she had in her possession all such evidence at the time when she, as your public leader, publicly assented to two statements and a solemn resolution closing the matter passed at your Convention. It now appears that some Lodges desire to nullify and override that action ; hence either (a) the resolution was not passed in good faith, or (b) it was procured through hoodwinking and deceiving the Convention. If you and those Lodges say that they did not have the said alleged evidence, and would not have passed the resolution had you possessed the said alleged evidence, then their present desire to avoid the resolution—for that is what the requests indicate—is due to a feeling that you were hoodwinked into passing it. This being so, I must refer you to Mrs. Besant ; for I had no part whatever in proposing, forwarding, or passing the resolution.

Third.—In reply to the request that I shall resign the office of Vice-President, please say that I am obliged to refuse the request. If it is proper I should now resign, it was just as much so in July when your leading prosecutors had all the alleged evidence in their possession. I regard resignation as evidence of guilt. If I resigned that office I could not be in any way tried on any charges, and very soon after a

resignation the same persons might say I resigned to evade responsibility.

Fourth.—I have replied to the public newspaper in the way it deserves. I have still under consideration a full report to the T.S. respecting the real charges, but I refuse to hurried until the right time, for the cogent reasons given below. And as I have seen that new misstatements of facts and charges are being circulated against me by F.T.S. and others, are keeping up this disgraceful pursuit, I have additional reasons for waiting until all possible innuendos and discreditable statements shall have come forth, even were I now fully prepared to reply.

I cannot make a proper reply to the charges until I have in my possession a copy of the documentary evidence which was, or is, proposed to use in support of the charges. These documents consist of various letters of mine, on which memoranda not in my handwriting. Some of them are let written over ten years ago. They have been deliberately taken away from me, although open enemies have been given full opportunity to take complete copies and fac-similes. No person would ask that I should answer without them.

I arrived in London July 5th, 1894, and at once demanded first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. The Council met informally July 6th, when I again demanded the evidence and received the same promise as before with the same failure to perform. July 7th the formal meeting of the Council took place. The same demand was again made with the same result. Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I made the same demand, and at the meeting Mrs. Besant and others said, "Oh, of course Mr. Judge should have copies of the proposed evidence." But the papers were neither shown to me nor shown me up to July 19th, almost a week after my arrival, and when I was packing my trunk. All this time until the 19th Mrs. Besant had the papers. On the 19th she formally and peremptorily demanded them. She said she had given them to Colonel Olcott, who said they had been just off to the mail to go to India ; this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Colonel Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then, in Dr. Besant's presence, in a great hurry, as I sailed on the 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one or two short ones. But several being lengthy, especially the one by which they hoped to destroy my general credibility, I could not copy them. Colonel Olcott promised to send copies ; Mrs. Besant declared herself quite satisfied with the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based.

Mrs. Besant, as prosecutor, never fulfilled her promise to her duty. I then believed, and still believe, that they never intended to give me copies nor to permit inspection, but had me to hurry me into a trial unprepared in every respect. These facts, with the fact that they allowed Mr. Old to copy everything, will throw some light on the matter and on the opinions of the parties. I shall certainly not reply until I have before me the documentary evidence or copies, and know the precise offences with which I am charged. This is common justice.

Fraternally,
WILLIAM Q. JUDGE,
Vice-President T.S.

XYI.—BLAVATSKIANA.

SOME MATERIALS FOR JUDGING H. P. B.

BY THOSE WHO KNEW HER.

MISS BALFOUR, in the charming letters which she is writing home from Matabele Land in the *New Review*, describes the curious condition of a hartebeest which her companions shot going up country. This hartebeest was in a very good condition, but when the skull was cut open to take off the horns, the top of the nasal passages under the brain, the cavities under the horns, was full of horrible white maggots an inch long and very fat. "I never saw," says Miss Balfour, "so disgusting a sight." Alas, the maggots which lay under and over the brain of this fine hartebeest of South Africa were less disgusting than those presented by the dissection of Madame Blavatsky's character, in which some people at present seem to find great entertainment. She was a mammoth, but there were plenty of maggots in her brain, and those who wish to gloat over them are not likely to run short for want of matter. But maggots notwithstanding, Madame Blavatsky was a great personality, a marvellous composite personality, colossal alike in her strength and in her weakness, and for a long time to come we lesser folk are likely to find ample occupation in discussing the ingredients which went to make up this extraordinary woman. Even Mr. Podmore, writing in the *Proceedings of the Society for Psychical Research*, can hardly refrain from shedding a tributary tear over the woman whom he honestly believes to have been a supreme charlatan. Those who have less of the Podmorian disposition naturally chafe somewhat under the microscopic analysis of the faults of the dead, and this is not allayed by the fact that the maker of the microscope at present most in use is so ungrateful a rascal as M. Solovyoff is, on his own showing. My colleague, Miss X., summarises the salient features of his book. Mr. Lane-Fox contributes an article which is a somewhat juster appreciation of the character of this remarkable woman, while Mr. Maitland recalls the story of the relationship between H. P. B. and Dr. Anna Kingsford, whose "Perfect Way" he naturally considers to be a much more authentic gospel than either "Isis Unveiled" or the "Secret Doctrine." After the reader has read all that these three have to say on Madame Blavatsky, and all that many others have said, the inexplicable personality of that remarkable woman, so intensely human and at the same time so extravagantly non-human, in many ways will continue to provoke curiosity and to baffle analysis. Meanwhile, despite her maggots, her work goes on.

I.—THE TESTIMONY OF SOLOVYOFF.

LAST quarter we brought Mr. Lillie's book, "Madame Blavatsky and Her Theosophy" before the notice of our readers. The present quarter has produced another book upon the same subject, of greater originality if not of greater importance.

The book, as we learn from the title-page, is *abridged and translated on behalf of the S.P.R. from the Russian of V. S. Solovyoff, by Walter Leaf, Litt.D.*; but it is something more than this. It contains a prefatory note by Professor Sidgwick on behalf of the Council for the Society for Psychical Research, which may perhaps be taken as expressing once more the attitude of that Society towards Theosophy in general and Madame Blavatsky in particular. It contains a Translator's Preface which, in a masterly way, sums up the evidence presented by M. Solovyoff and others, and points out the pattern formed by various threads which might otherwise appear merely as a tangled web. It contains, with unusual fairness, the reply of the advocate on the other side, and the counter-reply of the prosecution. It contains, finally, a particularly valuable appendix by Mr. Emmette Coleman, an American savant of some reputation, giving a summary of the conclusions of a laborious inquiry into the literary sources of Madame Blavatsky's "revelations."

SOLOVYOFF AS A BIOGRAPHER.

These additions contribute greatly to the importance of the work, for, truth to tell, M. Solovyoff's testimony does not inspire the reader with entire confidence in his personality. Our feeling that even H. P. B. may not be so black as he paints her is in proportion to our perception of the extent to which, in so doing, the artist blackens him-

self. His narrative introduces us to society to which, but for the charm of the narrative itself, one would prefer to remain a stranger; a society in which we have not only fraud, trickery, pretension, and profanity, but evil-speaking, lying, and slandering; on the one hand a false prophet, on the other a false sister and a false friend; a woman who passes off her own inventions as divine revelation, a man who has not even the school-boy's code of honour, "tell a lie and stick to it"; a subject whose biography stands in sore need of the charity that covers a multitude of sins, and a biographer so conscious of his duty "nought to extenuate," that one occasionally feels, in sharing his information, like a receiver of stolen goods.

If the testimony produced against Madame Blavatsky rested solely on M. Solovyoff, one would feel inclined to say, from internal evidence, that the book, entertaining as it is, should never have been published; but this is far from being the case. The responsibility is widely distributed. It is shared largely by Madame Blavatsky herself, whose letters are abundantly quoted, often *in extenso* by Madame Y., whom we may, without indiscretion, speak of as her sister, Madame Jelihovsky; by M. Aksákov, a Russian Psychical Researcher of high position and reputation; and in a lesser degree by others of experience and integrity—M. Richet, M. Baissac, Mr. Hodgson, &c., all of whom are quoted at first hand.

Indeed, whatever may be our personal feelings towards M. Solovyoff, as he reveals himself in this work, it is fair to remember that he is a gentleman of high position in Russian society and literature, and that the "Modern Priestess of Isis" was first published in 1892 in the leading magazine of Russia. Nor, though he fails to recognise his evident change of front, have we any right to blame him for his inconstancy towards the teachings of Madame Bla-

vatsky, for his was distinctly a case in which change meant advance. And if, by a not uncommon anachronism, he attributes to himself in 1884-6, the time of his intimacy with H. P. B., the knowledge of her character, distrust of her methods, and insight into her teachings, which were really a later development, we, at least, have no reason to complain of what adds many a realistic touch to what otherwise might have appeared a blurred and half-forgotten image.

H. P. B.'S SISTER AS A WITNESS.

Madame Jelihovsky, who naturally holds a brief for the other side, weakens her own cause considerably by her method of dealing with it. In the absence of any effective proof of the falsity of M. Solovyoff's alleged mis-statements, she resorts to the time-honoured system of "abusing the plaintiff's attorney," a course of treatment which he seems to have endured with as little inconvenience as the similar futile process of defamation of character known as "occult vengeance" inflicted upon him later. Indeed, Madame Jelihovsky is over and over again "caught out" in statements so singularly inaccurate (see pp. 32, 35, 213, 233, 333, 349, 351), that it is difficult to accept her evidence, except when endorsed by others. In the days of M. Solovyoff's intimacy with Madame Blavatsky, both Madame Jelihovsky and Miss X., an elderly friend of both sisters, were on very intimate terms with him, and (whatever we may think of his reading of the laws of hospitality and friendship) there is no doubt that for much of his evidence against H. P. B. he is indebted to these ladies.

Moreover, as M. Solovyoff has confined his narrative to events of which he had personal cognizance, and has not touched upon the delinquencies of the early part of H. P. B.'s life, of which indeed she herself makes ample confession, Madame Jelihovsky's personal abuse of M. Solovyoff is not only irrelevant, but unfair, and, as Mr. Leaf observes :—

Whatever the nature of [his] offence, it was not in Madame Jelihovsky's eyes such as to prevent her from continuing on terms of intimate friendship with M. Solovyoff, and allowing him to be on an equally familiar footing with her unmarried daughters; he even married his second wife from her house.

And moreover, says Mr. Leaf :—

I have endeavoured to examine M. Solovyoff's evidence impartially on its own merits, but it must not be forgotten that it is the last stone on a cairn.

Much of M. Solovyoff's evidence consists of recollections of conversations which may or may not be correctly remembered and fairly transcribed, but—

Those who have studied Mr. Hodgson's Report* will find in the Würzburg conversations only what they had already been taught to expect by overwhelming testimony with which M. Solovyoff had nothing to do.

Moreover, it seems unlikely that these conversations can be merely invented, as, in her Confession, Madame Blavatsky obviously refers to them in her reiterated cry of "You, *you* are driving me to desperation!" Another point which should be borne in mind is that this book—so M. Solovyoff tells us—was written in no spirit of vindictiveness, but that for six years he kept silence as to what he knew of Madame Blavatsky, and that his eight articles in *The Russian Messenger* were published in 1892 only in protest against the preposterous claims made in Russia on behalf of her sister by Madame Jelihovsky.

* "Proceedings of the Society for Psychical Research." To be had from the BORDERLAND Library.

H. P. B. AGAINST HERSELF.

However, incomparably the most important part of the evidence is that furnished by H. P. B. herself in her correspondence and written confessions, addressed to MM. Solovyoff and Aksákov; documents which afford their own corroboration not only in matter but in style, and which have further, in many cases, been attested as genuine documents by M. Jules Baissac, sworn interpreter in the Paris Court of Appeal.

The Confession which Madame Blavatsky wrote to M. Solovyoff is, as she herself says, "a splendid case for the psychologists, for Richet & Co." As M. Richet appears to have derived very little satisfaction from his slight acquaintance with her in Paris, he should feel gratified to be borne in mind on so momentous an occasion. The obligation would have been even greater, if she had fulfilled the intention, which the confession expresses, of writing her true autobiography, "a treasure for science as well as for scandal. . . . I will show myself with a *reality* which will break many and will resound through all the world."

H. P. B. AS A SPIRITUALIST.

H. P. B.'s letters to M. Aksákov belong to an earlier period of her history, and are produced in this volume mainly—as it seems—with the view of showing what value may be placed upon her statements. It is well known how not only Madame Blavatsky herself, but the Theosophists as a body, in her name, have definitely and distinctly repudiated any connection with spiritualism. Nevertheless, we find her writing in November, 1874, to M. Aksákov from America :—

I have now been a spiritist for more than ten years, and now all my life is devoted to the doctrine. I am struggling for it, and trying to consecrate to it every moment of my life. Were I rich I would spend all my money to the last farthing *pour la propagande de cette divine vérité*.

H. P. B. ON HER PAST HISTORY.

Here, as in the Confession, she acknowledges the character of her past.

Whoever it was told you about me they told you the truth in essence, if not in detail. God only knows how I have suffered for my past. It is clearly my fate to gain no absolution upon earth. This past, like the brand of the curse of Cain, has pursued me all my life, and pursues me even here, in America, where I came to be far from it and from the people who knew me in my youth.

The acknowledgment is pathetic, and one feels, like her correspondent, M. Aksákov, willing enough to forget what we may know of her miserable story. It is she herself, and her friends, who are responsible for keeping it alive. It must be a cowardly enemy who wantonly revives the history of a woman's shame. But the pretensions of herself and of her followers, the claims they have rested on the personal purity and dignity of her character, have made necessary (not the relation, that M. Solovyoff has mercifully spared us, but) the recognition of her wrong-doing.

THE ACQUAINTANCE WITH M. SOLOVYOFF.

The period covered by the narrative of M. Solovyoff is the years 1884 to 1886, a period when, he tells us, he was the only Russian who had any intimate knowledge of her career. He happened to be in Paris in May, 1884, and sought the acquaintance of the author of "From the Caves and Jungles of Hindostan," one of H. P. B.'s earlier works. He found her living in obscurity, striving, against many difficulties, to establish on a firm footing the Theosophical Society of Paris, a society which his later revelations

and the S.P.R. Report combined within a very few years to break up.

There is no mystery about the nature of their acquaintance, which seems to have been, from the very outset, self-interested on either side. M. Solovyoff wanted to learn "occult secrets," Madame Blavatsky wished for notices in the Russian press. Both were disappointed. M. Solovyoff declined, according to his own account, to believe in the phenomena, though in 1885 he writes to H. P. B. of having "convinced Richet of the reality of your personal power, and of the phenomena which proceed from you." At any rate he does not seem, despite her continued appeals, to have committed himself to any expression of opinion in the newspapers.

WAS H. P. B. A MEDIUM?

Many real students of Psychical Research, even among those who most repudiate the teachings of Madame Blavatsky and her followers, would not find it possible to go so far as M. Solovyoff, in asserting that Madame Blavatsky had absolutely no psychic gifts. Whatever a "medium" may be, many would acknowledge that, in spite of her conjuring tricks and her "muslin," she was in some sort a "medium." M. Solovyoff, however, though a believer in "hidden powers" and presentiments, and spiritual insight, found none of these in Madame Blavatsky. Her phenomena, he felt, were transparent frauds, her predictions were never fulfilled, her clairvoyance could never be verified. Nevertheless, he fully acknowledges that—

There was within her a certain fascination, a kind of magnetism, which attracted to her with an irresistible force . . . This force, combined with a mental distortion, with a certain animal ignoring 'in life' of the difference between right and wrong, produced one of the most interesting and characteristic phenomena of the 19th century—the "Theosophical Society."

THE SOURCES OF THE REVELATION.

M. Solovyoff has a good deal that is interesting to tell us of Madame Blavatsky's reputed learning as exhibited more especially in "Isis Unveiled," which, though the text-book of the Theosophists, was practically written, we are told, under the auspices of the famous "Control," John King, the material being collected from such little known archaeological and occult works as might be safely drawn upon without discovery by the average public.

Mr. Coleman has been more exact in his researches, and has found for us the precise proportions of the hotch-potch. It is now more than two years since he first published his analysis of "Isis Unveiled," and no attempt has been made by the Theosophists to disprove his statements.

In "Isis Unveiled," published in 1877, I discovered some 2,000 passages copied from other books without proper credit. By careful analysis I found that in compiling "Isis" about 100 books were used. About 1,400 books are quoted from, and referred to, in this work; but from the 100 books which its author possessed, she copied everything in "Isis" taken from, and relating to, the other 1,300. There are in "Isis" about 2,100 quotations from, and references to, books that were copied at second-hand from books other than the originals, and of this number only about 140 are credited to the books from which Madame Blavatsky copied them at second-hand.

Mr. Coleman gives us a list of the passages plagiarised in "Isis," and has carried his investigations with like results into Madame Blavatsky's later productions.

We learn that he proposes to publish a work on the subject of the sources of Theosophist teachings. In provisional classification he alleges that "in its inception Theosophy was an off-shoot from Spiritualism. I find that its teachings

upon some 267 points were copied from those of Spiritualism." Other sources are Eliphas Levi, Böhme, "The Cabbala," "The Perfect Way" (Kingsford and Maitland), "Gnosticism," &c.

It is all, in the present state of things, very instructive, and we have to thank Dr. Leaf for a work as interesting as a novel to the general reader, highly suggestive to the inquirer whether into Theosophy, Spiritualism, or Psychical Research, and undoubtedly "a splendid case for the psychologists, for Richet & Co."

X.

II.—AN APPRECIATION BY MR. LANE-FOX.

In two books, now before the public, "Madame Blavatsky and her Theosophy," by Mr. Lillie, and in "A Modern Priestess of Isis" (reviewed in the present number), references are made to certain events in which Mr. St. George Lane-Fox took an important share. It will be interesting to our readers to receive his version of the matter at first-hand. His account has especial reference to some letters, quoted by Mr. Lillie, in which Madame Blavatsky, writing from Paris, denounces the conduct of the Coulombs, and some members of the Board of Control, of whom Mr. Lane-Fox was one.

Briefly stated, my connection with the Coulomb exposure of Madame Blavatsky is as follows: In the early part of the year 1884 I was stopping at Bombay just before the departure for Europe of Madame Blavatsky and Colonel Olcott. Dr. Hartmann was also in Bombay at that time. I was then an ardent "Theosophist," having joined the Theosophical Society some time before in England. I fully believed that the movement, in its broad aspect, was great and good; I also believed in the honesty of the two founders, and I had most exaggerated ideas of the importance of their "mission." As to the alleged "Occult Phenomena," my attitude was one of simple faith, for my own previous investigations and experience had led me to believe that such abnormal manifestations of occult powers, though necessarily rare, were by no means impossible. Before sailing, Madame Blavatsky and Colonel Olcott asked me to act with Dr. Hartmann, Mr. Browne, Duān Bahadur Ragunath Rao, Judge Srinivas Rao, and Mr. T. Subba Rao, as a "Board of Control" to look after the affairs of the Society in India during their absence; and this I consented to do.

THE COULOMBS AND THEIR HOUSEKEEPING.

I should mention that Madame Blavatsky particularly cautioned me against Madame Coulomb, who was at that time acting as a kind of housekeeper at the Society's Head Quarters, at Adyar, Madras. "Madame Coulomb," she said, "is no true friend of the cause; get rid of her as soon as you can." Madame Blavatsky also urged me not to allow the Coulombs to waste the funds of the Society. In consequence of this I began at once (of course, with the concurrence of the rest of the Board) to institute various reforms and economies in the domestic arrangements at Head Quarters, which proved highly distasteful to Madame Coulomb, who soon showed by her conduct and conversation that her interest in the Society was anything but spiritual. She professed, however, that her conscience smote her, for she feared that Theosophy was opposed to Christianity. In vain I argued that in spirit they were identical, and that it was only the sectarian tendencies on both sides that were in opposition. Failing, however, to convince her, I finally asked her why, thinking as she did, she and her husband continued to remain members of the Society. To which she answered that they would gladly leave the place if they had an opportunity of so doing; but that they could not afford it, Madame Blavatsky being, she alleged, greatly in their debt. Whereupon Dr. Hartmann offered to give them letters of introduction to some friends of his in America, who would probably be able to find them remunerative employment; and I further proposed that we should pay their fare

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out there. They answered that our terms were not "good enough," and demanded more money, threatening, at the same time, that unless they got it, they would expose Madame Blavatsky as a fraud. I at once said that we had nothing to fear from their threats; that our object was to investigate the truth, not to conceal it; and that, unless they took themselves off without further delay, we should have to evict them, which eventually we did.

THE ATTACK OF THE MISSIONARIES.

On their expulsion from the Society, the Coulombs proceeded to make terms with the *Madras Christian College Magazine* for the publication of a series of articles attacking Madame Blavatsky and the Society. In these articles it was stated that the Coulombs had, on their own confession, conspired with Madame Blavatsky in the fraudulent production of "Occult Phenomena." To what extent this story of the Coulombs is correct I am unable exactly to say; but of this there can be no doubt that they were manifestly untrustworthy witnesses; and that their motives for making the attack were of the lowest. It was no love of truth or justice that actuated them; they appealed for support to sectarian prejudice and hatred; and they traded on that vulgar superstition which assumes that all abnormal psychic phenomena are obviously impossible, and that it is only fools that could ever think them otherwise.

MADAME BLAVATSKY'S CHARACTER.

With regard to Madame Blavatsky's character, I maintain to this day that she had many noble qualities and aspirations; that in spite of numerous aberrations her purpose was in the main, lofty and benevolent. Her life presented many striking paradoxes, for she had but imperfectly broken loose from the bonds of conventional usage, thus losing its guidance and support without having previously gained the strength of character or purity of heart necessary to enable her to steer a clear course independently. By her strange experiences her mind had become unbalanced; while she was so imbued with the Eastern doctrine of the illusory nature of the phenomenal world, that she had brought herself to believe that a little deception, more or less, was a matter of no great consequence. I maintain, moreover, notwithstanding all that has been said to the contrary, that she was a "physical medium"; that she had to deal at times with psychic phenomena of an extraordinary kind, and she not infrequently fell a victim to an error of which she was fond of warning others, that of assuming all abnormal communications from an unseen world to be, of necessity, infallible revelations from on high. All these are considerations which make me pause before proceeding to judge her. I remember well a conversation I had with Mrs. Kingsford shortly before her death. I had been speaking somewhat harshly about Madame Blavatsky and her methods, whereupon Mrs. Kingsford said: "We must not condemn her, she is engaged upon a great work, and already she has been an immense service to mankind; her life may be far from perfect, but she is honestly seeking the way, and the way must be found before the life can be lived." The point, therefore, upon which I wish to insist is this, Madame Blavatsky's career as a spiritual teacher was a failure merely, not a living lie.

THE TALKING IMAGE OF URUR.

Let me add a few words about "The Talking Image of Urur," from which Mr. Lillie quotes largely in his book. I saw a good deal of Dr. Hartmann, both before and after I left the society—soon after the Coulomb business. I tried to persuade him that he ought properly to leave the society, as I had done. I pointed out that my faith in Madame Blavatsky as a philosopher had been completely shattered, and I could, therefore, no longer accept her as a guide. I pointed out that inasmuch as the society and Madame Blavatsky were inextricably mixed up, they must stand or fall together. Dr. Hartmann, however, said that, for his part, he should stick to the society, as he thought it might yet be redeemed and become a great power for good; and it was with this purpose in view that he was then writing the amusing satire from which you have quoted.

When finished, "The Talking Image of Urur" was sent by the author to Madame Blavatsky, and, indeed, it is to her credit that she should have had the courage to publish it in *Lucifer*, a monthly magazine of which she was the editor and founder.

WHAT IS TO COME OF IT ALL?

The vagaries of the Theosophical Society have, no doubt, been instrumental in disgusting many earnest seekers after spiritual light; no doubt, too, that superficial thinkers have found in them additional reasons for proclaiming all spiritual inquiry, mischievous or futile; but I cannot help thinking that, in spite of all this, the work of the society and of its expositors, has done much to prepare the ground for a new movement with similar aims, which, let us hope, will be conducted by nobler and purer methods.

ST. GEORGE LANE-FOX.

III.—AN EXPLANATION BY MR. E. MAITLAND.

In the last number of *BORDERLAND*, on p. 79, in a review of Mr. Lillie's book on Madame Blavatsky, Miss X. writes:—

Mr. Lillie considers with some detail the influence of Mme. B. 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, Mme. 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 Mme. B.

Then follows this quotation from Mr. Lillie:—

The Kiddie revelations disenchanted her, if disenchantment was 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.

THE RELATIONS BETWEEN MRS. KINGSFORD AND H. P. B.

My purpose in this article is to give the explanation which, as the reviewer remarks, "is certainly called for of the fact—if fact it be—of Mme. B.'s influence upon Mrs. Kingsford." The explanation, as will be seen, is one that does credit to the percipience which leads Miss X. to distrust the allegation, and also to the frankness with which she avows her distrust. For nothing could be more opposed to the truth, although Mr. Lillie reiterates it in yet more emphatic terms, and even includes myself among the victims of the glamour. For he speaks of Mme. B. as having "obtained subjection over minds like those of Mr. Maitland," &c., and "vanquished Dr. Anna Kingsford" (p. 118). And he even undertakes to reveal what he calls "the secret of Mme. B.'s influence over genuine mystics like Anna Kingsford" (p. 133), by ascribing it to the latter having been previously "saturated with the teachings of Boehme and the old mystics" (p. 156) such as the Neo-platonists, Madame Guyon, &c.

I write, without a particle of feeling against Mr. Lillie, for I know him to be altogether friendly to my late colleague and myself, and even while inadvertently misrecounting her history, he writes of her in a most reverential tone. I must, however, express my conviction that he would have been saved from his errors by a more careful reading of the records which he cites, especially my recent little volume, "The Story of the New Gospel of Interpretation," which shows that we had no relations whatever with Mme. B.

until nearly ten years after the commencement of the collaboration, of which our book was the result.

MRS. KINGSFORD AND THE T. S.

Our connection with her and her society came about in this way: In the summer of 1881 we delivered, in London, the series of lectures which, in the following winter, were published under the title of *The Perfect Way*. They represented the results obtained by us during some six years passed in an intense endeavour, by means of efforts purely intellectual and intuition, to discover the actual nature of existence as discerned from the innermost and highest spheres of the consciousness, believing that thus, and thus only, could the great secret be solved, and the world's supreme need—the need for a perfect doctrine of existence and rule of life—be supplied. We were neither spiritualists nor materialists, but simply idealists.

THE AGE AND ITS TENDENCIES.

We ourselves were absolutely without prepossession for any form or system of religious belief; all such questions were, for us, open questions; and it was as freethinkers in the most absolute sense that we sought to discover at first hand, by actual direct introvision, the nature of Being, a dominant motive being the hope of finding it such that, when known, it would above all else render impossible the practice, which we regarded as the culmination of abominations, the practice of vivisection. For in that we saw a deliberate conspiracy on the part of the powers of evil to demonise the race. It was thus not only the animals, but humanity itself, that we sought to rescue.

Meanwhile various prophecies, Biblical and others, were brought to our notice, indicating the year 1881 as the date of some event which was to prove the deathblow to the world's materialistic system, and be in such mystical sense "the end of the world," meaning primarily of the world, or worldliness, in the Church, by respiritualising the mysteries it had materialised. And it was accordingly in that year that we were sent to London to formulate and promulgate our results, which was duly done in *The Perfect Way* as the first instalment.

THE T. S. IN LONDON.

Arrived there, we found a small branch society of a larger body; the T. S. having for its object a work somewhat corresponding to our own, in that while we had been charged with the restoration of the Western or Christian Theosophy, it had undertaken the exposition of the Eastern or Buddhist Theosophy. And recognising, as we did, the prophesied time as having come for the unsealing of the world's Bibles, we were predisposed to welcome such reinforcement, considering that the Bibles of the East were equally included with those of the West in the prophecies in question.

ISIS UNVEILED.

But on referring to the then principal text-book of the T. S., Mme. B.'s "Isis Unveiled," while we recognised it as an industrious compilation of extracts from a multitude of writings of varying values on mystical and occult subjects, we could recognise it neither as representing any new revelation, nor as written in a spirit compatible with such revelation, the spiritual and the divine being conspicuous by their absence.

DIFFICULTIES ABOUT THE MASTERS.

Notwithstanding the high regard in which we held sundry members of the English T. S., we hesitated long before accepting their invitation to us to join them as

their president and vice-president, partly through apprehension lest our work came to be ascribed to their "Masters," and partly through dislike of much that we heard respecting their leaders and their methods. And when at length we joined them, it was on the understanding that we should retain absolute independence of judgment and action, as regarded both the teaching and the personality of the alleged "Masters," and simply exchange knowledges with them, acknowledging no authority but the understanding, and submitting everything received to free-criticism. Our terms were accepted; but we had no sooner begun to exercise our new functions than Mr. Sinnett returned to England to publish the "Esoteric Buddhism," which he insisted on as faithfully representing the teaching of "the Masters."

WITHDRAWAL FROM THE T. S.

And it was our refusal to accept the teaching of this book, either as coming from persons such as the "Masters" were said to be, or as containing a sound and logical doctrine, that led to the breach which ended in our withdrawal from the Society. For so far from its philosophy being spiritual, as we had been led by the recognition of our book in the *Theosophist* to suppose it would be, and so far from rendering a rational account of the universe, it denied altogether an original, self-subsistent consciousness in favour of an absolute non-consciousness as the source of existence, affirming matter and motion to be the sole real entities.

MR. SINNETT'S REPLY.

And the only reply to our objections was the positive declaration that such was, indeed, the teaching received from the Masters, who as "Mahatmas," or divinised men, must know infallibly. And our suggestion that even granting such a source for it, he might have misunderstood them and perverted their doctrine, just as the Christian theosophy had been perverted by its sacerdotal formulators into the accepted orthodoxy, by giving material applications to doctrines really spiritual, to their conversion into gross idolatry—was vehemently repelled.

THE DIVISION IN THE CAMP.

For the better vindication of our position and the instruction of the members, we printed the statement of our objections to which Mr. Lillie seems to refer on p. 157. This was referred to the headquarters in India for reply, which duly came, also in print, and was written jointly by Mme. B. and her chief ally, Subha Rao. It defended "Esoteric Buddhism" without reserve; but we had no difficulty in convicting it of being as much in the wrong as was that book itself, as we showed in another printed pamphlet. At length the division in the London Lodge, as the English branch was now called, became so pronounced as to threaten its existence, and Mme. B. and Col. Olcott accordingly resolved to come to England to compose the differences, and if possible to prevent us from resigning.

REASONS FOR LEAVING THE SOCIETY.

Meanwhile, we ourselves were only desirous of quitting a body which, after inviting us to join it on the strength of our possession of the knowledge which they desired, not only turned a deaf ear to that knowledge, but insisted on teaching diametrically opposed to it, and this on the strength of its alleged derivation from the very Masters who had recognised our work, and recommended the Society to procure our adhesion. But we were resolved not to quit so long as there was a prospect of our saving the Society from the fatal errors to which it was assenting. But the impossibility of a reconciliation became more and more apparent; and this it was,

and not as Mr. Lillie says, "our disenchantment" by the "Kiddle" or any other allegations of trickery, that led to our withdrawal. Indeed, it was not until some months later that these allegations came to a definite issue through the action of the Society for Psychical Research, previously to which they were too vague and unsubstantiated to be made the ground of action on our part.

ACQUAINTANCE WITH H. P. B.

And when, as subsequently happened, Mme B. made our acquaintance for herself, and no longer saw us through the eyes of our opponents in the London Lodge, she became as friendly as she had before been hostile, and frankly admitted that she had known all the time that we were in the right, and it was as much as she and Subha Rao could do to make a plausible defence for Mr. Sinnett, but as he represented them, they were bound to support him ; but now that the secret doctrine was concerned, it was necessary to tell the truth.

WHY DO NOT MEN FOLLOW "THE PERFECT WAY" ?

A concluding word in explanation of the fact that while the T. S. has won a world-wide notoriety, and numbers thousands of open adherents, a work at once so stupendous and so divine as that committed to us, is as yet unknown to the general public, and finds recognition only in certain select circles. The reasons are manifold and somewhat recondite. One is that the teachings of the T. S. are intellectual rather than spiritual, and appeal, therefore, to a far larger audience ; so few persons comparatively being sufficiently unfolded in their spiritual nature as to be able to appreciate them. Another, is that, although advertised in the public press at minor cost to their writers, our books have

been rigidly boycotted, even by that section of the press which is specially devoted to the spiritual movement of the age. The reason for that treatment is not far to seek. Of that press one half is inveterately sadducean, and the other half inveterately sacerdotal, and fast bound to tradition which make the word of God, as revealed through the pure intuition—the faculty which makes the prophet—of non-effect.

PROGRESS OF THE TEACHING.

Nevertheless, despite this conspiracy of silence, the New Gospel of Interpretation is steadily and surely making its way in the most influential of all quarters, by permeating the most serious and perceptive minds of the time in the various leading religious bodies. Thus the movement which in the Roman church is declared to be proceeding "at a rate so rapid as to be revolutionary," and has evoked from the Pope an encyclical letter in sanction of it, and calling on his clergy to restudy the scriptures by the light of the ancient esoteric philosophy—is admitted by persons in a position to know to derive its impulsion and sustenance from the books represented by this Society. It is the same in many other communions. Scarcely a week passes without some member, cleric or lay, of the Anglican and other organisations avowing their firm conviction and high satisfaction that at length they have an interpretation given of their doctrines of religion, a scientific statement hitherto sought in vain, readily comprehensible by the understanding, and making clear and inexpugnable all that before was dark and inscrutable. And those who are the most conversant with the elements of the problem concerned, are the most keen in their appreciation of the solutions.

EDWARD MAITLAND.

XVII.—BOOKS ABOUT BORDERLAND.

CATHERINE OF SIENA.*

THE third edition of Mrs. Butler's life of Catherine of Siena chiefly calls for notice here on account of the remarkable tribute paid by Mr. Gladstone to Mrs. Butler's method of dealing with those who scoff at St. Catherine's visions. The visions of St. Catherine, and not of St. Catherine alone, but those of innumerable saints in all ages, have been and are subjected by the sceptic to exactly the same treatment meted out to communications which are received every day from "the other side." The visions of St. Catherine and the messages of the mediums alike reach us from Borderland. The value of the vision may be immeasurably superior to the message of the medium, but they are alike in their origin, both reach us of the material physical plane from a region which is not within range of the ordinary senses. Anything, therefore, that is said in vindication of visions can be used to defend the study of the messages of mediums and all other communications which reach us from over the border.

Mr. Gladstone, in a brief note published as the preface to the first edition, says that he has been reading Mrs. Butler's book with intense interest, and then proceeds, "It is evident that she is on the level of her subject, and it is a very high level. To say this is virtually saying all. Her reply (by anticipation) to those who scoff down the vision is, I think, admirable." After such a high encomium from such an illustrious authority, we turn with interest to see how Mrs. Butler deals with the subject. First as to the visions themselves. There is no need to describe in detail their nature and their scope. Like all the greater saints, St. Catherine, who died at the early age of thirty-three, was sustained through the troubles of her life by visions of things not seen by mortal eyes. She constantly asserted that the sudden and almost miraculous ease with which she acquired learning without either pastor or tutor was due to a direct revelation from on high. When the visions commenced she did not know how to read. She learned with such rapidity that her friends declared that the angel Gabriel himself had come down to her with a spelling-book and taught her. Even she herself says, "Nothing that I have learned concerning God and our salvation was taught me by men. It was our Master, the Lord Jesus Christ who revealed it to me by inspiration." The most famous vision which she had was that which has been the favourite theme of many a painter, namely, the mystical marriage of St. Catherine with our Lord. Mrs. Butler says:—

Catherine's own account of this dream or vision which she had is very simple. She saw her Saviour approach and place on her finger a ring, on which blazed a diamond of unearthly purity and beauty. He had said to her, "I, thy Creator and Redeemer, espouse thee in faith and love. Preserve this token in purity, until we celebrate in the presence of the Father the eternal nuptials of the Lamb. Daughter, now acquit thyself courageously; perform with a dauntless spirit the works which my providence will assign to thee; thou shalt triumph over all enemies." She had been long and intently dwelling upon the words spoken by our Lord to his disciples. "With desire have I desired to eat this Passover with you"; and she had realised in all its extent and meaning what she had given up in order to be more entirely the servant of God and of humanity.

This assuredly was presumptuous enough if visions of

* "Catherine of Siena." A Biography by Mrs. Josephine E. Butler. Third Edition. Horace Marshall & Son

this kind may be regarded as presumptuous. It is certainly much more audacious than anything which is to be found in the contemporary chronicles of Borderland. Now, what is the way in which Mrs. Butler deals with this vision, and others hardly less remarkable? The passage which Mr. Gladstone found so admirable is to be found on pages 37 to 39. Mrs. Butler begins by speaking of that great secret of Catherine's spiritual life, the constant converse of her soul with God. She notes that Catherine is always saying, "The Lord said to me," "He told me to act so," "And while I was praying my Saviour showed me the meaning of this and spoke thus to me." Mrs. Butler says she will neither attempt to explain nor to alter these simple forms of speech. Then she proceeds:—

It is not for us to limit the possibilities of the communications and revelations which the Eternal may please to make to a soul which continually waits upon him. If you are disposed to doubt the fact of these communications from God, or to think that Catherine only fancied such and such things, and attributed these fancies to a divine source, then I would give you one word of advice and one only. Go you and make these attempts to live a life of prayer such as she lived, and then, and not till then, will you be in a position which will give you any shadow of right, or any power to judge of this soul's dealings with God. But observe that a brief or fitful effort will not suffice to place you in this position; you must persevere long in the difficult path of divine research; you must bring to the task the sustained self-denial and untiring diligence which some men bring to the pursuit of discovery in natural science. Let us imagine a person who had never seen a telescope, and who was profoundly ignorant of the most elementary laws which govern the motions of the planets; and suppose this person to have stepped between Newton and the stars, and declared, "Philosopher, I do not believe what you tell me of the wonderful action of these heavenly bodies; I believe you to be deceiving yourself; I have not tried any such experiments as you have tried; and I do not believe that any such experiments can conduct to any such results as you speak of, even if any such experiments can be made. The whole thing is beyond the range and scope of my whole experience, and I cannot conceive how it can be true. In fact, I deny it." Such a person would be pronounced unscientific, at least; perhaps he might justly be called a fool. Not less unscientific is he, who never having used the means for the discovery of spiritual truth, and being profoundly ignorant of the most elementary laws which must be understood and followed in order to arrive at such truth, declares that he does not believe that there is a God, or does not believe that any communication can be established between a creature and his Creator, and attributes to fancy and delusion all that experimental philosophers in divine things have told us they have found and seen. Perhaps it might not be unjust to apply a stronger word than unscientific also to such a one. The science of which Catherine was a devotee is, let it be remembered, pre-eminently an experimental science. For, many, however, it is needless that I should speak thus; nor will I attempt any explanation or apology for the manner in which our saint constantly speaks of that which the natural eye hath not seen, nor the ear heard, but which God has at all times revealed to them that persistently seek him. Those who have any experience of real prayer, know full well that in the pause of the soul before God, after it has uttered its complaint, made known its desires or sought guidance in perplexity, there comes the clearer vision of duty, and the still small voice of guidance is heard rectifying the judgment strengthening the resolve, and consoling the spirit; they know that this influence external to us, and yet within us gently and forcibly moves us, deals with us, speaks with us in fine. Prayer cannot be truly called commu-

nion, if the only voice heard be the voice of the pleader. Be still, be silent, then, if you are disposed to object. If you have not heard that voice of God speaking within you, it is because you have not yet pleaded enough with him; it is because you have not yet considered or acted in this matter in a truly scientific manner.

Now every word which Mrs. Butler says concerning the experimental character of the devotional science is equally true concerning psychical research. Catherine aspired boldly to the highest. Multitudes of others who are not saints, and who have not the lofty soul which enabled St. Catherine to enter into communion with the Divine, are nevertheless able to enter into communication with earthly intelligences far lower down in the scale of creation. Whether in extraordinary cases the communication is with the infinite Holy One, or whether the communication is with earth-bound spirits whose talk is foolishness, the same general principle is good for all. It is not for those who have never taken the trouble to communicate with those "on the other side" insolently to dismiss as impossible the communications which, as a matter of fact, are of constant occurrence. There is all the more need of calling attention to this because Mrs. Butler herself does not always bear in mind that the doctrine which she lays down is exceedingly broad, and is capable of justifying many things to which she sometimes has shown but scant mercy.

MRS. BESANT'S LECTURES IN INDIA.*

FOUR lectures delivered by Mrs. Besant while in India, in December, 1893, lie before us. They are: The building of the Kosmos in relation to (1) Sound and (2) Fire; Yoga; Symbolism.

Mrs. Besant takes Sound as her starting-point in dealing with the building of the Kosmos, saying: "The very word Logos implies the Builder, inasmuch as the uttered sound is the Great Builder of all manifested forms."

"I cannot at the very outset deal with the question according to Science as it is understood in Europe, because Science does not, in Europe, deal with the beginning of things. It only deals with manifestation after it has reached a certain point."

She quotes the Vishnu Purana as showing that, when the material universe is being generated, Akasha is the first to be produced, and of Akasha the characteristic is sound. Afterwards comes Air, the Great Breath which gives motion to the Akasha.

In these you have sound, and then touch, which is the second sense, and from sound and touch—your very Akasha and Air—you have Fire generated, for which this friction between Breath and Akasha is necessary, and that is the Electricity, without which no further growth can be.

The statement that touch is a secondary and not the primary sense will evoke a smile from Western scientists. Nevertheless, Mrs. Besant, as is her wont, develops her theory so lucidly, and quotes so effectively the latest scientific researches regarding sound waves, that even crass Materialists may read this lecture with interest—notwithstanding her serious error regarding the result of Mrs. Watts-Hughes' experiments. In her summing-up, at the close of this lecture, she gives a reason for uttering

* "The Building of the Kosmos, and other Lectures." Delivered at the Eighteenth Annual Convention of the Theosophical Society at Adyar, Madras, December, 1893. By Annie Besant. London: Theosophical Publishing Society; New York: *The Path*; Madras: Theosophical Society, Adyar. 1894.

mantras which will certainly be new to some, and which is here quoted in part:—

THE POWER OF SOUND.

The great Breath, which is purity, goes forth in rhythmical vibrations, and all that is one with that rhythm is essentially pure, and, therefore, harmonious. But when the great Breath working on Matter, finds friction, then it is that impurity is set up, and if man in his own atmosphere . . . is impure that is, inharmonious, then to sound the name of the Supreme under those circumstances is to invite his own destruction, his own disintegration. . . . What, then, can he do but destroy that which has nothing in common with the divine harmony? And this is true, not only of the sacred Word, but of the mantra that is used to build. Why is it . . . that when a new life is to be builded within the womb of the mother, mantras are repeated? Why? In order that their building forces may work on the growing life, and that it may be thrown into harmonious vibrations, so that that which shall be born may be worthy to be the habitation of a noble Soul. . . . When the Spirit is coming towards its human birth, it is necessary that these forces of Religion should surround it, and help in the building of its earthly home. And so also with sacred Sound the new-born life is welcomed in its very incoming into this world of manifestation; that the sacred harmony may surround it, and give it the impulse in the birth-hour, which shall send it on towards harmonious development. Step by step this harmony is to mould the growing life, and when the time comes that the Spirit can work more directly on the physical body, you mark it by the ceremony of initiation which gives to the child the mantra which is to be the key-note of the future life. . . . Here comes in this great preserving power of Sound; so that whenever that life is in danger this Sound may protect; whenever that life is threatened by visible or invisible menace, that murmur of the muttered mantra may come between it and the danger, making around it waves of harmony, from which every evil thing shall be thrown back by the force of the vibrations. . . . And so onward again right through life to the death hour. . . . When the death hour has come, and the Spirit must pass onwards into other regions of the universe, the chanted mantra accompanies it. . . . So to the very threshold of Devaloka Sound accompanies it, until it passes into that Loka where the chants of the Devas shall ever surround it in its sojourning with an ocean of harmony . . . till the word comes to go backward to the earth.

A beautiful theory, and attractively presented; but plain, unassuming, material science, I fear, would sniff at the above explanation, and simply remark: "Hypnotism," "Auto-suggestion," &c., and would add that it is the idea and not the uttered sound of the mantra that proved efficacious, and that a "sacred food" or a "sacred sight" would do equally as well as a "sacred sound."

THE POWER OF FIRE.

The lecture on Fire has much to say of the fiery whirlwind of sparks, some of whom,

are, as it were, living flames—conscious and intelligent; out into this manifesting universe which is building they come as Devas. They are Intelligences which have reached a high point of spiritual development, and are far less bounded than the men who are to come into existence later.

This "fiery whirlwind" obtains in Materialistic Science too, but there it is the assumed working out of the nebular hypothesis. Western Science does not start with a multitude of gods, but with lowly forms which evolve upwards, whereas Theosophy for ever harps upon the descent of godlike beings into matter. For the present therefore, an irreconcilable difference exists between the two.

THE LANGUAGE OF COLOUR.

A curious proposition advanced in this lecture is, that "when you want to communicate with the lower Devas you must speak in colour and not in verbal language"; for "what speech is in the physical world, colour is in the astral world. Many subjective experiences of clairvoyants, indeed, indicate that in the unseen world, colours may at times be used instead of words to express very subtle differences of thought. Mrs. Besant refers to the fact that some of the ancient books in Egypt were written in colours, so that while the outsider read the written forms, the initiate read the meaning of the colours in which the forms were written. "It is a significant thing," she adds, "that whenever a Sacred Book was ordered to be transcribed, if the colours were in any way altered, the transcriber was punished with death."

The lecture on Yoga is a very practical, sensible discourse on the psychic training understood by that term, and is well worth reading by any one who plans to enter that path.

SYMBOLISM.

In the lecture on Symbolism, Mrs. Besant shows the value of religious symbols in making one and the same religion sufficiently elastic to fit the mind of the ignorant and the mind of the philosopher. As is usual with Theosophists, however, she attempts to show that the phallic meaning of such symbols as the cross in a circle is due to a comparatively late degradation of human thought, and that these symbols originally had a religious, abstract meaning, not at all connected with sex; whereas the opinion of most—indeed I think all—scholars who have made a special study of ancient Nature Worship is, that such symbols held the phallic meaning at the very start, and that the mystical, religious, abstract interpretations were read into them by later generations, when nature-religion had degenerated from its primitive simplicity.

This lecture concludes with an earnest and thrilling appeal to her Brahman listeners to be worthy wearers of the triple thread—that thread which "means that the man who wears the thread has gained control over body, speech and mind." In this appeal, I think, will be found the refutation of the absurd report that Mrs. Besant had become a convert to Hinduism. Speaking of the symbolism of the triple thread, she says:

It conveys to the eye that sees it the idea of a man of perfect self-control, whose body can never betray him, and whose senses can never conquer him; whose speech can never soil or hurt one ear on which it falls; whose speech will be self-controlled, used only when there is something to be said which is worth saying, never used for an unkind word, for the Brahman is the friend of all creatures, and his speech must always help and must never wound. And not only does it symbolise the man thus controlled in body and speech, but also it implies that control of the mind has been achieved, and that the mind is held by the grip of the triple cord with its knots upon it, so that it may serve as a helper to the highest that is in him, and be used for the service of men to whom the Brahman belongs. For the Brahman has no right of existence for himself; he lives for the people, and not for himself. If he lives for himself he is not a true Brahman. . . . Whenever I see the thread, I think to myself whether it is a reality or not—does it represent a truth, or is it only the survival of an ancient custom which has become the worst of blasphemies? . . . I give outward recognition to that caste which ought to manifest the holiness of the Brahman. That is why I say that if India is to be regenerated, it must come from this caste that symbolises her past, and, therefore, has in it the promise of her future, no matter what it may be to-day; that is why, when I am asked to initiate reforms, I answer: "Let me serve you with sugges-

tion, with help, if you will, but let the leadership in reform belong to the spiritual caste which has the right of leadership, so that in coming it may come without destruction, without shivering the very foundation on which the future life of the people is to be builded. . . . What shall I say to you, my Brahman brothers, you whom I ought to be able to address as fathers? If I cannot do so, it is because I know in many things more than you do; I, an outcaste, who ought to sit at your feet as your pupil, cannot do so, because you have not the knowledge to give me which the pupil has a right to claim from the teacher if he bows down before him. I appeal to you—you of the spiritual caste—to uphold it, and to recognise its present degradation. . . . Let us then begin the work of reformation and from generation to generation we shall work until India shall rise step after step, and we shall place her again where she ought to be, and where in truth she always is—at the feet of the Great Gods.

LUXET.

THE EVIL EYE.*

THIS is a very valuable and interesting book, which has, to its praise be it spoken, a copious index. It is a record of facts gathered from many sources during many years. The author tells us that long ago he became aware that the belief in personal evil influence was not only prevalent, but almost universal. Every obscure ailment, and every inexplicable misfortune among country folk, is always considered to be a wished thing, and as he has always counted among his acquaintances, ever since he can remember, one or more persons who were witchfinders by profession, he naturally took a keen interest in the subject. Somersetshire seems to be a hotbed of such superstitions, and, starting from a study of the peculiarities of a local dialect, he was led on to the examination of the whole subject of the evil eye. Hence this book, a volume of nearly five hundred pages, copiously illustrated, and displaying an immense amount of reading, and no little research both at home and abroad. It would be easy to compile from it half-a-dozen articles on as many superstitions, but at present I will confine myself to a mere description of its contents. It is divided into twelve chapters, beginning with Sympathetic Magic, and ending with a chapter on Spitting, Incantation, and other Protective Acts. We have a chapter on Totems and Tree Worship, and another on Symbols and Amulets. The fifth chapter is devoted to the protective value of Medusa's head. The sixth chapter deals with Horns and Horse-shoes; the seventh with Touch, Hands, and Gestures; the eighth chiefly with the Cross and its origin; the ninth with the Hand as used in Saceradotal Benediction; the tenth with the Sprig of Rue. Then we have a chapter on Cabalistic Writing and Magic Formulas, and the book is brought to a close with a dissertation on Pixies and Appendices on Divination. The book is useful as an *omnium gatherum* of all kinds of superstitions, rather than as a treatise on the multifarious subjects with which it deals. It is the product of much labour, but it is as difficult to read through as a dictionary.

THE GOSPEL OF HEALTH.†

THE present work comes before us with, so to speak, a good letter of introduction, one which is so constantly

* "The Evil Eye: An Account of this ancient and widespread Superstition." By Frederick Thomas Elworthy. John Murray.

† "The True Science of Living. The New Gospel of Health. Practical and Physiological." Story of an Evolution of Natural Law in the Cure of Disease. For Physicians and Laymen. How the Sick get Well—How the Well get Sick. Alcoholics freshly considered. By Edward Hooker Dewey, M.D. Introduction by Rev. George F. Pentecost, D.D., Norwich, Conn.: U.S.A. 1895.

wanting in books of the kind as to prejudice many against the entire question. The book is by a physician, so that his theories, whatever their inherent value, have at least the advantage of being reduced to experiment, and are not the mere guess-work of the amateur.

It has the further advantage of the imprimatur not only of a doctor of medicine, but also of a doctor of divinity, and one whose interest in such subjects is well-known in the United States, so that one hopes that it is entirely unnecessary to be on the watch for the quackery of *ignorance*, either moral or physical.

The book deals with subjects and with points of view which have been handled experimentally, for but a very short time, so that while we can criticise the methods of our author, it would be as yet impossible, scientifically, to judge of his conclusions. The whole question is, as yet, like other recent Gospels of Health, a matter for individual experiment.

A great number of cases are quoted, many of which are of very great interest, and Dr. Pentecost, who writes the preliminary chapter, is himself a disciple of Dr. Dewey's methods. The whole question at issue—how to get well—turns, we are told, on the question of eating and drinking.

"Take away food from a sick man's stomach, and you have begun, not to starve the sick man, but the disease." True, a dose of gruel, thin and not sweetened, is, so certain school-matrons aver, an excellent remedy for malingering school-boys, who had counted on jelly and beef-tea, and there are times also when the invalid resents being "pressed to eat"; but there are few practitioners of experience who will not own that there are many cases in which the cook is of more consequence than the dispenser.

In the next place, we are told to give up our breakfasts. Some of us could do that without much difficulty, but as busy people cannot always spare time to make much ceremony of lunch, it would probably end in the further apotheosis of afternoon-tea, from which a whole company of medical missionaries are seeking to deliver us!

Dr. Dewey considers his question from various special points of view, and addresses chapters to "his enslaved friends," the victims of chronic alcoholism, to the railway men, to school directors, to brain workers, to the clergy, to the aged; finally, to physicians. A great deal of the book is sound common-sense. It is for the careful reader to determine how far that can be said of the whole.

X.

MINOR NOTICES.

Palmistry Text-Books.

READERS of Zoë's "Handbook of Palmistry" * will be interested to know that a new edition has been published with illustrations.

We have also received a little work on Indian Palmistry † which bases the "Science" on Astrology, and goes so far as to apply the deductions to marks on the forehead and on the soles of the feet. The writer points out many details in which she differs from other "chiromancers," but her manner of interpreting the Bible (p. vii.) does not greatly inspire confidence in her reading or judgment.

* "Zoë's Lessons on Scientific Palmistry." Illustrated and Enlarged 5th edition. Simpkin, Marshall & Co.

† "Indian Palmistry." By Mrs. J. B. Dale. Theosophical Publishing Society. 1895. 1s. net.

Spook Ballads.*

A WHOLE book of verse devoted to ghosts is "a large order." The fun in them is not of a very original kind but it is good-humoured and light-hearted, and they are better than most popular verse as to rhyme and metre. One does not want to read 250 pages of fun about ghosts however good, right off, and the book is adapted for an idle half hour rather than for serious study. Perhaps an admixture of subjects would have made it more acceptable. The illustrations are really clever—more witty perhaps than the verses—and range from broad farce to charming little head and tail-pieces that are graceful and suggestive.

Buddhist Teachings in Christianity.†

WE have also received an interesting, though somewhat curious little book which offers instruction in Christianity from an Indian standpoint. Certainly the Indian has as much right to teach us Christianity as we have to teach him Buddhism, and it is to be hoped that the recent Anglo Theosophist missionaries to India were as well in tune with those whom they professed to teach as is A. K. G. with the thoughtful English reader. We learn from our Bibles and from the examples of the Saints how very much we may cultivate the Inner Life by means of meditation. At the same time we know how much more perfectly and continuously this has been done in the East than in the West. "Greater is he that ruleth his spirit," said the Wise Man, "than he that taketh a city."

"Yoga," says our author, "teaches us *how* to conquer the spirit. As Number gives a *language* common to all sciences, so Yoga gives a *method* common to all religions; but it is most ably set forth in the eastern religions. Yoga is a peculiar practice of meditation, or the highest and purest form of prayer.

A Romance of Life and Death.‡

MR. FRANKFORT MOORE'S story bears upon the relation of body and soul, and as such takes its place among Borderland books, and is well worth reading. He tells in the first part of a man of modern science who, under special circumstances, learnt the secrets of the priests of Hevot, the descendants of the Sons of God and the Daughters of Men. The second part relates the use he made of his knowledge of the secret of life after his return to England; of his success and of his failure. The book is, as its writer says, "a romance," but it is one full of suggestion, and of deeper thoughts than appear on the surface.

Sita, and other Poems.§

MRS. AYLMER GOWING has given us so many articles and stories on Borderland subjects, that one instinctively looks for some psychical element in her new volume of poems. In such poems as "The Glacier Bed," "The City of Silence," and in some of the pleasantly rhythmical group of sonnets, we find the power of reading between the lines of the page of life which denotes the faculty of intuition. Mrs. Gowing's poems will be specially welcome to those who recite; the story they tell is direct, dramatic and always on the side of truth and goodness.

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* "The Spook Ballads." By Wm. Theodore Parkes, Author of "The Barney Brady Brochures." Illustrated by the Author. Simpkin, Marshall & Co. 1895.

† "The Yoga of Christ, or the Science of the Soul." Written down by A. K. G. Theosophical Publishing Company. 1894. Price 2s.

‡ "The Secret of the Court. A Romance of Life and Death." By Frankfort Moore. Hutchinson & Co., 34, Paternoster Row.

§ "Sita, and Other Poems, mostly adapted for recitation." By Mrs. Aylmer Gowing. Elliot Stock, 1895. Price 3s. 6d.

XVIII.—OUR CIRCLES AND MEMBERS.

SPECIAL NOTICE.

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.

In response to suggestion from many Circle Members, we have furnished in *Borderland VII* 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.

Circle Members who joined before last June are reminded that their subscriptions for 1895 are now due.

PRIVILEGES OF CIRCLE MEMBERS.

1. Free use of the *BORDERLAND* Library.
2. The opportunity of making one test in character reading, by hand-writing or psychometry, or palmistry from cast or photograph, or of receiving an astrological horoscope. (See *BORDERLAND II*.)

Forms can be had on application to 18, Pall Mall East.

RESPONSIBILITIES OF CIRCLE MEMBERS.

It is expected that Circle Members will do their utmost to assist in inquiry and investigation, especially in regard to the subject under study by the special Circle of Inquiry they have selected.

They are invited to contribute any personal experiences (in confidence, if preferred); to give information as to addresses and powers of mediums, &c.; to call attention to any matters of interest which come under their notice; to forward newspaper cuttings; to act, if inclined, as local secretaries, or to investigate phenomena in their own neighbourhood; and to correspond with the Editors, 18, Pall Mall East, S.W., on any of these points. We shall also be glad to advise on their own experiments, or to direct their selection of books for reading. The object of the Circles is to unite, for purposes of investigation, those having a common interest.

ADDITIONS TO LIBRARY.

[Subscribers to *BORDERLAND* who do not care for the responsibility of becoming Circle Members, and thus binding themselves to give us such information and assistance as is in their power, are permitted to have the use of the Library on payment of a fee of 5s. Lists of books can be had on application to "Librarian," *BORDERLAND*, 18, Pall Mall East, S.W.]

Astrology :

The Principles of Astrological Geomancy, by *Franz Hartmann, M.D.*
The Astrologer's Ready Reckoner, by *C. J. Barker*
Kabalistic Astrology, by "Sepharial"
Natal Astrology, by *G. Wilde and J. Dodson*

Fiction :

Avatar, by *Théophile Gautier*
Confessions of a Medium
Wilbram's Wealth, by *J. J. Morse*
The Secret of the Lamas
A Dreamer of Dreams
A Romance of Two Worlds, by *Marie Corelli*
Jack's Partner, by *Stephen Fiske*
The Haunted Station, by *Hume Nisbet*
A Fortnight in Heaven, by *Harold Brydges*
A Clear Case of Supernatural, by *Reginal Lucas*
The Adventures of Halek, by *J. H. Nicholson*
Borderland Fancies, by *Eva Boulton*
Through an Indian Mirror, by *Sir Gilbert Campbell*
The Birth of a Soul (two copies), by *Mrs. A. Phillips*
Phantasms, by *Wirt Gerrare*
The Parasite, by *Conan Doyle*
The Haunted House of Ben's Hollow, by *A. M. Stein*
Shadows Around Us (two copies), by *Arthur Morrison*

Handbooks :

Zoe's Lessons on Scientific Palmistry
Grammar of Palmistry, by *Katharine St. Hill*
Indian Palmistry, by *Mrs. J. B. Dale*
Aunt Sally's Policy Players' Dream Book
Sleep and Dreams (two copies), by *H. M. Jewett*
The Witches' Dream Book
Phrenology, by *Stackpool E. O'Dell*

Healing :

The Philosophy of Mental Healing, by *Leander Edmund Whipple*
The True Science of Living: the New Gospel of Health, by *Edward Hooker Dewey*
Faith Healing, Christian Science and Kindred Phenomena, by *J. M. Buckley, LL.D.*
Healing by Faith, or Primitive Mind Cure, by *W. F. Evans*
The Healing Voice, by *Anna J. Johnson*

Hypnotism :

Hypnotism, Mesmerism, and the New Witchcraft, by *Ernest Hart*
Hypnotism as a Therapeutic Agent, by *W. Lee Howard, M.D.*

Magic and Mysticism :

The Book of Life
Humanics, by *John Staples White*
The Law of Laws, by *S. P. Wait*
Jacob Boehme, by *Dr. Hans Lassen Martensen*
The Mystery of the Ages, by *Duchesse de Pomar*
Aesch Mezireph, by "Sapere Ande"
The Transcendent Universe (2 copies), by *C. G. Harrison*
The Obelisk and Freemasonry, by *J. A. Weisse*
The Mysteries of Magic, by *A. E. Waite*

Poetry :

Mystical Lays, by *A. F. Tindall*
The Spook Ballads, by *William Theodore Parkes*
Pilgrim Songs, by *J. Page Hopps*
A Vision of Souls, by *W. J. Dawson*
X. Y. Z., by *John Lascelles*
The Spiritual Songster
La Porte Héroïque du Ciel, by *Jules Bois*
Spirit Footprints, by *Mrs. John Foster*
Voices of the Poets, by *Rev. David Macrae*
The Secret of Death, by *Edwin Arnold*
Mary Queen of Scots, by *Robert Blake*
Voices of the Past

Religion :

A Confession of Faith, by *An Unorthodox Believer*
A Chaplet of Amaranth, From the Writings of the Author of "From Over the Tomb"
The Spirit of the New Testament, by *A. Woman*
The Gospel of Divine Help, by *Edward Worsdell, with Preface by J. G. Whittier*
Key to Theology, by *Parley P. Pratt*

Extracts from the Flying Roll, by *James J. Jezreel*
 The Doctrines of Nichiren, Compiled by the Right Virtuous Abbot
Kobayashi
 Souls, by *Mary Alling Aber*
 The Doctrine of Retribution, by *William Jackson*
 The End of the World, by *Joseph Grace*
 Christian Beliefs Re-considered, by *Rev. George Henslow*
 The Truth about Convent Life, by *M. F. Cusack*, formerly the Nun of
Kenmare

Science and Inquiry :

Atlantis, by *Joseph Ignatius Donnelly*
 Manual of Psychometry : The Dawn of a New Civilization, by *Rhodes Buchanan, M.D.*
 Nature Studies, by *Richard Proctor, &c.*
 Leisure Readings, by *Richard Proctor, &c.*
 The Psychic Life of Micro-Organisms, by *Alfred Binet* (translated by *Thomas McCormack*)
 The Functions of the Brain (second edition), by *David Ferrier, M.D., &c.*
 Psychics : Facts and Theories, by *Rev. Minot J. Savage*
 Keely and his Discoveries : Aerial Navigation, by *Mrs. Bloomfield Moore*
 Evolution and Religion, by *Rev. George Henslow, F.L.S., &c.*
 Medico Legal Studies, by *Clark Bell*
 Transcendental Physics, by *J. C. F. Zöllner* (translated by *C. C. Massey*)
 Studies in Psychic Science (2 copies), by *Hudson Tuttle*
 Haunted Homes and Family Legends, by *John H. Ingram*
 The Supernatural ? by *Colonel A. Weatherly and J. N. Maskelyne*

Spiritism :

Upward Steps of Seventy Years, by *Giles B. Stebbins*
 The Son of Man (2 vols.)
 "Why seek ye the Living among the Dead ?" by *A. E.*
 Spiritism, by *Edward von Hartmann*

Modern Spiritualism judged in the Light of Divine Revelation, by
Edward White
 The English Lyceum Manual
 Spiritual Experiences, by *R. Cooper*
 Practical Occultism, by *J. J. Morse*; Preface by *Wm. Emmette Coleman*
 The Spirit World, by *Florence Marryat*
 Pruden's Future, or Jaunts off the High Road, by *Alfred Bull*
 Psychography through Fred P. Evans, by *J. J. Owen*
 Glimpses of Light and Glimpses through the Rift, by *Thomas Slaney Wilmot*
 A Counterblast to "Spook Land" (2 copies), by *Psyche*
 Man as a Spiritual Being, by *Rev. Chauncey Giles*
 Spiritualism, the Keystone of Christianity (2 copies), by *A. M. Clerk*
 Preliminary Report of the Seybert Commission on Spiritualism
 The World of the Unseen : an Essay on the relation of higher space to
 things eternal, by *Arthur Willink*
 Homes and Work in the Future Life, by *F. J. Theobald*
 Partie Préliminaire de la Doctrine Céleste de Notre Seigneur Jésus-Christ, publiée en 1839 par le fils de Louis XVI, Charles-Louis, Duc de Normandie, éditée à nouveau en 1895 par la Duchesse de Pomar
 Pamphlets on Spiritism (bound)

Theosophy and Buddhism :

Buddhism, Essay by *Max Müller*
 Short Chapters on Buddhism, by *Right Rev. J. H. Titcomb*
 The Popular Life of Buddha, by *Arthur Lillie*
 Buddhism in Christendom ; or, Jesus, the Essene, by *Arthur Lillie*
 The Building of the Kosmos, and other Lectures, by *Annie Besant*
 The Occult World, by *A. P. Sinnett*
 Madame Blavatsky and her "Theosophy," by *Arthur Lillie*
 Theosophic Siftings
 Man : Fragments of Forgotten History, by *Two Chelas in the Theosophical Society*
 A Modern Priestess of Isis, abridged and translated on behalf of the
 S. P. R., from the Russian of *V. S. Solovjoff*, by *Walter Leaf, Litt.D.*
 The Yoga of Christ, or the Science of the Soul, written down by
A. K. G., Edited by *F. Henrietta Müller, B.A.*

XIX.—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.

Anæsthetics :

Anæsthetic, A New, given through a Medium ; Letter by *F. Alexis Heath, Light of Truth*, February 16
 Anæsthetics, Scientific Use of, *The Indian World*, December 22
 Experience under Ether, *Pacific Theosophist*, December

Animals :

Animals : Are they Immortal ? *J. F. Hilling, Light of Truth*, February 23
 Animals in the Spirit World, Correspondence in *Light*, January 5
 Animal Life in the Spiritual World, Letters by *J. S. Hill and E. M. Beeby, Light*, February 23
 Letter by *I. O. M. A., Light*, March 2
 Cat, Apparition of, seen also by an earthly cat, *Thelma, Light of Truth*, February 23
 Materialisation of a Horse, a Pea-fowl, a Cat and Kittens ; Séance with *J. T. Greenwood, Kalamazoo, Kalamazoo, Michigan, Daily News*, quoted in *Progressive Thinker*, January 5
 Silkworm Moths, Telepathy between, *Washington, U.S.A., Evening Star*, quoted in *Light of the East*, January

Astrology :

Astrology, The real Basis of, *Astrologers' Magazine*, February
 Astrology, Curiosities of, by *Dr. Hübbecke-Schleiden, Sphinx*, March
 Astrology, Is there any Truth in ? by a Resident in Burmah, now in England, *Light*, March 9
 Astrology, Mundane, *Astrologers' Magazine*, February
 Astronomical Motion, Outlines of, *Theosophist*, January
 Burmese and Astrology, The, by *R. Guelph-Norman, Medium and Daybreak*, March 8
 Besant's, Mrs., Directions, *Astrologers' Magazine*, January
 Determination of the Ares of Direction by the Method of Jean de Montregio, *L'Initiation*, December
 Horoscope, The Theosophical, by *Sepharial, Astrologers' Magazine*, March
 Marriage, by *Alan-Leo, Astrologers' Magazine*, March
 Natus, W. Q. Judge, *Astrologers' Magazine*, January
 Palmistry Astro'ogised, *Astrologers' Magazine*, January
 Palmistry Astrologised, by *Viola, Astrologers' Magazine*, March
 Zodiac Signs of, by *F. Hartmann, Le Lotus Bleu*, January

Automatic Writing :

Automatic Communications, S. A. U., *Religio-Philosophical Journal*, January 5, 26
 Automatic Message, An, On being Spiritually Minded, *Two Worlds*, March 1
 Automatic Writing, by *B. F. Underwood* in *Boston Investigator*, quoted in *Religio-Philosophical Journal*, February 2

"Borderland," Notices of :

Austral Theosophist, January
Theosophist, March
Theosophic Gleaner, January
 Prof. Oliver Lodge's Report on Eusapia Paladino, translated from BORDERLAND, *Die Ubersinnliche Welt*, March

Buddhism :

The Essence of, *New York Sun*
Zitsuen Ashitsu, The Buddhist, March 1
 Immortality and the Buddhist Soul-conception, *Open Court* (quoted in *Journal of the Maha-Bodhi Society*), February and March

Christian Science :

A Lesson from Boston, Editorial, *Light*, March 16
 "Christian Science" Temple, A, *Sunday Herald* (Boston), December 23

Clairvoyance :

Apparitions, An Explanation of, by *Werner Friedrichsort, Sphinx*, February
 Clairvoyance, An Experience in, Letter by *M. M. W., Light*, February
 Clairvoyance in Dream and in Waking, *Sphinx*, February
 Clairvoyance in the Service of the Police, *Sphinx*, February
 Clairvoyant and Telepathic Phenomena, *Monsieur Astère Denis, Annales des Sciences Psychiques*, translated in *Light*, March 23
 Highland Second Sight, Miss X.'s Investigations into, *Religio-Philosophical Journal*, February 16
 Murderer, Discovery of a, in Denver, by a Clairvoyant, who also forewarns of a second attempted murder by same criminal, *Harbinger*, *Light*, February

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Crystal-Gazing :

Oriental Evocation of Spirits; Crystal Divination Extraordinary, a chapter from "The Mendal," by E. B. B. Barker, quoted in *Medium and Daybreak*, February 8, 15, 22

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Rhabdomancy, or Water-finding, by Mr. Leicester Gataker, *Medium and Daybreak*, January 18

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Anecdotes of, related by Dr. Carl du Prel in *Psychische Studien*, translated in *Banner of Light*, March 9
Double, Concerning the, by Edina, *Two Worlds*, March 22
Double Personality, A Story of a, related by Count Ernst von Leben, *Theosophist*, March
Dream-Wife, The: A Poem founded on Facts, *Progressive Thinker*, January 26
Maria di Agreda's Journeys in the Double from Spain to New Mexico in Seventeenth Century; editorial review of her life, *Harbinger of Light*, January
Some Curious Psychic Experiences: John Gledwyn Jebb's double seen by himself, as recorded in his Life, written by his widow, *Harbinger of Light*, February
Transcorporeal Experience, A, Dr. Gibier's *Analyse des Choses* translated in *Theosophist*, March

Dreams :

Dream, A Useful (quoted from *Longman's*), *Light*, January 2; also *Banner of Light*, February 2
Dream, Was it a? by Marion Linwood, *Light of Truth*, March 9
Dreaming, Some Considerations of, by C. G. Stuart-Menteath, *Unknown World*, March
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Dreams and Presentiments, *Revue Spirite*, February
Dreams which were Realised, *Le Messager*, December 15
Elias Howe learns in a Dream where to place the Eye of a Sewing-machine Needle, *Bombay Guardian*, quoted in *Harbinger of Light*, February
Glimpses of the Prophetic Faculty of the Mind Revealed in Dreams, by B. O. Flower, *Arena*
Miraculous Rescue of a Child, by Rev. A. Smirnof, *Journal de Petersbourg*, quoted in *Le Messager* and in *Banner of Light*, March 2
Missing Miner's Body seen in a Dream in body of water some miles distant, *The Scotsman*, quoted by *Religio-Philosophical Journal*, February 9
Ship Captain awakened by Voice that calls him to save Crew of a Sinking Ship, *New York Herald*, quoted in *Progressive Thinker*, March 2
Sir Noel Paton's Dream (quoted from the *Weekly Scotsman*), *Light*, January 19
Sleep and Dreams, by Prof. Ludwig Buchner, translated by Mrs. Brathwaite Skeete, *Medical Magazine*, December
Soul's Journeys, The, During Sleep, *Progressive Thinker*, March 2

Exposures :

Exposure of Prof. Henderson and "Doc" Small as Fraudulent Mediums in Dora, Indiana, *Chicago Record*, quoted in *Progressive Thinker*, March 9
Exposure of Lee V. Johnson and Harry Rockwell, Sajmaw, Michigan; Spiritual Society will hereafter insist on stringent tests at opening séance, *Progressive Thinker*, March 2
Fraud in Philadelphia, Effects of, by R. B. Westbrook in *Religio-Philosophical Journal*; Eliza Lutley Boucher, *Light*, February 23
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Mrs. Mellon's Mediumship; defence by H. J. Charlton, *Medium and Daybreak*, March 1
Newest Conjuring Rapping Table, The, editorial in *Light*, February 23

Folklore :

Folklore in France, *Revue de l'Hypnotisme*, February

Fourth Dimension :

Hindu Conception of Space, *Theosophic Gleaner*, January
Identity of Space and the Fourth Dimension; Arthur Parry, B.A., replies to recent discussion, *Light*, December 29 and January 5

Hauntings :

Hauntings at Durweston, The, by W. R. Old, *Light*, February 2
Haunted Homes of Great Britain, The, *Medium and Daybreak*, January 25

Healing :

Auto-Suggestion and Concentration, by Henry Wood, *Arena*, March
Father John of Kronstadt, the Russian Healer, *Moniteur Spirite*, January

Healers, the Persecution of, by the Doctors (the Sleeper of Dorlisheim), *Le Messager*, December 15
Healing Powers exercised at a distance by Father John of Cronstadt, *Il Vassilo Spiritista*, quoted in *Harbinger of Light*, February
Lourdes and Science, *Revue de l'Hypnotisme*, January
Mental Healing, Ethics of, *Metaphysical Magazine*, January
Nature and Uses of Pain, The, by Henry Wood, *Metaphysical Magazine*, January
R. Guelph-Norman claims power of having helped Lord Randolph Churchill at a distance to sustain rally against disease, *Medium and Daybreak*, February 15

Hypnotism :

Animal Magnetism, the Evolution of, *La Vie Contemporaine*, December
Anti-Hypnotism in Missouri, by M. S. Beckwith, *Light of Truth*, February 15
Bill to Suppress Hypnotism in Missouri, by B. A. C. Stephens, *Progressive Thinker*, March 9
Dr. Luys' Experiments with a Crown of Magnetised Iron, *Light of Truth*, February 9
Hypnotic Influence of Music, The, (editorial) *Light of Truth*, February 23
Hypnotic Legislation in Missouri, *Light of Truth*, February 16
Hypnotic Plea Successful (Kansas man, for whom it was urged, acquitted of murder), *Sunday Herald* (Boston), December 31
Hypnotism, *Religio-Philosophical Journal*, January 12
Hypnotism and Criminal Suggestion, by M. Delboeuf, *Revue de l'Hypnotisme*, January
Hypnotism at the Royal Aquarium, *Light*, February 16
Hypnotism, the Wonders of; powers of hearing and speech restored by its aid, *Sunday Herald* (Boston), December 30
Important Decision, An, in court for magnetisers, *Psychische Studien*, February
Magnetic Healing, *Banner of Light*
Mob, A Study of the; the mob is hypnotised by the individual, *Religio-Philosophical Journal*, February 16
New Witchcraft, The, editorial in *Light*, February 2
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Suggestive Therapeutics, by Dr. Liebeault, *Rivista di Studi Psichici*, January
Suggestion, The Wonders of, by Dr. Denis Zarnicki, *Neue Revue*, January

Insanity :

Dual Personality in a Broker becomes Insanity, *Progressive Thinker*, March 2
Hawkins, Rev., Madness of Madness, *Humanitarian*, February; editorial in *Light*, February 16

Materialisations :

Danger to Medium in Spectators' grasping Materialised Form, Letter by Wm. Arbuthnot, *Light*, February 2
Duplication of Materialisation Phenomena by Conjurers, no proof that there are no genuine Materialisations, editorial, *Harbinger of Light*, January
Garments of Spirits, Letter by Wm. R. Tomlinson, *Light*, February 2
Materialisation, *Banner of Light*, January 19, 26
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Materialisation can occur in the Light, by Jeffrey Simmons, *Progressive Thinker*, February 2
Materialisation, Etherealisation, Transfiguration, and Personation through Mrs. Aber of New York, Letter by Lloyd Vanderrock, *Progressive Thinker*, February 9
Materialisation in Boston Twenty Years ago under Rigid Test Conditions, George E. Mansfield, *Progressive Thinker*, February 23
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Materialisation Problem, The: Individualism must make way for Co-operation, by O. W. Humphrey, February 9
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Materialisation through Mrs. Fessie Aspinwall of Minneapolis, by Mrs. J. D. Seales, *Light of Truth*, February 16
Materialisation through Mrs. W. H. Allen, Providence, Rhode Island, Letter by G. W. Whitney, *Banner of Light*, January 26
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Materialisation under Test Conditions through the Middlesbro' Materialising Medium, Letter by J. Slater, *Two Worlds*, February 15
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Materialisations at Boston Spiritual Temple (quoted from *Boston Daily Globe*), with comments by *Medium and Daybreak*, February 22
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Materialisations through Farmer J. W. Riley at Marcellus, relate by Prueilla Janet Sherman, *Detroit Tribune*, and *Progressive Thinker*, March 2

Materialisations through Mrs. Bliss at Boston Spiritual Temple, *Progressive Thinker*, March 2
 Materialisations through Mrs. L. A. Roberts, *Progressive Thinker*, Feb. 9
 Materialised Spirits, when Seized, draw to them the Medium's Body, by Abby A. Judson, *Progressive Thinker*, February 2
 Mellon Muddle, The, *Two Worlds*, March 8
 Mrs. Emma Hardinge Britten on importance of guarding against Fraud in Professional Mediums, *Light* (quoted in *Religio-Philosophical Journal*, February 16)
 Mrs. Mellon's Alleged Exposure, *Medium and Daybreak*, March 1
 Mrs. Mellon and "Cissy," with photograph of each, (Editorial) *Medium and Daybreak*, February 22
 Mrs. Mellon's Test Seances under direction of Judge Windeyer, *Harbinger of Light*, January
 Mrs. Williams At Home, *Light of Truth*, January 5
 Mrs. Williams: Letter by P. G. Leymarie: *Progressive Thinker*, February 2
 Mrs. Williams, of New York: testimony to reality of "Bright Eyes," *Theosophist*, February
 Séance with Mrs. Fairchild, Denver, *Light of Truth*, February 9
 Séance for Materialisation, Letter by Robert Cooper in *Light*, February 2
 Sixteen Materialisations, witnessed by a reporter on the *New York Tribune*, quoted in *Harbinger of Light*, February
 Spirit Manifestations in an Episcopalian's Home in Pittsfield, Massachusetts, *Boston Sunday Herald*, January 27, quoted in *Banner of Light*, February 9
 Spiritualists to Blame for Frauds perpetrated in Materialisation, G. W. F. Church, *Progressive Thinker*, February 2
 Supposed Materialisation, often only Transformation of the Medium by Change of Attire furnished by Spirits, by Captain Brady, *Progressive Thinker*, February 16
 Whose Fault is it that Fraud occurs? by M. Flaam, in *Le Moniteur*, translated in *Banner of Light*, February 9
 Why the Cabinet is deemed necessary, Answer to R. Buetikofer, *Light of Truth*, February 16

Mediums:

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 Anderson, David (with Portrait), *Light*, February 2, 9, 16
 Armitage, Mr. Joseph, the Popular Yorkshire Medium and Worker (with Portrait), *Two Worlds*, March 22
 Bessie Williams, Clairvoyance of, *Le Revue Spirite*, March
 Burns, James, *Lyceum*, *Banner*, January; *Light*, January 5; *Medium and Daybreak*, January 4; *Two Worlds*, January 11
 Chiswell, S. S. (with Portrait), *Two Worlds*, December 28 (Holiday No.)
 Cook, Miss Florrie, *Light*, December 29, January 5
 Craven, Mrs. A., *Two Worlds*, January 25
 Eusapia Paladino Dr. Oliver Lodge's Report to the Society for Psychical Research, *Light*, January 5, 12
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 Fitton, Richard (with Portrait), *Two Worlds*, January 4
 Green, Mrs. (with Portrait), *Two Worlds*, January 11
 Hibbits, Mrs., Séances, Muncie, Indiana, *Light of Truth*, February 9
 Keeler's Physical Phenomena at Boston Spiritual Temple, *Progressive Thinker*, March 2
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