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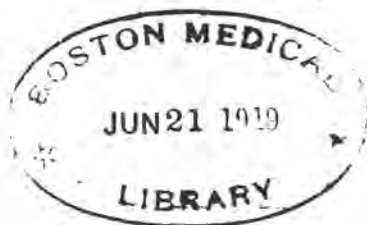


From a photograph]

[By Elliott & Fry.

WILLIAM CROOKES, F.R.S.

PRESIDENT OF THE PSYCHICAL RESEARCH SOCIETY.



BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. III.

JANUARY, 1896.

No. I.

I.—TO MY READERS.

IN beginning the new volume of the new Series of BORDERLAND it is necessary to say a few words of explanation as to the change that has been made in the appearance and price of the Magazine. When it was started the price was fixed at eighteenpence, partly because this was one-fourth of the price of the old-established quarterlies, and partly in the hope that it might develop into a sixpenny monthly. The experience, however, of the last two years and a-half has shown that I have not time to publish it as a monthly, while every quarter I am more and more submerged by the quantity of matter that ought to be published. So I have decided to enlarge the Magazine, improve it in many ways, and raise the price from the somewhat inconvenient eighteenpence to half-a-crown. The increase in price is more nominal than real. For in future I propose to discontinue making any charge for admission to BORDERLAND Circles. I shall regard every reader who registers at my office his name and address as a Borderland student as a member of the BORDERLAND Circle. The original scheme of circles has not worked very satisfactorily. Members so often forgot to report upon their experiences or to attend to the rules, that it will perhaps be better to drop the experiment of subscribing members, and to regard every subscriber as *ipso facto* a Circle member. The publication of the names and addresses of as many of our readers as may desire to be known to each other for the purpose of mutual acquaintance and the exchange of experience would be useful, and if it were even approximately complete, it would, taken together with the lists published in this number, furnish us with a very useful directory of those interested in psychic study.

Henceforth all readers are free to use the Library, paying postage on books sent to a distance, and making a deposit or security for their return. All readers are welcome to seek information or suggestion as to psychic study from me or from any of those with whom I may be able to place them in communication. And I need hardly say how heartily I shall welcome from any or from all such information or such well-attested narratives of personal experience as will enable the confraternity of BORDERLANDERS to know more certainly the truth of the mysterious region in which lie hidden the secrets of the future and the key to the enigma of life.

In consequence of the removal of the editorial office to Mowbray House, the BORDERLAND correspondence no longer passes through "Miss X.'s" hands. She is, however, still glad to be of any service to her many friends and informants in all parts of the world who have psychical phenomena to discuss, or facts to contribute, which they may desire to communicate to herself personally. Letters addressed to her at the BORDERLAND Office and marked *Personal* will be forwarded, or may be sent to "Miss X.," c/o Society for Psychical Research, 19, Buckingham Street, Strand.

In future the only contributions to BORDERLAND for which "Miss X." is responsible are those signed with the letter "X."

II.—CHRONIQUE OF THE QUARTER.

January 15th, 1896.

THE NEW YEAR.

THE year which "suddenly sang with the round hot lips of the cannon," has so far more than realised the gloomy predictions of the astrologers; some of whom, however, have fortunately not been correct in their predictions of death in high places. Wars and rumours of wars we have on every side, but the only prophecy of war that I have yet come across is not of war with any of the powers with whom we are at present embroiled, but a war with France, which, according to this forecast, is to begin in April. Heaven forbid that this foreboding may be justified by the event. It came, however, through the same agency as that which foretold the outbreak of the war in the far East months before there was a cloud in the sky.

POINTS GAINED IN 1895.

From a psychical point of view the record is one of progress. The discovery of the frauds practised by Eusapia Paladino in the test sésances at Cambridge, is useful in many ways, if only because it clears out of the way a medium whose form of mediumship was singularly uninteresting and even repulsive. The important discovery made by a Vienna professor of the possibility of impressing images on a sensitive plate in a sealed wooden box, confirms the opinion which Mr. Traill Taylor arrived at in his experiments with Mr. Glendinning on psychic photography, and sheds a flood of light upon a field of investigation hitherto shrouded in gloom. The positive identifications which I report elsewhere, of psychic figures impressed on photographic plates as somewhat etherealised portraits of deceased relatives is another point gained in the experimental study of psychic photography.

But perhaps the most important addition to our knowledge of the almost inconceivable mysteries of the Borderland, which we are able to make this quarter, is to be found in the paper on "Doubles that I have seen." There we have the nearest approximation to absolutely conclusive evidence as to the apparition of a Double that has yet been given to the world. The evidence afforded by the camera of the objectivity of a Double invisible save to the eyes of the clairvoyant, is, I believe, hitherto without precedent.

MR. TRAILL TAYLOR AND PSYCHIC PHOTOGRAPHY.

The fact that Mr. Traill Taylor, who took so deep and so sustained an interest in spirit photography, has now passed into the invisible world from whence he can, if the spirit hypothesis be correct, influence and direct experimenters still on this plane, is another element that is full of hope. Already in various directions the claim has been made that communications

have been received from him, and certainly, in some cases, the assertion has been confirmed by very extraordinary photographic results, obtained under conditions independent of either light or camera. Of that, however, it is as yet too early to speak. The story of the prosecution of these investigations and their results must be reserved for our next issue.

THE NEW PRESIDENT OF THE S. P. R.

The Society for Psychical Research is to be congratulated upon having secured as its new president, a man of science of the world-wide reputation of Mr. Crookes, who, like Mr. A. R. Wallace, has been convinced almost against his will of the objective reality of spiritualistic phenomena. Mr. Crookes is at present absent in Africa. Otherwise I should have selected him as the subject for our Gallery of Borderlanders. Possibly next quarter I may be able to recapitulate the salient features in his psychic experiences. Mr. Myers' great work on the Subliminal Consciousness, of which last quarter brought us a voluminous instalment, is expected to appear this year.

THE THEOSOPHISTS.

The Theosophists are to be heartily congratulated upon the cessation of the intensely acrimonious personalities which have for some time past diverted their attention from the prosecution of their psychic studies. The shade of Madame Blavatsky persistently haunts the séance room, but, excepting in the publication of "Old Diary Leaves" and the like, her disciples prefer to cherish the inspiration of her teaching rather than to spend their time defending or defaming the memory of their founder. Mrs. Besant is once more in India doing excellent work in permeating Hindooism with the practical spirit of the West, and exhibiting before the most conservative defenders of the Zenana, the spectacle of the power and influence that may be wielded by a woman who has dared to be free, and who was fortunate enough to have received an education which at present they jealously deny to their women folk. Mrs. Besant herself is making progress in psychical capacity, and the descriptions which she gives of her journeyings on the other side would make a thrilling chapter if I were but permitted to publish them. The list published elsewhere of the lodges and circles of the Theosophical Society is a remarkable testimony to the world-wide spread of a movement which more than any other in our time has popularised the study of occultism, and compelled the materialized West to bow before the fascination of the mystical studies of the Orient.

THE SPIRITUALISTS.

The Spiritualists, as may be seen by the list of their meeting-places on another page, are a very numerous

and very widely-spread body. They do not, however, contribute as much to the careful survey of the Borderland as might be expected from the number of their explorers. I have made occasional efforts to induce those who sit regularly in circle to keep a systematic record of the test phenomena which they obtain. But the gift of chronicling occurrences carefully seems to be much more sparingly granted to spiritualists than the gift of inducing them. We have not even been able to obtain a presentable directory of mediums. The nearest approach to such a thing is Mrs. Ida Ellis's list, which I reprint elsewhere. If every reader who knows a good medium, a really good medium, would but report his or her name and address, with brief note of tests, more progress might be made in the new year than has been made in the old.

PSYCHIC HEALING AND THE HEALERS.

Psychic Healing, however described, as Christian Science, Faith-healing, or what not, has not made much advance in this country. In the United States, however, the Christian scientists flourish, and this quarter I am glad to be able to present my readers with a tolerably comprehensive account of Schlatter, the Healer of the West. His story is a very interesting one, and one, moreover, that sheds a good deal of light upon the miracles of the New Testament.

MRS. KINGSFORD'S EXPERIENCES.

The return of Mr. Redway to the publishing business has given an impetus to the production of psychic literature. The most important of his new books is noticed elsewhere in our Gallery of Borderlanders. Mr. Maitland's "Life of Anna Kingsford" is a mine of wealth for the mystic and occultist. It is no doubt difficult to speak seriously concerning a Seer who claimed to have Pallas-Athene and the deities of ancient Hellas as personal acquaintances. But leaving that special feature on one side, the experiences of Mrs. Kingsford and Mr. Maitland are so varied and so striking as to touch almost every point of the occult field. Spiritualists will find much to controvert; Materialists much to ridicule. But no one can read the book without feeling that they have been, for the time being, been transported into a new world. It may be only the subjective world created by the vivid imagination of a gifted woman, but even so it is very weird, very striking, and very suggestive.

THE BROTHERHOOD OF THE NEW LIFE.

Thomas Lake Harris, according to one astrologer, ought to die this year. Thomas Lake Harris, according to his own belief, is going to live for hundreds of years. When I saw him in New York he was good enough to predict for me a life on earth of some seven centuries if I mastered the art of breathing. I have so far not made the attempt. But Mr. E. W. Allen, of 4, Ave Maria Lane, sends me a new and enlarged edition of the pamphlet issued by the Brotherhood of the New Life, entitled "Internal Respiration, or the Plenary Gift of the Holy Spirit," by Respir, which I hope will open

the eyes of my understanding to what is, I confess, at present to me utterly incomprehensible. If any of my readers have mastered the mystery I shall be glad to hear their experience.

THE MYSTERY OF SYMPNEUMATICA.

Laurence Oliphant's teaching concerning the sympneuma is roundly condemned by Mrs. Kingsford, but there is reason to believe that it, or something like it, prevails much more widely than many people imagine. The Other Self, of different sex to one's own self, but which is manifested sometimes tangibly and visibly in very real fashion—may seem to most people a phantom of the imagination. To those who have had no experience of the possibilities in this region, it is useless to speak. But those who have heard at first hand of the experiences of others—experience, varying from the horrors of hell to the ecstasies of paradise—will understand the importance of this mysterious subject. Many suffer or rejoice in secret, believing their case is unique. Possibly if all knowledge of their experiences were not suppressed some helpful hints might be gained for governing conduct in this rather appalling region of the fourth Dimensional world.

ITALIAN DISCUSSION ON MEDIUMS.

The Italians have a chance of hearing both sides of the question of the value of professional mediums. They have two magazines occupied with psychic inquiry, one of which, *Annali dello Spiritismo*, has lately been reporting, at great length, séances with Husk and Mrs. Bliss, while the other has contained a verbatim translation of Mr. Myers' denunciations of Husk & Company in his paper on "The Persistence of Credulity!"

EUSAPIA PALADINO.

Of course, the foreign papers have occupied themselves a good deal this autumn with the Eusapia experiments and experiences at Cambridge, M. Aksakof's organ, *Psychische Studien*, and the *Übersinnliche Welt* discuss the whole proceeding with considerable detail, but do not add anything new to the facts of the position.

WHEN TO GET "BORDERLAND."

One is constantly hearing that would-be purchasers of BORDERLAND have difficulty in getting it, both in England and abroad, London and country. One reason doubtless is that BORDERLAND appears only once in three months, and that readers, forgetting this, ask for it at other times than January, April, July, and October, but it would be useful if they would let us know at what stations and booksellers they have failed to find copies at the right time. It can always be had at the office, Mowbray House, Norfolk Street, Strand, W.C.

Apropos, it takes a long time to reach Leipsic. The December number of *Psychische Studien* announces, among notes upon current literature, the receipt of BORDERLAND for July!

III.—IS IT WRONG TO INVESTIGATE THE BORDERLAND?

AN APPEAL TO THE LAW AND TO THE TESTIMONY.

THERE are few objections more constantly urged against the study of the Borderland than that it is contrary to the will of God, as revealed in the Bible, to make any investigations into the secret things which by divine wisdom have been purposely hidden from the eye of man.

IS BORDERLAND CONDEMNED IN THE BIBLE?

A lady enjoying the peace and joy that come from an assured faith in the invisible world, as she conceives it from the study of the Word and her communion with the Supreme Being by prayer, wrote me last month a letter from which I may be permitted to quote one passage which excellently illustrates the position of more objectors. My friend writes:

You have done many good things for this unhappy world, but I feel sure that of one thing God does not approve, and that is "Borderland." It is an attempt to pass a line of demarcation that He Himself has forbidden. Angels once crossed this Borderland—from their side to ours, and had communication with man with disastrous effects to themselves; and to men. Now man is essaying to imitate them and make excursions into their presence. The effect of this has not yet reached its culmination. When it does it will be seen and known to be quite as disastrous as the other.

For myself, I do not believe in the immortality of the soul or in the conscious state of the dead, but I believe in the resurrection of the dead, both of the just and unjust. (Acts 24, 15). Of course the dead are dead. It is not human spirits you, among others, communicate with, but Satanic spirits, like those who, in the early ages of the world, abused the liberty they had, and enticed man from his allegiance to God. Their object is the same at the present time. Therefore I have nothing to do with Spiritism. On Christ, the Solid Rock, I stand. All other ground is sinking sand.

WHAT THEN OF THE MINISTRY OF ANGELS?

Now this is the honest, sincere objection of a devout and believing soul. I would treat it with all respect and even tenderness, but it is impossible to agree with her. For, in the first case, she denies what has been an article of faith with the Christian world with unbroken continuity from the foundation until now, viz., the ministry of Angels. If anything is clearly taught in the Bible that is taught. But she denies it. Angels, she imagines, have been forbidden to communicate with men ever since the days before the Flood. She may be right. But if she is, then the Bible is wrong; the inspired writers were misled; Christ Himself was deluded, and the Christian Church in all ages has been believing a lie.

The grounds upon which she denies it are curious and unconvincing. She refers to angels, whom she calls Satanic spirits, who crossed the Borderland in the early ages with disastrous results. Here again she may be right. Only it does not quite appear on the face of the evidence. I suppose the authority on which she relies is the familiar passage that inspired both Byron and Moore with a theme for their verse.

THE ARGUMENT FROM GENESIS.

It is to be found in the sixth chapter of Genesis, which reads thus:

1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.

4. There were giants on the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

WHERE IS THE CONDEMNATION?

That is all that is said on the subject. The narrative goes on to describe how the wickedness of man was great on the earth. And then again it says "the earth became corrupt before God, and the earth was filled with violence." But excepting that the verses about the union between the sons of God and the daughters of men immediately precede the verses which describe the increasing wickedness of man, there is no hint of any connection between one and the other. *Post hoc, propter hoc* will show how Tenterden Steeple was the cause of the Goodwin Sands; and it is possible to argue that because the statement that the earth became filled with violence and corruption is printed immediately after a record of the intercourse between those on the opposite sides of Borderland, therefore the wickedness and corruption resulted from that intercourse, and that but for that intercourse there would have been no wickedness. But it would not be rational or logical to maintain such a position. All that can be said is that, judging from the sacred narrative, when men were going very rapidly to the bad, there was an intermixture of a heavenly strain in the human breed with results which, so far as the record goes, was for good not for evil. The progeny of the mixed marriages "became mighty men, which were of old, men of renown." Beyond that we cannot go.

Clearly there is nothing here definite or explicit enough to justify the supposition that it was because of this intercourse the world became so corrupt, as to necessitate the flood to cleanse a guilty world. There is nothing in the Bible to show that this intercourse was ever condemned, or, for the matter of that, that such intercourse ever ceased. Certainly, if the Lord attached such immense importance to the maintenance of the line of demarcation, He might have drawn it a little plainer, instead of leaving it so vague as almost to invite trespass.

NON SEQUITUR.

But even if it be admitted, for the sake of argument, that it is not well to seek bridegrooms from over the Borderland, to marry and breed with beings of another order is a very different thing from having communications such as our Lord and the saints are believed to have had with angels or spirits from the other side. The marrying may be unlawful—although it is not for me to dogmatise on a point on which the conflict of testimony, and of experience, is far greater than most people imagine—while the conscious realisation of angel ministration, and of real communion with the sainted

dead, might still be lawful. It is well to distinguish between things that differ, and not confound very dissimilar practices under one common condemnation.

ARE THE "DEAD" DEAD?

Our correspondent, who seems after the fashion of controversialists of her school, to pay but scant reverence to the authority of her master, tells us that she does not believe in the immortality of the soul, and, therefore, she is bound to hold that those who appear or communicate claiming to be persons whom we have known, are of necessity lying or Satanic spirits. For, be it noted, that while asserting that God in His wisdom has debarred good angels from having any intercourse with us, she affirms that we are left open to the unchecked intrusion of evil spirits. Man exposed to the assaults of invisible enemies may not avail himself of the succour of invisible friends. This, however, by the way. The dead are dead, says our correspondent; therefore there are no living souls of those who have passed over to come back. But what said Christ, the solid rock on which she takes her stand, to the Sadducees?

As touching the dead that they rise (not, mark well, hereafter rise), have ye not read in the book of Moses how in the bush God spake unto him saying: I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of the dead, but the God of the living.

THE EXAMPLE OF OUR LORD.

I suppose our correspondent would admit the authority of Jesus Christ, and would recognise His example as worthy to be followed. What then, with her arbitrary theory that the dead are dead, and that all who profess to speak as the dead are lying and Satanic spirits, and the not less arbitrary assertion that it is contrary to the will of God to attempt to hold any communication with those on the other side of Borderland, does she make of the scene on the Mount of Transfiguration? In order that the force of this precedent may be fully appreciated, I quote the passage from the Gospel of Matthew, Chapter xvii.

1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

3. And, behold, there appeared unto them Moses and Elias talking with him.

Mark says, "There appeared unto them Elias and Moses and they were talking with Jesus." Luke is more explicit, and mentions the fact that the disciples were asleep and only saw the glorified spirits who had returned when they woke up. His narrative runs thus—Chapter ix.

29. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening.

30. And behold there talked with him two men which were Moses and Elias;

31. Who appeared in glory and spake of his decease which he should accomplish at Jerusalem.

32. But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him.

33. And it came to pass as they departed from him, Peter said unto Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for thee and one for Moses and one for Elias, not knowing what he said.

34. While he thus spake, there came a cloud and over-

shadowed them, and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying: This is my beloved Son, hear him.

35. And when the voice was past, Jesus was found alone.

WERE MOSES AND ELIAS "SATANIC SPIRITS?"

Now if our correspondent be right in her assertions and theories, what does she make of this narrative? It seems to me that if she be right these deductions are inevitable.

1. Jesus was disobeying the will of God in attempting to hold any communication with the spirits of the departed.

2. Moses and Elias were dead. It was therefore impossible for them to appear on the mountain. The men seen as Moses and Elias were therefore Satanic spirits.

3. It was sinful and against the will of God for Peter and James and John to listen to the communication made by the pseudo Moses and Elias.

4. When Peter said, "It is good for us to be here," he manifestly set at naught the express veto placed upon communications from the other side.

5. And when the voice spoke out of the cloud, a setting that Jesus, who had just been defying the Divine interdict, was "My beloved Son, hear him," this, also, must have been due to Satanic influence.

6. The scene of the transfiguration, therefore, which the Church has always held to be one of the most signal testimonies to the divinity of its Founder, must henceforth be regarded as the scene of the fall of our Lord, when He who had baffled the direct assaults of the Tempter in the wilderness, succumbed before the wiles of the Satanic spirits who came disguised as Angels of light personating Elias and Moses.

It is therefore obvious that our good and zealous correspondent has adopted with firm conviction an arbitrary assertion of her own which, if true, inevitably pulverises the rock on which she stands. Nor do I see how it is possible for her to escape from that dilemma.

THE BIBLE A BORDERLAND DOCUMENT.

The fact of the matter is, that while the materialist and the atheist do reasonably and logically object to the study of the phenomena of the Borderland as a criminal waste of time and energy which might be better employed, no one who accepts the Bible as the Word of God in any sense, can possibly say that the reverent study of the occult world which He has created is sinful. For the Bible from first to last is one of the great documents of the Borderland. It is the history of a nation whose destiny was inextricably bound up with phenomena which are supernatural—for nothing is supernatural. This history leads up to the biography of an individual who, from before his conception until after his death, was surrounded by manifestations of a power that was not of this world, and who was in constant communication with the Invisible that lies beyond. That the writers in the Book, at different periods in the long evolution of the human race, should have uttered from time to time warnings against certain forms of Borderland experiment is thoroughly in keeping with what may be called the fundamental idea of *Borderland*. But that Moses or any of the prophets ever meant to close for ever to the human race the region in which they themselves constantly lived and moved and had their being is simply incredible.

THE FALLACY OF THE OBJECTION.

On this point I will content myself with quoting Mr. V. C. Desertis's thoughtful volume, "Psychic Philosophy and Religion of Law."

A very common objection of religious people is, that it is not right to pry into what God has hidden, and, moreover, that this matter is expressly forbidden in Scripture by such texts as Deut. xviii. 10 and I. a. vii. 19. Now, it is very difficult to answer effectively any one who thinks a text any argument at all, for such persons forget that injunctions are not right because they are in the Bible, but are in the Bible because the authors of the books thought them right. Every sect supports its tenets by texts, and there is neither end nor profit in the picking out of passages to suit a special purpose. Nevertheless, such objectors are almost unapproachable except from this side, and as they are in earnest, some answer must be made.

In the first place, the objection begs the whole question by assuming that God has "hidden" anything; and, in the second, it is not permissible to select one text and to ignore others on the same subject. If the Mosaic injunctions on this head are valid, and "spiritualism" is witchcraft, then mediums are sorcerers, and should be publicly stoned in accordance with Exod. xxii. 18 and Deut. xiii. This was seen and acted on in the Middle Ages, which treated the Church as absolutely inspired by God, and were not afraid to be logical by persecuting all who presumed to set themselves up against her teaching. Further, if the Mosaic law is binding on us in this respect, so it is in every other which is not purely ceremonial; for morality does not alter, and what was right then is right now, and we are equally bound to permit polygamy and to stone to death every woman who does not come up to the bridal standard of Deut. xxii. 14-23; and it will here be observed that the offence is not against chastity, but against the supremacy of the male.

But the whole objection rests on fallacy, a fallacy that has been advanced again and again on the physical plane; there at last given up only to reappear here in psychic matters. If the Divine Power had hidden anything, it is safe to assume that the veil would have been far too effective for our scrutiny. But God has concealed nothing, and his works are no more secrets from us than our politics are secrets from the nearest anti-kill; the whole question is one of faculty, and every conception of God as "hiding" and "revealing," and choosing times and persons, is unworthy and degrading, unless it be at the same time clearly understood that human or anthropomorphic imagery is used to make clear to simple minds the process of law. The history of the growth of the Jewish religion (mainly by the strife of the prophet against the priest), from human sacrifice to the golden rule, is a most valuable and interesting source of knowledge, but that knowledge consists in the view of human character and development in the nation whose sacred books have been adopted by Europe as shown in and by their Scriptures, but not in certain infallible dicta of Jehovah preserved on parchment. Those who find Scriptural references indispensable, may consider Paul's instructions for dealing with the noisy and disorderly form of mediumship which grew up among the speculative and licentious Corinthians, or John's instructions in his first epistle to "try the spirits" and not to believe in all, which plainly shows that mediumship was then habitually practised. They may also look up the records of the Old Testament as to the sanctioned modes of divination in Israel, by dreams, by Urim and Thummim, and by "prophets of the Lord," who, we are expressly told, were simply "seers," or mediums of clairvoyant powers, who were consulted on such mundane matters as strayed asses, and were paid mediums to boot, for Saul objected to his servant that "the man of God" would not supply his clairvoyance gratis. The constant allusions of the Bible to intercourse with "spirits" are too frequent to be overlooked, and it seems strange to have to insist on the fact that the present existence of another, and to us invisible, world is the main theme alike of the New Testament and of the Old. In truth, the difficulty is not to find Scriptural answers to the objection, but to choose between the wealth of them, and nothing is easier than to reply out of the Bible.

Those who disbelieve the facts of Spiritualism and profess to believe the Bible are in a curious mental attitude. To quote Mr. S. C. Hall on "The Use of Spiritualism," "They refuse to believe that Mr. Home and others have been raised without hands and floated about a room, but they say they believe that Philip was taken up and conveyed from Gaza to Azotus, and they credit Ezekiel when he says, 'He put forth the form of a

hand, and took me by a lock of my head; and the spirit lifted me up between the heaven and the earth.' They will not believe that a simple, uneducated peasant girl has written Greek sentences, and a man from the plough delivered a Latin oration, but they say that they believe that on the day of Pentecost apostles and disciples spoke with other tongues as the spirit gave them utterance. They will not credit the healing powers of the Zouave Jacob, of Dr. Newton, and others; but they say they believe that at the gate of the Temple, called Beautiful, a man was made to walk who was impotent from his mother's womb. They will not believe that a heavy table has been raised from floor to ceiling without touch of human hand; but they say they believe that the stone was rolled from the door of the sepulchre. They will not believe that voice-music has been heard continuously when no living lips were moved, but they say they believe that shepherds heard voices praising God in the highest. They will not believe in modern trance mediumship, but they say they believe Ezekiel when he wrote, 'And the Spirit entered with me when He spake unto me, and set me on my feet that I heard Him that spake unto me.' They will not believe in the cold breeze and violent shaking of rooms that frequently precede communications when Spiritualists are 'with one accord in one place'; but they say they believe in the rushing mighty wind that shook the house wherein the apostles were assembled. They will not believe in the direct voice.

... though they say they believe in the voice heard by Paul on the way to Damascus, which some of the attendants 'heard not,' and in the voice that hailed our Lord, heard by some, though others said it thundered. They will not believe in the direct Spirit-writing, although the Bible states that Jehoram received a written communication from Elijah four years after he had been taken from the earth. They will not believe that writings and drawings are now produced without draft, design, or will; but they say they believe that David thus received instructions how to build the Temple. They will not believe that in our day hands have been known to write what has been afterwards read, but they say they believe in the hand-writing on the wall at the feast of King Belshazzar. They will not believe that a coal of fire has been placed on the head of a white-haired man without singeing a hair; but they say they believe that three men were thrown into a fiery furnace from which they issued unscathed."

In short, so long as these things are thrust far away into the recesses of history, and made out to be sporadic and isolated actions of God given by Him at special times and for special purposes, they will assent to them, forgetting that, if these things ever happened at all, they must have been under definite law, and that the justification of extraordinary revelation which seems at this distance so adequate was often derided at the time.

HOW BORDERLAND BEARS ON RELIGION.

The question of the bearing which the investigation of Borderland will have upon religion in general, and the Christian religion in particular, has attracted a great deal of attention during the last quarter. It would seem from many indications that the long conspiracy of silence is bringing up. Many circumstances combine to justify our belief that the whole question of the future state will once more become a subject for intelligent discussion by earnest thinkers. At present the question as to whether there is a future state at all or not is held by so many to be unknowable, and, therefore, its consideration is almost a waste of time. It will, no doubt, be gall and wormwood to the supercilious Sadducees, in the Church and out of it, to have to admit that the individual continues after death, and it will be still more revolting to the orthodox Christian if he has to face the fact, that this great verification of the underlying thesis of his belief reaches him through the despised and rejected "spook." But of that fact I have long been convinced, and the evidences are multiplying on every hand that it will be so. A very good illustration of the trend of contemporary thought may be found in a recent

discourse by the Rev. Joseph Cook of Boston. Dr. Cook is certainly not a Spiritualist, but he has sufficient acumen to say that if the hypothesis of the Psychical Research Society in the matter of telepathy, to say nothing of anything else, can be verified it will have a vital bearing on the future of religion.

THE TESTIMONY OF DR. JOSEPH COOK.

For instance, here is what he says upon the subject of telepathy:—

I am an anti-spiritualist, an anti-Swedenborgian. As to spiritualism I believe nine-tenths of its alleged phenomena are fraud or the result of undiscovered natural law; and as to the remaining tenth, either there is nothing in it, or Satan is in it. And yet it may be, if only Satan is in it, there is a good deal in it. However, I do not touch on that topic now and here, but only on this respectable theme of telepathy. All my propositions are drawn up in cautiously hypothetical form; but the scope of them you will estimate from their meaning when they are taken one by one and then in combination, as illustrating the action of the Holy Spirit in the kingdom of souls.

1. Telepathy means the reading or control of one mind by another mind without the ordinary means of communication by the senses.

2. It is claimed in high quarters that telepathy has been proved to be a fact of nature and that it is known to operate between human beings, and that its operation has been experimentally verified.

3. It is claimed also that telepathy operates between disembodied and embodied minds, and especially between the dying and the living in whom the dying are the most interested.

4. If telepathy is a fact, it must be supposed to operate not only between finite minds, but also between finite minds and the Infinite mind.

5. If telepathy is a fact, there is a Cosmic Telepathy which goes far toward suggesting what is meant in Scripture by the operation of the Holy Spirit on man's spirit.

6. If telepathy is a fact, it includes a law which goes far toward explaining the efficacy of prayer.

7. If telepathy is a fact, it includes a law which brings similar souls together, like to like, when all is known. Each soul, under the laws of the transparency and the affinity of souls, goes to its own place.

8. If telepathy is a fact, this law of like to like, when all is known, includes within itself the most alluring promises of reward and also the most terrible possibilities of retribution. Each soul, under the laws of the transparency and the affinity of souls, goes to its own place.

9. These propositions, which many think have been, or are about to be, established, in the name of the most advanced forms of the Science of Mind, are already established by the testimony of the Scriptures concerning the Holy Spirit. The laws of the transparency and the affinity of souls and of the action of the Divine Soul upon human souls, are asserted in the Biblical doctrines concerning the Spirit. According to the Scriptures, as well as according to what some venture now to call science, each soul, under the laws of the transparency and the affinity of souls, goes to its own place, like to like, when all is known.

10. This law of like to like is a law at once of progress and of regress of souls; of beatification and of retribution.

THE COROLLARIES OF SPIRIT PHOTOGRAPHY.

But if these results follow from telepathy, how much greater are these if, as anticipated, it should be demonstrated that a spirit from the other world can be photographed. Upon this point Mr. Cook speaks very definitely.

The phenomena delineated in the modern reports of psychical research are simply superhuman. They are not, strictly speaking, supernatural, and cannot be used to authenticate a new revelation.

But these facts, if they are facts, are of immense worth, never-

theless. They overthrow the materialistic philosophy, and that is a result of prodigious value. My emphasis is on the word *if*. Notice that I am speaking hypothetically. If we are to admit the contention of Alfred Russel Wallace that ghosts have been photographed, *if* telepathy is a fact, *if* these astounding assertions can be justified by scientific research, then, what follows:

Firstly. The Biblical view of the relation of the soul to the body is confirmed by science.

Secondly. Materialistic philosophies are overthrown in the name of psychical research, and not simply on the basis of Biblical proof texts.

Thirdly. There is new proof of the Biblical doctrine of both good and evil spirits.

Fourthly. The survival of the soul after the death of the body so far forth, as science can testify, is confirmed.

Fifthly. The anti-supernaturalistic criticism of the Bible would be largely, or, some would say, completely overthrown.

Sixthly. The strongholds of modern scepticism would be made defenceless.

And, lastly, spiritual and Christian theism would have such support that it would be accepted by all enlightened minds.

The London Psychical Research Society ventured to go forward with these researches, is going forward with them, and I say God bless their activities! Let anything be proved that can be proved. Assuming that even Alfred Russel Wallace and Professor Sidgwick have been unduly credulous, it may be that below the horizon, behind much mist, there is in the sky of scientific psychical research a yet unseen star.

You may think these topics are not worthy of serious discussion. Were you to meet as many questions as I do on these themes you would not blame me for once, wholly outside of the course of lectures here, and simply in a prelude, facing these inquiries.

When Columbus came near the coast of America, he saw shrubs with red berries floating in the water, and carved sticks of wood. They were unimportant objects, but they announced that a new continent was near. It may be that these phenomena, which some of you think hardly worth studying, are like the floating berries and the carved sticks, announcing our approach to a new world of philosophy. And if we land, I, for one, shall do so with the Bible under my arm, and expecting to see the Cross erected on every commanding height, and dominating all the ages of the new world.

On the other hand we have the writer of a powerful little pamphlet, who is evidently an earnest Christian man, declaring that the investigation of Borderland is the very work of the devil.

WHAT CANON WILBERFORCE SAYS.

Canon Wilberforce, however, who has the good fortune to come of psychic family, and who himself has seen, if not heard, what was invisible and inaudible to the rest of the world, naturally refuses, like any other psychic, to accept this diabolic theory of phenomena, which to those who have seen them are as natural as the flash of the meteor across the sky. Neither can he for a moment accept the doctrine that all who study spiritualism are opposed to Christianity.

Those who are following Spiritualism as a means and not an end, contend warmly that it does not seek to undermine religion, or to render obsolete the teaching of Christ; that, on the other hand, it furnishes illustrations and rational proof of them such as can be gained from no other source; that its manifestations will supply deists and atheists with positive demonstration of a life after death, and that they have been instrumental in converting many sensualists from scepticism to Christianity.

This is unquestionably true, but the adversary explains it away by asserting that Satan is transforming himself into an angel of light, and that our poor spooks can be none other than those false spirits, working wonders

which the prophet declared would come in the last days. To all such arguments we can only reply by reminding those who use them that precisely the same assertions were made as to Jesus of Nazareth, who was believed by the orthodox conventional people of His time to cast out devils by Beelzebub, the prince of devils, and who readily accounted for all His mighty works by the convincing and all-sufficing argument that the Lord of Life and Light was in league with the powers of hell.

THE GENESIS OF ANTI-CHRISTIAN SPIRITUALISM.

No doubt there are many who are among the more articulate of spiritualists who roundly assert that spiritualism is destructive of the Christian creed. There is too frequently, too, a very general confusion between the Christian creed and the narrow, distorted character of that creed which is personal to the individual who speaks. Secondly, it should never be forgotten that many of the more active workers among the spiritualists are men, whose conception of Christianity in their youth was such as to lead them to repudiate Christianity altogether, taking refuge often in blank materialism. From this materialism they have been rescued by the evidence of a séance-room. But, although they have been convinced of the reality of things spiritual, they have never been able to emancipate themselves from the deep and often bitter feelings against teachings which they think are responsible for their eclipse of faith.

SPIRITUALISM AND THE ATONEMENT.

Mr. Deseris, in a very remarkable volume on "The Law of Psychical Phenomena," which is noticed elsewhere, maintains that there is universal agreement among all communications from Borderland, in condemnation of the doctrine of the atonement interpreted as the vicarious sacrifice. Now, this subject happens to have been one which was discussed quite recently between Mr. Gladstone and Mrs. Besant. No one, so far, has questioned the orthodoxy of Mr. Gladstone, but Mr. Gladstone's position in relation to the doctrine of the atonement was very similar to that which Mr. Deseris asserts, is the theory of the inhabitants of Borderland. But that subject is one into which it is unnecessary to enter at present. The question is not whether this, that, or the other theory of Christianity is proved or condemned by communications, but what influence spiritualism, using the term in its broadest sense, has upon the attitude of its students to Christ himself.

MR. PAGE HOPPS ON CHRIST AND THE SPIRITUALISTS.

Upon this point Mr. Page Hopps has expressed himself with a vigour and lucidity which leaves nothing to be desired. The following passage puts his point clearly and well:—

In truth, searching through all history, the Spiritualist will find no such "defender of the faith" as Christ. He blended the two worlds; He conversed with angels; in His company they became visible; from His person healing virtues flowed; because of Him, spirit-voices were heard. If Spiritualists knew what was good for them they would cling to this their great leader as for dear life; and all the more because those who have exploited Him, and who adore Him, scoff at those who follow in His footsteps and are His true successors. What a mighty instrument is here, if Spiritualists only knew how to use it! The very being whom Christendom worships, justifies and illustrates everything that Spiritualists claim; and yet there are Spiritualists who would surrender this mighty heritage, and give up their own great leader and forerunner to their revilers! Surely, since the world began, such needless wastefulness was never known.

Or contemplate, not only His personality and His mighty works, but His life! For what did this splendid being live? From first to last, for the things of the spirit. Indeed, I am inclined to think that the supreme fact concerning Christ is His life. It is at once His revelation and His influence; the being Himself, the angel-presence, the inspiring leader, the dweller in the two spheres, the supreme medium, I stand by with greater ardour and thankfulness than ever; and all the more so because some are misunderstanding and misusing Him—distorting while they adore; and, I repeat, that the Spiritualist who is willing to give Him up is, in my judgment, acting as foolish a part as the heir to a vast family estate who is willing to make a bonfire of his title deeds.

A PULPIT THERSITES.

For striking contrast to this take the following extract from a sermon recently preached by the Rev. T. De Witt Talmage:—

There are those in every audience who believe that spirits come from spookdom, and carry on a conversation with you in a language entirely their own. Think of believing such stuff as that! Spiritualistic mediums are impostors, one and all, and there are no exceptions. Their victims are those rendered insane by grief over the loss of loved ones, or they are unbalanced men and women, or they are imbeciles. I cannot conceive how a man dare practise his outrages on such poor creatures. Rather would I be a forger, doctoring the books of an employer, or a hag going down the street, with no home or no God, than one of those filthy, crouching lepers. For these lying, thieving rascals, who claim that the dead go wandering about space, and will come to their dark, panelled rooms when they whistle, as a spaniel, to crouch at the heels of his master, the English language holds not words despicable enough—the law ought to grip every one of them by the throat.

A TRADUCER OF THE BRETHERN.

Akin to this is the assertion that was made by the author of the pamphlet referred to above, that no persons of good character ever have anything to do with spiritualism. Considering that Tennyson and Mrs. Browning, among the poets of the older world, and Longfellow and Whittier, among those of the new, are included among those who both investigated and believed in the phenomena of spiritualism, it is hardly necessary to go further afield in order to prove that this good man, who wishes to act as a defender of the faith, is certainly a traducer of the brethren, bearing false witness contrary to the conscience and will of God.

THE HOPE OF THE FUTURE.

In the interesting articles which he has contributed to the *Humanitarian* on "The Dynamics of Thought," Professor Barrett brings us into a purer and loftier region, with which I think I cannot do better than close this cursory survey of a wide and interesting field.

A false and paralysing materialistic philosophy must either disappear or be reconstructed, when the phenomena we attest can no longer be denied; and so, too, the popular assaults on the Christian religion, based on its incredibility, will be deprived of much of the force they now possess in certain minds. It is obvious of the meanest intellect that the most profound change in human thought that has occurred since the Christian era will, in all probability, follow the general acceptance by science of the existence and immanence of a spiritual world. Faith will no longer be staggered by trying to conceive of life in the unseen; death will no longer be felt to have so icy a grip over even Christian hearts; the miracles of the Old and New Testaments will no longer seem to be the superstitious relics of a barbarous age; the "prayer of faith" will no longer find an adequate explanation in the subjective response it evokes, nor the "Word of the Lord" in mere human aspiration.

IV.—A MODERN DEMONIAIC.

AN OBJECT LESSON ON THE DANGERS OF SPIRITUALISM.

WHILE advocating a careful, reverent and scientific study of the phenomena of BORDERLAND, I have never neglected an opportunity of warning the flippant and reckless away from the perils of the seance room. It may be taken as a very excellent rule that whenever either Church or State solemnly forbids or attaches any heavy penalties to certain studies or practices, there is somewhere or other a solid justification for their interdict. The emphatic denunciation of witches, necromancers, and those who practise black art in the Old Testament Scriptures, and the general veto which the Roman Church has placed upon the study of spiritualism, have a common basis, and one which affords solid justification for great caution in going counter to their mandate.

The mistake is made when the interdict is unnecessarily extended, and a general caution is translated into a universal veto. At the same time, I have never underestimated the dangers that encompass those who rashly tamper with the mysteries of BORDERLAND. Fifteen years ago, when I first began to look into the subject, I remember hearing ghastly stories both from spiritualists and anti-spiritualists of cases within the knowledge of my informants in which Englishmen living in our time had become the victims of a kind of demoniacal possession as the result of meddling with spiritualism. In some, it took the form of temporary possession by an Invisible who constrained his victim to use language or to do acts highly detrimental to his success in life and the tranquillity of his home. I heard of lives that were tran by the malignant and persistent influence of malicious intelligences, which, having gained possession of those who had ventured within range of their power, had succeeded in establishing a hold that could not be shaken off. Although I had heard of those things from others, no instance had occurred within the range of my personal observation until this month, when it was my sad fortune to be brought into contact with a case which displayed in very tragic fashion the consequences which sometimes follow from dabbling with matters beyond our ken.

One Thursday afternoon in January, when coming in after lunch, I met at the foot of the stairs a young man, who somewhat nervously asked the lift-boy whether Mr. Stead came down to the office nowadays.

"What do you want?" said I. "I am Mr. Stead."

"O!" said he, "might I speak to you?"

"Certainly," said I, and so he followed me into my office without going through the usual preliminary of sending in his name, therefore I do not know to this day who my visitor was, or where he came from. I only know that he said he was an officer in the British army, and that he is now, and has been for some time, on sick leave.

He said that he wished to speak to me because he had been interested in spiritualism and thought he could tell me something that was interesting, and at the same time he hoped I might be able to give him some advice.

Some time ago he had taken to experimenting, and had found that he had great facility in automatic writing. His hand had moved within five minutes of the time he had first taken the pen in his hand, and left it free to move as it pleased. Fascinated by the unusual pheno-

mena he had gone on and on, neglecting his duties and abandoning himself for hours—eight, nine and ten at a stretch—to receiving the communications which were written by his hand. It became a passion with him. After a time he found that there was no necessity for him to use a pen as his hand would automatically trace the characters in the air, and he could read them wherever he might be. This after a time was succeeded by a further form of development, when he became partially entranced, and would talk under control when he was either wholly unconscious or only partially conscious. Thus by gradually sapping the mind, the invisible Intelligence which had established itself as his control, gradually gained such complete possession of his faculties that, as he said, "I no longer felt I belonged to myself. It dominates me by its will, and I do not know what the end will be."

He spoke quietly, with simple earnestness, as of a man caught in the grip of a mighty, invisible force which was bearing him irresistibly down into the abyss against which it was in vain even to struggle. I said to him at once that he had been frightfully reckless, that the one condition of safety in all such experiments was never to abandon the control of your own personality to that of any agency whatever, and that he must break with it once and for all.

He smiled sadly. "It is all very well to talk about my giving him up, but he won't give me up," said he.

"But," said I, "did the agency itself never warn you as to consequences of this frightful over-indulgence?"

"Ah!" said he, "it is not a good spirit. It is a very bad one that sticks to me, not for my good but for my harm, and I cannot shake it off."

"Nonsense!" I said. "It is all a matter of will."

"Yes," said he, "that may be, but he dominates my will. I cannot stand up against him, and he tells me that now he has got me he will never let me go until he has killed me."

"This is madness," said I; "he may tell you that a thousand times, but it is only because you give in to it."

"But," said he, "how can I help it? He seizes me when he pleases. He jerks my head from one side to the other, or forces me to go here and there at his own caprice; nay, he will suddenly drive me as it were out of himself, extinguishing my own consciousness and taking possession of my body, using it as his own."

"Do you mean to say you cannot stay him?" said I.

"No!" said he; "he has such power over me, he uses me just as if my body were his and not mine."

"But you must stop that, and at once. Otherwise you are lost."

"Yes," he said, mournfully. "I am afraid I am; at least he says so. He says that he will do me all the evil he can while I live, and that after, I am to be damned. But," said he, "will you speak to him?"

"Certainly," said I. "Will he take possession of you now?"

"At any time," he replied.

I paused for a moment; but I thought that as the Evil Spirit was in the habit of seizing him without his will at all times and to his own detriment, it would be permissible to allow him to enter in by an act of his own volition when he was with one who might possibly be the

means of helping in his deliverance; so I said, "Yes, if he will talk he may come."

My visitor walked across the room and sat down without saying a word in a large easy chair. In a moment he became convulsed, his eyes closed, he fell backwards with his head on the couch, his chest heaved, rising and falling, while his body writhed as if convulsed. Not a word was said. I stood watching him silently, nor did he speak or make a sound beyond a low moan when the convulsions became more violent. After waiting for two or three minutes standing over him, I at last said, "Well!"

Then there was another writhing movement of the prostrate form before me, and a very curious voice, quite different from that of my visitor, said to me,

"Well! A b—— queer fellow it is, is it not?"

"Who are you?" I said.

"I will tell you," said he, as the body was more violently contorted. "I will tell you. I am the grandfather of a girl, that d—— carcass——" Then he writhed again and the voice ceased.

"Come," I said sharply; "why can't you talk decently and tell me who you are and what you want? Will you talk to me?" I said.

"Yes," said he, and then with another shuddering convulsion he raised himself upon the chair, and said,

"Yes, I will tell you. I am the grandfather of a girl who was a d—— pretty girl, whom this b—— carcass, ugh——"

Once more the convulsions recommenced, and he flung himself back with his head on the couch writhing and moaning.

"Come, come," I said; "why do you play the fool like that? Sit up straight and talk to me like a gentleman."

He continued, however, lying as he was.

"Talk to you respectfully?" said he. "Talk to you like a gentleman, and this d—— carcass——"

His head jerked backwards violently over the side of the chair. Then he was silent for a moment, apparently collecting himself.

He said, "I like to do that, it hurts him; it hurts this old carcass, doesn't it, ugh." Then he struck himself a violent blow on the chest. The face twinged with pain. "Does it not hurt him? I like to do it. I am going to kill him, kill him; yes, kill him. D—— him, d—— him!"

"Nonsense," I said. "You will not kill him, or do anything of the kind."

"Won't I, though! You will see. He knows. He dare not shave himself for fear he will cut his throat. Ho! I have got him. I have got him."

I replied, "What is the meaning of all this? Who are you? Why have you got him? And what is it all to you? Can't you speak straight and tell me without all this?"

"Are you a father?" he said. "You can understand then what I feel towards this brute. Ugh! How I loathe having to touch him. I only do it to torment him. Well, you know my granddaughter."

"What about your granddaughter?"

"Pretty girl, very pretty girl. Well this brute ——" He writhed again.

"What about her? What happened?"

"He made love to her for four months. For four months he did, d—— him, and for four months I have had him. I have tortured him night and day, and for four months more I will make his life horrible. Oh, yes, I

will cut his throat, I will, and he will be damned forever, and serve him right."

"Now," I said, "how dare you talk like this? You are only making your own torment worse."

"What do I care? I would willingly be tormented for eternity to have the joy of punishing him."

"But," I said, "what right have you?"

"Right!" said he. "Listen. My granddaughter, a lady, girl of good family, one of the best families. Oh, yes! and this d—— carcass came along, made love to her he did. Such a nice young man! D—— fool, don't you know—always says 'Don't you know'—came along and made love to her."

"Did he marry her?"

"Wanted to," said he. "Would now if he could get the chance, but he never will. He will never see her again. Don't know what would happen. D—— swine, he is as ugly as sin; ugly, yes. Yet, she is such a fool that if she saw him again I don't know what would happen. They will never meet again. Never! Never! I take care of that."

"But," I said, "what is the matter? He wanted to marry her, made love to her. There is no wrong in that. I can't understand. Did he ruin——"

"Ruined her. Seduced her. Lived with her for four months. Nobody knew. Nobody. Then she turned round and sent him away. She said, 'You have made me a beast. I will have nothing more to do with you.' And he goes, the wretch, the carcass."

Again there was a convulsion. The breast heaved, and again he struck himself a heavy blow on the chest, writhing with passion, and continued,

"I can do anything with him now. Anything. He is mine, altogether. I make him go where I like, talk to him when I like; night and day torment him. Keep it up. O! yes, keep it up. And in four months cut his throat." And as he said so, he drew his hand across his neck, making a hideous gurgling sound in his throat.

"Nothing can save him," he said. "Nothing."

"You are quite wrong," I said. "You have no business to torment him in this way whatever wrong he has done, and he will turn you out."

"Turn me out! Ho! Ho!" he cried out. "The other day he called on God to have mercy on him. Did I not laugh? He did not talk much to God before I took him in hand. No! he is mine and I keep him."

"But," I said, "where is the girl now? Would he marry her now?"

"Of course he would. But she won't have him, and he will never get the chance. Never! never!"

"How long have you been on the other side?"

"Fifty years!" he said. "Fifty years."

"In fifty years," said I, "you ought to have made better progress than to be giving way to all this hideous passion. What have you been doing all the time?"

"I have been in Hell," said he. "In Hell, tormented, going about everywhere, doing this kind of thing."

"But," I said, "are you all alone?"

"Yes, all alone."

"Well," I said, "how did you come to get hold of him?"

"Listen," said he. "I was an officer in the army in my time, and I think I ruined more women than any man I know. Then I came over here, and for fifty years what have I had to do but to go about seeing girls, pretty girls, falling in love with them, not being able to speak to them. What could they do to

me? What could I do to them? I could not touch them, but the desire was there all the time, and I go about seeing it all. Tormented with desire that could never be satisfied, and then to go and see my relations doing as I did. My granddaughter, to see her ruined! D—him! d—! and he will be d—. Oh curse it!" he said, striking his head against the edge of the couch, "to think of it, this carcass, oh this carcass. But I will pay him out. Four months more, night and day, night and day, and then to be d— with him for ever. That is good." And he laughed a hideous, hollow laugh.

"But," I said, "is there no one to care for you at all?"

"None!" he said, "no."

"But," I said, "you must have loved many women."

"Seduced them, you mean," he said. "They are in Hell, all in Hell. Do you think they love me? No, they curse me."

"No," I said, "I don't believe they are in Hell, and if they were—women are very good, and some of them must have loved you."

"No; none!"

"But," I persisted, "you are quite wrong. No one knows how deep, how great is a woman's love. But did you never do an unselfish thing in your life?"

"Never! never! I pleased myself."

"Poor wretch," I said. "I am awfully sorry for you."

A violent convulsion shook the frame of my unfortunate visitor.

"Don't," he said, in a ghastly grating voice. "Don't pity me! Don't pity me. I can't bear it."

"But I do pity you," I said. "I am awfully sorry for you. It must be ghastly to go on like this."

"I don't want pity, I want vengeance, and I am taking it now. Don't I take it out of him, and won't I take it out of him?"

"No," I said, "you have taken enough out of him. You will have to go."

"Who will make me go?"

"He will."

"He has no will."

"May I ask you a question?"

"Yes," said he, "ask what you like."

"Did you approve of him coming here?"

"No," said he, "that I did not."

"Then," I said, "why did he come?"

"Because," he said, speaking as if with reluctance, "because in what that d— fellow calls his mind—his mind . . . it is mine, not his—there is one little bit that sometimes makes him do what he pleases."

"Then," I said, "that means he came here in spite of you."

"That is it," he said. "He did," writhing and making horrible faces. His lips would be protruded until they almost became like a pig's snout, not round, but with a circular protrusion very hideous to see.

"Well," I said, "the same will that brought him here against you will drive you out."

"Ha! ha!" said he. "Never! never! He is mine. I can do with him what I like. I say to Carcass, turn your head to the right, he turns it. Lay it on the right shoulder, he lays it. I turn his head right round. I say, Carcass, turn to the right! he does; to the left, he does. I can use his body as I please, this d— carcass, it is mine."

"How did you gain possession of it?"

"I will tell you," he said. "Listen. There is some

b— nonsense called spiritualism. He tried with the Ouija Board, got answers from somebody, then thinks he will try hand-writing. Takes a pen. I see him, I see him. I am passing, I see what he is doing. Remember about my granddaughter. Pretty girl, pretty girl, and this d— ugly carcass."

"Never mind that. Go on."

"I wait, I think I can get at him. So one day he thinks he will try automatic handwriting. Takes a pen in his b— old fist, ugh!" and he writhed. "I took his hand and wrote. Called myself 'Lucy,' I did. Lucy, nice girl, always said her prayers, beautiful spirit; come to lead him into the paths of virtue. Ho! did I not fool him! I wrote, 'Your perseverance is rewarded.' Then I tell him. What do I tell him? Oh! I write with his hand and tell him everything that he thinks is only known to himself about his girl and himself. He writes and writes for hours together. I torture him by everything that I can think of to give him pain, even when I am 'Lucy,' then he goes on and on. B— fool that he is; always say b— fool, 'don't you know.' Nice young man; nice young officer. But at last I get hold of him, and he can't shake me off."

"Oh! yes he could," I said. "He could banish you by his will."

"He hasn't got one. I have it. It is mine. You see how I use his old carcass. I use it, I hate it, curse it!—I hate it! I have tortured him for four months; I will torture him for another four, then I will cut his throat!—yes, I will!"

"No," I said, "you won't! You will do nothing of the kind. What is more, now, you will have to clear out; you have been here quite long enough."

He did not speak again. A few convulsive movements followed, a long sigh, and then my visitor slowly rose to his feet, rubbing his eyes.

"Well," he said. "You see he can use me as he likes."

I said, "He has told me a great deal about you."

"What has he told you?" said he.

"He told me first about himself. He says he is the grandfather of a lady whom you ruined. Of course, I know nothing at all about it; I only tell you what he said."

He was silent.

"Well?" I said, "is there any truth in what he said?"

"Well, yes," he said, "I am afraid there is."

"Then," I said, "my friend, I think, you are in a position of great difficulty, for which it will be absolutely necessary for you to escape at once."

"But how can I?" said he.

"By simply declining to obey him," said I. "You can banish him if you will it."

"I can't. He comes and talks to me whether I like it or not; he uses my hand to write what he wishes to say in the air."

"But," I said, "the moment he begins to use your hand put it in your pocket."

"But he will talk to me."

"Then," I said, "don't answer him back; don't listen to him. You can't pull on with this any longer; you have to fight it tooth and nail, as if you were fighting for your immortal soul."

"Yes," he said. "I am fighting for my life. I know that perfectly well. I dare not shave now."

"Yes," said I. "He told me that. I told him it was all bosh. But the question is this. He has overrun your territory, but the citadel is still intact. You came

here in spite of his will. Regard this as the turning point of your destiny. Never do anything he wants you to do; and every time you baffle him and assert your own will you weaken his forces and strengthen yourself."

"But," I said, "what about the lady?"

He said, "I don't wish to speak about her. She is not in this country. It is all off between us."

"But," I said, "would you marry her if you had the chance?"

"Would I not?" said he. "But she will not hear of it."

"How was it broken off?"

"O!" he said. "She had a great spasm of repentance, bitterly upbraided me, and would not see me any more."

"Does no one know about it?"

"No one but she and me."

"Well," I said; "if she really repented, as I have no doubt she has, she must help you to escape from this domination. You must tell her."

He seemed for a moment as if he were going to be controlled; then he said, with a shudder: "Do you know what he says to me now?—'I will kill you to-night if you do. Kill you to-night.'"

I will break off the narrative at this point. I saw my unknown visitor once again. His control was more blasphemous and more defiant than before. The convulsions were worse and the contortions more violent. It was a ghastly sight to see him writhing on the floor, tossed about until he was stiff and sore.

It may have been incipient insanity. It certainly was not fooling. When the control passed the victim was calm and sane. If it be madness it was madness resulting from excessive experimentalizing with spiritualism. But I wish any materialistic doctor would take the man in hand. He would, I am sure, be less scornful in his comments upon that "exploded superstition Demoniical Possession."

Next quarter I hope to be able to review the Hibbert Lectures for 1895. There are three of them. Their subject is "The Nature and Influence of Demonological Beliefs in Early Christianity." The lecturer is Mr. F. C. Conybeare, late Fellow of University College. They were delivered at Manchester College, Oxford.

Mr. C. C. Massey has contributed to *Light* during the past quarter a series of very interesting articles on "Devil Worship in France." The *Westminster Gazette* and the *Daily Telegraph* have written upon the subject. The two thick volumes on "Diabolism in France in the Nineteenth Century" are about to be published in English. The cult of the devil does not lack for disciples in this country, but they are for the most part unconscious worshippers. In France they worship the Evil One with all the paraphernalia of religious or irreligious service.

The book on "Demon-worship in China," noted in last number, has now been added to BORDERLAND Library.

RELIGIOUS REUNION ON A PSYCHIC BASIS.

I RECEIVED many letters, both from at home, Europe, and America, concerning my article in the last number on the "Psychic Basis of Religious Reunion." I received a long and interesting article by Dr. Hutchinson at Cape Town, for which, I regret to say, I have not been able to find space. Dr. Carus, of the *Monist*, writes me as follows:

As to the true basis of religious union, such as you propose in your article on "The New Catholicism," I could accept your final statement expressed under the heading "The Essence of Creeds," but I would probably give another interpretation to what you call the "Ministry of Unseen Intelligences," and "the Existence of the Soul." I agree with you that the reconciliation of science and religion has to be worked out on the basis of psychic research, but I doubt very much whether the Association for Psychical Research have attacked the problem at the right point and in the right way. My investigations of psychical facts, although very limited in many of its branches, have led me to other results which *explain* but do not *justify* the doctrines of the sanctity of relics, the holiness of shrines, the special influence attaching to particular localities or objects. I have always intended

to devote my time to a critical review of the publications of psychical research, because I regard a true conception of the nature of the soul as the corner-stone of all religious life, but I have not as yet been able to find the necessary time to go over the whole field.

CATHOLICS AND "BORDERLAND."

ABBOT T. B. SNOW, in the *Dublin Review* for October, has an article upon "Hallucinations," which is chiefly devoted to the analysis of the report of the Psychical Research Society on "Simple Hallucinations." The Abbot reserves the more important experiences for consideration in a subsequent article. The chief interest in the paper in the October number lies in what the Abbot says as to the profession made by the Catholic Church for the gratification of the irresistible craving of the soul for something beyond the limits of nature. He says:—

In a Catholic this innate longing is gratified by frequent communion with spirits. With him the dead are not extinct, nor excluded from the range of thought and presence; he speaks with a sense of nearness to saints and angels, he is the instrument of bounty in the realm of purgatory. Spirits and spirit life have for him a homeliness and a familiarity that lessen surprise and deepen curiosity.

Y.—OUR GALLERY OF BORDERLANDERS.

ANNA KINGSFORD, M.D.

A NNA KINGSFORD was a Borderlander, indeed. She dwelt on the Border, and crossed the river of Death so frequently, says Mr. Maitland, that she thought no more of it than the moss-troopers of the North-country thought of fording the Tweed or the Till.

And her biography is one of those which stand out by themselves alone and apart from all other biographies that ever were written. It is a biography the final chapter of which is made up largely of communications from the deceased subject of the biography—a biography every page of which, according to the author, has been revised from the Other World. The subject, as an infant, begins by remembering an ante-natal existence in Fairyland; the book closes with "A Cry from Beyond," that is addressed to the world from beyond the tomb.

A COMPLEX REINCARNATION.

And Anna Kingsford, who was she? According to this biography, which fills two portly and most interesting volumes written by her friend, affinity and colleague, Mr. Edward Maitland, Anna Kingsford, M.D., was none other than a reincarnation of Anne Boleyn, who was a reincarnation of Jean D'Arc, who was a reincarnation of Faustine, the wife of Marcus Aurelius, who was the reincarnation of Mary Magdalene.

MR. MAITLAND AS ST. JOHN REDIVIVUS.

* And Mr. Edward Maitland, who acts as the inspired penman for this marvellous compendium of reincarnated femininity, who is he? Mr. Edward Maitland, so he tells us solemnly in the closing pages of his great book, is really and truly none other than the reincarnation of the Apostle John! It is but fair to say that Mr. Maitland felt somewhat nervous at making this claim, although he tells us—the belief that one has been such a person as John does not necessarily involve conceit or arrogance. The disciples of Jesus were, one and all, ordinary men, neither exceptionally great nor exceptionally good, and owe the veneration paid them entirely to their association with Him. Such veneration, therefore, is factitious, being collected only and not direct.

But he felt it as well to be quite certain on the subject. So in the summer of 1892—

While writing I was suddenly seized with a strong desire to exchange supposition for positive assurance in regard to my identity with John; and looking up from my writing, I mentally put the question as to my own inmost self, being, as was my inviolable wont, absolutely calm and collected, and without the smallest expectation of a response: "May I be quite certain of the reality of my seeming recollections of having been John the Evangelist and Seer, and that I am truly a reincarnation of the soul that was in him?" The response to this question came with an instantaneousness and force which seemed to imply that the question had been prompted and expected in order to make

answer to it, there being no moment of delay to suggest the need of the arrival of any one to answer it. It was electric for its swiftness, vividness, and intensity, and seemed to radiate from the very centre of my system to its farthest extremities, and it consisted in a mighty "YES," which appealed to every sense at once, being alike heard, seen, and felt. And when the sensation had passed away and the tones of the utterance had ceased to vibrate, I found myself perfectly content and satisfied, and undesirous of further assurance.

A BOOK UNIQUE AND INFALLIBLE.

As befits such an author, writing about such a reincarnate entity as Anna Kingsford, Mr. Maitland does not hesitate to tell us what we ought to think of his book.

As the history, not of a person only, but of a soul, and that a soul the work of whose latest earth-life was so ordered as to constitute it a demonstration such as has never before been vouchsafed to our planet, of the soul's nature, history, and powers.

Nor must any mere mortal venture to gainsay any of the innumerable judgments on men and things, in this world and the next, which are to be found in these two marvellous volumes. For we are told in the preface:

The judgments pronounced represent no merely human opinion. They were imparted from the spheres where all things mundane are fully known and infallibly estimated.

AN ENCYCLOPÆDIC BOOK.

This is very satisfactory. For these volumes of Mr. Maitland's are a perfect encyclopædia of information upon everything on earth and heaven. They tell us among other marvels that both Mr. Maitland and Anna



MRS. KINGSFORD.

Kingsford have seen the Lord God Almighty sitting on the Great White Throne, and have been at considerable pains to describe Him as they saw Him. They remember, both of them, conversations with Jesus in His Earth Life, and repeat them for our edification. They have reckoned up Mr. Gladstone, and are on familiar terms with the great gods of Olympus, who, we are told, are still living realities on the other side. After such achievements, it is almost bathos to speak of genii and gnomes and salamanders and astrals; but of all these there is an infinity of detail in this quarry of a book. It claims to be the Gospel of a new Christ, the biography of the Saviour of the World, who brought to light the new Gospel of Interpretation, of which the Scriptures are "The Perfect Way" and the "Woman Clothed with the Sun." In this sketch of Anna Kingsford, there can of necessity only be the most fragmentary outline of the great field covered by the biography. It is a book at which we can cut and come again for many a long day. I have dealt with the more human non-psychical side of Anna Kingsford's life in the January number of the *Review of Reviews*, and where readers will find more about the life and work of Anna Kingsford than I can print here.

TO A MORE CONVENIENT SEASON.

But even with the relief thus obtained, I shall find my space inadequate unless I circumscribe my field of vision by definitely postponing the great branches of the subject for treatment on another occasion. These two are first, the psychic experiences of Mr. Edward Maitland, which are only second to those of Anna Kingsford in number and in wonder; and, secondly, the fascinatingly tempting subject of Reincarnation. In this book we have at least a beginning for the foundation of a theory of reincarnation based upon recorded human experience, together with a definite revelation, of whatever worth it may be, of the method of incarnation. This theme cannot be dealt with in this article, which I fear will be all too long, even after so cruelly curtailing my field of vision.

I.—THE VISION OF GOD.

It was a glorious night in July. Anna Kingsford, then aged thirty-one, and Mr. Maitland, her inseparable companion and complemental soul, were in Paris. She had just escaped for a time from the malignant spell of a black magician, the emissary of Apollyon sent forth to destroy her. Through her hand there had been written, the previous day, while she was in a state of coma, a chapter in the new Scriptures entitled, "Concerning the origin of evil and the tree as the type of creation." They had been wandering together during the sunny afternoon in the woods of St. Cloud.

PRELIMINARY PREPARATIONS.

When the evening came on, Anna Kingsford withdrew to her room to make the special preparations for solemn communion with the spiritual presence.

These consisted in taking a bath, anointing herself with fragrant oil, brushing out her hair, and allowing it to hang loosely down, bathing her feet, and enveloping herself over all in an ample flowing robe of a white gauzy material, which was fastened at the throat with such gems as she possessed, the opal only being excluded, as having a malign influence. Then she emerged from her room, already in a comatose state, as indeed she had been during the whole time.

The night was one of exquisite beauty, and as thus symboli-

cally arrayed the slender form stood by the open window, with the fair hair streaming behind, and bathed in the soft light of a moon wanting but two days of its full, and closely attended by the king of the planets, with Saturn and Mars not far removed—a conjunction at once rare and of high astrological significance; while far below lay outspread the city, so fair to the sense, so foul to the spirit, and within the darkened chamber rose wreaths of burning incense—the scene lacked nothing to give to it a character appertaining to spheres angelic rather than human, so that the sense of the artistic well-nigh dominated in me over any other.

THE DESCENT OF THE AFFLATUS.

"Fix your thoughts steadfastly on the Highest and keep them there," she said, solemnly; and then asked if there was any special part in which he wanted information. Mr. Maitland asked about the origin of evil and other things.

Presently she extended an arm upwards, and with one hand over her eyes, as if to intensify her sense of hearing, she spoke with the halting utterance of one repeating what was, with some difficulty, heard from afar. Looking at her I perceived that the afflatus had descended and the spirit of prophecy was upon her.

In this way the chapter concerning the Manicheism of Paul was dictated.

THE PRAYER THAT WAS ANSWERED.

When she had finished she knelt in a rapt attitude praying silently, with her hands clasped and uplifted, that she might be taken to the stars and shown all the glory of the Universe.

Presently she rose, and after gazing upwards in ecstasy lowered her eyes, and clasped her arms round her head to shut out the view, precisely as if it had been an external one, uttering the while in tones of wonder, mingled with moans and cries of anguish, expressions indicative of the intolerable splendour of the vision she had unwillingly invoked.

Mr. Maitland then describes in detail all the circumstances of that memorable night. His companion swayed unsteadily as if on ship-board, as her soul voyaged across the immense abysses of space. "Through the night and far on into the next day she endured all the miseries of a rough sea voyage."

As the stellar universe was unfolded before her, she shrieked so loudly in anguish and apprehension that the windows had to be closed to prevent an alarm out of doors. She declared that she was being conducted through the universe by invisible guides, herself also being invisible.

SWEEPING THROUGH THE STARS.

Mr. Maitland took down her exclamations, the awe-stricken auditor of the first comments of a voyager through the infinitive expanse of space. This is what she said:—

"Oh, I see masses, masses of stars! It makes me giddy to look at them. Oh, my God, what masses! Millions and millions! Wheels of planets! Oh, my God, my God, why didst Thou create? It was by Will, all Will, that Thou didst it. Oh, what might, what might of Will. Oh, what gulfs, what gulfs. Millions and millions of miles broad and deep! Hold me!—hold me up! I shall sink—I shall sink into the gulfs. I am sick and giddy, as on a billowy sea. I am on a sea, an ocean—the ocean of infinite space. Oh, what depths! what depths! I sink—I fail! I cannot, cannot bear it!"

THE ANGELS OF THE PLANETS.

"I shall never come back. I have left my body for ever! I am dying; I believe I am dead. Impossible to return from

such a distance! Oh, what colossal forms! They are the angels of the planets. Every planet has its angel standing erect above it. And what beauty!—what marvellous beauty! I see Raphael. I see the Angel of the Earth. He has six wings. He is a god—the god of our planet. And I see sorrow—oh, what unending sorrow do I behold! Sorrow, always sorrow, but never without love. I shall always have love. How dim is this sphere!

"Oh, save me—save me! It is my demon that I am approaching. It is Paris—Paris himself, once of Troy, now of the city that bears his name. He is floating recumbent. He turns his face towards me. How beautiful and dark he is? Oh, he has goat's horns—he has goat's horns! Save me, save me from him! Ah, he sees me not. I forgot, I am invisible. Now I have passed him."

THE GODS OF ELD.

"I am entering a brighter region now. What glorious form of womanhood is that, so queenly, so serene, and endowed with all wisdom? It is Pallas Athene—a real personage in the spiritual world! And yonder is one of whom I have no need to ask. I am passing through the circle of the Olympians. It is Aphrodite, mother of love and beauty. Oh, Aphrodite, spirit of the waters, firstborn of God, how could I adore thee! And men on earth now deem the gods and goddesses of Greece mere fables! And I behold them living and moving in strength and beauty before me! I see also the genii of all the nations dwelling serenely in heavenly circles. What crowds and crowds of gods from India and Egypt! Who are those with the giant muscles? They are Odin and Thor, and their fellow-gods of Scandinavia. Not dead and lost for ever; only withdrawn from the world whereon they sought in vain to stamp their images for ever."

THE GREAT WHITE THRONE.

"Oh, the dazzling, dazzling brightness! Hide me, hide me from it! I cannot, cannot bear it! It is agony supreme to look upon, O God! O God! Thou art slaying me with Thy light. It is the throne itself, the great white throne of God that I behold! Oh, what light! what light! It is like an emerald? a sapphire? No; a diamond! In its midst stands Deity erect, His right hand raised aloft, and from Him pours the light of light. Forth from His right hand streams the universe, projected by the omnipotent repulsion of His will. Back to His left, which is depressed and set backwards, returns the universe, drawn by the attraction of His love. Repulsion and attraction, will and love, right and left—these are the forces, centrifugal and centripetal, male and female, whereby God creates and redeems."

AND HIM THAT SAT THEREON.

"Adonai! O Adonai! Lord God of life, made of the substance of light, how beautiful art Thou in Thine everlasting youth! with Thy glowing golden locks, how adorable! And I had thought of God as elderly and venerable! As if the Eternal could grow old! And now not as man only do I behold Thee! For now Thou art to me as Woman. Lo, thou art both. One, and Two also. And thereby dost Thou produce creation. O God, O God! why didst Thou create this stupendous existence? Surely, surely, it had been better in love to have restrained Thy will. It was by will that Thou createdst, by will alone, not by love, was it not?—was it not? I cannot see clearly. A cloud has come between."

"I see Thee now as Woman. Maria is next beside Thee. Thou art Maria. Maria is God. O Maria! God as Woman! Thee, Thee I adore! Maria Aphrodite? Mother! Mother-God!"

THE RETURN JOURNEY.

Then after a time she said:—

"They are returning with me now, I think. But I shall never get back. What strange forms! how huge they are! All angels and archangels. Human in form, yet some with eagles' heads. All the planets are inhabited! how innumerable is the variety of forms! Oh! universe of existence, how stu-

pendous is existence! Oh! take me not near the sun; I cannot bear its heat. Already do I feel myself burning. Here is Jupiter! It has nine moons!"

"Are you sure?" I cried. "Look again."

"Yes, nine—some are exceedingly small. And oh, how red it is! It has so much iron. And what enormous men and women! There is evil there, then; for evil is wherever are matter and limitation. But the people of Jupiter are far better than we on earth. They know much more; they are much wiser. There is less of evil in their planet. Oh, and they have another sense, too. It differs from any of the others. We have nothing like it."

"Come, you are nearing earth now," said Mr. Maitland.

"No, no, I cannot get back yet. I shall never get back. I believe I am dead. It is only my body you are holding. It has grown cold for want of me. Yet I must be approaching. It is growing shallower. We are passing out of the depths. Yet I can never wholly return, never more!"

MR. MAITLAND'S VISION.

It was several hours before she could be brought round. Mr. Maitland some time before had, he tells us, enjoyed the same marvellous vision with much less stormy concomitants. It must also be admitted that his narrative is very pale compared with hers. Describing his experience he says:—

I succeeded in polarising the whole of the convergent rays of my consciousness into the desired focus. And at the same instant, as if through the sudden ignition of the rays thus fused into a unity, I found myself confronted with a glory of unspeakable whiteness and brightening, and of a lustre so intense as well-nigh to beat me back. At the same instant, too, there came to me, as by a sudden recollection, the sense of being already familiar with the phenomenon, as also with its whole import, as if in virtue of having experienced it in some former and forgotten state of being. I knew it to be the "Great White Throne" of the seer of the Apocalypse: But though feeling that I had no need to explore further, I resolved to make assurance doubly sure by piercing, if I could, the almost blinding lustre, and seeing what it enshrined. With a great effort I succeeded, and the glance revealed to me that which I had felt must be there. This was the dual form of the Son, the Word, the Logos, the Adonai, the "Sitter on the Throne," the first formulation of Divinity the unmanifest made manifest, the unformulate formulate, the unindividuate individuate, God as the Lord, proving by His quality that God is Substance as well as Force, Love as well as Will, feminine as well as masculine, Mother as well as Father.

II.—CONCERNING GENII AND ASTRALS.

In her celebrated journey, Anna Kingsford saw and recognised her Genius, who called himself A. Z., but whose name was Salathiel. His sex was male, his colour ruby. Mr. Maitland's genius was female, her colour sapphire. And these two were one.

SPOOKS AS GENII.

Other psychics have their spirits, their guides, their control. Anna Kingsford and Mr. Maitland were provided with Genii.

It is, therefore, not surprising to find that they have a strong objection to be confounded with mere spooks and astrals of the Séance-room.

The story of how the Genii came to be known to their clients is very curious. It came about, says Mr. Maitland, through Swedenborg, between whom and Mr. Maitland Mrs. Kingsford noticed an extraordinary resemblance in form and manner as well as in feature. He wore an old-fashioned grey coat, and had perfectly white hair, and appeared to be about sixty years of age.

A VISION OF SWEDENBORG.

It was in the latter part of November 1878, that Mrs. Kingsford dreamed a dream, which she thus described next morning—

I was conducted in my sleep last night into a library in which sat a charming old lady dressed in the costume of the early Georges, eating what I took to be macaroni and honey, and conversing with an old gentleman wearing a costume of the same period. She rose to receive me, and kissed my hand with an old-fashioned courtly grace. On my looking at the old gentleman, he also rose, and I noticed a strong resemblance between him and Mr. Maitland, so that the thought passed through my mind, "I believe Mr. Maitland would look just like that if his features were a little thinner and he wore ruffles round his throat." The old lady seemed to read my thought, for she nodded and said, with a smile, "Yes, he is one of the family." After this the old gentleman disappeared from the scene, and the old lady said to me, "You have come to see my library; there it is. Mount the steps, and take down any book you like." I looked up and saw a great number of books ranged in a book-case which covered the whole of the wall opposite. Mounting the steps, I took down a book at random and opened it. It was a poem entitled, "The Nature of Christ and the Christ-like Soul."

HOW HE WAS IDENTIFIED.

Two and a-half years after, when they were discussing the question as to whether they should publish the book "The Finding of Christ" anonymously or otherwise, they were prompted to take to the planchette—

The instrument wrote the words, "Mr. Maitland." As this was the first time that I had ever been thus designated by it, or by any of our invisible visitants, and as it was also the name by which the occupant of the library had spoken of me, I concluded that it was he who was writing, and accordingly inquired whether I was correct in my idea as to what it was that he wanted to say to me. In reply to this he wrote, "Not quite;" and presently added, "It is not considered desirable in our circle that you should produce the book in your name. I will suggest to Mrs. Kingsford what should be done. Good-night.—E. S."

These being the initials of Swedenborg, I referred to Carpenter's Life of him, of which I have lately obtained a copy, and found that the specimen there given of his handwriting closely resembled that of our message; while Mary declared that the portrait of him in the book, which she now saw for the first time, was exactly that of the tenant of the library, showing him as the same placid-looking, smooth-shaven, courtly man she had described to me. In short, every particular corresponded, even to his formal and measured mode of address, making it impossible to doubt that it was indeed the famous Swedish seer himself who had quitted the earth-life close on a century ago, and that he was now interesting himself in the work of the New Gospel of Interpretation, of which he had been the forerunner.

THE JEALOUS GENIUS IN RED.

A short time after, E. S. returned and made, by the planchette, the following remarkable communication:—

If Mr. Maitland will permit me to speak frankly, I shall be very glad to mention what has happened to me in regard to his MS.

It is now some time since that I was sitting, after supper, in my library, when an Angel in a red vestment entered and saluted me. I am accustomed to visits from Angels, therefore this did not surprise me. "I come," said he, "to ask your aid in a somewhat difficult matter. My Client—it is thus that Angels often designate souls under their charge—"My Client," says he, "was here in your library some time ago, and under your magnetism recovered a memory of no small value. I ought," says he, "to mention that my Client is a soul of vast experience, and that I am of a proud and jealous disposition."

"I see you are," said I, smiling, and looking at his vestment.

"It is," says he, "my ardent wish to produce the Evangel

my Client has acquired so painfully under my tuition, in my own way. Now, my Client has confided in another, with whom the work I have in charge is being done, the products of the labour of the past. I do not object to this; in fact, I encourage it; for I find much of my happiness in association with the Angel who has my Client's friend in charge, and who is my Negative, while I am Positive. But it hurts me to think that my method is likely to be frustrated. And as the atmosphere is such that I cannot speak directly with my Client, I come to beg you to use your influence in my behalf. The writing in question is but fragmentary. I have been promised help to recover for my Client in this Incarnation the memory of all that is in the past. But I wish to wait until this is complete."

Here the communication broke off, and Swedenborg added, speaking for himself, "I will come another time. There is a great deal more. Good-night."

A THREATENED STRIKE OF GENII.

After this Mrs. Kingsford had repeated colloquies with the Genius. Mr. Maitland had recently had a series of very remarkable sittings with an American medium whose controls professed to be everybody from Moses down to a negro of the Southern States. These Controls were very obnoxious to the Genius who denounced them as Astrals, and, in the course of prolonged conversations, some very remarkable information was given by the Genius about the said Astrals. Mrs. Kingsford in trance—I suppose that is what is meant by "becoming lucid"—spoke as follows:—

"I see my Genius and my spirit. And it is a question with them whether to withdraw me from you, and carry on the work with me alone. Swedenborg was right in what he said to us about my Genius. He is of a very jealous disposition. He is angry with you. Oh! shall I have to go away altogether and do it by myself? [Here she began to cry.] Why should you care for these things, and why should they affect you, O my Genius? He says that if he lets me stay with you, you must keep to me and listen to no one else. But he wants me to leave you and do the work alone."

A GENII PROUD OF HIS JEALOUSY.

"I see your Genius go past. She has a pale blue colour and looks wasted and unhappy. I suspect mine is much the stronger of the two. He looks so different. He is of a very jealous and proud disposition, as Swedenborg assured us, and he is proud of his jealousy. He keeps telling me things which he will not let me tell you for fear the Astrals should get them from you."

"My Genius charges us not to go to outside spirits. These Astrals are non-moral rather than evil. They care only to sustain and exalt themselves. They have no souls; they are simply Astrals, being made of the ether, and are like flames. They are playful sometimes. Your pretended counterpart is laughing now, as at a joke. They are not real creatures, and have no idea of right and wrong. They are neither light nor darkness; but they catch any prominent quality in a person's mind and make the most of it by reflecting and magnifying it. Hence they are not to be trusted."

ASTRALS AS THE POWERS OF THE AIR.

November 18. "Last night," wrote Mrs. Kingsford on the following day, "I saw my Genius clothed with a red flame, and standing in a dark place. He held in his hand a cup, into which he bade me look. I did so, and a mist gathered like a cloud in the cup; and I saw in the clouds spirits wrestling with each other. Then the cup seemed to widen until it became a great table upon which scenes and words were written. And I saw the vapour filled with astral spirits, ephemeral, flame-like, chimerical; and upon the mist which enveloped and swept around them was written, 'The Powers of the Air.'"

"And I said to my Genius, 'Are these the spirits which control mediums?' And he answered, 'Do not use that word "medium"; for it is misleading. These are the powers which

affect and influence Sensitives. They do not control, for they have no force. They are light as vapour. See!

"Then he breathed on the table, and they were dispersed like smoke on all sides. And I said, 'Whence do these spirits come, and what is their origin and nature?' And he answered, 'They are Reflects. They have no real entity in themselves. They resemble mists which arise from the damp earth of low-lying lands, and which the heat of the sun disperses. Again, they are like vapours in high altitudes, upon which, if a man's shadow falls, he beholds himself as a giant. For these spirits invariably flatter and magnify a man to himself. And this is a sign whereby you may know them.'

"Another sign is that they invariably depreciate woman because their deadliest foe is the intuition. Between the Woman and the Astrals there is always enmity."

"THERE ARE NO SPIRITS OF THE DEAD."

On another occasion Mrs. Kingsford began:—

I see my Genius. He has a Cactus in his hand. It is my emblem. He says that the question of the distinctions between different orders of spirits is a long and difficult one to treat. But it can be explained, and he will try to explain it. And first, he says, there are not such things as "spirits of the dead." There are only "shades of the dead." This is the emanation of the dead body, and is rather a "peri-soul" than a soul. For there are, strictly, four elements in man, one of them being an emanation from the body. When a person dies, and a shade of him returns, it is dumb, and always disappears without speech. When speech occurs, it is by Divine interposition, and for a special purpose. On such occasion it is the soul itself that returns, coming from the purgatorial world.

HOW ABOUT SWEDENBORG?

The real Swedenborg is no longer in this sphere, but a portion of his spirit is occasionally attracted by affinities in corresponding minds, producing the phenomena attributed to him. These phenomena are not astral in their nature, though it requires strong power of inward illumination and discernment to distinguish them.

When a great and good person dies, and for any special purpose returns to earth and speaks, it is really the soul of that person who returns. But this rarely occurs long after decease. Because, as a rule, the soul has become reincarnate, or else is engaged in achieving its final purification so that after a long interval there would be no soul to return, since it would have become pure spirit. Consequently the shades which persistently return are one of these two things.

WHAT THEN ARE THE SEANCE "SPIRITS"?

Either they are dumb shades from the bodily exhalations or mortal spirit—for everything has a spirit—or else they are astral spirits personating the dead.

The shades of the dead are the Manes, Lares, and Penates of the Latins, and are to be distinguished from the soul. When Samuel appeared at Endor, it was the soul itself that returned. This was possible only because he was so lately dead.

My Genius is not an Astral. The very suggestion displeases him. Nor was he ever embodied. He is of the order sometimes called "Angels," but he does not care for the term because it is misinterpreted. He prefers the Christian nomenclature, and to be called, "minister," as their office is to guide, admonish, and illumine.

Even gross bodies have spirits. These however are not divine, but vital, or else animal only, and are different from that of God. Every molecule of matter, however minute, has a vital spirit. But this is not one with the Divine spirit of man, which is God.

HAUNTED BY ASTRALS.

The Astrals exist in numbers round certain persons. About some there are none. There are very many about you of late, and they are the cause of the paleness of your colour. Your Genius is devitalised by them. My flame being red, burns straight up, and they shun it. Yours, which is blue, spreads out circularly, and the Astrals flock round it like moths. For some

time past a stream of magnetism has been flowing out of you to form them, and you are de-energised by it; for they feed on the vital spirits.

HOW TO EXORCISE THEM.

The way to dispossess the Astrals is by inhaling a strong, clear, bright atmosphere, such as that of Italy, and using whatever restores vital spirits. The best substitute is vital warmth and magnetism, and tonics, not stimulants. Stimulants create these Astrals. One has got at me from you—the "counterpart." She comes into me, or has done so, at intervals. She has attacked the nervous system. My power has been impaired by this Astral, and they are the authors of mischievous impulses, and we must therefore always be mistrustful of impulses lest they be suggested by them. The greatest of saints have been most persecuted and torn asunder by them; for the Genii are not fighting spirits, and cannot prevent evils. Even Jesus was allowed to be ministered to by them only after exhaustion in combat with the Astrals.

BY PRAYER AND FASTING.

My Genius says that knowledge is withheld from you at present on account of the Astrals. For they would suck it from you, and it must be kept secret. My Genius deprecates the mischief they have already done. The Astral which calls herself your counterpart erected the barrier which has impeded our work. The nearness of our association enabled her to pass from you to me. The best way to dispossess these creatures is by prayer.

My Genius is here. He looks like Dante, but changes from time to time. Like Dante, he is always in red. My Genius tells me to say, that, of course, you understand that the best weapon against the Astrals is prayer. Prayer means the intense direction of the will and desire towards the Highest; an unchanging intent to know nothing but the Highest. So long as Moses held up his hands towards heaven the Israelites prevailed. When he dropped them, then the Amalekites.

THE DIFFERENCE BETWEEN GENII AND "CONTROLS."

I am to inform you that the Genius never "controls" his client; never suffers the soul to step aside from the body to allow the entrance of another spirit. The person controlled by an Astral or an Elemental, on the contrary, speaks not in his own person, but in that of the spirit controlling him. And the gestures, expression, intonation and pitch of voice, change with the obsessing spirit. A person prophesying speaks always in the first person, and says either, "Thus saith the Lord," or, "So says someone else," never losing the personality. This is another sign of difference whereby to distinguish the orders of spirits.

ELEMENTALS AND OTHER SPIRITS.

A distinction is to be made also between Astral and Elemental spirits and "*genii loci*." These last are the spirits of forests, mountains, cataracts, rivers, and all unfrequented places, and were known to all early nations, the Scandinavians, Teutons, and Greeks. These are the Dryads, Kelpis, Fairies, and Elves. Most of these spirits now remain only in the New World, and especially in the Indian districts. The Astrals or blood-spirits inhabit chiefly cities; and between them and the former classes there is antipathy and mutual avoidance. Nevertheless, some of the forest spirits and others who live on the exhalations of trees, spray, and organic essences, have become attached to certain individuals, and have followed them even to cities. But these do not prey on the vital spirits of the blood, but on the magnetism of the nervous system. Most of these give themselves Indian names from their first associations. Then there is an intermediate class, the Elementals. These are dangerous, mysterious, and terrifying spirits, the spirits of the Rosicrucians and mediæval magicians, and of some of these days, who draw symbols and pentagrams for them; and it is dangerous to name them at certain times and places. These spirits are more material than any of the others, and have an independent existence. The most dangerous of their order are the Salamanders or Fire-spirits.

Some time ago these spirits came to us and deceived us both.

They took advantage of our use of the planchette, which they are especially able to control, and one of them burnt my finger. And this is the danger of all physical means of communication. My Genius wishes us to abstain entirely from that. He and his order, he says, are not sufficiently material to cause any physical injury; and no physical demonstration, save in appearance, is possible to them.

ASTRALS AS "BIRDS IN THE AIR."

My Genius says that he wishes all that relates to the Gods to be kept for the present a profound secret; and he deprecates the communication of it even to you. And for this reason: that the Astrals carry the reflects of whatever they get from the vital organism of the person to whom they have access, and convey the knowledge elsewhere. The Scripture of the Hebrews alludes to this in the saying, "A winged creature of the air shall carry the matter." He says the word used in the Hebrew, and translated "bird," signifies a winged creature, and means an Astral.

Two ways are open to a man to rid himself of the Astrals. The surest and most efficacious (of physical means), and the one pursued exclusively in olden times, is now impossible to you. This is the method of starving the body. Not mere abstinence, but fasts of twenty or forty days, with absolute loneliness and life in the open air day and night. It was to the efficacy of such method that Jesus alluded when He said, in reference to the obsessed child, "This kind goeth not out but by prayer and fasting." The object is to deprive the Astrals of their means of subsistence by depriving the vital fluids of their spirits. Sometimes the person himself dies in the process.

The other plan is the one suggested to you, and it is the exact reverse. This is to pour in an excess of vitality, and so to replace what the Astrals take, faster than you lose it. But prayer will do more than either fasting or feeding.

GENII AND THEIR CLIENTS.

My Genius says that he knows well only the things relating to the person to whom he ministers. About other things he has opinions only. The position of the ministering spirit to his client is very well represented by that of the Catholic confessor to his penitent. He is bound to keep towards all his penitents profound secrecy as regards the affairs of other souls. If this were not the case there would be no order, and no secret would be safe. Even my Genius knows only so much of you as yours chooses to tell him.

Another sign, he says, by which to distinguish extraneous spirits from one's Genius is this;—the Genius is never absent. Provided the mind is in a condition to see, he is always present. Other spirits need times to be appointed, and engagements to be made for certain hours, because they may be elsewhere at any moment.

BE POSITIVE, FOR GENII PASS FOR ASTRALS.

The more negative the mind of the individual, the more ready and apt he is to receive these spirits. And, on the contrary, the more positive and pronounced the will of the individual, the more open he is to divine communication. The command always is, "To labour is to pray;" "To ask is to receive;" "To knock is to have the door open." "I have often said," says my Genius, "think for yourself. When you think inwardly, pray intensely and imagine centrally; then you converse with God."

To our questions respecting our immediate future, he says that he knows, but will not tell. All he will say is this—"Be sure there is trouble. No man ever got to the land of promise without going through the desert."

Her genius objected to the word God as meaning only the male principle. The only word that expresses the dual principle in God is Io.

WHAT ASTRALS CAN AND CANNOT DO.

Reverting once more to the Astrals she said:

The Astrals cannot rise to be partakers of the divine life because they are mere reflections of the living soul, or traces or

footprints of a soul which has passed through the astral light and has gone beyond. In no case are they within themselves entities, though they are in some cases existences.

The astral existences, although they are not intelligent personalities, are often the media of intelligent ideas, and operate as means of communication between intelligent personalities. Ideas, words, sentences, whole systems of philosophy, may be borne in on the consciousness of a sensitive by means of the current of magnetic force, as solid bodies are conveyed on a stream, though water be no intelligent agent.

The minutest cell is an entity, for it has the power of self-propagation. The Astral is not an entity, for it cannot reproduce itself. It is an imprint only, a shadow, a reflect, an echo. All they whose bodies have decomposed leave, or have left, their shadow in the astral space. But the shadow or phantom of Jesus is not there; for His body left no sidereal corpse. The body itself was indrawn or transmuted.

THE FOUR ORDERS.

Everything is fourfold. God and Nature may be represented by two mirrors placed face to face, when an endless vista of mirrors results. As man is fourfold, so is Nature and every existing thing.

The astral fluid contains four orders of entities, which are represented by four magnetic wheels encircling the earth, and which are full of lives. The highest and uppermost of these *circuli* is that of the elemental spirits or "winged creatures"; the second is that of the souls; the third is that of the shades; and the fourth and lowest is that of the magnetic spirits.

ASTRALS OF THE FIRE.

These *circuli* correspond to Air, Water, Earth, and Fire, beginning at the outer and uppermost, and going inwards and downwards. The magnetic emanations, or Astrals, are under the dominion of the Fire. They are not souls or divine personalities. They are simply emanations or phantasms, having no real existence. Every event or circumstance which has taken place upon the planet has an astral counterpart, or picture, in the magnetic light. So that there actually are ghosts of events as well as of persons. The magnetic existences of the fourth order are the "Shades," or "manes," of past times, of past circumstances, thoughts, and acts of which this planet has been the scene, and they can be evoked and conjured. The appearances on such occasions are but the shadows left on the protoplasmic mirror. This order corresponds to that of Fire.

SOULS IN PURGATORY.

The third *circulus* with its spirits corresponds to Earth. Wherefore Demeter was said to be the mother of Persephone, queen of the Shades. The Shades are the names of the dead, but are of many different kinds. Some are mere shades, spiritual corpses from which the soul has departed, and which will soon be absorbed by the fourth *circulus* and become mere magnetic phantasms. In others the soul still lingers. These are souls in Purgatory, being bound to the Astral envelope and unable to quit it. They are sometimes called Earth-bound spirits, and they often suffer horrible torments in their prison. The strong wills, love, and charity of those on earth may relieve them, and lessen the time of their purgatorial penance. Of some of these the retention is due to ignorance, of others to concupiscence and sensuality, and of others to crimes of violence.

DEVILS IN HELL.

This sphere is inhabited by a yet more terrible class, that of the "devils," some of whom are of great power and malice. Of these the souls are never set free. They are in "Hell." But they are not immortal. For a period corresponding to their personal vitality and the strength of their rebellious wills, they are consumed and perish for ever. These may be evoked by incantation, but the practice is of the most dangerous and wicked kind. For the endeavour of these lost spirits is to ruin every soul to which they have access.

So far the genius in his robe of flame and his proud

and jealous spirit. In other parts of the book we have more about these elementals.

The genii, being of the celestial order, do not themselves manifest on the physical plane, but employ the elementals for that purpose.

ELEMENTALS INTERVIEWED.

So one day they questioned them with this result—

"Are you also disembodied spirits?"

"We are flames; not souls."

"Do the spirits of the dead, then, have human forms, while you resemble tongues of fire?"

"Yes."

"How long do you stay by us?"

"We follow you through all changes."

"Have we been incarnate before?"

"Yes."

"In animals?"

"Yes; and herbs and trees."

One curious thing about the genii is that they entertain the most ardent distaste to lobsters, serpents, &c.

The spirits who hold intercourse with you belong to an order which can have no dealings with eaters of reptiles, whether of sea or land. For all things which move upon the belly are cursed for the sake of the evil one, whose seal is set on all serpents, dragons, and scorpions.

A VISION OF ELEMENTALS.

When Laurence Oliphant came and discoursed to them about the counterpart Thomas Lake Harris, they both felt sick, and Mrs. Kingsford felt as if she had been exhausted combating evil beings.

She was shown a wild, desolate region, tenanted by phantasmal appearances, consisting, she was told, of the *débris* of the lower principles of souls passed on, the magnetic emanations of human beings, elementaries and others of the kind called Sirens and Lorelies, which she was given to understand have in them no divine element in virtue of which they can endure and progress, and are bent, therefore, on prolonging their existence by attaching themselves to human beings, to whom they serve as vampires by preying on them. And among the signs by which they may be known are their flatteries, their sensuous allurements, and their mellifluous versification.

LOVE-MAKING DEMONS.

When she was being assailed by the tempter, before her vision of God, she had a strange experience, probably emanating from the same source.

I had a very curious dream, or rather vision, beginning—sometimes before—by the sound of a sweet voice saying, "Salve! Salve Regina!" It then seemed to me—mind, I was asleep all this time—that a number of spirits gathered about me, spirits with male faces, attractive and even fascinating to look at, caressing and flattering me. One in particular, whose appearance I perfectly remember, sat at my feet, said I might if I chose be among the most blessed of women, and in exchange for earthly love enjoy the higher delights of equality and affinity with angels; that it would be better than any love for one of my own kind, and would procure me all sorts of gifts. Thereupon the rest chimed in in the same strain, and I presently added, "If such a thing be possible—if such loves can take place—does the woman so 'blessed' have but one lover among you, or is she the property of as many as please?" "We are free in our affinities," said the spirit sitting at my feet; "you may have as many of us as you please for lovers." Hereupon, as if with one accord, the whole troop of them assailed me with caresses and flatteries, throwing their arms about my feet and round my waist. At this I jumped up and cried out, "Be off, all of you! I believe all this nonsense about spiritual affinities is a mere temptation of Apollyon, who is your chief. I stick to natural human love, and faithfulness, to one of my own kind—

that is God-given and good—and I will have nothing to do with other beings. That which you suggest is a kind of new crime, strange and monstrous;" and I drove them from me, and woke up to find the room empty and quiet.

A VISION OF NAIADS AND DRYADS.

Of less disagreeable nature was the sight she saw one day in the Bois du Boulogne. Mr. Mailland writes:

We took a stroll this evening in the Bois after dark, and as we approached the upper end of the lake Mary became lucid, and beheld a number of forms floating apparently in the spray of the waterfall, which she described as being of great variety and beauty, and took to be the naiads, dryads, and other elementary spirits familiar to the ancients. They were not altogether human in form, but the human form predominated in them. Their substance was exceedingly tenuous. The apparition gave her great delight, and she was sorry to quit the spot. This experience was a new exercise of her faculty.

III.—SOME MARVELLOUS INTERVIEWS.

Anna Kingsford, according to her biographer, interviewed the most famous of the old Greek gods and goddesses, and established the most intimate relations with Pallas, Athene, and with Hermes. I have already described her interview with Swedenborg. She interviewed backwards and forwards with equal facility. One day she interviewed Lily the astrologer, who has been dead 200 years, about her horoscope. The next she interviewed the disembodied spirit of Madame Blavatsky, who was then alive and well, but who died before the date of the reported interview.

A VISIT FROM CÆSAR BORGIA.

It is obvious, from the discourse of the Genius, that the spooks of the Séance-room are mostly frauds. Very evil spirits, however, contrive to continue to come back *in propria persona*. Mrs. Kingsford had a somewhat alarming experience with no less noted a criminal than Cæsar Borgia.

At a time when she was very weak and ill she became aware of a presence passing slowly before her, which she described as the figure of a man, apparently a foreigner, wearing a morning robe, and having a countenance which, while handsome and highly intellectual, was obviously evil. His eyes, which were deep set, were fixed intently on her, almost paralysing her by the power of their gaze. She gathered strength, however, to summon aid, and the figure departed, leaving her in great terror; so that rather than be left alone, she resolved to give up the attempt to study that evening, and to accompany her hostess to a circle before which a noted "trance-medium" was to exhibit his faculty. There the spirit followed her. The medium saw him, and said that it somewhat resembled the first Napoleon, and added her impression that it was the spirit of some historical character noted for the strength of his will and the badness of his life, having been a poisoner and a sorcerer, and who was now endeavouring for his own evil purposes to obsess Mrs. Kingsford.

When at last they got a communication from their own friends, it came thus:—

Our chain has been broken by Cæsar Borgia. We can do nothing against him. He has passed. We have seen nothing of him for days. He has poisoned her; he poisons us. Use carbonate of soda. We are building walls.

Fortunately this disagreeable intruder was banished at last.

AN INTERVIEW WITH SIR WALTER RALEIGH.

The question of what a returning spook consists of was discussed, curiously enough, with no less eminent a phantom than Sir Walter Raleigh. Mr. Roden Noel

and Mr. C. C. Massey had been disputing whether consciousness and memory remain with the phantom or astral shell when disassociated from the soul and the true Ego. Mr. Noel said they could not; Mr. C. C. Massey said they did. Mr. Maitland wished to know what a phantom would say itself, so he asked Mrs. Kingsford to ask next night, and this was the result:—

Being asleep, she found herself in a place resembling the Tower of London, among a group of persons, all of whom had been historically associated with the Tower. One was Mary Stuart, looking so like our friend Lady Caithness that she took her for her. Presently, while they were conversing, a form passed rapidly by of a man enveloped in a cloak, but without his head. "Who is that?" exclaimed Mary, and was told by Mary Stuart that it was Sir Walter Raleigh. "Oh, I must speak to him," she said, remembering my suggestion and recognising him as a man of high intelligence; and she accordingly gave chase to him until she had come up with him, when she addressed him, saying—

"Tell me, are you the soul of Sir Walter Raleigh, or only his phantom?"

"His phantom," he replied, speaking in a man's voice, which seemed to come from the air above him, "but without my head, for they cut that off and threw it into a basket of papers."

"Then tell me," she said, "how, if only a phantom, you are able to understand me, and to answer questions, and to remember. Ought you not to be merely like a cast-off coat, as Roden Noel expresses it?"

"Roden Noel knows nothing about it," responded the ghost sharply. "He forgets that a coat is a mere material spun in Manchester machines out of gross and lifeless stuff, and that a man's phantom is living substance nowise comparable to it. Mind is rather to be compared with flame, part of which you may take away and yet leave a living, energetic flame behind. We phantoms of the dead resemble mirrors having two surfaces. On one surface we reflect the earth-sphere and its pictures of the past. On the other we receive influxes from those higher spheres which have received our higher Egos, which represent



THE GRAVE OF ANNA KINGSFORD.

the most sublimated essences of the lower. There is no far or near in the Divine state."

"But," said she, "if your soul, your thinker, be gone, how can you reason and remember?"

"In and by the same method as Roden Noel's old coat holds its parts and its woof together when he takes it off. To everything belongs its proper behaviour. While Noel wore this coat it behaved as a coat, and its business was to cover him and to keep itself in shape and consistency. And when he takes it off, it still remains such as it was, and continues to preserve all its characteristics. It was a coat when he wore it; it is a coat still. The proper characteristic of this Ego in a man's lifetime is to reason and think *electrically*. It is not a coat; it is Substance having life. And when the soul puts it off, it goes on being what it was; for its very warp and woof is of thought-nature; and it only keeps this nature, just as does the coat. It would be a miracle indeed if the coat, when taken off, should suddenly change its nature and become something else, say non-material. So equally would it be a miracle if, when the soul

departs, the phantom should suddenly change its nature and become something else, say non-substantial. Matter remains matter, psychic substance remains psychic substance. Noel would make differentiation in the substantial world impossible. If the Divine can differentiate into many protoplasmic selves, and yet retain all these in Itself, so also can Man differentiate protoplasmically. For there is but One Nature, and the part is essentially one in potentiality with the whole."

The soundness of the reasoning of the phantom, says Mr. Maitland, left us no doubt that it truly reflected the higher Ego and true soul of the speaker, and the experience tended to confirm us in our conclusion that the detached astral portion of the individual may serve as a lens through which the soul can communicate with persons in the earth-life.

By far the most marvellous, and what probably most readers would say, by far the most audacious of her

interviews, was that which she declares she remembered having with Jesus of Nazareth, when she was Mary Magdalene.

In a state which was neither sleeping nor waking, but intermediate—a state of perfect quiescence—Mrs. Kingsford recovered a recollection of that which constituted a proof of her having been an actual associate of Him whose mission and doctrine she was destined to vindicate. The following is her record of the experience:—

CONCERNING THE PREVIOUS LIVES OF JESUS.

"This morning between sleeping and waking I saw myself, together with many other persons, walking with Jesus in the fields round about Jerusalem, and while He was speaking to us a man approached, who looked very earnestly upon Him. And Jesus turned to us and said, 'This man whom you see approaching is a seer. He can behold the past lives of a man by looking into his face.' Then the man being come up to us, Jesus took him by the hand and said, 'What readest thou?' And the man answered, 'I see Thy past, Lord Jesus, and the ways by which Thou hast come.' And Jesus said to him, 'Say on.' So the man told Jesus that he could see Him in the past for many long ages back. But of all that he named, I remember but one incarnation, or, perhaps, one only struck me, and that was *Isaac*. And as the man went on speaking, and enumerating the incarnations he saw, Jesus waved His right hand twice or thrice before His eyes, and said, 'It is enough,' as though He wished him not to reveal further. Then I stepped forward from the rest and said, 'Lord, if, as Thou has taught us, the woman is the highest form of humanity, and the last to be assumed, how comes it that Thou, the Christ, art still in the lower form of man? Why comest Thou not to lead the perfect life, and to save the world as woman? For surely Thou hast attained to womanhood.' And Jesus answered, 'I have attained to womanhood, as thou sayest; and already have I taken the form of woman. But there are three conditions under which the soul returns to the man's form; and they are these:—

"1st. When the work which the Spirit proposes to accomplish is of a nature unsuitable to the female form.

"2nd. When the Spirit has failed to acquire, in the degree necessary to perfection, certain special attributes of the male character.

"3rd. When the Spirit has transgressed, and gone back in the path of perfection, by degrading the womanhood it had attained.

AN UNAVAILING PREMONITION.

A CORRESPONDENT from the Cape of Good Hope, writing on December 11th, sends the following interesting story of a case of a premonition, in which a drowning foretold in a dream failed to avert the predicted doom. Our correspondent sends the names and addresses, but asks that they should not be published.

A very sad calamity has befallen Mr. I. M.'s newly-married daughter. Her husband, to whom she was married last March, under such bright prospects, has, as it appears, been washed overboard and drowned. He was travelling from Cork to Glasgow, where his young wife awaited his arrival; but, alas! he disappeared without a shadow of a chance of his recovery. The strangest thing in connection with this affair is that he had a premonition of what was going to happen, but he did not believe in it. It is said that while on their honeymoon trip at Monte Carlo he dreamed that on the 13th November something very terrible would happen to him. He told his wife, but heeded the matter no further. When he intended going to Ireland, however, she begged of him not to go, as it would be just about the time predicted that he would have to be at sea. He insisted, nevertheless, and went. While at Cork he wrote to her to have a dinner party on the 13th, when he intended to join her in Glasgow and celebrate the dream. On that very day, or rather night of the 13th, he was lost.

"In the first of these cases the return to the male form is outward and superficial only. This is My case. I am a woman in all save the body. But had My body been a woman's I could not have led the life necessary to the work I have to perform. I could not have trod the rough ways of the earth, nor have gone about from city to city preaching, nor have fasted on the mountains, nor have fulfilled My mission of poverty and labour. Therefore am I—a woman—clothed in a man's body that I may be enabled to do the work set before Me.

"The second case is that of a soul who, having been a woman perhaps many times, has acquired more aptly and readily the higher qualities of womanhood than the lower qualities of manhood. Such a soul is lacking in energy, in resoluteness, in that particular attribute of the Spirit which the prophet ascribes to the Lord when he says, 'The Lord is a Man of war.' Therefore the soul is put back into a man's form to acquire the qualities yet lacking.

"The third case is that of the backslider, who, having nearly attained perfection,—perhaps even touching it,—degrades and soils his white robe, and is put back into the lower form again. These are the common cases; for there are few women who are worthy to be women."

She was distinctly and positively assured that the incident thus shown her was one that actually occurred, and that she had borne part in it, though no record of it survives.

She further assured Mr. Maitland that the character in which she held this conversation with Jesus was that of Mary Magdalene; and as may be stated here in advance, it was the character in which the whole of her subsequent recollections of Him were recovered.

Here, however, I must for the present stop. In some future number I shall recur to the subject again. I have said enough to show how it is that Mr. Maitland feels that he is justified in describing Anna Kingsford's biography not as the book of the month, but as the book of the century, if not of the era. Even those who regard all her visions as mere subjective hallucinations cannot deny the fascinating interest of the extraordinary story. For those, like Mr. Maitland, who believe that her dreams and visions were more than merely subjective, it is obvious that since Swedenborg we have had no mystic communications from the other side equal to those of Anna Kingsford.

MR. HAWEIS'S RETURN.

THE Rev. H. R. Haweis, one of the few ministers of the Church of England who has the courage of their convictions on the subject of spiritualism, has returned to this country after a prolonged tour round the world. I am glad to know that his health is much improved. In the course of eleven months he has travelled exactly 50,000 miles, preaching and lecturing everywhere. His engagements in Australia were very successful from every point of view. In America, the fact that he could be heard for nothing on Sunday in the pulpit rather spoil the financial success of his weekday lectures.

Immediately on his return Mr. Haweis preached a sermon, which has been reprinted in a separate pamphlet entitled, "An Immaculate Conception, or how was Jesus Christ Divine?" a re-statement and a reconciliation. He maintains that the controversy lies between the pre-natal infusion theory and the post-natal transfusion hypothesis. Mr. Haweis thinks that both theories can equally be supported from the New Testament. The sermon is a very vigorous exposition, and sounds a note of which a good deal may be heard before long.

VI.—TWO DOUBLES I HAVE SEEN.

BY WILLIAM T. STEAD.

IT was the Double who introduced me to the study of things. Psychical Readers of "Real Ghost Stories" may remember that I began the collection by recounting how a lady friend of mine, then living down near Hindhead, claimed to possess the faculty of projecting her phantasmal Double, sometimes voluntarily, and sometimes without any conscious exercise of volition. It was this which fascinated me, and led me to the course of study of which the present number of *BORDERLAND* is merely the latest fruit. Hence I always feel kindly to the Double. None of the other phenomena of the Borderland are at once so fascinating and so mysterious, so well authenticated, and so utterly inexplicable. It is by the aid of the Double, and by automatic handwriting with living persons, that there seems to me the best chance of solving the abysmal mystery of personality. Ghosts of the dead are important, no doubt, but they are from the Other Side, and often seem to experience great difficulty in translating their thoughts into the language of earth, and not less difficulty in adjusting their fitful apparitions to the necessities of the psychical researcher. But with the Double it is different, for there is no chasm to be bridged in its case between the living and the dead, and with automatic communications from the living, when all allowance has been made for disturbing influences, cross currents, and the intruding influence of the medium's consciousness, it affords by far the best clue to the mysterious, sub-conscious region in which most of the phenomena of the Borderland either arise or come into our knowledge.

The Psychical Research Society also found the field of the Double much the more tempting, and nothing that it has done in the investigation of the Phantasms of the Dead, equal in importance and in interest its elaborate report on the stout volumes upon the Phantasms of the Living. But the Psychical Research Society has but dealt with the fringe of the subject of the Double. My experience of the Double, or rather the evidence of friends of mine, whose veracity is beyond suspicion, advance the controversy to such a stage that I am almost afraid to prosecute it further. For, assuredly, if it were to be accepted by scientists and jurists that a man can to all outward seeming be in two places at one and the same time, the whole fabric of our criminal jurisprudence would be overthrown. For when the Double is proved to exist, the alibi will no longer be a valid defence in courts of law. And as the alibi is at present our chief, and often our only, means of defence against slanderous and criminal accusations, I do not feel very anxious to convince the sceptics of the existence of a phenomenon that would render us all liable to be accused without possibility of defence of committing any and every crime condemned by the Decalogue.

Nevertheless, so inveterate is the scepticism of man that I do not feel greatly apprehensive that the truth about the Double will very rapidly penetrate the Law Courts. Of course, with the majority of the phantasms of the living dealt with by the Society for Psychical Research this danger does not arise. For the Double described by their witnesses in nine cases out of ten is a momentary apparition as unsubstantial as the conventional ghost. It usually appears at the moment of death, or when the original is in imminent peril of

death. Often it is only seen by a clairvoyant, and is invisible to other people who are there at the same time. It is usually only visible, very seldom is it audible, and there are very few cases, indeed, in which it is solid to the touch. Such Doubles are very interesting, but to put it colloquially they are not a patch upon the only two Doubles which I have seen with my own eyes, to all appearance as solid and substantial entities as their flesh and blood originals, and one of which was solid enough to hold a book and open a door.

I am aware that the majority of men will deem this assertion as manifestly incredible. But I may some day see my way clear to publish what is now only a secret known to a close inner circle of friends, as to the existence and regular apparition of a Double which, in every respect, except that he never eats and never drinks and never sleeps, is an exact replica in form, and even in the minutest articles of wearing apparel of the original, who, strange to say, is completely unconscious of the doings and sayings of his Double. At present I do not ask the sceptics to believe it, for I do not wish to prove it to their satisfaction—for obvious reasons. But I know that it is true, and my knowledge of the phenomenon of the solid Double, extending now over more than three years, naturally predisposes to accept without any antecedent incredulity the reality of the two apparitions of the Double which I am now about to describe.

I.—DOUBLE No. 1.

Double No. 1 was the Double of the lady whose portrait I reproduce on the next page. The face, the form, the costume, the expression, are not such as could be easily mistaken for anyone else's. The whole figure is marked with individuality carried to extreme originality. There is only one Mrs. F. in the whole of London. It was in 1892, but I remember the circumstances as well as if it were yesterday. I had been lunching at Claridge's Hotel in Brook Street, and came back to the office on the top of the omnibus. As I passed the Church of St. Clement's Danes in the Strand, I noticed the clock. I saw, with some annoyance, that it was later than I had expected. I had a great deal of correspondence to get through before post time, and it was nearly half-past three. I noted the time particularly on that account. Then I reached the head of Norfolk Street and hurried down to Mowbray House thinking only that I was half-an-hour behind time and that it would take me all my time to dictate my letters before six. Now Norfolk Street half-way down is crossed at right angles by Howard Street. Just as I was crossing, or immediately after, I saw Mrs. F. walking briskly in front of me, apparently going to the office. She had not been to see me for a fortnight. She usually called twice or thrice a week to see if anything was wanted and to report. She had been ill, and I had had a letter from her mentioning that fact some days before. I had not been thinking of her or expecting her. And when I saw her walking down the street before me I was considerably surprised and, if the truth must be spoken, not a little annoyed. I was late as it was, and here was Mrs. F. coming with her budget of a fortnight. "Bother the woman," was my unspoken thought, "I'll just run up to her and tell her I cannot see her to-day, I am too

busy, and my correspondence is waiting." I half-quickened my step, when I checked myself. She had been ill. It would seem unkind now she had travelled herself all the way down to the office to refuse to see her. So I thought, "I will catch up to her at the foot of the stairs and explain I can only see her for a minute." All this time she was walking about ten paces ahead of me. I saw her as distinctly as ever I



MRS. F., ORIGINAL OF DOUBLE NO. 1.

saw anyone in my life. There was absolutely no possibility of my having mistaken her for another woman. Dress, gait, size, general appearance, and could have sworn to her out of a million. She was walking briskly, but I was overtaking her, lessening the distance between us by about five paces when she reached the entrance to Mowbray House. Hitherto she had been walking with her back to me, but when she reached the steps and turned to enter I saw her side face quite distinctly and so close I almost called out to arrest her attention.

"My word, my lady," I thought to myself as I saw her quick springing step up the steps, and noted the smart business-like toss of the chin in the air, "you have recovered and no mistake. You are more like a girl of eighteen than an invalid of over thirty. However, I'll catch you up at the foot of the lift." She disappeared inside the doorway. Another moment and I was at the door and entered. The boy was on the steps cleaning the windows of the inner doors. When he saw me he began to descend. "The little rascal," I thought, "why did he not get down to take Mrs. F. up?" I thought, however, he had neglected her thinking he could do so with impunity, whereas he felt he must attend to me. Mrs. F. had, I supposed, passed through the folding doors and gone upstairs. My office is on the second floor. I went up in the lift and, on reaching the landing, at once went forward to see if Mrs. F. was coming up the stairs. As she was nowhere to be seen, I thought she must have run up very quickly and entered the office before me. So entering the office I asked, "Where is Mrs. F.?"

"She has been gone," said the boy at the counter, "for half-an-hour." "She has been here then?" I said. "Yes; but she left about three." I looked at the office clock, it was just half-past. "Then she has come back again," I said, "for I have just walked down the street behind her, and followed her into the door downstairs." "Well," said the boy, "she has not been here since three." "Then," I said, "she must have gone further upstairs." But no, Mrs. F. was there. I then went downstairs to see if she had gone back, but she was nowhere to be seen. I saw every one in the office. I catechised everyone, but I could not ascertain anything beyond the fact that Mrs. F. had called, but had left the office at three. Since that time no one had seen her inside the office or out, excepting myself, who had followed her down the street and into the doorway. The only explanation possible seemed to be that she had returned for some caprice, had walked through the swinging doors, had concealed herself downstairs, until I went up in the lift, and had then left the building and rapidly conveyed herself away. This did not seem very likely. But it was the only hypothesis. For I had never seen anyone more palpably and visibly a living, breathing, solid, human being than the woman I had followed down the street. I saw the glitter of the black beads on her jacket, and marked the glow of colour on her cheek, the glitter in her eye. She seemed to walk past the people, making way for them, and they making way for her, exactly as if she had been what I fully believed her to be, Mrs. F. herself.

Returning to my office after my vain quest, I dictated the following letter:—

"November 24th, 1892.

"Dear Mrs. F.,

"I am sorry to have missed you this afternoon, and I am the more so because your double seems to have come back when you had left. I returned about twenty-five minutes past three, and as I got half way down Norfolk Street I saw you in front of me. I quickened to catch up to you, when you got into the door before I could get within more than about thirty or forty yards. You went into the place with your usual quick step, and I thought to myself, 'Now, when I see Mrs. F. I will chaff her about being so extremely well that she can walk as briskly as she ever did when she was a young girl.' When I got in I expected to find

you just going upstairs, or standing by the lift door, but you were not at either of these places, so I took the lift, expecting to see you when I reached the top, or that I would catch you on the stairhead, and, behold, I found that you had gone. Now, are you conscious of having come back, double or otherwise, or am I beginning to be Clairvoyant, or not?"

To this I received, by return of post, a reply that at the time she was opposite Holborn Town Hall, about a mile from the office, for she looked up at the clock and noted that it was just half-past three. She was then thinking of a parcel she had left in my office, and was wishing she could go back to get it.

Collateral evidence as to my making inquiries of the office boys, of my stenographer, and other persons in the office, can be adduced, but I don't think my readers will deem it necessary. The case rests upon the evidence of one percipient, viz., myself, and the testimony of the person seen; as to her whereabouts at the moment of the vision of the Double. If either Mrs. F. or I are lying, or are under a hallucination, then this story must be dismissed. But otherwise?

You cannot secure the projection of the Double to order. You cannot always secure the presence of a multitude of witnesses at both ends, so to speak, that is to say who can certify simultaneously that the original and the Double are in two different places at the same time. It is difficult often to remember the exact time when the apparition was seen; and it is almost impossible to secure a written record committed to paper immediately after the phenomenon had been observed. In this case all the conditions necessary for a perfect case of single-barrelled testimony exist. There is no doubt or confusion as to the time. Special reasons existed at each end for fixing the precise moment in the mind. There was no expectation due to any suggestion or coincidence in the mind of the percipient that such an apparition would appear. There was a strong desire in the mind of the person whose Double appeared to return to that place just at that time. The vision was not a mere passing glimpse of a commonplace figure in a crowd. I walked for at least 80 yards behind her, watching her all the time as I debated in my own mind whether or not to hurry up or turn back, and when at last she turned I saw her as distinctly and as clearly in the afternoon lights as ever I have seen anybody's face in my life. Neither she nor I had the least motive for inventing such a story, or of practising a deception. Finally, the occurrence was at once described to several persons, and a narrative was immediately dictated to a stenographer and posted to Mrs. F. If this is not enough for a single-barrelled case, I should like to know what would be regarded as sufficient.

II.—DOUBLE No. 2.

Double No. 1 is a single-barrelled case, and about the best of its kind that I have ever come across. But Double No. 2 throws it utterly into the shade. For Double No. 2 is no single-barrelled phantasm. The witnesses at both ends are numerous. And at each end they are so firmly convinced that the original was with them that each set of witnesses is quite sure that the witnesses at the other end are either deliberately lying or are most woefully deceived. And this justifies an observation, by the way, that it is a fearful privilege to appear in Double, or even to be a witness of a Double, or

of the original when the Double is manifestly elsewhere. For in his desire to discover every conceivable hypothesis to evade the necessity of believing in the Double, the sceptical Researcher will impute any fraud to any witnesses. He will complacently assume conspiracy and lying without justification on his part and without motive on theirs, rather than admit the possibility of the occurrence of a phenomenon so startling as that of the Double. In fact, so inveterate is this disposition to impute all manner of fraud and falsehood to any who may be so unfortunate as to be witnesses at either end of a Double, that I feel quite certain that my evidence on this matter would be at once ruled out of court. As editor of BORDERLAND I have, of course, an obvious motive, so they would say, for wishing, if no Double existed, to invent one to justify the existence of this periodical. As an ex-criminal convict who had occupied cells in Coldbath-in-the-Fields prison and in Holloway Gaol, what reliance could be placed on my word? And the same charitable but Draconian severity not only can be, but actually is, applied all round to all witnesses for these phenomena. If a witness, for example, can be proved to have fibbed in boyhood when accused on suspicion of having plundered an orchard, out with him, away with him, such a one is not fit to be believed on his oath! If any witness in honest good faith testifies simply and in straightforward fashion as to what he or she actually saw the previous day, it is considered quite sufficient to vitiate their testimony if, by the most microscopic search into their antecedents since their teens, they have ever, under the stress of the cruellest temptation, ever concealed the truth or misrepresented a fact. Finally, if any witness is so unfortunate as to possess a strongly psychic temperament, or to be in any way peculiar in her appearance or eccentric in her dress, or if in any way he or she should not be so fortunate as to inspire the Researcher with a sense of their invariable probity and cast-iron adhesion to the literal fact, then at once all their testimony goes by the board, although it would be accepted without demur when given under similar cross-examination in a court of law in a matter of life and death.

Researchers who conduct these researches with such rules and limitations will never discover anything, for nothing ever occurs in the presence of witnesses whose testimony might not be invalidated by the imputation of motive or the discovery of some antecedent flaw in the character of the deponents. Of course, all the miracles in the Gospels would go by the board at one fell swoop if this rule of testing witnesses were enforced. All the disciples had the strongest motives for inventing marvels, and at least one of them, Simon Peter to wit, stands convicted for all time as a man who lied, and backed his lie with oaths and curses.

As for the others, it could easily be proved they kept very bad company, having been close friends with Judas, who was a thief, and Mary Magdalene, of whose character we must, in charity, say nothing. But a truce to this idiotic fooling by which some people make psychical research ridiculous.

Now to my history of Double No. 2.

As many persons are concerned in it who do not wish to be mentioned by name, and as they have done no one any harm, and cannot be regarded as having justly incurred pains and penalties because they happened to see the Double or the original at the time when the phenomenon was under observation, I shall merely label them in alphabetical order. Mrs. A. is the lady whose Double appeared. Mrs. B. a relative, Mrs. C. her

mother, D. her maid, E. the housekeeper, and Dr. F. the doctor. These are the witnesses as to the whereabouts of the original at or about the time when the Double appeared at the Congregational Church in the London suburb, which I will call Z. They were on that night in Mrs. A.'s house in Bayswater. All of them are personally known to me, and I have taken all their



MRS. A., AS SHE APPEARED SEPT. 29.

statements at first hand myself, the day following the apparition of the Double.

The witnesses of the Double, as it appeared in the Congregational Church of "Z," were myself, three members of my own family, and a maid servant, all of whom knew Mrs. A. well by sight, while the other witnesses, including the minister, deacons, members of the choir and congregation, all depose as to the reality of the apparition, which we all believed at the time to have been the real person of Mrs. A.

In September last Mrs. A. being on a visit to her mother, Mrs. C., in the neighbourhood of Z., I asked her if she would not come on Sunday to the Congregational

Church, of which I am a regular attendant. Mrs. A., who is very sceptical, had expressed her surprise that I should attend church twice a day on Sunday, and this had led to my invitation to come and see for herself if it was waste of time.

On Sunday morning in September, 1895, Mrs. A. came to church dressed in a blue cloak and close fitting small bonnet. She is of very striking appearance, and the originality of her attire attracted considerable attention. She came early before service began, and took her seat in a pew by herself near the communion table in the pew nearest the choir on the north side of the church opposite the pulpit. Two of the deacons spoke to her, the minister noticed her, and both in the choir and among those who sat near there were many inquiries as to the identity of the unknown stranger, whose striking appearance was a subject of general remark.

Shortly after this, Mrs. A., who lives in Bayswater, fell ill. She was subject to sudden fits, which used to seize her in the street, in the railway train, or in the 'bus. Her sickness caused her friends considerable alarm, and she was urgently advised never to leave the house unaccompanied. I saw her on October 7th or 8th; she seemed wretchedly ill, but she told me that the previous Sunday night, October 6th, she had been seized, she did not know why or how, with an almost uncontrollable desire to attend service in our Church. "Promise me," I said, "that you will not dream of any such mad trick. You are hardly fit to cross the doorstep, and if you were to make the journey you'd probably have a fit in Church, and a nice thing that would be." "Oh, I would not really have come," she said, "only the craving was very strong. But I promise you, if the longing should return I will not come. I can promise you that, anyway."

Later on in the week I heard she had tried to pay some calls in Oxford Street, and had been taken so suddenly and violently ill that it was with difficulty she reached home.

On Sunday night, October 13th, during the singing of the first hymn, I saw a figure in black glide very rapidly down the aisle and take the same seat, near the choir, which Mrs. A. had occupied on September 29th. We sat in the front seat in the gallery. "Dear me," I thought, as I saw the back of the rapidly moving figure in deep mourning, "how like that is to Mrs. A.; but, of course, it cannot be." Just then she moved to enter the pew, and I recognised her in a moment. It was Mrs. A.!

I could not understand it. She had promised not to come, and in the course of an acquaintance of eighteen months, I had never known her break her word. And how ill she looked! Her face had a ghastly, sallow pallor as of a corpse. She was dressed throughout in the deepest black, and wore a large black hat, which I had seen her wear before in London. My first feeling was one of incredulous surprise; my second one of resentment, that she should have broken her promise and exposed herself to such a risk; but my third and abiding feeling was one of genuine alarm. She seemed so haggard and ill that I felt certain she would fall back stiff and unconscious before the service was over. As I was the only person who knew her well, and as she sometimes lay in her fits for several hours as stiff as a board and as senseless as a stone, I could not help debating in my own mind what I should do if, as I fully expected, she went off in a swoon.

She did not stand up during the singing, but sat back alone in the pew close to the side aisle. One of the con-

gregation offered her a hymn-book, which she took, but did not open. The pew-opener then gave her a book, which she also took with an absent air and laid on the ledge before her. She remained sitting through the whole service until the last hymn, when she stood up.

During the singing of the second and third hymns she occasionally lifted the hymn-book, but she did not seem to sing. During the sermon she sat so motionless and looked so ghastly I thought she had really gone off in



Mrs. A., AS THE DOUBLE APPEARED OCT. 13.

When the last hymn was sung she stood up holding her hymn-book. When the last verse was being sung she suddenly laid down the book and moved down the aisle with swift steps and disappeared from view. I tried to catch her eye, for as she came down the aisle I had a full view of her face and recognised every feature as that of Mrs. A., but she gave no sign of recognition.

A few minutes later the benediction was pronounced, and the congregation dispersed. Believing that Mrs. A. must be seriously ill, and might, quite as likely as not, faint between the church and the station, I hastened to the railway. The District train, by which I assumed she would return, was filling up. I did not see her on the road, neither could I find her in the station. I walked the whole length of the train, looking into every carriage, but she was not there. I watched the late comers streaming into the station, I saw nothing of Mrs. A. I retraced my steps to the church, thinking she might have gone into the prayer meeting. She was not there. After the prayer meeting I went again to the station, with the same result. I came home feeling profoundly annoyed and alarmed. Annoyed that Mrs. A. had run so great a risk and had broken her promise; alarmed lest one of the sudden fits to which she is subject had left her unconscious in the street. I could do no more, however. My third son was at supper. He remarked that Mrs. A. had been at church. Next morning my eldest daughter said she had seen Mrs. A. the previous evening, and that my eldest son had commented upon her presence on his way home from church. My youngest son, who had not been at church, then stated that his friend W. had come home and had volunteered the statement that Mrs. A. had been in church again. Thursday morning's post brought me a letter from Mrs. A., the first part written in the morning, the last dated Sunday Eve. 9 o'clock. It ran thus:

"Dear Friend, I was so awfully bad a couple of hours ago that I let my sister send for her doctor. I would have given £5 to get rid of the agonizing cramp I had. I honestly felt as if my last moment had come. He gave me some medicine that did me a lot of good; some sort of a narcotic that soothed me and sent me to sleep calmly and peacefully. . . . I shall be so glad to see you to-morrow. The doctor told Mrs. B. I was really very bad and ought to be put under proper medical treatment. I am afraid I will not be well enough to go out in the morning to see your doctor, but I'll go on Tuesday. . . . The pains were rather different to-night, much more as if I had been poisoned, and when I drank some very hot water I was very sick, and then felt a trifle relieved. I feel I was an idiot to send for anyone, but when you are suffering the agony I was your only thought is how to get rid of it. I still feel so weak and sleepy that I cannot write you any more."

This letter certainly did not seem to imply that she had been at Z., but I read it in a hurry, being more interested in the first part of the letter, which was a criticism of some MSS. I had sent her. After breakfast, however, on reading it over more carefully, I found that it was absolutely inconsistent with the fact of which my own eyes bore witness that she had been in Z. Congregational Church from five or ten minutes past seven till thirty minutes past eight. I read it a third time, and then suddenly the thought flashed upon me that the only supposition that could reconcile what I had seen and what she had written was that the figure in black had been her Double!

one of her fits. I tried to catch her eye, but got no sign of recognition. My only explanation of her presence was a supposition that, believing she was about to die, she had broken her promise and risked everything to attend church once more. Nor would I have been surprised if she never left the church alive.

When the collection was taken the collector put the box before her. I noticed that she did not contribute.

A DOUBLE!

Of one thing I was absolutely certain. There could be no possible doubt as to the identity of the person I had seen. It was Mrs. A.'s figure, features, movements; and her familiar, but quaintly, graceful attire were unmistakable. I was, and am, as sure of that as I am of my own existence, and so I am told are those who saw her in the church, and identified her at once as the lady in the blue cloak who had attended on a previous Sunday morning. The church had just been re-lighted, and the new gas-burners were almost oppressively bright. Mrs. A. had sat under the full glare of the gas jets for an hour-and-a-half in the sight of a congregation of some hundreds of persons, and then, as if to make all possibility of mistake impossible, she walked with head erect down the aisle while the last hymn was being sung, facing, as she did, all in the gallery and the worshippers on either side of the aisle.

INVESTIGATION.

After lunch I cycled over to Bayswater. I was admitted by the housekeeper E. "How is Mrs. A?" I asked. "A little better," was the reply, "than she was. Yesterday she was very ill." "Did she go anywhere?" I asked. "Oh no," said E., "she was much too ill; she never left the house." "Are you quite sure?" I said. "Did Mrs. A. not go out last night?" "I am quite sure," she replied; "we had the doctor and she went to bed." "Was Mrs. B. in?" I asked; and hearing that she was, and that she had been in on Sunday, I asked to see her.

Entering the house, I found Mrs. A. in a very prostrate condition lying on the couch in the drawing-room. She looked almost as ghastly ill as she had seemed the previous night. I asked her if she had been out the previous day.

WHAT MRS. A. SAID.

She said, "No, she had not been able to get out of bed till three, and that, after having a terrible time with cramp, the doctor had given her some medicine and she had gone to bed again about seven. She had slept till nine when she had been awakened, had written the addendum to my letter, and then had gone to sleep again. She had been unable to get about the house without help; she certainly had never crossed the doorstep. Why did I ask?" Then I told her that we had seen her at Z. the previous night, between 7 and 8.30. "But I promised you," she said, "I would not come if I wanted ever so, and last night I did not want; I only wanted to be rid of my pain; I never thought of the church at all." "Well," I said, "whether you thought of it or not you were there, and we all saw you." "You must be mad," she said. "No!" said I; "it was you; we all saw you." "What do you mean?" she asked incredulously; "I never was out of the house all day. I could not have gone across the street let alone gone to Z.; but if you don't believe me," she said, "ask Mrs. B. and E., and D., the maid, they all know I never left the house." I then saw Mrs. B. and E., the housekeeper, and D., the maid, who undressed Mrs. A. about six o'clock and put her to bed.

They were all positive as to the fact that Mrs. A. had never left the house all Sunday. They had all been seriously alarmed by the severity of her sufferings, and E. had given up going to a harvest festival at her church in order to be near to help Mrs. A. in case the cramp returned.

THE WITNESSES AT BAYSWATER.

I took down the statements of all four who were in the house on Sunday night, and who could testify as to the facts. These statements are appended:—

"I, Mrs. A., residing ———, Bayswater, W., hereby state that on Sunday, October 13th, 1895, I was very much indisposed and never left the house all day.

"About five o'clock I came downstairs because I was suffering from such pain from cramp, and went into the bedroom on the ground floor. There I sat, having hot fomentations for my pains. I was dressed in black. There I remained for half-an-hour, when the pain increased so much that I could not bear it, and I sent D. for the doctor to see if he could in any way relieve the agony I was suffering. While she was absent I was very sick; this relieved the pain, but left me very weak. Mrs. B. gave me some salvolatile. Then the doctor came. His name is Dr. F., address ———. It would be about six. It was dark, and we were about to light the lamp when he said it was not necessary as he could see by the firelight. He prescribed for me and gave me a soothing draught, which I drank in his presence. About half-past six D. helped me upstairs to my room, where I got into bed undressed, and went to sleep.

"I remember nothing until I woke, I don't know when, as my watch had stopped, but I should say it was past nine.

"I had no consciousness of having been anywhere, and I had not wished or thought of going to Z. Church that night. I had been there once before, and I had wished very much to go there the Sunday night before. Last night I suffered such agonizing pain, I could not think of anything else.

"E. A."

"Oct. 14th, 1895."

"I, Mrs. B., lodging at ———, Bayswater, remember Mrs. A. coming down about 5 or 5.30. She said she felt very ill with such violent pains. She would not hear of having my doctor, and sent for a doctor in Norfolk Terrace. I told the maid to bring my doctor, Dr. F., which she did. He came at once. He arrived about six, and immediately administered a soothing draught. This sent her to sleep almost at once. She had been sick before he came. He stayed with her about a quarter of an hour, and talked afterwards to me another quarter of an hour, leaving here about half-past six.

"I went up to the room about seven, and saw her lying in bed asleep apparently. I went up at eight or nine, I don't know which. Mrs. C. had just come in from church, so it must have been half-past eight. She looked rigid and funny looking. I woke her up, and she was cross at being waked up.

"I am absolutely certain that it was a physical impossibility for her, in her extremely weak state, to have left the house.

"H. B."

"Oct. 14th, 1895."

"I, E., housekeeper at ———, was at home from 5 o'clock last night, Oct. 13th, Sunday. I saw Mrs. A. at 5 P.M. in her room upstairs. I saw her again between 6 and 6.30, after she had seen the doctor. She was ill, very ill, and could not possibly have left the house. She was then in Mrs. B.'s room. I saw her again about 9 or half-past 9; she was in her bedroom, just wakened up. I am quite certain that she never left the

house the whole evening; she could not walk, she was so ill; she had to be supported from one room to the other.

"Oct. 14th, 1895."

"I, D., maid, residing at the same place, was at home the whole day, and I know that Mrs. A. never went out the whole day. I am quite certain she did not.

"I saw Mrs. A. in Mrs. B.'s room about 5 o'clock; she was in very great pain; she asked me to go for the doctor. I went to Norfolk Terrace and did not find the doctor. I went for, then I found Dr. F. He came about 6 o'clock, I think. I went in after he left, and found her asleep. Then I helped her upstairs; it was dark. It was after half-past six. I helped to undress her and put her to bed, and left her there. I did not see her again, but I am quite sure she could not, in her then state, have left the room without help.

"D."

"Oct. 14th, 1895."

THE DOCTOR'S EVIDENCE.

I then went to hunt up the doctor, Dr. F. When I found his house he was out and was not expected back for an hour-and-a-half. I wrote a note stating that I was glad he had relieved Mrs. A. I then went on to ask if he would be so good as to tell me the precise time he visited her on Sunday night, and to add whether, in his opinion, it was possible for her to keep an engagement six or seven miles away that Sunday night. I purposely said nothing about the Double, nor did I give any clue as to why I wished for the information.

Dr. F., before replying, called round at Mrs. A.'s house, and saw Mrs. B. She told him exactly what I had said.

Mrs. A. wrote to me saying, "Dr. F. roared at the idea of my Double, and said you and all your people must be quite mad."

The doctor wrote me on October 15th as follows:—

This is the first opportunity I have had of answering your letter of yesterday. In reference to Mrs. A. I was only called in casually on Sunday afternoon about five o'clock, and found her suffering from spasms. I prescribed for her and ordered her to bed, so that I am of opinion that she was not in a fit state to keep an engagement, six or seven miles away from home, that evening. As she is not a regular patient of mine, I should not like to give any opinion as to treatment in her case.

On receiving this I wrote at once stating that I had such an array of evidence that Mrs. A. was at Z. between 7 and 8.30 on Sunday night, I would beg of him to recall, if he could, more precisely the time of his visit. If he saw her at 5 it would not be physically impossible for her to reach Z. by 7.

In reply I received the following letter:—

"Bayswater, W., October 16th, 1895.

"DEAR MR. STEAD,—I am in receipt of your letter of to-day. As to the time of my visit to Mrs. A., at —, on Sunday afternoon, I can fix it pretty accurately. Mrs. F. went out about 4.45. I was then alone with my little girl; very shortly after, Mrs. B.'s maid called and asked me to go at once. I did so—leaving home a few minutes before, or after, 5 o'clock. I saw Mrs. A. on the bed, in the room behind the dining-room, and prescribed for her, remained in the room some ten or fifteen minutes; then, as Mrs. A.

was inclined to sleep, I accompanied Mrs. B. into the sitting-room, and, after talking for a few minutes (probably about ten or fifteen), Mrs. B. had one of her lamps lighted, as it was getting dusk. Very shortly after, I got up to go home, but said I would like to see Mrs. A. again before leaving, and, on going into the next room, found she had left the room and, I was informed, had gone upstairs—so I did not actually see her again. I must have arrived home about 6 o'clock. I had tea, and Mrs. F. returned home about 6.30, a few minutes after I had finished my tea. The lamp would be lighted about 5.30, or from that to 5.45, as it rapidly gets dusk about that hour now.

"Believe me,

"Yours sincerely,
"F."

"P.S.—My cook informs me I left home at 5 o'clock and returned about 6."

On receiving this I went round to see Dr. F. I asked him whether, in his opinion, Mrs. A. was physically capable of making a journey across London immediately after he had seen her. He replied that it would have been the act of a madwoman to have attempted such a thing. He had given her a soothing draught, and ordered her to bed. I then asked whether there was anything in her appearance to indicate the madness that might prompt her to make such an attempt. He said no; she did not seem either mad or restless, merely very sleepy, and suffering from great pain. I then asked further if, supposing, despite all appearances, she had been mad enough to make the attempt, did he think that, in her then extremely weak condition, if she had rushed to the railway station, travelled to Z., sat out the service, and then rushed back that evening, did he think that she could have survived, or made the journey without collapse. He said: "I think it extremely improbable."

THE EVIDENCE OF MRS. C.

On making further inquiries, I find that Mrs. C., Mrs. A.'s mother, had called at her house on that evening, but she had not been told about the visit of the doctor as she is in a delicate state of health. I wrote to her, stating that I should be glad if she would inform me as nearly as she could when she saw Mrs. A. on that evening. The following is the extract from her letter:—

"October 18th, 1895.

"DEAR MR. STEAD,—I can now quite understand why half the world says you are mad. The idea of the Double is utterly absurd. Mrs. A. was very ill indeed on Sunday; she could not have walked the length of the street. When I called at five o'clock, she was in great pain, and looked as if she were dying. I suggested remedies, which she applied, and then she went to her bedroom, and laid down to try and get some sleep. I went to Dr. Clifford's chapel, and returned about half-past eight. The service is over about that time. It is not above five minutes' walk from her house. She had just awoke, and seemed better. She was certainly never outside the house all day. She really seems in most delicate health. Her brain reacts on her body, and it seems to me you are all worrying her very much. Excuse me for speaking plainly. With kind regards.

"Believe me to be,

"Yours sincerely,
"E. C."

HOW THE TRAINS RUN TO Z.

Communication between Mrs. A.'s house and Z. Congregational Church can be made by a cycle in from forty to forty-five minutes; a hansom would probably take about the same time, but the natural method by which Mrs. A. would proceed from home to Z. would be by the Underground Railway from Notting Hill Gate Station, changing at Gloucester Road. The last time when she was seen by Dr. F. was between 5.30 and a quarter to six. Suppose we take it at 5.30, it would be perfectly possible for her to drive to Notting Hill Gate Station in five minutes; or, if she walked as rapidly through the street as she seemed to do down the aisle of Z. Church, she could cover the distance in ten minutes—i.e., she could be at Notting Hill Gate Station at either twenty or twenty-five minutes to six. Trains leave Gloucester Road to Z. at 6.20 or 6.47. The distance on the Inner Circle from Notting Hill Gate to Gloucester Road is less than ten minutes. There is no antecedent impossibility in leaving her house any time between 5.30 and 6, and catching the 6.20 at Gloucester Road, which would bring her to Z. at 6.47. Z. Congregational Church stands within an easy five minutes' walk from the station. The time of her appearance in the Church can be fixed with some degree of exactitude. The service begins at seven. There is a short chant, a brief prayer, and then the first hymn. It was during the singing of the first hymn that she came down the aisle. No special notice was taken of the time that night, but on the following Sunday evenings, the 20th and the 27th, the first hymn was finished by seven minutes past seven, and nine minutes past seven, respectively. This excludes, therefore, any possibility of her having come by the later train, which does not arrive at Z. until eleven minutes past seven.

So far, therefore, as the doctor's evidence is concerned, he did not see her sufficiently late in the day to render it absolutely impossible for her after seeing him to appear at Z. between five or ten minutes past seven on the same evening. His evidence, apart from the indirect confirmation which it affords to the statements of the other witnesses, is of importance only to indicate the extreme improbability—to use his own phrase—that a patient, in the condition in which he saw Mrs. A., could have made the journey which, according to this hypothesis, she must have made.

THE RETURN JOURNEY.

But the evidence of the other witnesses is clear and positive. Mrs. B. and Mrs. C. are both positive that they saw Mrs. A. in her room between twenty-five minutes to nine and nine o'clock, where she had just been waked up from sleep.

Now, it is an absolute impossibility to get from Z. Congregational Church to Bayswater, on Sunday night, leaving Z. at the time when Mrs. A. was seen to walk down the aisle. The service closed that night at twenty-five minutes, or a little after, past eight. The trains from Z. leave at 8.14 and 8.34. Within a minute or two after Mrs. A. had left the church, benediction was pronounced, and I went down to the station. I found the train making ready to start; I saw every person in the train, and came away as the bell was ringing for departure. The 8.34 train from Z. reaches Gloucester Road at one minute to nine, so that in ordinary course, if the junctions were affected with no loss of time, it would be possible to reach her house by twenty past nine, not earlier.

The witnesses in this case are, first of all, Dr. F., a

M.B. of Edinburgh, and who was a pupil and assistant demonstrator with Sir Joseph Lister; he is also one of the medical officers of the workhouse, and is a general practitioner of good standing in the district. Mrs. A., who, with Mrs. B., lives in the house kept by E., concerning whose character I have very satisfactory references. One from the Rev. W. E. J., the other from Miss C., who takes a very prominent part in the work of the Girls' Friendly Society in Bayswater.

So much for the evidence of Mrs. A., and those who saw her in Bayswater at the time when we saw her in Z. Congregational Church, seven or eight miles away.

THE WITNESSES AT THE OTHER END.

The witnesses as to the fact that Mrs. A. was seen at the Z. Congregational Church are first of all myself, my two sons, my daughter, and her maid, all of whom have signed statements, that, to the best of their knowledge and belief, they saw Mrs. A. at Z. Congregational Church. One son, who sat in a different part of the church, saw the figure in black go down the aisle, and sit where Mrs. A. sat before, but he could not see her face from where he sat, and although he thought it was Mrs. A. he could not swear to her identity. The others have no doubts that it was Mrs. A. herself. The following are a few additional statements by other witnesses, who did not know her personally, but who had seen her at her previous visit, and identified her at once.

"I, K. L., Minister of the Congregational Church, Z., of Z., remember, on Sunday night, October 13th, noticing a lady dressed in deep black, sitting in the corner of a pew nearest the choir. I have a quick eye for noticing any person who is in the congregation, and she attracted my attention at once when she came in, and remained throughout the service. When I saw her, the thought crossed my mind, 'There is that odd person again who was here a few Sundays ago, but then she was in colour.' I did not take any further notice of her, but distinctly remember identifying her as the same person, who had occupied the same seat in the same pew on a previous occasion. I had never seen her before or since."

"(Signed) K. L."

"November 3rd, 1895."

"I, A. B., of —, Deacon of the Congregational Church, Z., was in charge of the north aisle of the church on September 29th. In the morning service, when there was hardly anyone in the church, a lady of very remarkable appearance, dressed with dark hat and blue cloak, took her seat in the pew nearest the choir. After the morning service, I remember meeting her in Arthur Road, but I never saw her again. On October 13th I was absent; my place was taken by C. D."

"(Signed) A. B."

"November 3rd, 1895."

"I, C. D., of —, on Sunday night, October 13th, took the place of A. B., in showing visitors to their seats. During the singing of the first hymn a lady dressed in deep mourning, with a large black hat, whom I had never seen before, pulled open the swinging door, and walked rapidly down the aisle. She seemed to me a stranger, and I was surprised that she should walk so quickly. As she seemed to know the seat to which she was going, I did not accompany her. She passed right down the aisle, and took her seat in the pew nearest to the choir. After the first reading of the Scripture, the

chant was being sung, and I noticed she remained sitting. I, therefore, went up to her and offered her a hymn-book. This she took from my hand, but continued sitting. I then saw that another hymn-book had been given to her by a lady, who occupied an adjoining pew. This she had not touched. She held the hymn-book, but did not rise. I did not notice her again until the congregation was singing the last hymn, when I saw her rapidly coming down the aisle, and pull open the door, without waiting for me to help her. She pushed the wrong side-door, and went through. I did not see her again.

"I was not present on September 15th, Sunday.

"(Signed) C. D."

"I, E. F., of ———, Superintendent of the Congregational Church Sunday School, took the collection at the close of the Sunday evening service on October 13th. I noticed a very exceptional looking lady, dressed in deep black, sitting in the corner of a pew nearest the choir. There was no other person in the pew. I offered her the collection box, but she made no sign, and contributed nothing to the collection. Her appearance struck me, but I have never seen her before or since. I was not present on Sunday, September 15th.

"(Signed) E. F."

"November 4th, 1895."

"On Sunday night, October 13th, we, the undersigned, saw a lady dressed in deep black, with a large black hat, sitting in the corner of a pew nearest to the choir. We saw her distinctly, and recognised her as the same lady who, with a different dress, had sat in the same pew one morning some weeks before."

[Here follow three signatures, to which many others might be added.]

"October 16th, 1895."

These might have been indefinitely extended. Mrs. A. might have been created expressly in order to supply a figure that could by no possibility have been mistaken for any other. Her dress on the two occasions was as different as different could be in colour and shape, and the contrast between the hat and the bonnet could hardly have been greater.

THE STRENGTH OF THE EVIDENCE.

The evidence on both sides is complete. The usual uncertainty as to time or as to identity does not exist here. Never in any case on record was there such a complete elimination of all the usual elements of confusions. If the unseen powers in their kindness had purposely arranged this as a test case, they could hardly have contrived circumstances more ideally perfect for the purposes of demonstration. Usually you hardly get a glimpse of a Double before it passes from your sight. On this occasion the Double was under observation for one hour and a quarter by the clock. Usually the Double is only seen by one person or by two. Here it was noticed by scores of people gathered together in a church. Usually the Double is that of a person who, in personal appearance or attire, has nothing very distinctive to mark him or her out from other people. Hence the constant possibility of a mistake of identity. Here the personal appearance, the figure, the attire of the

Double were such as to render it absolutely impossible for anyone to mistake her for any one else. Usually the Double is only seen by those who are personally connected by friendship or hate with the original. Here it was seen so plainly and so distinctly by those who had never seen the original before, by those who had only seen her once before, and those who like myself, knew her well. Usually the evidence as to the apparition of the Double is not collected until some days, sometimes weeks, after it has occurred.

Here the position of the original is fixed by a letter written by herself before she knew anything about the apparition at Z. on the same night within half-an-hour of the disappearance of the Double. The evidence of the other witnesses was also taken before anything was said about the apparition on the very next day. It was taken down in writing and signed in my presence. Usually there is some uncertainty on the part of some of the witnesses at one end or the other. Here there is none. All the witnesses at each end are positively certain they saw the real woman at the same time at places seven or eight miles distant—so positive that they cannot be got to believe in each other's good faith. Compared with all the other Double stories I have ever heard of or read about this beats the record.

A CASE OF A DOUBLE.

The Double of Mrs. A., therefore, I believe actually appeared at Z. on that Sunday night. It appeared also in such solid guise as to be able to push or pull open a swinging door, both in coming in and in going out, and was also able to hold a hymn-book in her hand—although they noticed in the choir she did not find the places but kept it open as it was given to her. Such a fact so unusual and so incredible to those who have no experience in the ways of Doubles, naturally compels the inquirer to search for any possible explanation of the marvel.

AND NO MISTAKE.

The first and most obvious, that of mistaken observation, must be dismissed. There was no mistake. If a dozen different persons, without any interest or preconceived expectation, simultaneously see a certain person in bright light, sitting for an hour and a quarter in an exposed pew all by herself, and if they all swear they could not possibly be mistaken as to the identity, we have evidence enough to satisfy any court of law in the world. The evidence as to Mrs. A., or what seemed to be Mrs. A., being at Z. Congregational Church that Sunday night, would be amply sufficient to hang a dozen men in a case of murder.

We are, therefore, driven back upon the other end. But here also the evidence would be ample to prove an alibi before any tribunal. If Mrs. A. has been accused of committing a murder at Z. between 7.10 and 8.30, her counsel could not have wished for more conclusive evidence to prove that she was all the time at Bayswater, than that which we have ready to hand on the present occasion.

There is, first of all, the evidence of Mrs. A. herself. She can remember perfectly well being helped upstairs and being put to bed soon after six. Then she went to sleep, and remembered nothing till she was waked up feeling very cross at her sleep being disturbed. She wrote a letter to me at nine, in which she mentioned she had just wakened up from two hours' sleep which came upon her after taking the doctor's medicine. She wrote the letter in bed, for she was too weak to get up.

Secondly, there is the evidence of Mrs. B., who confirms Mrs. A.'s statement about the going to bed about 6. She is positive she went into her room about 7, and saw Mrs. A. lying asleep, in bed, and she also has no doubt that she awakened her up, when she was very cross, about half-past 8. She fixes the time of waking by the fact that she knows it was some little time before her mother came in, which she did a few minutes after Dr. Clifford's service concluded. This service, I learn from Dr. Clifford himself, is almost invariably over by 8.25, and is often ended by 8.20.

Thirdly, there is the evidence of the mother, Mrs. C., who testifies to her daughter's extreme illness before she went out, and who says that, being very anxious about her, she returned immediately service was over to see how Mrs. A. was. When she reached the house she was told Mrs. A. had just been awakened up. She went up and found her in bed. This could not have been later than 8.45, and might have been ten minutes earlier.

Fourthly, there is the evidence of E., who stayed in from church, sitting in the adjoining room in case Mrs. A. might again be taken with cramp and need immediate attendance.

She did not go into Mrs. A.'s room till about 9. She remembers that it was before she went down to prepare supper, which is usually laid at 9. She remembers Mrs. A. writing the letter at that time to me which E. posted.

Fifthly, there is the evidence of D., the maid, who helped Mrs. A. upstairs about 6. She declares Mrs. A. was so weak and so sleepy she could not walk across the room without support. She helped to undress her and put her to bed. She did not see her again until after 9. But she remembered Mrs. C. coming in, and is quite positive no one left the house between 6 and 9.

Lastly, there is the evidence of Dr. F., who is quite clear as to the extreme weakness of Mrs. A. He saw her between 5 and 6, gave her a soothing draught, and ordered her to bed, where, to the best of his knowledge and belief, she went before he left the house. No one but a madwoman, he says, would in her state have tried to leave the house, and even if she had been mad enough to try it, he thought it extremely improbable she could have reached Z., and returned without collapsing altogether.

I can certify as to the extreme weakness of Mrs. A. when I called to inquire the following day. She could hardly stand, much less walk, and it was, as a matter of fact, nearly a week before she could leave the house.

THE ALTERNATIVE OF FRAUD.

The only possible hypothesis that can ever be stated in words to overthrow this array of testimony, is that Mrs. A., her mother, and Mrs. B. had entered into a deep laid conspiracy to produce a fraudulent Double, who was, in reality, none other than Mrs. A. herself. In order to carry out this conspiracy, it is necessary to assume that Mrs. A. simulated illness, and sent for the doctor, whom she imposed upon in order to secure confirmatory evidence. Then the conspirators must have also deceived E. and D., leaving them to believe Mrs. A. was in her room asleep when in reality she was at Z., and then deluding them about the time when they saw her in her room after she returned. The writing of the letter time also, on this supposition, would be part of the plant. This theory leaves unexplained how Mrs. A. escaped my diligent search at the railway-station, when she certainly was not in the train, by which alone she could have

reached Bayswater at twenty minutes past 9—at the very soonest—but that is a detail.

Now even if we can admit, for a moment, the possibility that these three ladies were capable of entering into so elaborate a conspiracy and supporting it by deliberate lying, what makes this theory absolutely ludicrous is (1) the absence of all motive on the part of the three ladies to enter upon a wild and wicked conspiracy such as this; and (2) the fact that neither Mrs. B. nor Mrs. C. ever heard of such a thing as a Double in their lives, and to this day they deride me as next door to a lunatic for believing that such a thing is possible. So far from there being any motive for entering upon this extraordinary and fantastic conspiracy, the motive was altogether the other way on the part of Mrs. A. For she knew that it would vex me to see her there, for of course she could never have imagined that I would take her for a Double. As a matter of fact, I never dreamed that it was any one but her own self, and very vexed I was. Then again, it would have been almost impossible to escape detection, and the risks of detection in such a fraud would have far exceeded any conceivable problematical gain that could have accrued from palming off upon me a spurious Double. I had never suggested that she should appear a Double. We have never made any experiments that would have suggested such an idea, nor had I before then ever heard that anyone had ever seen her Double. Mrs. B. and Mrs. C. were so much annoyed at what they considered the preposterous absurdity of saying Mrs. A. had been seen at Z. when they knew she was lying at home extremely ill, that I ceased to speak about it to them.

On the whole I am convinced that if this is not good enough evidence to establish the reality of the Double, the reality of the Double never will be established, and we may as well give up talking about it, from this time forward.

There, so far as I am concerned, the story ends. But it has a curious sequel which links the story of the Double of Mrs. A. on to the narrative of the experiments in Spirit Photography, which will be found in the next chapter.

THE DOUBLE SEEN BY A CLAIRVOYANT.

I went with Mrs. A. to Mr. Z.'s studio shortly after this occurrence to see if any psychic forms could be revealed on her photograph, and so introduced her to Mr. Z. She was then very weak and pale, and ill. Forms enough appeared on the photograph, but none were recognised as resembling any one known to her or to me.

A few nights after, when Mr. Glendinning was at my office, for the purpose of trying an experiment in psychic photography, Mr. Z. came in; he shook hands with me and with Mr. Glendinning, then advancing a step or two into the room, he said, as if he were moving forward to meet a third party, "I am glad to see the young lady has recovered her health." "What young lady?" I asked. "Why," said he, "the young lady who—but," he exclaimed, starting as if scared, "she was here just now, but she's gone." "Who's here," I said, "and who's gone. No one's here but Mr. Glendinning and you and me." Then Mr. Z. turned pale and seemed quite unnerved. "It must have been her spirit," he said solemnly. "When I came in that lady who came with you the other morning was sitting in that chair in the corner by the window. I remarked she seemed to have

recovered, and was going to shake hands with her, when she suddenly went, and wasn't there any more." Neither Mr. Glendinning nor I had seen any lady in the room; but it was some minutes before Mr. Z. had sufficiently recovered his composure to unpack his camera and prepare for the experiment. He was very much upset and kept saying that he was afraid Mrs. A. was

ill and would not be long in passing over. After a bit, however, we rallied him, and asked him if he thought he could have photographed the phantom he had seen. "She didn't look like a phantom," he said, "she seemed as real as she did the other day. If she were to stay like that long enough to get the camera to work, I have no doubt that I could."



MRS. A., STANDING WITH PORTRAIT OF DOUBLE IN BACKGROUND.

"Well," I said, "you must try the experiment. She shall come round some morning and see if you can get her Double with her on the same plate."

THE DOUBLE PHOTOGRAPHED.

He agreed. I told Mrs. A. to go on an early date, and to be careful to dress quite differently from the way

she had ever dressed before when Mr. Z. had seen her. She went one morning, and in the evening I received a letter reporting that Mr. Z. had told her as soon as she entered his studio that she must hurry; her Double was with her, and he would try to take its portrait if it would only stay long enough. He posed her standing by the wooden pedestal, and then photographed her. There

was a long exposure as the light was bad, and she slightly swayed, so that the folds of her dress changed their position. Then Mr. Z. said, "I think we have got it, but I don't know, it is still there." "He took the plate into the dark room, and in a very short time, only a few minutes, he came out and showed me the plate with two portraits of myself plainly visible. He was very pleased

and said we must try another. This time I took off my hat and was taken sitting. Again on the plate came out two figures, one distinct, the other shadowy. He tried again, but the third time nothing came out on the plate but my own portrait."

I was very sceptical. All our previous efforts at photographing a Double had failed, although the Double had fre-



MRS. A., WITH FAINT PORTRAIT OF DOUBLE IN BACKGROUND.

quently posed most patiently before the camera. On the other hand, I could not deny that if the portrait of Mrs. A. came out twice over on a plate after a single exposure, it would be difficult to account for it except by the hypothesis of fraud. Fraud, however, might be possible if the second figure appeared in the clothes Mrs. A. had worn before, or if it resembled any previous portraits, the Double

might have been added by a film or by previously faking the negative. If the shadowy figure was identical with the original, the dress and pose and expression, the result might have been secured by an artful arrangement of mirrors in the camera. I was, therefore, very anxious to see the pictures. When I saw them I found the mirror hypothesis was impossible. The figure, although in the

same dress as the sitter, was differently posed, and the expression was quite different. In fact, if the Double had purposely wished to prove the reality of its presence, it could hardly have adopted more effective means. The face was older, the book which was held in one position by the original was held in an altogether different position by the Double. The hand holding the muff also was differently posed. The costume of the Double was the same as that which Mrs. A. was wearing, but she had never been photographed before in that dress.

YET ANOTHER APPARITION OF THE DOUBLE.

The last that I have heard of Mrs. A.'s Double, was a curious letter I received on January 3rd from Mr. Z. Mrs. A. had not been to the studio for some weeks. He had definitely refused, at his wife's advice, to take any psychic photograph until the New Year. I had ceased thinking about him, and Mrs. A. had dismissed him from her mind. On January 3rd I received a letter written in the usual curious caligraphy and orthography of Mr. Z., it was to the following effect :—

THE PROSECUTION OF OCCULTISTS.

A CORRESPONDENT in New Zealand sends me a report from the *Wellington Evening Post*, of the 21st of October, from which it appears that BORDERLAND is quoted in the magistrate's court almost as if it were a law book. A Madam Sinclair was prosecuted on a charge of having undertaken to tell fortunes. It is difficult to make out from the report exactly what Madam Sinclair had done. It seems to have been a compound of palmistry, astrology, and divining by cards. Two detectives had sworn that they visited her, and for one of them she had written out his future. Her counsel maintained, that there was no undertaking to tell fortunes on the part of the accused. All that she undertook to do was to apply certain rules known to those who had studied astrology to the particular cases of individuals. He quoted from BORDERLAND to prove that astrology was recognised as a science,—which is going a long way further than BORDERLAND itself has ever ventured to go. The stipendiary magistrate, although he must have his little joke to the effect that some had said that the magazine in question was a borderland between sanity and insanity, was nevertheless sufficiently impressed by the quotations to dispense with further punishment than that of binding the accused under a bond of £5 to come up to judgment when called for.

This case, and others of a similar nature, which are of continual occurrence, indicate the need upon which I have frequently insisted for a union among all those who practise any of the so-called occult arts. So far I have received no response from those who are directly endangered by the existing prejudice against all such as are reputed to dabble in necromancy. Our position in this matter is quite clear. I do not think that astrology

"Dear Sir,—Mrs. A. called on me on Wednesday morning and ordered one cabinet of herself. I have printed it, but cannot find her address to send it, but I left her to find the negative, when I came back, she had gone out of the front room. Was it her or the other? Please let me know. I never thought of the other until to-day. Bother it, I wish I had shaken hands with her if it was her Double. I was taken off my guard this time."

I at once wrote to Mrs. A. and asked her if she had been to Mr. Z., and if she had not, to go at once and ask him what he meant. She wrote back saying she certainly had never been there, or thought of going there, but as I wished it she would call. When she called, Mr. Z. repeated the story to her and produced the portrait he had printed off the negative. The odd thing about this was that I had completely forgotten that we had never had the print of that particular picture, and but for the episode which Mr. Z. recorded, the negative would have been entirely overlooked.

is a science, or that palmistry is a science, but what we do maintain is that the phenomena or the hypotheses, or rules laid down by astrology, palmists, and others, are capable of scientific investigation, and that it is in the interests of science itself that all these things should be subjected to careful impartial examination. This is a very different thing from saying that astrology or palmistry, or any other of the occult studies, has any claim to be a science. They may be, or they may not be. At present they have not proved their right to the ordinary public to be so regarded. What even the ordinary justices of the peace can understand is that they have a fair claim to be scientifically examined, and as the examination is only possible by way of experiment, those persons who, for a consideration, lend themselves for the purposes of experiment ought not to be prosecuted as if they were thieves and vagabonds.

MISS HALL desires me to correct a statement in the account given in the last number of BORDERLAND of the psychometry of Mrs. Bliss. It was implied that Mrs. Bliss was under control at the time when she was testing the relics. She was not under control, but in a normal condition the whole time. One or two of the specimens, Mrs. Bliss said, nearly sent her into a trance.

MR. THEODORE WOOD, of 145, Queen Street, Brisbane, Queensland, has begun the publication of a new monthly magazine, called *The Seen and the Unseen*. It is published at 3d., and contains 16 crown-quarto pages. It is to be devoted chiefly to five occult subjects, which they will have some difficulty in keeping distinct, namely:—Theosophy, Psychology, Spiritualism, Magnetism, and Hypnotism.

VII.—MORE EXPERIENCE IN PSYCHIC PHOTOGRAPHY. THE RECOGNITION OF THE SPIRIT PICTURES.

THE death of Mr. Traill Taylor, which occurred last quarter, removes from our midst the one man whose opinion of the question of psychic photography was most authoritative. Mr. Traill Taylor called on me immediately before leaving for America. He was not very well, and was going over to look after some business and after his sojourn in Florida he expected to return

home. It was with a painful shock that we heard of his death which occurred at Lane Park, Florida, on Nov. 7th, 1895, of dysentery. I well remember our last talk. He called at the office in order to look over some of Mr. Z.'s photographs. There are many persons who are mere tyros compared with Mr. Traill Taylor in the art and mystery of photography, who are quite sure that



THE LATE MR. J. TRAILL TAYLOR. (From *The Two Worlds*.)

Mr. Z. is a fraud and his photographs can be proved to be the result of ingeniously contrived deception. Mr. Traill Taylor saw them in my office, but he expressed himself very emphatically in the opposite sense. He did not, of course, deny the possibility of producing similar effects in many cases if time and conditions were given, but in the pictures that I produced for his inspection, there was neither time nor opportunity

afforded for the contrivances which must have been resorted to by anyone practising a fraud. This, however, by the way; Mr. Traill Taylor had conducted a long series of very carefully conducted experiments under test conditions. It was his intention to have subjected Mr. Z. to a similar series of tests, and his sudden visit to America and early death, alone prevented him from carrying his intention into effect.

Had he done so we should have had an authoritative decision on the question on which opinions at present are very much divided.

In this connection it is well to look back for a moment at what Mr. Traill Taylor said in a paper reproduced in our last volume on page 240, a paper which will be read with advantage by many persons who are at present dogmatising glibly concerning tests, &c. What he said was, that after much personal experience he felt impelled to forego the rash judgment he had given as to fraud in the production of these abnormal figures which appeared on the plates. "Since then," he said, "I have been privileged to dictate the conditions under which a certain series of strictly test sances for psychic photography were some time since held, and in which there was not left a single loop-hole for fraud to enter, yet during which I myself, using my own camera and plates beyond the control of not only the medium but of the other spectators, obtained numerous psychic figures so fraudulently looking and so shockingly inartistic as to induce the use of unparliamentary language. These pictures were true and genuine throughout, so far, at any rate, as concerned all those who were present; my tests were too good to admit of a doubt of this. I can, therefore, afford to look with the greatest charitableness upon editors and photographers who, not having had opportunities of acquiring a sufficiency of knowledge, relegate these photographs to the limbo of fraud."

That is the answer, and a sufficient answer to those who, from an examination of the psychic pictures on Mr. Z.'s photographs, declare that they must be fraudulent.

PROFESSOR RÖNTGEN'S DISCOVERY.

This, although important, is by no means the most important passage in Mr. Traill Taylor's paper. For Mr. Taylor proclaimed as the result of his investigations the truth which has this month been trumpeted abroad as a great discovery by the Austrian Professor Röntgen.

Professor Röntgen uses the light emitted from one of Crooke's vacuum tubes, through which an electric current is passed, to act upon an ordinary photographic plate. The invisible light rays, of whose existence there is already ample evidence, then show this peculiarity, that to them wood and various other organic substances are transparent, whilst metals and bones, human and animal alike, are opaque to those rays. That is to say, they will, for instance, absorb the rays which have passed through a wooden case in which bones or metals are enclosed. Thus it is possible to photograph in the manner described any bones or metals which may be contained in wooden or woollen coverings. Moreover, as human flesh being organic matter acts in the same way as such coverings towards the invisible rays from a Crookes' vacuum tube, it has become possible to photograph the bones, say, of a human hand, without the flesh surrounding the bones appearing on the plate. There are photographs of this description already in Vienna. They show the bones of the hand, together with the rings that were worn on the fingers,—metals, as I remarked above, being opaque to these rays—but they show nothing else.—*Standard*, Jan. 7, 1896.

ANTICIPATED BY MR. TRAILL TAYLOR.

From this it will be seen that it is established that it is perfectly possible to impress a sensitive plate enclosed in a wooden box with the image of articles lying outside the wooden box, the wood offering no obstacle to rays of light which are invisible to the naked eye. Now this is exactly what Mr. Traill Taylor proclaimed last year. After explaining the ordinary operation of visible rays of light on the photographic plate, he said that there were "other rays which were popularly termed invisible be-

cause their effects were not perceived by ordinary vision, but which were, nevertheless, capable of causing photographic action. If any thing or entity—call it a spirit if you like—emitted rays of this nature only, most assuredly it could be photographed, although such a figure could not be seen. Hence the term spirit photograph is inadequate, for these pictures do not owe their existence to what we popularly term, light. I have ascertained," he went on to say, "to my own satisfaction, at any rate, that light, so called, so far as concerns the experiments I have made, has nothing to do with the production of a psychic picture, and that the lens and camera of the photographer are consequently useless incumbrances." He proceeded to describe many experiments which led him to this conclusion, one of the most notable of which was the experiment made by Mr. Glendinning in which a figure appeared on a plate that had been placed in a dark slide without ever having been put into the camera, or exposed to the light. Thus, it will be seen, that the newest and most momentous discovery in photography was practically forestalled by the investigations in psychic photography, which are usually scouted as so much waste of time. It is true that Mr. Traill Taylor did not discover the use of Crooke's tubes or their efficacy in producing the invisible rays which penetrate the wooden lid of the box in which the sensitive plate is exposed. But he was able to discover and proclaim to the world the fact that there are rays of light quite invisible, but which nevertheless possess the property of impressing images on the sensitive plates without the intervention of lens, camera, or any apparatus. Psychic photography, therefore, is still a step ahead of Professor Röntgen, for the Professor can only photograph visible objects with invisible light, but Mr. Glendinning and Mr. Duguid and Mr. Traill Taylor were able to photograph an invisible object in an invisible light, impressing the same upon a sensitive plate from which all light was excluded.

THE SHADOW PICTURES OF MR. Z.

Last quarter I published a long account of my preliminary experiments with Mr. Z. It is my habit in these matters to take my readers along with me. There is a disadvantage in adopting this course. There is much wisdom in the old saw which says that children and fools should never see things half done. But, on the other hand, if we are to popularise the study and familiarise the future with the pursuit of psychic truth, it is well to let them share in the experiments, even although the admission of the casual spectator will result in some misapprehension and possibly excite ridicule. It is, however, worth while taking the risk, because if you make your experiments in a glass-house under the eyes of everybody, you take the best possible means of convincing the public of your *bona-fide* desire to discover the truth; and as for the criticisms of the supercilious critic who is quite sure you are a fool because you don't reach the top of the ladder at a bound—well, he, too, has his purposes. His gibes and sneers have a certain advertising value; they attract attention, and that is all there is to say about him.

MY OWN EXPERIENCE.

The account which I gave of my experiments with Mr. Z. was made the text for much railery and denunciation in many quarters. *Truth*, for instance, devoted several columns to point out what everyone knew who read my article, that not one of the photographs were obtained under strict test conditions, and I have to add that even yet I have not succeeded in obtaining any psychic

figures on any photograph taken by Mr. Z. when strict test conditions were enforced from first to last. That is the fact, which I have no wish to conceal, although I believe that Mr. Z. is quite honest, and that the psychic photographs are not produced by fraud. But it is impossible to do everything offhand at a moment's, or even at a month's, notice.

Mr. Z. is nervous, often out of sorts, and dominated by Mrs. Z., who hates the whole thing, regarding it as destructive of the genuine business of a photographer, by which they make their living. I am very busy, have little time to spare for the experiments taken; I have gone to the studios, have been usually in too great a hurry to have any right to count upon success. I firmly expect to succeed if Mr. Z. will only give me a fair chance. But so far I have not succeeded, although, as I will proceed to state, I have good reason for believing that his photographs are genuine enough.

TESTS OF PRECAUTION.

A test photograph must be produced under conditions that preclude any possibility of fraud. It must, to begin with, be taken in a room to which the medium has not previously had access, or the camera used ought either to be one which he has had no opportunity of manipulating secretly, or one which should be taken to pieces and thoroughly examined before it is used. The plates should be newly-purchased and the packet opened for the first time immediately before exposing by the experimenter, who must himself mark them and place them in the slide, not permitting the medium to touch them. The plates should then be placed in the camera and exposed by the experimenter—the medium never touching them, or the camera—then they should be taken out and developed in the dark room; the medium might be present, but he must not touch the plates from first to last. Then, if when the negative is freed, a well-defined psychic form appears on the marked plate, it may be regarded as a test—psychic photography produced under conditions which absolutely preclude fraud or collusion. Now, in my experiments with Mr. Z., I have obtained psychic figures on marked plates under conditions which only failed in one or two particulars of these drastic conditions. I have got forms on plates which I bought marked, which I had placed myself in the slide, which I exposed, and which I developed, or watched Mr. Z. develop, but the photograph was taken in his own studio, or on the one occasion when it was taken elsewhere, Mr. Z. used his own plates. Hence, I do not profess to have succeeded to my complete satisfaction, although I have had sufficient success to dissipate nine-tenths of the explanations put forward by those who are quite sure they know all about it.

TESTS OF IDENTITY.

Failing the absolute security of strict test conditions, there is another test more simple and more difficult, which Mr. Z. has triumphantly passed. I refer to the production of a portrait—a life-like portrait of a deceased person, who was unknown to the medium, but who was closely connected with the sitter. All the fakers of pseudo-psychic photographs may be challenged in vain to meet this test. Let an unknown sitter go to the most expert photographer in existence, give him a month in which to make his preparations, and then ask him to produce on the plate when you sit for your portrait, the likeness of an unnamed relative, and you baffle him at once. He may use his own plates, his own camera, his own studio. He may expose them himself, and

develop them himself, these details do not matter in the least, for as he does not know whose portrait is wanted he cannot produce it with all the fraudulent tricks in the world.

NO. 1.

But that is what Mr. Z. has done, as may be seen from the following letter from a well-known Glasgow spiritualist:—

38, Regent Park Square, Glasgow, 16th December, 1895.

DEAR SIR,—On the evening of Sunday, the 10th November, after the close of the services at Glasgow Association's Rooms, where I have been acting as chairman, I found Mr. John Dewar showing a number of unmounted photographs to a circle who had gathered round him, and which he said had been sent him by his son, now resident in London. I looked at them, and, picking up the one marked No. 1, at once said, "Why this is your daughter Jeanie." He said, "You are the sixth person who has said that." Mr. Dewar is a man naturally sceptical, was long in accepting the facts of spiritualism, and to-day is far removed from being enthusiastic about anything he witnesses. It is rare to find him speaking very positively, and he only ventured to say, "I think it is her." He further stated that his son wrote him on sending the picture, "Is not this like Jeanie?" I was very much struck with the resemblance, which was in keeping with the memory of her I had held for years. I knew her well, saw her often, and would have picked it out as a good likeness in any other circumstances. She died on 30th December, 1887, and for years previously she had been in the habit of attending the class which I conducted of young people on Sundays. She was a most attentive listener, and I have oftentimes looked in her face while speaking, and seen the aspect of face which is depicted in the picture. I at once wrote my friend, E. W. Wallis, editor of the *Two Worlds*, that I had seen a spirit photograph of Jeanie Dewar, whom he also knew while resident in Glasgow. Mr. Dewar had only one copy, or I would at once have sent Mr. Wallis a communication on the subject. I saw Mr. Dewar again at our meeting-place on Sunday, 24th November, when he was accompanied by Mr. David Anderson, the well-known medium, who has been controlled many times by "Jeanie," and who knew her well while in the body. In the interval Mr. Dewar had received from his son the photo marked No. 2, and this Mr. Anderson thought the best likeness, though it did not appeal to me as No. 1 had done. Mr. Dewar, jun., while sitting in London, had no thought about his sister's picture appearing; he had expected his mother's form, who departed for spirit life on 2nd September last. Mr. Anderson, under control of "Jeanie," said that she had been really present in the studio, and that it was her form which was presented. Mrs. Dewar, also controlling, said she had made an attempt, but did not succeed. She described the process adopted, as far as I could gather from Mr. Dewar. It was to the effect that a spirit to be photographed had to abstract from the atmosphere some kind of matter coarser than their own body, with which they had to clothe themselves, and if they had not the requisite skill to do so, they got assistance from other spirits. To those like herself who had not been long in spirit life, it was difficult and disagreeable, as the matter with which they had to clothe themselves stuck to their skin, unless they knew how to anoint themselves with a something like oil, which made the matter come off easier. To those not accustomed to the process there came a feeling of suffocation caused by the matter with which they enveloped themselves. Such is the substance of the statement made through Mr. Anderson. "I got the copies sent you on Sunday last, and in the interval have showed them to my wife and several old friends, all of whom are thoroughly satisfied as to the likeness. In fact, no one who knew 'Jeanie' in the body has the least hesitation in accepting one or both as genuine. This comes not alone from spiritualists, but others who hold the subject in abhorrence have readily given their testimony. The photo of Jeanie, taken a few months before her departure, is scarcely the girl as I knew her. She had been long in ill health, and when they were taken her

lips were swollen somewhat. It may help, however, to attest the authenticity of the spirit picture." I was in London on December 8th, and in the home of Mr. Glendinning. I saw copies of No. 1 and 2, and stated to him my conviction that No. 1 to me was a genuine likeness of Mr. Dewar's deceased daughter. On the morning of the 8th, along with Mr. David Duguid, Mr. Horatio Hunt, and Mr. Glendinning, I paid a visit to the photographer, "Z," with the hope that I might be able to get a picture, and also to see what impression the operator made upon me. I feel perfectly satisfied as to his *bona fides*, notwithstanding the innuendoes and suspicions which have been circulated concerning him. No person could stand in front of the many clairvoyants who have visited him and maintain a system of fraud. Your own automatic hand, which

oftimes has conveyed truthful information, could not in this instance have forwarded a fraud. The mental condition in which I found "Z." prevented him yielding to my request for a sitting, but on the following day I went alone with four marked plates, and obtained the pictures, copies of which I send you. One of them is the same as you print beside yourself in BORDERLAND, but it is difficult to recognise the features from the "block" there. I send you also portraits of Mr. and Mrs. Dewar, with spirit photo, taken in my business premises in Glasgow two or three years since by Mr. David Duguid. You have also copies of two portraits of Mrs. Dewar's aunt, to whom the spirit picture bears some resemblance.

Yours truly,
JOHN ROBERTSON.



JANIE DEWAR—LAST PHOTOGRAPH BEFORE DEATH.

THE RESEMBLANCE.

In order to enable the reader to form his own conclusions as to the resemblance between the psychic figure of Miss Dewar, Mr. Robertson has kindly allowed me to reproduce the photograph of Miss Dewar taken shortly before she died, and both the psychic figures which have been identified by their resemblance to Miss Dewar. It cannot be denied, even by the most sceptical, that there is a very close resemblance between them, so close that it is not surprising that her friends seemed to have identified her at once without any suggestion as to her identity. There is, of course, a much brighter and more spiritual expression in the features in the psychic form, than in those of the original, but that is only what might have been expected. Granting that the resemblance is so close as to be unmistakable, how can we account for the

appearance of Miss Dewar's portrait on her brother's plate? Her brother did not expect it, he was not thinking of it, he was looking for the portrait of another relative of his, so that thought in his case could not have been the artist. I don't think it is possible to imagine that Mr. Z. was able, by a process of divination, to foresee that Mr. Dewar was coming, and also to discover where he could obtain a photograph of his deceased sister, and then from that photograph to make up two manufactured figures from which to obtain forms for the production of faked photographs. Those who can believe that Mr. Z. is capable of such adroitness and enterprise as would do credit to Mr. Maskelyne, could believe anything. They certainly do not know Mr. Z. It may be noted that in the two psychic figures, one of which appeared when Mr. Dewar was sitting alone, and the other

when he was accompanied by Mr. Glendinning, although the pose of the form is the same, the colour of the stole or mantle which is thrown over the head, is different. As a rule, a psychic figure is reproduced without any alteration, no matter how different may be the sitters or the conditions under which they sit.

all the mass of minute detail which he has furnished me but the gist of his narrative is as follows :—

I made a special trip to London on November 27th, and had two sittings with Mr. Z., one with a lady friend, who gave me introduction, and one by myself. I returned the same night,



NO. 1.—PSYCHIC FIGURE. SITTER—MR. DEWAR.

NO. 2.



NO. 2.—PSYCHIC FIGURE. SITTEES—MR. DEWAR AND MR. GLENDINNING.

The second case in which the 'psychic figures have been identified, is that in which Dr. Hutchinson, of Cape Town, secured portraits which he declares resemble his dead relatives. Unfortunately, we have no portraits of the originals to print side by side with the picture of the psychic forms, but, notwithstanding this regrettable omission, the evidence of Dr. Hutchinson and his relatives is very precise and clear.

Dr. Hutchinson, of Cape Town, now residing at 28, The Avenue, Southampton, is very positive that the accompanying plate reveals the portraits of two of his deceased relatives. There is no necessity for going into

and was promised that the photos should be forwarded in a few days.

Whilst seated in the chair, Mr. Z. seemed to be under control (this could easily be simulated), and stated that there was a young girl who seemed exceedingly anxious to get her picture given, and that there was another figure with her. On Tuesday, the 3rd December, my friend sent me the photographs, and also one of those from his *special* family sitting. None of the forms on his four pictures were recognised, and seeing that on one of mine, where his sister sat with me (No. 1), the same female phantom again appeared, he stated that he could not help it when he said that he felt almost disgusted at the result. I fully sympathised

with him in this feeling, but when I examined my photos I found that on the one where I sat alone (No. 2) (intensely desiring that some of my own "ascended" relatives might appear, if it were possible) there appeared two figures, which I instantly recognised as those of my wife's father and his child (her own sister), the sister having died at Cape Town a few weeks before our departure for England, and who had, an hour or two before her death,

replied, "Yes; it is grandpa and Florrie"—in which opinion I fully concurred.

I then let my wife and daughter (Blanche) inspect them, but before doing so, said: "Do you recognise any of these pictures?" when both instantly said: "Why, it's papa and Florrie."

The father, or shadow-picture, is an unmistakable likeness *en profile*, and exactly corresponds with what myself, wife, &c., &c., recollect of him at different periods of his earth life—he died



PSYCHIC FIGURES RECOGNISED BY DR. HUTCHINSON.

declared that her father—then already dead—was in the room waiting for her to "go over there."

Although the likeness was very striking, I was not intensely impressed at the moment, because I had prayed earnestly at the time that some of my own blood relations might appear; and I was also at that time—when the photos arrived—very busy; so I put them on one side until my daughter Grace, aged fifteen, came in, and when I showed her the pictures and said, "Do you recognise the faces, or forms?" she immediately



PSYCHIC FIGURE IDENTIFIED BY WIDOWER.

about three years ago—as well as the *tout ensemble*, when compared with a photograph of his, which belongs to Mrs. E. J. G., my wife's sister, now residing in Southampton, up to that time an uncompromising sceptic (as was also her husband, Captain E. J. G., R.N.R.).

The female figure (sister) is not such a striking resemblance as the male, because it is in the *supine* (or leaning backwards) position; but, for all that, my family, as well as my wife's sister and her husband, recognised both faces.

No. 3.

The third figure that is recognised is that in which the evidence is the weakest. The figure, which I reproduce here, is identified by a gentleman who went, desiring to obtain a photograph of his deceased wife, and who at once identified this figure as her very image. He has written me a report of the circumstances under which the picture was taken, and he came to see me to answer any questions that might be put to him. Nothing that I could say could shake him in his belief that this psychic figure is the very living image of his departed wife. He produced two portraits that were taken of her in her lifetime, which, he said, confirmed his conviction. So much depends on the expression in questions of this kind, that I would not like to give any opinion on the point, but the photographs which he reproduced, although some of the features were alike, did not leave upon my mind the impression of close identity, which is produced by the comparison of the photographs of Miss Dewar, and that of the forms which appeared when her brother sat to Mr. Z. The photographs, however, may not have done Mrs. ——— justice, but the husband is perfectly satisfied that the psychic form is the veritable image of his deceased wife. The same psychic form has appeared on plates with other sitters, but that, of course, is as usual. A psychic mould or block having been obtained, it is used again and again, just as we use an electro block or a negative, to produce any number of copies that may be desired.

I note that Mr. Alexander Mackay, of 3, Upper Baker Street, N.W., is the Honorary Secretary of a small fund, which is being raised by an influential committee, for founding a memorial to the services rendered by the late Mr. Traill Taylor to photography and photographers, during his long and illustrious life.

AN INTERESTING EXPERIMENT.

Last quarter a very curious experiment was reported by the *Amateur Photographer*. A postage-stamp was exposed to the light for a short time, and the experimenter looked at it intently. The light was then removed, and the experimenter gazed as intently in a dark room upon the sensitive plate. He is said to have fixed his gaze steadily upon that sensitive plate for twenty minutes—an achievement which I tried to emulate, but I broke down at the end of a minute and a-half. The plate was then developed in the ordinary way, when it revealed in shadowy outline the circle of the eye, and in the centre of each eye a cloudy image of the postage-stamp. The whole narrative is told in detail in the *Amateur Photographer*, which reproduces the photograph.

Two explanations are suggested to account for this phenomena. One is that this is an instance of thought

photography. The idea of the stamp, it is alleged, was in the mind of the sitter, and his thought impressed itself on the plate. A much more obvious theory is that the eye retained sufficient light to impress the image reflected on the retina upon the sensitive plate. If it was a thought picture there would only have been one image, not two, neither would the stamp have appeared surrounded with a circle corresponding to the iris of the eye. Such, at least, are the reflections that occur to an ordinary critic.

A CHALLENGE FROM THE PHOTOGRAM.

Mr. Snowden Ward, the editor of the *Photogram*, published in a recent number a "Round Table Talk on Psychic Photography." Subsequently Mr. Snowden Ward made a suggestion, in reply to some criticisms published in *Light*, on the article in this magazine. Mr. Snowden Ward proposes that a couple of photographers, who would undertake to give themselves to the undivided attention for two evenings weekly for three or six months, for the purpose of thoroughly investigating, on psychic lines, the truth about Spirit Photography. He proposes that the experiment should begin with only a couple of photographers, with the addition of the medium and assistants. Afterwards, if the result of tests seem satisfactory, they could introduce a larger committee.

Mr. Snowden Ward, however, stipulates that the medium must be perfectly prepared to allow of every possible experiment that the photographers can suggest, under penalty of being looked upon by all unprejudiced photographers as practically convicted of fraud. I do not suppose that anything will come of Mr. Snowden Ward's offer, for this reason, if for no other—that mediums for the production of psychic photographs are by no means as plentiful as blackberries, at present, and the few who do exist are either unwilling to have their powers demonstrated, or are too busy to spare the time, or they are totally indifferent to the investigation of their gift. I hope, however, that before long it may be possible to conduct experiments under conditions that will satisfy Mr. Snowden Ward, who is by no means indisposed to admit the possibility of such phenomena. He is, indeed, exceptionally sympathetic.

The subject of Psychic Photography has attracted considerable attention on the other side of the Atlantic, and the *New York Herald* of November 10th publishes a long article describing the collection of psychic photographs in the possession of Dr. Theodore Hensmann, of Washington, an old gentleman of 74 years of age, who, for the last fourteen years, has been experimenting with Mr. Keeler. Dr. Hensmann has now a collection of a thousand plates, some of which contain as many as fifty messages or signatures professing to come from all manner of emperors, kings, and other notables

VIII.—MR. MYERS ON THE SUBLIMINAL SELF.* WITH A MAP OF THE BORDERLAND.

THE new volume of the *Proceedings of the Incorporated Society for Psychical Research* is a very serious work. Except for a very short report of the somewhat ineffective Hypnotic Committee, the whole number is occupied with two more chapters of Mr. Myers' study of the Subliminal Self. These occupy some 350 pages, and need very close study. One cannot but wonder how many of those who pick out the plums of strange stories will be at the trouble of following the close and philosophic argument of which these are merely the illustrations!

To attempt any detailed criticism of these isolated chapters would be futile except for those who are familiar with the seven which have preceded, and who have some grasp of the argument so as to know, at least, in what direction the whole is intended to point.

Mr. Myers, after discussing the sub-conscious Self in various associations has now arrived at its relation with the element of Time—time past, *retrocognition*, and time future, *precognition*, or premonition.

OUR FURTHER SELVES.

Mr. Myers has for some years held a theory which most of us will have the vanity to accept, the theory that we are really much more interesting creations with far more varied faculties than we have hitherto suspected, that what we know of each other and, in great degree, of ourselves, is only a part of the whole, and in many cases only the inferior part "at that." Unhappily, we are not all equally in a position to avail ourselves of this reserve fund of power, capacity, memory, observation, invention, emotion, sensation, and what not. That is where, after all, lies the difference between man and man.

It may be that in time all will find the way; meanwhile, our relation with our submerged selves is only intermittent. Now and then we find a man, whom for want of a better name we call a genius, who has this higher self occasionally at command, and who, in a poem, or a sonata, or a statue, translates into such language as he possesses, the activities of that better part. To some of us that deeper self whispers, if we will but hearken, hints which we can turn to daily use, and which we call our intuitions. And, again, there are others to whom, at uncertain intervals, or daily, or once in a lifetime, there come flashes of seer-ship, how and why we know not, yet flashes of knowledge of the things of yesterday or of to-morrow, of which our working selves know little as to the import or the source.

THE SEER SELF.

It is in this last relation, more especially, that Mr. Myers is concerned with the Subliminal Self. He has, in earlier chapters, offered for our consideration a great deal of carefully-collected evidence on sub-conscious activity as (apparently) manifested in automatism of all kinds and in sensory hallucinations. The consideration of its relation to physical phenomena such as those exhibited by Mr. Stainton Moses

—apports, raps, table-tilting, &c.—he purposely postpones for the present.

THE SELF THAT LOOKS FORWARD.

No class of super-normal phenomena is more mysterious than that exhibited in the Time relation of some of these stories, those which show a knowledge of Time Past for which memory, as we know it, will not account, or a premonition of Time Future, beyond the range of speculation; both accurate in a degree which chance coincidence will not explain away.

Five years ago Mrs. Sidgwick published a collection of thirty stories of premonition, striking enough in themselves but not, she considered, numerically sufficient to form the basis of a theory. Those five years have, however, been more fruitful than their predecessors, and Mr. Myers considers that "the time has come for another stock-taking."

This time, however, the stock is re-classified. Premonition is not now to be regarded as a separate phenomenon having its separate evidence, and its own laws, but as a manifestation of the same faculty which we study in other relations; of which the time relation is, so to speak, merely an accident.

WHAT WE WANT TO KNOW.

That is to say, if I rightly understand Mr. Myers that the question at issue is, "What is the Source of the Faculty which manifests itself in so many different ways?" In knowledge of past and future, in the seeing of visions, and the hearing of voices, in the receiving of messages from some consciousness other than that we know as our own. Or, as we have expressed it before now in these pages, *not* how do I come to see things in crystals or to hear voices, or to write automatically, but *how did the things come into my head* which are expressed in the seeing, and hearing, and writing? In short, as Mr. Myers puts it, the work of Psychical Research "tends to become more and more emphatically, an exploration of faculty, not merely a collection of evidence to particular occurrences, but a following out of every clue which may lead to knowledge of what is actually going on beneath the threshold while certain resulting phenomena are showing themselves above it." (N.B. *sub-liminal* = below the threshold.)

MEMORY BEFOREHAND.

Before discussing the evidence for premonition, or precognition, Mr. Myers deals with one question which will have a personal interest for many who have no experimental knowledge of the rarer phenomenon, the question how to account for the sensation so often experienced that the scene in which we are taking part has happened before? This sensation has been much discussed lately in France under the name of the *déjà vu*. Others have called it *paramnesia* = morbid memory; Mr. Myers, ever ingenious in the invention of terminology, proposes to call it *promnesia* = memory beforehand, a term which adequately expresses the bewildering paradox.

The interpretation with which most of us are familiar—if we have ever allowed that the sensation was really

* *Proceedings of the Incorporated Society for Psychical Research*. Part XXIX. Kegan Paul & Co., London. Price 2s. 6d.

anything more than the vague recollection of something approximately coincidental either in reality or in dream—is that of a lack of concordance between the two brain hemispheres. We have been taught that our brain is dual in its action, just as we see with two eyes and smell with two nostrils; but that, on certain occasions, these two organs do not act precisely together, so that we really *have had* two separate mental impressions of the same fact, without perceiving that the earlier impression preceded by a second or two only.

This explanation is now rejected by our scientific writers, though others, somewhat analogous, such, for instance, as that of a similar double impression caused by an interruption of perception and attention, have been suggested. A stammerer struggling with a syllable, his utterance of which is interrupted, practically appears to say it twice over, though his attention has been directed to only a single utterance.

Mr. Myers, however, offers us the bold conjecture that, in a certain proportion of the cases in evidence, there really is a double perception of the circumstances, one being the subliminal (the sub-conscious) self, and one by the supra-liminal (the ordinary work-a-day) self. The elaborate arguments which he offers in support of this hypothesis are a part of the philosophic whole of his theory as to subliminal activity, and if reproduced here, would—for those to whom the idea is a new one—require an amount of detailed explanation, which space will not permit me to attempt.

He quotes from M. Lalande, a French psychologist who has written much that is interesting in this connection. M. Lalande is inclined to think many such cases telepathic in origin, and that persons subject to "memory beforehand" will often be found to be sensitive to thought-transference. Such was the informant in the following story:—

I was at one time (says his informant) the pupil of Father B., a Jesuit, with whom I continued to correspond. After a silence of eighteen months, I felt one day some remorse, and I wrote him a letter to the Jesuit College at Dôle, where he was Professor. Shortly afterwards I was suddenly awakened in the middle of the night by a hand placed on my arm; and I heard the voice of Father B. saying to me, "My dear friend, I am no longer at Dôle; I am professor of mathematics at the College of Saint Michel, at Saint-Etienne." I lit my candle and looked about me; I saw no one, and nothing unusual; I went to sleep again, supposing that it had been a dream. Next morning I received a letter from Father B., beginning with the very phrase which I had heard in the night. I was absolutely ignorant that he had changed his residence, or that there was a Jesuit college at Saint-Etienne. The letter gave me quite a shock.

MEMORY OF WHAT WE HAVE NEVER KNOWN.

Mr. Myers offers some interesting suggestions upon another subject with which all are concerned—that of the memory which goes beyond conscious experience. We all know the sensation of remembering without recalling, as, for instance, when a familiar name refuses to come to the tip of one's tongue, that is to say, the difference between potential and evocable memory. This potential memory psychologists are now pretty well agreed is a much vaster, far-reaching faculty than we were formerly aware. Hypnotism, crystal-gazing, automatism of all kinds, have done much to make us aware of this; but there are certain possibilities to which Mr. Myers calls special attention, which are at least interesting as curiosities.

HEREDITARY MEMORY.

In these days, when we acknowledge the enormous possibilities of hereditary influence, why should we shut our eyes to the possibilities of hereditary memory? Mr. Myers quotes from the journal of the S.P.R. the case of a gentleman who, during all his childhood, had been haunted by two pictures of places.

"A large village lying northward, with heaving plain and woodlands in the back. In front there is a little stream crossed by a small bridge. It is looked at from a hill. There is one church in that village, and a road going north, and a park to the east. I have thought of that village a hundred times, and peopled it with imaginary people and quaint adventures as children will."

The prototype of this village turned out to be Adderbury, in Oxfordshire, which he visited for the first time while an undergraduate at Oxford, approaching it in such a way as to get the exact view described. The village had been closely associated with the childhood of his mother, though she had never described it to him.

The other scene was more curious and more persistent, an image afterwards realised on a visit to the very quaint village of Clovelly, where his maternal ancestors had lived for many generations, and which he actually saw for the first time in July, 1889.

"To my astonishment there were the terraces, the steep hill, the steps down to the sea facing eastward, and to the north Cary Court, where for ages our people had lived."

Mr. Myers points out that thought-transference in childhood is an alternative hypothesis to that of hereditary memory.

MEMORY OF AN APPARENTLY UNCONSCIOUS STATE.

He continues his argument as to subliminal memory by quoting instances where pain has apparently been endured by the subconscious self, although the ordinary self was under the influence of anæsthetics. The cases quoted were contributed by Dr. Theodore Green, whose name will be remembered by our readers.

(1) On November 3rd, 1893, a middle-aged woman was operated on for a bony tumour of the upper jaw. She was, of course, under an anæsthetic. When she awoke, after completion of the operation, she said she had no recollection whatever of what had occurred. When I called on her, on November 7th, she said she had had severe neuralgia during the night in the situation of the operation. During the continuance of this pain, and while half awake and half asleep, she thought she could follow each step of the operation of November 3rd. She described the cutting and slipping of the steel chisel, the blows of the mallet, and scraping back of the gum—in fact, it seemed to her that she underwent the whole operation again.

(2) A lady to whom I told the above said she once took "gas" for a tooth extraction. This was quite successful, for she "felt nothing." But on an occasion subsequent to this she had a return of toothache—some time in the night. She declared that she could then feel all the symptoms of becoming unconscious while inhaling the gas; then came the digging of the forceps to get a grip on the tooth, the wrench, and awful pain—every detail was "felt" now, although her waking consciousness had been quite unaware of any pain during the actual extraction.

(3) I have many times noted that people while anæsthetised, who do not feel pain in the ordinary sense, and who on coming to themselves declare that they did feel no pain during the operation, have struggled, groaned, spoken, or given some other evidence that some stratum of their consciousness was awake during the anæsthesia, and was being impressed by the pain of the operation.

Cases are also quoted of the subliminal memory of circumstances which have occurred during a period when, from illness or accident, the ordinary memory was suppressed, or of "forgotten" events at a crisis such as drowning, or from sudden shock.

MEMORY OF NEWS FROM NOWHERE.

Mr. Myers then passes on to the discussion of what seems like the memory of things which have not only never been known to the conscious self, but as to which it is difficult to conjecture the source of their acquisition by even the superior activities of the sub-conscious self.

In crude language there are cases where a living man's spirit seems to wander about and pick up knowledge for itself, and cases where it seems to sit at home while knowledge flows in upon it from no traceable source.

Many curious examples are given of knowledge thus derived "out of the blue," for which thought-transference would be a far-fetched explanation. Here is one such case, in which the knowledge came to the surface in a dream.

From Commander F. M. Norman, R.N., J.P. of Berwick.

Cheviot house, Berwick-on-Tweed, *February 19th, 1890.*

On February 17th, 1890, I dreamed that I was driving, of being driven, along the road near my house in an open cart with one horse. A man whom I saw passing called out loudly, "Look out, look out, take care!" On looking over the side of the cart, I saw the wheel had come off, apparently owing to the loss of the linch-pin, and was rolling away by itself towards the bank. The cart did not overturn, and I then awoke and got up.

After breakfast I opened my gate for the purpose of going to town. The first person whom I saw was a farmer, well known to me, by name Anderson. He immediately complained to me that as soon as he went out of his house that morning he observed one of the linch-pins of his cart lying on the ground, the cart itself having been driven off by his son, who was evidently ignorant of his danger. Anderson had run after the cart, and had succeeded in restoring the linch-pin to its place without any accident having happened, though the cart had travelled more than a mile.

I may add that he said that it had been done, he felt sure, on purpose, by a man who owed him a grudge.

F. M. NORMAN.

In a subsequent letter our informant adds:—

March 6th, 1890.

After I dreamed, I woke. I woke just as I saw the wheel rolling away. Then I went to sleep again, and woke at the usual time for getting up. I am not able to fix the hour of the dream.

I cannot give or suggest any connecting link at all. I had not spoken to the farmer for many days before, and nothing beyond "Good morning" for weeks, and certainly I had not been reading or talking about anything that would lead up to the dream.

It is notable that the cart of my dream, in which I was standing, was a one-horse farm cart. In such a cart I had never set foot since I came to this place thirteen years ago.

I spoke to *no one* about my dream till I met the farmer, who was the first person whom I met, just outside my gate and he at once accosted me with, "Captain, did you ever lose your helm at sea?" Not seeing exactly his drift, I asked him why, or what he meant, and then he told me where he had been, and what for.

The farmer was not a man who would be likely to come to me for help or advice. His son was in my Bible-class for years, and I used to call now and then to see the parents, but that is all. Not the son in the cart. At the same time, also, the farmer would, no doubt, often think of me, and so would his family, as I take a prominent part in public affairs here.

My dreams are few and far between, and are *nearly always* about the sea and early recollections.

If I eat anything that causes "nightmare," it takes the form of "dodging" shells in the trenches before Sevastopol, where I served.

I don't dream of Berwick, its people, or surroundings, more than once in three years.

NEWS FROM THE SPIRIT WORLD.

From these considerations Mr. Myers passes, by a natural transition, to cases in which information is professedly derived from external intelligences.

He not only acknowledges, but insists upon, frequently unsatisfactory nature of so-called "spirit messages"; but he adds, "even if we suppose these messages to come from outside ourselves . . . we need still feel no surprise at their generally unsatisfactory character. Even on that hypothesis they are, I think, very much what the analogies of earthly life would lead us to expect."

The present writer would feel great surprise at receiving "messages of an unsatisfactory character" from the denizens of a better world than ours, and personally protests against the supposition. Surely the unsatisfactory character of the human medium (not to speak of the *professional* human medium, whose unsatisfactory character need not be insisted upon) is quite sufficient to account for the admixture of any degree of what is unsatisfactory?

THE APPLICATION OF THESE THEORIES.

In the very elaborately reasoned chapters on Pre-cognition and Retro-cognition to which all this is the introduction, Mr. Myers accepts, as possible sources of super-normal information, these two hypotheses.

1. That of the extension of the scope of a man's own personal memory or observation, and,

2. Communications from other intelligences, not necessarily those of departed spirits but conceivably those on a lower level, sometimes showing "the wish to please of the friendly dog," or again, "the wish to tease of the mischievous monkey."

Whether communication with spirits on such a level as this be worth the seeking, it is for those who have that advantage to decide.

These, then, are the hypothetical sources of the two mysterious phenomena under consideration. The application of the hypotheses we cannot attempt to follow. Suffice it to say that, from the point of view of the marvel-monger, the illustrations Mr. Myers has collected are more exciting than all the Christmas numbers that ever were written, and that for the thoughtful reader, who has been at the trouble to master the thesis Mr. Myers is seeking to establish, these chapters are, it is needless to say, masterpieces of careful reasoning, and an object lesson in the resources of the English language.

X.

A MAP OF THE BORDERLAND.

In the course of his work on the Subliminal Self—the self that travels on the Borderland—Mr. Myers has given us a highly suggestive and ingenious map of the country. It is, of course, much on the analogy of the old maps of Australia and Africa, in which the courses of rivers and mountains are vaguely indicated by dotted lines as "probable," but at least it has nothing in common with those still older, which had pictures of cannibals and wild beasts, and unknown horrors in the territory of Prester John to serve as apology for lack of information.

Mr. Myers' map may perhaps be likened further to "Mercator's projection." It lacks perspective, and on

this account is somewhat misleading, as its author himself points out. "If instead of a plane surface and a few black lines I could exhibit a transparent globe varying in density, colour, and luminosity, we should still have an absurdly inadequate symbol of that *n* dimensional infinitude of living faculty, some few of whose properties we dimly discern. Nay, scant as it is, the diagram is itself misleading. The opposite direction of its lines implies no ultimate divergence; all alike must be assumed to meet at infinity."

Mr. Myers gives an exceedingly clear and careful explanation of what the diagram is intended to convey, but to those not familiar with the terminology of the *Society for Psychological Research*, a little further illustration

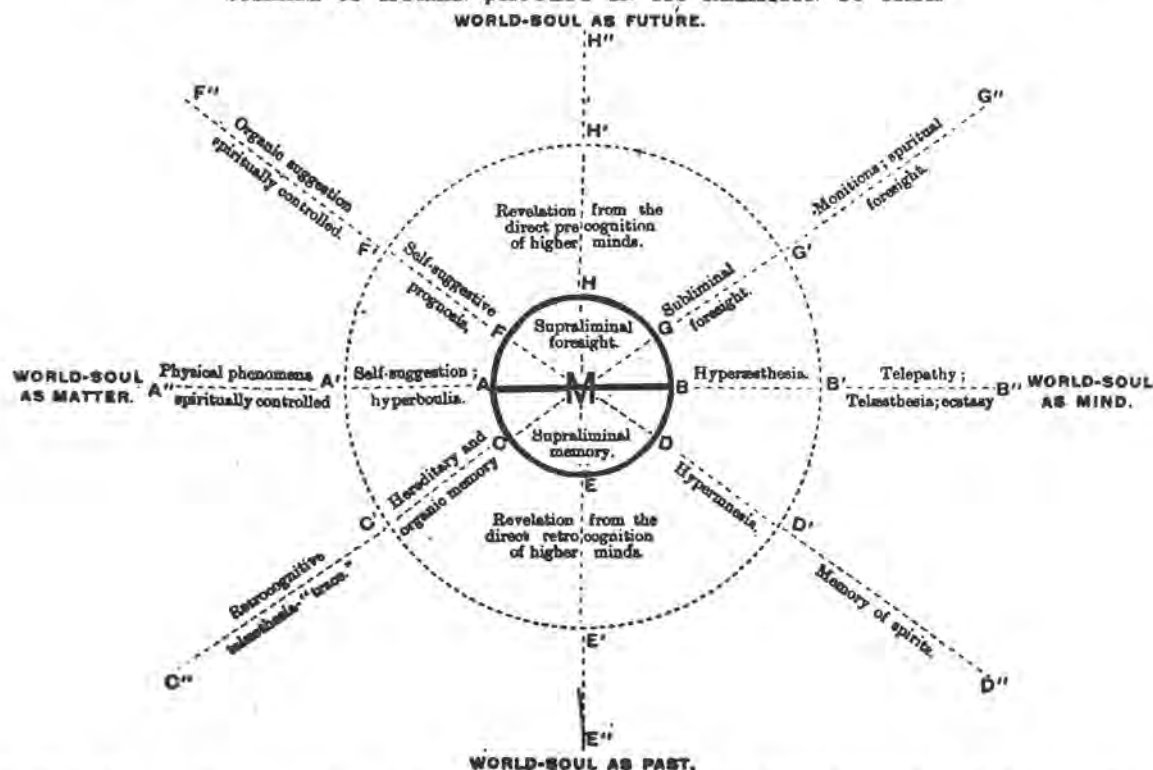
may be necessary, and I venture, therefore, to enlarge somewhat upon what he has written, using his own phrases wherever they will serve our present purpose.

1.—THE COUNTRY WE KNOW.

Let us take the central M to signify ME, for the student of the diagram must be his own unit of thought. The thick line A B represents the ME we all know, Mr. Smith or Miss Jones, varying in depth and intensity and capacity from the point A, at which I eat my dinner or go for a ride, to the point B, at which I study Mr. Myers' article or write a Sonnet.

This "ordinary consciousness," in all its degrees, Mr. Myers also likens to a spectrum, A marking the red end,

SCHEME OF HUMAN FACULTY IN ITS RELATION TO TIME.



the limit of our ordinary control over the body, and B the violet end, marking the limit of ordinary control over the mind.

2.—LOOKING BEFORE AND AFTER.

But our ordinary consciousness has not only knowledge of the present, but also memory of the past and "reasoned inference as to the future." Within the circle which limits the ordinary operations of ME, we have, therefore, lines in the two directions of past and future. I can look back through the vista of years to the point E, the first Christmas dinner of which I have any memory, and forward to the point H—future twenty-fifths of December—which, by reasoned inference, I associate also with turkey and plum pudding.

3.—OVER THE BORDER.

There are, moreover, certain conditions somewhat

different from these of every-day, which may perhaps be called *super-normal*, but which most persons have at some time and in some degree experienced.

These we call *sub-liminal* in distinction from those already described, which we call *supra-liminal*, above the threshold, i.e., visible to all, understood and accepted by all, upon which it is superfluous to enlarge.

4.—PARALLEL ROUTES.

If, therefore, we continue the lines A B and H E outside of our sphere of the ordinary ME we arrive at the sub-liminal condition, that of something beyond our every-day selves, and the purview backwards or forwards to which the ME is ordinarily accustomed, which is indicated by dotted lines. It is necessary to Mr. Myers' argument, however, that we should suppose the dotted line A' B' to be continuous behind or above the thick line A B, because it very often happens (for anything we

know, always happens) that this sub-liminal consciousness is at work not only at the same time, but about the same things, as the ordinary consciousness.

We become aware of this in the phenomenon of *promnesia*, "memory beforehand," which has already been discussed in the notice of Mr. Myers' address.

5.—THE PROVINCE OF MATTER.

Now let us follow the line in the direction A, the point at which our ordinary control over physical function and perception ceases, the point at which, let us suppose, I am conscious of a bad attack of neuralgia. My ordinary self, the ME, doesn't like neuralgia, but there the wretched condition is, and can't be helped. At that point I meet with Dr. Bramwell, or Dr. Tuckey, who conduct me along the dotted line A A', and by hypnotism, fortify my will power and enable me to suggest to myself immunity from neuralgia, whereupon the pain ceases. That is to say, I reach a condition in which I have a degree of control over my physical self, which is super-normal.

There seems little doubt that much more might be done in this direction than most people are, in the least degree, aware of.

6.—MATTER BEYOND THE BORDER.

This power of control over matter is only a point upon the same line which, carried beyond the sphere of the sub-liminal self, out into space (beyond A' to A''), may be conceived of as accounting for the mystery of *apports*, for the story we were all discussing so eagerly a year ago of the bell which was said to have been brought without hands from one room to another across a passage and through closed doors.

"Produced to infinity this line may be supposed to indicate the mysterious connexion of Mind and Matter—the *magnum corpus* with which the World-Soul is mingled in some identity beyond our ken."

7.—THE PROVINCE OF MIND.

Again; let us follow the thick line A B in the other direction, that of mind.

At the point B I am straining all my nerves to their utmost powers at a Royal Institution lecture. I have looked and listened and learnt, my very best—all about Argon, let us say. I have been "doing too much" and this is the climax, and I go home and fall ill and my doctor diagnoses irritation of the occipital nerves. He calls frequently to solace my tortures with hypo-dermic injections of morphia, and his visits thus become the important events of the day. My senses become specially acute in this association, and I am able to distinguish his ring at the door-bell from that of any other visitor, and to announce the arrival of his carriage before it turns the corner of the square, and while still inaudible to others. He says, then, that I am suffering from hyper-æsthesia, but it was the same phenomenon which brought to the Highland lassie the sound of the bagpipes at Lucknow!

8.—MIND AND MIND.

Carrying this further in the same direction, beyond B' to B'', and again getting beyond the sphere of the Sub-liminal Self, we again find ourselves out in space, in the region in which our minds are capable of contact with other minds, without the usual sense methods of communication. We are in the region in which we can share the thoughts, perceptions, emotions of others, the region of Telepathy and Telæsthesia. The region, too, of ecstasy, that mental state when we are carried altogether beyond ourselves, "whether in the body or out of the body we cannot tell."

9.—LATITUDE AND LONGITUDE OF THE BORDERLAND.

So far, we have been exploring the direction of the human faculties of mind and body. Now our map shows us their relations in the direction of Time.

We have seen that the upper half of the ME sphere is concerned with the future, the lower with the past (see 2), and we shall presently explore our map further in this direction, to perpendicular heights and depths, the zenith and nadir of the future and the past.

But as these lead us direct to speculations of the World-Soul as Future and the World-Soul as Past, involving, were we to pursue them, perhaps the most difficult ethical problems of life, we pause just to consider certain paths, leading, it is true, into the unexplored, but somewhat obliquely, and in relation to which Mr. Myers believes we are dealing with evidence as well as with speculation.

10.—THE COUNTRY OF MEMORY.

Let us turn to our map, and starting from the point M travel, so to speak, south-west, in the direction C.

The route M to C leads us through the land of memory, along its most familiar paths, lined in varying perspective with the friends we know, and passing the places we have seen.

Beyond the point C we come to memories which are in some sense super-normal, the sub-liminal memory, the sort of memory which so often externalises itself in crystal-gazing—the memory of sounds we did not (consciously) hear, of scenes we have not (consciously) looked at, of sensations experienced when we were under anæsthetics, or when hypnotised, or of sensations evoked by post-hypnotic suggestion.

These carry us to C', and then we leave the sub-liminal territory behind, and travel out into space and again become sharers in the World Soul.

What the extent, what the treasures of that store-house, we know not.

"The luminescent pebble glows with the treasured light of long-set suns. And if this delicate and fugitive energy of light be thus persistent, who shall limit the influences which may have stored themselves within the labyrinth of vibrations which constitute the pebble?—influences evocable, perhaps, and recognisable when the summons and the perception come."

11.—ANOTHER ROUTE IN THE MEMORY COUNTRY.

Turning S.E. on our map, and following the ME in the direction D, we explore the field of memory along another path, that of mind, not matter; the memory which is intellectual, not organic, of ideas and emotions rather than of objects and sensations.

From M to D we have the intellectual memory of our normal selves that we use every day; beyond that, we come to the sub-liminal memory, of the kind of which, perhaps, the story told by Mr. Lach-Szerma of his familiarity with the Clovelly landscape may serve as illustration. This, perhaps, is the land to which belong the "trailing clouds of glory" we find about us in our infancy, and, perhaps, now and then—the happiest of us—in later life as well.

And then again, we come to the mysterious Beyond, to the region of the past which is not ours, for which thought-transference will not count; which belonged, and may still belong, to those who are no longer here.

12.—A POSSIBLE ATLANTIS.

"Between these two types of memory—the memory implicate in matter, living or dead, and the memory implicate in mind, embodied or disembodied—I draw a

rectangular ordinate MEE" to represent direct retro-cognition, by our own or by higher minds; such persistence of the past as an object of thought as may inhere neither in material traces nor in reminiscence of personal experience. What has been still may be; and not merely as trace recognisable in matter or as former impression revivable in mind. There may be a self-existent and imprescriptible Cosmorama; a conservation at once of all thought and of all phenomena; the World-Soul as the Past."

It may be that it is given to some among us to walk now and then through the picture gallery of the universal past, catching dimly, imperfectly, capriciously it may be, a glimpse of a picture of which we know nothing, of scenes in which we have had no share.

13.—IN THE COUNTRY OF "TO BE."

And next, passing upward, we see what directions our chart can indicate in treating of the future.

We turn N.W. starting from M in the direction F. On this side, it will be remembered, we had to do with material not mental phenomena. Accordingly, from M to F we find precognition as to the Self in regard to matter, let us say a doctor's scientific prognosis of his own malady. Beyond that we come to the super-normal region bounded by F', in which instinct and intuition come into play; in which, in spite of the scientific probability of his recovery, he becomes aware that he is "fey," as we say in the north—he knows that his summons has come.

[We are still in the region of self-suggestion, of which we spoke—in (5)—and it may be that in this case he is as much the author of his death as the patient, in (5), of his cure.]

Beyond this we again find ourselves in a twilight region, in which, it may be, advice may be received from intelligences other than ours.

14.—THE PROVINCE OF INTELLECTUAL MEMORY.

Turning to the corresponding line of direction in the intellectual as opposed to the material hemisphere, we follow from M along the line G, in the direction of intellectual foresight.

From M to G we have foresight of the normal kind, the result of deduction from experience and analogy.

Just as along the line M D (see 11) we found that increased sensibility, increased observation, added to our stock of memory, so in the same way increased perception may add to our possibilities of foresight. We have more data—we have, therefore, more material for inference.

We have many well-authenticated cases of monition—of the looking forward of the Subliminal Self, foreseeing the effect of certain known conditions and circumstances—say the result of an election, or the name of the Derby winner, sometimes along the line G G', the province of which we ourselves know something, now and then roaming, as it were, into a further distance, and gathering data from minds other than our own.

15.—THE LAND THAT IS "VERY FAR OFF."

The last line of direction, M H, is that which leads directly upwards, into a future of which no man knoweth; into the dark region which we call Fate.

Experience helps us to look forward as well as backward. Revelation may carry us upward still. We are again in the mystic region outside of Self, supra-liminal,

or sub-liminal, of what is "no longer inference, but the reflection of Reality itself; of the World Soul as the Future; of a pre-existent Cosmorama of infinite fates."

THE CHOICE OF THE WAY.

And here I cannot do better than quote what Mr. Myers has to say upon a point so infinitely difficult and mysterious that few dare approach it.

"And first a few words as to the relation of our evidence to the problem of Free Will.

"Let us put that old question in this specific form:—'Is there evidence that any power can show me a picture involving my own (so-called) voluntary actions in the future, which picture I cannot by any effort in the smallest degree hinder from becoming actual fact?'

"For mere ordinary prevision this would, of course, be impossible. Here it is that a possibility of experiment comes in. The experiment indeed cannot be conclusive either way. But suppose that—as in some folk-lore story—we were to make vigorous effort to avert some incident, and were yet to find that incident fulfil itself, perhaps by dint of that very effort, exactly after the dreaded fashion, should we not then have some reason to infer that earth-life was not really modifiable by anything which we feel as free-will? "

WHY WE TURNED TO RIGHT OR LEFT.

"Assuming such a result of our experiment, analogy would at once suggest a further possibility. For our life on earth would then be seen to resemble the experience of the hypnotised subject, fulfilling unwittingly in waking hours the suggestions previously made to him in the trance. We should ask whether in our own history some epoch may have existed in which a self-suggestion may have been given which could similarly dominate our earthly career. Our complex organism, the result of a long previous history, is felt to restrict our so-called voluntary action within narrow limits; and if we possess also a soul independent of the body, it is surely likely that the soul's previous history also—for some previous history any entity so highly specialised as a man's soul must have had—may exercise a determining influence, even more profound than the organism's influence, upon the thoughts and actions of this incarnation. There may, in short, be a kind of alternating personality, expressing itself first in an incorporeal and then in a corporeal state in such a way that the incorporeal state is the deeper and the more permanent, and that suggestions thence derived influence corporeal life, although the empirical consciousness which governs that life may never know it.

"This idea, of course, is not new to religion or to philosophy, in East or West, and it has long since been suggested that our earthly existence may be the inevitable sequel of our past eternity. The soul foretaught, the body forewrought—these will move onwards as they must and may; but meanwhile the problem of Liberty and Necessity will no longer be one for earthly experience to discuss; it will be lifted into a pre-Natal region among the secrets of the transcendental world."

The hypothesis is a bold one, but it is not one to be dismissed without careful study, not only of the argument which Mr. Myers presents, but of the evidence which may have led him in the direction of such a conclusion. It is more or less the teaching of some of the greatest thinkers of our own and of other days.

X.



IX.—THE ART AND MYSTERY OF DREAMING: OR, HINTS TOWARDS THE EXPLORATION OF DREAMLAND.

DREAMS are, fortunately, phenomena the existence of which even the most unbelieving materialist is compelled to admit. He pooh-poohs them, of course, attributes them to pork chops or some other cause of indigestion, but he never denies that they exist. It will be a great advance when clairvoyance, seeing in crystal, and automatism of various kinds attain the position of dreams in being recognised, even in order that they may be explained away. Recognition is the first round on the ladder, and that the Dream, almost alone among psychic phenomena, has fully attained.

But, although all men admit the existence of Dreamland, how few there are who explore it, or even take the trouble to note down what they remember when they return from it! Only now and then a remarkable dream impresses itself deeply upon the memory. It is talked of at breakfast, and then it is usually forgotten.

I.—AN AUTHENTIC DREAM VISION.

One such dream, fortunately not forgotten, was told me during my recent stay at my little Patmos on Hayling Island. As it is well authenticated, and can be verified by the sceptic, it may be worth while to preface the reproduction of Mr. Leadbeater's article with this latest illustration of the prophetic faculty in dreams.

The following authentic story of a dream has reached me at first hand from one of the executors whom I have known for years, and who has a high character for probity and truthfulness. It was necessary to change the names, in order to avoid the publication of domestic differences, and owing to the natural reluctance of the persons concerned to make public a private question of some family importance. I was at first afraid that I should not be able to secure the story for *BORDERLAND*. Thanks, however, to the personal efforts of my friend, this reluctance was overcome, and I think I may congratulate my readers upon submitting to them one of the most remarkable and best authenticated dream stories on record.

It may, indeed, be objected that it is not so much a dream story as a record of an apparition of the dead. But it is both. It is a dream in the course of which the apparition occurred. The dead can often manifest much more easily during sleep than in our waking hours. This, however, is neither here nor there. The story speaks for itself.

On May 22nd, 1895, there died a man whom I will call James Robinson, at his residence, to which I will give the name of Stonefield House, in the county of Hants. He had been a careful thrifty man, who had accumulated a little capital, which he had invested in some five dwelling-houses, of which Stonefield House was one.

Before his death he told one of his married daughters, whom I will call Mrs. Jane Helm, that he wished her to have Stonefield House as her own after he was gone. His property was left to be divided among his children, of whom, including Mrs. Helm, there were four, two sons and two daughters. The other houses could

be sold and divided, the value of Stonefield House could be reckoned as so much towards her fourth of the whole estate. When James Robinson died, and his will was read, it was found that he had left Mrs. Jane Helm and her brother-in-law, whom I will call William Price, executors, with instructions to realise the estate, and divide it among his children.

Mrs. Helm, with the assent of her co-executor, sent to ask her brothers and sister if they would consent to their father's suggestion, viz., that Stonefield House should not be sold, but should be reckoned for its value as so much towards her fourth. Mrs. Price agreed, but the other sister raised objection, thinking it well that all should be sold. One brother did not object, but he returned the paper submitted to him for his signature, unsigned. Mrs. Helm was very much hurt at this, and declared at once that she would not press the matter further. Stonefield House, therefore, was included with the other houses in the estate to be sold.

When the question arose as to the method of sale, the executors differed. Mrs. Helm wanted a sale by private contract, Mr. Price preferred sale by auction; and as Mr. Price was a man of business, Mrs. Helm gave way. In August the bills were got out announcing the forthcoming sale by auction of the five houses recently belonging to James Robinson, deceased. The sale was fixed for September, 1895.

One night in August, Mrs. Helm retired to rest as usual. Her husband occupied the same room. Nothing particular seems to have taken place during the day in relation to the property, nor had there been any special conversation before going to bed on the subject.

But, about two Mr. Helm was aroused from a deep sleep by his wife getting out of bed and striking a match to light a candle. "What is the matter?" he asked, rousing himself. His wife replied, "I am going to take father back to bed; he seems so ill." "But," replied Mr. Helm, "your father's been dead for months. What do you mean?" "Oh, then," said Mrs. Helm, in an excited tone, "then it must have been a dream." "What is it that was a dream?" he asked. Whereupon she briefly told him that she had been quite certain she had seen her father sitting at the foot of the bed. He had talked to her about the property. He looked so ill, she was getting up to take him to his own room. Then her husband spoke, and she saw her father no more, so it must have been a dream.

With which comforting assurance Mr. Helm turned round and went to sleep. His wife did not sleep so easily. Their son, a lad of twenty-one years, who was sleeping in the next room, was aroused by the conversation, and came in to hear what was the matter.

Next morning Mrs. Helm was terribly upset about the dream which she remembered perfectly, as it had made a great impression upon her. She made a journey of some ten miles to see her brother-in-law and fellow-executor, and to him and to his family she told the following story. She was much excited, and it was days before she completely recovered her equanimity.

Mrs. Helm said that she had been asleep. When suddenly she saw her father sitting at the foot of the

bed. He was looking frightfully ill. She did not remember that he had been dead for she saw him sitting there. And as soon as she saw him he began to scold her. He asked "why she had not carried out his wishes about the property?" He spoke very severely and seemed much put out.

She replied that she did not wish to make any strife in the family, and that as her brother and sister seemed to want Stonefield House sold she had thought it best to give in to them and sell it.

The old man would not, for a moment, accept this excuse. "You should have consulted your own interests, and have carried out my wishes. Why did I make you executor, except because I had confidence in your knowledge of business, and in your insight? You ought not to have given way."

She replied, defending herself, saying, "You know what brother is, father? I did not like to press it."

"You are a fool, Jane," said the old man, putting down his hand with much emphasis, nor could she argue him out of his position.

Then the old man began about the sale. "Why had she not insisted upon having the houses sold by private contract? They would not fetch so much when sold by auction, and there would be the auctioneers' fees and other expenses."

She pleaded it was her co-executor, Mr. Price, who thought it should be by auction.

"But I made you executor," said her father, sternly, "in order that you might do as I wished and as you wanted to do."

Then he began to take each house in detail, mentioning it by the street in which it stood, and said what each would have brought if they had been sold privately. Stonefield House, he said, will only fetch £250. If you sold it by private contract it would bring £300. But, he said, as you are letting them be sold by auction they will only bring £800.

Mrs. Helm said she was amazed at the amount of mental arithmetic her father was going through so rapidly, and him so ill. He had it all so pat, and he was so much in earnest about it. She was sure he could not stand the strain, and besides, he was going on so dreadfully she thought she had better take him back to his own room. She was getting up, and struck a light, when her husband spoke to her, and as her father was no longer there and he had been dead for months, she thought it must have been a dream. But it was all so vivid and real. She heard her father's voice so plainly, and saw him sitting there as clearly as ever she had heard or seen anything in her life. And there was no mistake about it, she said. He had gone over all the houses one by one, and told her the exact sum they would sell for, and what they might have got if only she had insisted upon having her way.

Naturally, her brother-in-law took no stock in her dream. He is a practical man, a man of business, and as executor he was not to be influenced by the dreams of the night.

When the sale came off, Mrs. Helm and her brother-in-law were somewhat startled to find that the sum realised was exactly what the old man had mentioned in the dream. But that was nothing to the creepy feeling that was caused by the subsequent announcement that the purchaser of Stonefield House also bought it at auction for £250, had resold it by private contract for £300, the identical sum for which the old man had told his daughter in the dream they might have got for it if they had sold it privately.

II.—ANOTHER DREAM OF THE DEAD.

A lady member of a BORDERLAND Circle in Co. Kerry, sends us the following story of her experience, which is not unlike that told in the preceding narrative.

I have not been of much practical use as a Circle member hitherto, but I have been intensely interested in the article on "Dreaming of the Dead," in BORDERLAND just received, more especially in reference to some experiences of my own, which may interest you. Seven years ago I lost a very old, intimate, and valued friend. He remembered me very handsomely in his will, and after his death his effects were sold, and also the house in which he had lived. He died of diabetic coma, and had not the least idea he was going to die; his last conscious words related to occupations which he imagined he would be able to resume in a few days. Shortly after his death I dreamed, in the most vivid manner, that he was still alive. I was most distressed about it for his sake, for I knew how vexed he would be that all his possessions, many of which he valued, had been sold and scattered. The dreams continued very frequently. At first it was only the consciousness that he was alive; but after a while he came and spoke to me, and argued the matter out somewhat like this: I would say, "But I saw you die, I followed you to the grave and saw you buried, how can you be alive?" His answers were not generally in distinct words, like mine, but more like an impression conveyed to my mind. On one occasion, however, he said: "But have you not seen me coming up and down the drive?" (alluding to the entrance to my house). I said, "No." He replied: "Well, you go and ask W— (the gardener) if he has not seen me." I accordingly went and asked him, and he said: "Yes'm, plenty of times." So then I argued with myself that it must be true, and the old worry came back about what *would* he say when he found all his possessions scattered, and must I give him back the money he had left me? and ought I to write to his brother, who was his executor? and so on, till I waked perfectly exhausted. This gentleman was, as I knew, rather worried concerning a certain person; and I had the very strong impression in these dreams that he was still anxious about her. Curiously, the fact of the property being dispersed never seemed to trouble him the least: he did not seem to know of it. The thing he wanted most to convince me of was that he was *not* dead. I had an impression that he had escaped from the grave and been hidden in a room, which was his "strong room," where he kept deeds, &c., and had been secretly fed by a servant. These dreams continued for about three years very frequently, then less frequently, and then stopped altogether, till about a month ago I had another, with all the old perplexity of how he was to be told of the changes that had taken place, &c.

When my mother died in 1865, I remember dreaming for a long time that she was not dead; and then also I was distressed that I had some articles of jewellery belonging to her, and debated whether she might not want them back; but it is so long ago that details have faded from my mind.

These two deaths are the only ones in my experience where I was on very close terms of affection with the deceased (how few can say that in fifty-five years of life!); and it is rather remarkable that the dreams should coincide so closely.

Yours truly,

C. A. P.

III.—EXPERIMENTS IN THE PRODUCTION OF DREAMS.

By MR. C. W. LEADBEATER.

I have already quoted so extensively from Mr. Leadbeater's treatise on the Astral Plane that I have no need to say anything by way of introduction. Mr. Leadbeater is one of the leading members of the Theosophical Society, who spend their time in investigating the Invisible World, not in wrangling, backbiting, or whitewashing visible mortals. I do not pretend to be

in a position to vouch for the accuracy of what Mr. Leadbeater asserts. It may, of course, be all mid-summer madness; but if it's madness, still there's method in it. Mr. Leadbeater is a careful student of occult things. He has carried on a very elaborate series of experiments, personally and in conjunction with Mrs. Besant, and even if we hesitate at accepting his testimony, it deserves at least our respectful consideration.

Mr. Leadbeater begins in *Lucifer*, November 15th, and concludes in the following number of December 15th, a report of an endeavour to account for dream phenomena by the aid of light thrown upon them by investigation along Theosophic lines. The experiments were made by the London Lodge of the Theosophical Society by the aid of some clairvoyant members of the Lodge. Mr. Leadbeater begins his interesting report by dividing up his subject as follows. He proposed, he said:—

First, to consider rather carefully the mechanism, physical and astral, by means of which impressions are conveyed to our consciousness; secondly, to see how the consciousness in its turn affects and uses this mechanism; thirdly, to note the condition both of the consciousness and its mechanism during sleep; and fourthly, to inquire how the various kinds of dreams which men experience are thereby produced.

OUR DREAM MACHINERY.

The mechanism by which we dream is (1) physical, the brain and the nervous filaments of which it is the central axis; (2) etheric:

Exactly co-extensive with and interpenetrating his visible form is his etheric double, or Linga Shatira (this term is to be dropped in future by Theosophists), and that also has a brain really no less physical than the other, though composed of matter in a condition finer than the gaseous.

(3) Astral. The Karmic, or desire body, composed of astral matter, is the vehicle in which the Ego manifests on the astral plane.

This astral vehicle is even more sensitive to external impressions than the gross and etheric bodies, for it is itself the seat of all desires and emotions—the connecting link through which alone the Ego can collect experiences from physical life. It is peculiarly susceptible to the influence of passing thought-currents, and when the Manas is not actively controlling it, it is perpetually receiving these stimuli from without, and eagerly responding to them. And this mechanism also, like the others, is more readily influenced during the sleep of the physical body.

Drunkards, for instance, who have reformed and conquered their appetite in their waking hours, often continue to drink heavily in their dreams.

THE MASTER OF THE MACHINE.

All these different portions of the mechanism are in reality merely instruments of the Ego, though his control of them is as yet often very imperfect; for it must always be remembered that the Ego is himself a developing entity, and that in the case of most of us he is scarcely more than a germ of what he is to be one day. The grasp which the Ego has of his various instruments, and, therefore, his influence over them, is naturally small in his earlier stages. Neither his mind nor his passions are thoroughly under his control; indeed the average man makes almost no effort to control them, but allows himself to be swept hither and thither just as his lower thoughts or desires suggest. Consequently in sleep the different parts of the mechanism which we have mentioned are very apt to act almost entirely on their own account without reference to him.

HOW WE SPLIT UP WHEN WE SLEEP.

Clairvoyant observation bears abundant testimony to the fact that when a man falls into deep slumber the higher principles in their astral vehicle almost invariably withdraw from the body, and hover in its immediate neighbourhood. In considering the phenomena of dreams, therefore, we have to be in mind this re-arrangement, and see how it affects both the Ego and his various mechanisms. In the case we are to examine, then, we assume that our subject is in deep sleep, the physical body with its practically inseparable companion, the etheric double laying quietly on the bed, while the Ego, in its astral body, floats with equal tranquility just above it. What, under these circumstances, will be the condition and the consciousness of these several principles?

THE PHYSICAL BRAIN.

The physical brain retains a dim consciousness of its own. A man under chloroform will utter a confused cry when the tooth is drawn, but when the Ego returns a few seconds later, it has no consciousness of the operation. The brain, left to itself, acts automatically with incoherent, senseless, and confused results. It has no power to judge of the sequence of ideas, and as the law of association still governs it, any trifle can drag from the stores of memory a pictorial or dramatic image which it may suggest.

Another peculiarity of this curious consciousness of the brain is that while singularly sensitive to the slightest external influence, such as sounds or touches, it yet magnifies and distorts them to an almost incredible degree.

THE ETHERIC BRAIN WHEN THE BODY IS ASLEEP.

When examined by a clairvoyant, streams of thought are seen to be constantly sweeping through it—not its own thoughts in the least, for it has of itself no power to think—but the casual thoughts of others which are always floating round us. Most of the thoughts sweep through unassimilated and almost unnoticed, but now and then one comes along which reawakens some vibration to which the etheric brain is accustomed; at once that brain seizes upon it, intensifies it, and makes it its own; that thought in turn suggests another, and so a whole train of ideas is started, until eventually it also fades away, and the disconnected, purposeless stream begins flowing through the brain again.

The etheric brain, according to Mr. Leadbeater, seems to be a kind of whispering gallery, incapable of utterance, but capable of infinitely magnifying and multiplying any utterance of others.

THE ASTRAL BODY.

It is in this vehicle that the Ego is functioning during sleep, and it is usually to be seen by any one whose inner sight is opened, hovering over the physical body on the bed. Its appearance, however, differs very greatly according to the stage of development which the Ego to which it belongs has reached. In the case of the entirely uncultured and undeveloped person it is simply a floating wreath of mist, shapeless and indefinite, receptive only of the coarser and more violent Kâmic vibrations, and unable to move more than a few yards away from its physical body; but as evolution progresses it becomes more and more definite in outline, and more and more nearly a perfect image of the physical body beneath it. Its receptivity simultaneously increases, until it is instantly responsive to all the vibrations of its plane, the finer as well as the more ignoble; though in the astral body of a highly-developed person there would naturally be no matter left coarse enough to respond to the latter. Its power of locomotion also becomes much greater; it can travel without discomfort to considerable distances from its physical encasement, and can bring back more or less definite impressions as to places it may have visited and people it may have met. In any case this kâmic body is, as ever, intensely impressionable by any thought or suggestion involving

desire, though in some cases the desires which most readily awaken a response in it may be somewhat higher than in others.

THE EGO.

Much as the condition of the astral body during sleep changes as evolution takes place, that of the Ego inhabiting it changes still more. Where the former is nothing but a floating wreath of mist, the Ego is practically almost as much asleep as the body lying below him; he is blind to the sights and deaf to the voices of his own higher plane, and even if some idea belonging to it should by chance reach him, since he has no control over his mechanism, he will be quite unable to impress it upon his physical brain so that it may be remembered upon waking. If a man in this primitive condition recollects anything at all of what happens to him during sleep, it will almost invariably be the result of purely physical impressions made upon the brain either from within or from without—any experience which his real Ego may have had being forgotten.

WHAT WE MIGHT DO IN DREAMLAND.

Mr. Leadbeater says, that if we were able to dominate our etheric brain, and impress upon it what we wish to recollect, we should be able to get no end of good things out of Dreamland. The sleeper, says Mr. Leadbeater,

may meet with much that is of the greatest interest and importance to him. Not only may he visit distant scenes of surpassing beauty, but he may meet and exchange ideas with friends, either living or departed, who happen to be equally awake upon the astral plane. He may be fortunate enough to encounter those who know far more than he does, and may receive warning or instruction from them; he may, on the other hand, be privileged to help and comfort some who know less than himself. He may come into contact with non-human entities of various kinds—with nature-spirits, artificial elementals, or even, though very rarely, with Devas; he will be subject to all kinds of influences, good or evil, strengthening or terrifying.

One difficulty which he would have, however, in harmonizing his dream experiences with those of his waking life, is that time and space practically do not exist in Dreamland.

THE EGO AS DRAMATIST.

If you do anything to a sleeper's body to make him dream, the Ego knows it before the impression reaches the physical brain.

In that barely-appreciable space of time he appears to compose a kind of drama or series of scenes, leading up to and culminating in the event which awakens the physical body, and when, after waking, he is limited by the organs of that body, he becomes incapable of distinguishing in memory between the subjective and the objective, and therefore imagines himself to have really acted through his own drama in a dream state.

AND AS PROPHET.

Another result which follows from the Ego's supernormal method of time-measurement is that in some degree prevision is possible to him. The present, the past, and to a certain extent the future, lie open before him if he knows how to read them; and he undoubtedly thus foresees at times events that will be of interest or importance to his lower personality, and makes more or less successful endeavours to impress them upon it. When we take into account the stupendous difficulties in his way in the case of an ordinary person, it is not surprising that only now and again a complete and perfect forecast of some event is vividly brought back from the realms of sleep; far more often the picture is distorted or unrecognizable, while sometimes all that comes through is a vague sense of some impending misfortune, and still more frequently nothing at all penetrates the denser body.

Mr. Leadbeater illustrates this by instances in which, by automatic telepathy, intimations were conveyed

before the event, a thing which so frequently happens with me, as to excite no remark.

THE FACTORS WHICH PRODUCE DREAMS.

Mr. Leadbeater, before proceeding to describe his experiments, thus summarizes the result of his survey of the machinery, and the actors in our dream dramas. He says:

The factors which may be concerned in the production of dreams are:—(a) the Ego, who may be in any state of consciousness, from almost utter insensibility to perfect command of his faculties, and, as he approximates to the latter condition, enters more and more fully into possession of certain powers transcending any that most of us possess in our ordinary waking state; (b) the astral body, palpitating ever with the wild surgings of Kâma; (c) the etheric brain, with a ceaseless procession of disconnected pictures sweeping through it; (d) the physical brain, with its infantile semi-consciousness and its habit of expressing every stimulus in pictorial form. When we go to sleep our Ego withdraws further within himself, and leaves his various encasements free to go their own way than they usually are; but it must be remembered that the separate consciousness of these vehicles, when they are thus allowed to show it, is of a very rudimentary character. When we add that each of these factors is then infinitely more susceptible of impression from without even than it ordinarily is, we shall see small cause to wonder that the recollection on waking, which is a sort of synthesis of all the different activities which have been going on, should generally be somewhat confused. Let us now, with these thoughts in our minds, see how the different kinds of dreams usually experienced are to be accounted for.

FIVE KINDS OF DREAMS.

1. *The True Vision.*—This, which cannot properly be classified as a dream at all, is a case where the Ego either sees for himself upon a higher plane of nature, or has impressed upon him by a more advanced entity some fact in nature which it is important for him to know, or perhaps some glorious and ennobling vision which encourages and strengthens him. Happy is the man to whom such vision comes with sufficient clearness to make its way through all obstacles and fix itself firmly in his waking memory.

2. *The Prophetic Dream.*—This also we must attribute to the action of the Ego, who either foresees for himself or is told of some future event for which he wishes to prepare his lower consciousness. Such a dream may be of any degree of clearness and accuracy, according to the power of the Ego to assimilate the facts himself, and, having done so, to impress them upon his waking brain.

3. *The Symbolical Dream.*—This, too, is the work of the Ego, and indeed it might almost be defined as a less successful variant of the preceding class, for it is after all an imperfectly translated effort on his part to convey information as to the future.

4. *The Vivid and Connected Dream.*—This is sometimes a remembrance, more or less accurate, of a real astral experience which has occurred to the Ego while wandering away from his sleeping physical body; more frequently, perhaps, it is the dramatization by that Ego either of the impression produced by some trifling physical sound or touch, or of some passing idea which happens to strike him.

5. *The Confused Dream.*—This, which is by far the commonest of all, may be caused, as has already been pointed out, in various ways. It may be simply a more or less perfect recollection of a series of the disconnected pictures and impossible transformations produced by the senseless automatic action of the physical brain; it may be a reproduction of the stream of casual thought which has been pouring through the etheric brain; if sensual images of any kind enter into it, it is due to the ever-reckless tide of Kâma, probably stimulated by some unholy influence in the astral world; it may be due to an imperfect attempt at dramatization on the part of an undeveloped Ego, or it may be, and most often is, due to a mingling of all these influences.

EXPERIMENT NO. I.

In order to clear up these and other difficult questions, the London Lodge summoned its clairvoyants and set to work to produce dreams to order.

The object specially in view in the investigation, part of which I am about to describe, was to discover whether it was possible to impress the Ego of a sleeping person sufficiently to enable him to recollect the circumstances when he awoke, and to see what were the obstacles that stood in the way of such recollection. The first experiment tried was with an average man of small education and rough exterior—a man of the Australian shepherd type—whose astral form, as seen floating above his body, was little more than a shapeless wreath of mist. It was found that the consciousness of the body on the bed was dull and heavy, both as regarded the grosser and the etheric parts of the frame.

By dropping water on his face, they called up in his physical brain a picture of a heavy shower. They drew his astral body a few yards from the physical body, but both bodies became uneasy, and they desisted, lest the man should awake in terror. They then projected into the dreamy consciousness of the Ego, by the will of the operator, a word picture of a magnificent view from the summit of a tropical mountain. The Ego

as it were imitated and examined it, though in a dull, apathetic, unappreciative kind of way. After this scene had been held before his view for some time the man was awakened, the object being of course to see whether he recollected it as a dream. His mind, however, was an absolute blank on the subject, and except for some vague Kâmic yearnings of the most animal description, he had brought back no memory whatever from the state of sleep.

They then tried to make him remember a scene from a battle. When he awoke he had an indistinct idea that he had been fighting.

EXPERIMENT NO. II.

The next subject taken was a person of much higher type—a man of good moral life, educated and intellectual, with broad, philanthropic ideas and exalted ambitions. In his case the denser body responded instantaneously to the water test by a very respectable picture of a tremendous thunderstorm, and that in turn, reacting on the etheric brain, called up by association a whole series of vividly represented scenes. When the tropical landscape was submitted by the Ego he admired it immensely, but when he was awakened he remembered nothing.

A magnetic shell was thrown round his body, and the picture once more was projected by the operator. The Ego recognised the landscape as that which he had been before, and examined it minutely. But his etheric brain was busy recalling a snowballing scene in his old playground at school.

When the man was aroused as usual, the effect was exceedingly curious. He had a most vivid remembrance of standing upon the summit of a mountain, admiring a magnificent view, and he even had the main features of the scenery quite clearly in his mind; but instead of the gorgeous tropical verdure which lent such richness to the real prospect, he saw the surrounding country entirely covered with a mantle of snow! And it seemed to him that even while he was drinking in with deep delight the loveliness of the panorama spread out before him, he suddenly found himself, by one of the rapid transitions so frequent in dreams, snowballing with boyhood's long-forgotten companions in the old school-yard, of which he had not thought for years.

MORAL.

If a man wishes to reap in his waking consciousness the benefit of what his Ego may learn during sleep, it is absolutely necessary for him to acquire control over his thoughts, to subdue his Kâmic nature, and to attune his mind to higher things.

Let a man when he lies down to sleep think of the aura which surrounds him; let him will strongly that the outer surface of that aura shall become a shell to protect him from the impingement of influences from without, and the auric matter will obey his thought: a shell will really be formed around him, and the thought-stream will be excluded.

Another point very strongly brought out in our further investigations is the immense importance of the last thought in a man's mind as he sinks to sleep. This is a consideration which never occurs to the vast majority of people at all, yet it affects them physically, mentally and morally. We have seen how passive and how easily influenced man is during sleep; if he enters that state with his thought fixed upon high and holy things he thereby draws round him the elementals created by like thought in others; his rest is peaceful, his mind open to impressions from above and closed to those from below, for he has set it working in the right direction. If, on the contrary, he falls asleep with impure and earthly thoughts floating through his brain, he attracts to himself all the gross and evil creatures who come near him, while his sleep is troubled by the wild surgings of Kâma, which render him blind to the sights, deaf to the sounds that come from higher planes.

IV.—SOME DREAM STORIES, BY LAURA E. GIDDINGS.

Laura E. Giddings, writing on the origin of dreams in the *Metaphysical Magazine* for September, tells several stories of dreams, which, she remarks, are not traceable to any physiological cause.

A TELEPATHIC DREAM VISION.

Some few years ago I was a guest in the home of an intimate friend, whose unmarried sister, also an associate of my own, was away at the time. My hostess, whom I will call Mrs. J., was taken suddenly and seriously ill. The family doctor was summoned, but, as he was away, a strange physician was called, and he was in attendance upon Mrs. J. when at midnight her own doctor arrived. Early on the following morning I received a telegram from the absent sister saying: "Is anything wrong at home? Answer immediately." I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying:

"I have had a peculiar and impressive dream of home. I saw A. lying on the bed as if very ill; while in the dressing-room, as if in consultation, were two doctors—Dr. L. (the family physician) and a stranger—a tall, dark man, whom Dr. L. addressed as Dr. Rice. So impressive am I that something is wrong, that I write to you in order to know as soon as possible the meaning of this strange vision."

Her dream was as vivid a portrayal of what was actually occurring at her home during the night as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whom she heard addressed as Dr. Rice, but whose name was Reed. The sick sister was thinking of the absent one, I know. She was a woman of determined will and of unusual magnetic power.

If a record could be obtained of all the dreams wherein mental intercommunication occurs, it would be found that telepathic transmissions are more common during sleep than in the waking hours. Indeed, it may often happen that a thought projected toward an absent friend may not be able to assert itself until sleep shuts out the distracting influences of the sense plane.

A CASE OF THE DOUBLE.

Another case, which she regards as a telepathic dream, seems more likely to have been the memory of a visit paid by her double—which was seen at the other end—to the deathbed of her friend.

An occurrence of a similar nature was my own in October, 1832. In childhood I had for a playmate a little friend whom I will call Ida. When I was about ten years of age her father died, and the family moved to a distant city. The mother married again, and my little playmate grew up among surround-

ings which effectually divided her life from mine. I had ceased to think of her, when one night I dreamed of being in a room where every object was as distinctly visible to me as though I had been actually there, and where upon a bed lay tossing in great agony my childhood's friend, Ida. I sat on a lounge near the bed, and while staring in a heart-broken sort of way at the pitiable suffering before me, my friend suddenly raised herself, and turning to her mother, who seemed also present, exclaimed: "Why, mamma, here is—" giving her old childish name for me. I awoke from this vision as if emerging from a chamber of horrors, and although it was hardly more than midnight I did not again fall asleep.

In the morning I told my experience to a friend, who laughed at me for being impressed by a dream! Before the day was far gone, however, a telegram came, saying: "Ida is dead. Can you come to us?" I hastened to the home of my friend's mother, who met me with: "Oh, N., Ida's last words were of you. She thought that you were sitting by her bedside, and, turning to me just before she died, said: 'Oh, mamma, there is —!'" Would the same experience have been mine had I been awake, or was my mind more susceptible during sleep to the magnetism of my friend's thought?

PREMONITORY DREAMS.

Dreams of a predictive nature are often of the most baffling character, so far as human philosophy is concerned; yet they may be significant of a region of all-knowledge which is independent of any ultra-mundane sphere. Any revelations made in a dream which are coterminous with some other person's knowledge are, of course, explainable upon the theory of telepathic communication. A remarkable dream of the prophetic class occurred to a gentleman whose experiences are often phenomenal. The brother of this gentleman was about to sail for Europe, his passage being engaged and all arrangements for the voyage completed. On his way to New York he spent a night in Boston. When the brothers met in the morning the Bostonian said to the traveller: "You will not sail to-morrow. I have had a vivid impression in a dream that the captain of the vessel on which you were to sail has suddenly died. I have been conducted through the ship, have seen the confusion that prevails there, and have been told, moreover, that the vessel will be lost at sea upon its next voyage." The traveller scoffed at the story; but on going to New York he found the very confusion which his brother had described. "And here," said the one who had told me the story, opening a scrap-book in which was pasted a newspaper clipping, "is an item noting the loss of the ship as foretold in my dream."

V.—A CALCULATION OF COINCIDENCES IN DREAMS.

Mr. William Clark writes to the *Free Review* for October, criticising Mr. Podmore's figures quoted in the review of his book, which was entitled "The Logic of Ghosts." Mr. Clark, at the close of his letter, says that he worked out a problem four or five years ago on Dreams as Forewarners of Death.

The following were assumed in the problem:

- (1) Everyone dreams at least 100 times between the ages of 20 and death of various persons whom he supposed when previously awake to be alive.
- (2) The average length of life after 20 is 42 years.
- (3) The population of Great Britain and Ireland over 20 years old is about 20,000,000. The persons of whom they dream are of all ages.
- (4) The population of the United Kingdom is 39,000,000.
- (5) The death-rate is 20 per 1,000 per annum.

This gives us $\frac{100 \times 20,000,000}{42}$ dreams per year by people over 20 = $\frac{100 \times 20,000,000}{42 \times 365}$ dreams per day = 130,463.

$\frac{39,000,000}{365} = 106,849$ gives us 2,137 deaths per day, and these

130,463 dreams will include $\frac{2,137}{39,000,000} \times 130,463 = 7.14$ people who die within 24 hours after the dream concerning them. This makes 2,606 cases in the year as the result of pure chance, and accordingly $\frac{2,606}{24}$ cases where the death takes place within

the hour. It is stated that death occurs more often at night than day, and this would accordingly raise the number per year who by pure chance die within an hour of the dream.

I am probably putting the number of dreams of each person over twenty at 2.3 per year rather low. Twenty dreams per year in which known people appear might be nearer the mark, and if such is the case, about 23,000 people would die per year in the United Kingdom alone within twenty-four hours of the dream.

One amusing instance of faith in dreams was related to me some years ago. A man said he dreamt that his brother, a sailor, was drowned at twelve midnight on a certain day. Some few months afterwards he heard his brother was drowned at midnight on the day of his dream. "Now," he said to me, "don't you believe in dreams? He died as the clock struck twelve at night, and I woke from my dream and heard the clock strike twelve at night; so he died at the minute." I asked, "Where was the ship when your brother died?" He replied, "In Sydney Harbour, N.S.W." The reasoner evidently knew nothing of difference of longitude, or he might have dreamt that his brother died at twelve mid-day.

VI.—MRS. UNDERWOOD'S STORIES.

In addition to these dream stories from various quarters, I take the two following from Mrs. Sara Underwood's interesting book—reviewed elsewhere—on automatic writing.

I.—A RING FOUND BY A DREAM.

Mrs. Underwood first tells a story told her by a friend whom she calls Mrs. O., and in whose good faith she evidently believes.

Mrs. O. said that during Christmas week she had mislaid a couple of valuable rings, which she thought she had put in her jewelry case in her bedroom. She was called downstairs suddenly, and hastily put them down somewhere, intending to return and put them away.

She thought afterwards she had put them in their usual place, but it happened that on the evening of the same day on which she had mislaid them, Mr. O. had occasion to look over some private papers which he kept in a large box in a closet in the bedroom. This box he always kept locked with the key in his possession. When he found the paper he wished he looked it over, then put it back in the box, which he locked and returned to its usual place.

On New Year's day, in consequence of wishing to put some new holiday gifts of jewelry in the box where she thought her rings were, Mrs. O. went to her jewelry box and was surprised to find the rings, and the bit of soft pink wool on which she kept them, missing. She then remembered leaving the room hurriedly when she was going to replace them; so, thinking she must have misplaced them, she searched the room and every other place she could think of, where they might be, all New Year's day, by spells, without finding them, and Mr. O. helped her in the search, but nowhere could they be found. She went to bed that night very much worried and perplexed about the matter.

The next morning—this morning—she woke up suddenly about four o'clock, when it was still dark, with the recollection of a vivid dream strongly outlined in her mind. She dreamed of opening Mr. O.'s private box, and seeing in it a small white paper box with a black label in the centre. She noticed the black label with a start of fear, thinking it might mean mourning for some one, but on opening the small box

there lay on top the bit of pink wool on which she usually kept her rings, and lifting the wool, she dreamed there lay her two missing rings.

So vivid was the dream that, early as it was and the room very cold, she woke her husband, made him get her the key to the private box, and in her bare feet went to the closet where it was kept, opened it, and the first thing which caught her eye on top was the little box she showed me, and which was an unfamiliar one to her, and opening it, the pink wool was found in it, with the rings underneath, just as she had dreamed!

Then, Mr. O. recalled that just as he was closing his large box he had seen the bit of pink wool with the two rings laying carelessly in an open drawer; so for safety he put them in the little box which he found somewhere near, and threw it in the box with his private papers and locked the large box, intending to speak to Mrs. O. about her carelessness, but he found callers downstairs when he went, who stayed late, so the matter escaped his mind, and he did not think of it again until the box and rings were found through her remarkable dream. The only difference in the dream and the facts being that the real box had a *dark blue* instead of the black label she was shown in her dream.

II.—A PROPHECIC DREAM OF DEATH.

At another time Mrs. O. related to me the particulars of another dream which was prophetic. She had for a number of years a valued servant to whom she was much attached because of her faithful service. The servant left her to marry a worthless sort of fellow, with whom she lived unhappily. Mrs. O. kept track of her by spells, but after a long silence she one night dreamed that she saw "Mollie" lying very ill, and her body was dreadfully swollen, that soon she died, and when the coffin was brought it had to be brought up and carried out through the window, as the stairway was too narrow.

This dream so worried Mrs. O. that she hunted "Mollie" up, found her sick with dropsy and near death, and she had been longing to see Mrs. O., but Mrs. O. having recently moved, could not send word. A week or two later she died, and the coffin was brought up and carried out through a window, much to Mrs. O.'s distress, who was present, and thus saw her dream fulfilled. There were other incidents of this dream as remarkable as the one stated, but I have forgotten the particulars, not having written them down as told.

III.—A TELEPATHIC DREAM.

One afternoon in a village in Massachusetts my mother, who had considerable practical knowledge of children's ailments, had been sent for by a neighbour to give advice in regard to the illness of a lad about seven years old, who had taken cold and seemed to be feverish. She was absent an hour or so. I was alone in the house when she returned, and engaged in reading. She sat down near me and told me the following story. The seven-year-old lad, Eddie, who was ill and who was a child of good and pacific inclinations, had a ten-year-old brother, Jimmie, who was of a mischievous disposition, and Eddie was constantly worried by his brother's actions when at play together.

On this occasion Jimmie, the elder, was out somewhere at play, where or with whom his mother did not know. Busy with the sick child, she was only too glad to have him out of the way. Eddie, having been given some quieting medicine, seemed dropping to sleep, when suddenly he startled the two watching women by springing from his pillow and crying excitedly, "Stop that! Stop that, Jimmie! Stop striking Georgie B., I say!" His mother, thinking he was dreaming, said—"You're dreaming, Eddie. See, Jimmie isn't here—he's out doors at play somewhere."

But the child, half crying with sympathy and distress, as if he saw the scene, went on still excitedly—"Oh, mamma, why

don't you make him stop hurting Georgie? See there! he has thrown Georgie's hat over Mr. L.'s high fence, and Georgie is crying so hard—You're a bad boy, Jimmie!"

The women pacified him soon and he dropped again into sleep—and both thought little of the matter save that a realistic dream had visited the fevered brain. They both knew the little boy mentioned, and knew that the high fence spoken of was some two or three blocks away, with a considerable number of houses intervening. But what made Eddie's dream so strange to them was that after just about the time it would take a boy to traverse the distance between the high fence spoken of and Eddie's home, the door-bell rang and Eddie's mother going to the door (which was within my mother's range of sight and hearing) was confronted by hatless, weeping, angry little Georgie B., who had run to tell Jimmie's mother of that bad boy's action in beating him and throwing his hat over Mr. L.'s high, close fence, where it was impossible for this abused lad to recover it without help.

VII.—BEHOLD THE DREAMER COMETH.

The dreamer, as an epithet of derision, was originally bestowed by her brethren upon Joseph as the penalty of foreseeing in a dream of his boyhood's that in after life he would attain to greatness. When Joseph was Grand Vizier of Egypt, and in that capacity cast his brother into prison, the laugh was on the other side.

MRS. KINGSFORD'S DREAMS.

But since the time of Joseph it is doubtful whether anyone ever deserved so emphatically to be called "the dreamer" as Mrs. Anna Kingsford, whose biography, by Mr. E. Maitland, is noticed at some length in our Gallery of Borderlanders. Mrs. Kingsford may be said to have received almost all her illuminations in dreams. Whenever Mr. Maitland got befogged in one room in puzzling out his philosophy, Mrs. Kingsford in the next would have a revealing dream, which she would bring him all written out next morning, often without the slightest idea of what it all meant. Mrs. Kingsford not only received illuminations, but she saw visions and heard poetry in her dreams. Fairies used to visit her in her dreams when a child, and in her prime her dream visitants were Hermes, Pallas-Athene, and the Great Gods of Hellas.

Most of her books were composed in dreams. Mr. Maitland, speaking of her life as a school-girl, says:—

The chief products of this period were her "Flower-Stories," and some others of an historical character, some of which, after passing through various magazines, were published by Messrs. Parker under the title of "Rosamunda the Princess," others being included in "Dreams and Dream-Stories," which was published after her death. Many of them were the products of sleep, even to their minutest details, those especially which were thus originated being characterised by a mysticism at once subtle, exquisite, and tender, and clearly such as to indicate their derivation direct from the soul itself rather than from a faculty merely intellectual. Her power of retention in respect of the products of her dreams was already at this early period remarkable; but it was only in after-years that she learnt its true nature, significance, and value.

But it would be idle to attempt here any analysis of her dreams. They embrace every variety of subject. They are poetical, prophetic, historical, allegorical, and fantastic. The whole book, and it is in two volumes of over 400 pages each, is stuffed with them.

X.—SECOND SIGHT IN THE HIGHLANDS.

THE SECOND REPORT OF "MISS X."

AT a very crowded general meeting of the Society for Psychical Research, on the 6th of December last, at Westminster Town Hall, "Miss X.," for the second time addressed the Society on the subject of "Second Sight in the Highlands." (Professor Sidgwick of Cambridge in the chair.)

THE OBJECTS OF THE INQUIRY.

"Miss X." began by reminding her hearers of the conditions under which the "Inquiry into Second Sight in the Highlands" had been undertaken. The Schedule of Inquiry, which had been issued through the liberality of the Marquis of Bute in 1893-4, had for various reasons failed to elicit much information, except as to the widespread recognition of the difficulties of an inquiry into a subject upon which, by heredity, tradition, and religious opinion, the Highlanders were naturally reticent.

In 1894, by request of the Council, "Miss X." had undertaken to visit personally such parts of the Highlands as seemed to open a promising field for investigation. The task had proved considerably more laborious than she had expected, as it involved, not only difficult travelling into unfrequented districts, but a great amount of writing and correspondence. It was, however, an inquiry in which, personally, she felt a very special interest, and she was glad to emulate in some degree the zeal and industry of which, in the cause of the Society, Mrs. Sidgwick and Mr. Myers had for so many years set so eminent an example. (Applause.)

THE KIND OF EVIDENCE.

In presenting a second *ad interim* report, "Miss X." desired, in the first place, to emphasize the fact that a second visit to the Highlands, which had taken her to districts even more remote than before, had tended to establish the preliminary deductions which she had presented to the Society a year ago. The evidence had increased in quantity, but had not changed in kind. The special faculty of the Highland Seer seemed to be that of premonition. Other occult gifts alleged to exist among Seers elsewhere, were not to be found among Highlanders. She had found no trace of the faculty of retrocognition by psychometry or other methods; no traditions of supernormal healing powers, except in the case of "The Evil Eye;" no belief in anything at all resembling "Spirit Controls;" no "physical phenomena," except what seem to be remains of the commonly recognised Folk-lore story of the stone-throwing ghost. Some stories of levitation which she had heard in one district of the far north lacked evidence—as yet. There were, moreover, no instances to which the people seemed to attach importance of persistent hauntings, though many had reached her of the reported return of some recently deceased person for a purpose, which purpose accomplished, the apparition was seen no more.

Many of the stories might be fairly explained by the hypothesis of Thought-Transference, and the Highlanders themselves seemed aware of its possibilities, as for example, in cases, of which she had heard many, where a doctor, or priest, or minister, was aware, in advance, of the approach of a summons to the sick. She had found, moreover, few traces of the use of any empirical methods, and the general belief seemed to be

strongly in favour of spontaneous phenomena, dependent, she was inclined to believe, mainly on the vividness of the Highlander's faculty of visualisation. The phenomena seemed to be externalised almost entirely in terms of sight, generally of pictures, a few stories being current of supernormal sounds, or of verbal communications. Indeed, where such communications were alleged, it was very difficult to get at their nature, as there was a specially strong feeling among the Highlanders as to disclosing a message of this sort.

THE DIFFICULTIES OF THE QUEST.

"Miss X.," while acknowledging to the utmost the importance of obtaining evidence as exact as possible, and feeling strongly that the testimony of independent witnesses should be secured at any cost of time and trouble, had nevertheless not rejected every case in which such evidence was not forthcoming. There were many instances in which the internal evidence was promising, and which she had received on the authority of trustworthy persons, which she could not but feel to be useful and valuable from their analogies or inherent suggestiveness, though they might be imperfect in the matter of names and dates and outside testimony.

The question of evidence was, naturally, the laborious and tedious part of the inquiry, as it was its ultimate object. She had been happy in securing help and sympathy in her work among all classes in the Highlands, and by one means or another had never been refused a first hand narrative from any Seer she had been fortunate enough to discover. The real difficulty began with the attempt to substantiate that narrative. Highland reticence, Highland indifference to method and system, Highland repudiation of meddling with a neighbour's affairs, might be overcome, but to extract from a people, apparently destitute of the sense of time, and having few events from which to date occurrences, dates more exact than "thereafter" or "heretofore," is a labour demanding all possible tact and patience, and somewhat discouraging in its issues. At the same time she could not but feel some degree of confidence in the narratives of a people, not only simple and truthful in character and habit, but whose temptation in the present instance—superstition apart—would be to minimise, rather than exaggerate, the supernormal in their experiences, the gift being considered, as a rule, not one to be boasted of.

THE ADVANTAGES OF HELP.

"Miss X." believed that not the least important part of her work this year had been the importation of others into the inquiry. She had lost no opportunity of interesting, wherever possible, all educated residents in the Islands and Highlands with whom she had been brought in contact, feeling that their relation with the peasantry and the continuity of their life among them would do more to achieve the purposes of the investigation than any unaided efforts of her own. She had received everywhere the utmost kindness, courtesy, and hospitality, and she reflected with the greatest satisfaction that in most of the places she had visited she had left behind some interested inquirer, still working for the good of Psychical Research.

The natives differentiated at least three kinds of second-sight, the Gaelic names for which might be rendered as (1) second-sight (proper), (2) sight by "wish," and (3) sight by "vision," or, as we should perhaps say—(1) visualised clairvoyance or premonition, (2) experimental clairvoyance, and (3) symbolic vision, and she proceeded to give examples of each of the three kinds.

In quoting these, certain explanations are added in square brackets. The stories are in all cases told in the exact language of the informants. There are certain cases in which, though no vision is described, there seems little doubt that the information received was in visual form.

"Miss X." did not encumber her address with details as to evidence, reserving all such matter for a more formal occasion than this of a mere *ad interim* report. In all the cases quoted there is more or less evidence; in some cases the evidence is quite complete, in others not yet perfect. In all cases the narration of the story was as near first hand as it was possible to trace it.

It is obviously desirable, while the inquiry is still proceeding, that names of persons and places and even in some cases dates, should be considered as given in confidence.

I.—PREMONITORY VISIONS.

The first case quoted was narrated by a woman of well-known character and respectability, a nurse in a family of position in the Island of Skye. Her master was good enough to obtain a written statement. "Miss X." had received other valuable cases by his kind help but she could not do more than quote typical instances on the present occasion.

A PREMONITION WORSE THAN ITS FULFILMENT.

"Two or three years ago I was at Inverness one night in October, having gone to bed very late—after midnight. I was startled suddenly by seeing the figure of a man standing by my bed-side, dressed in knee-breeches and a red flannel shirt. He wore a slouch hat with a wig of grey; he also carried a bag in his hand, and drew a dagger from the bag to cut my throat with, but before I had time to recover my senses he had vanished.

"Next day—having told my tale to my companion—I was walking along a street when we both observed a crowd, and she, seeing first what it was, said: 'Come and see the man you observed by your bed-side last night.' And on going with her I saw the very man I had seen the night before, dressed in the identical clothes, wig, &c. He was conjuring with swords, putting them down his throat for half-a-crown, and he drew them from a bag exactly like the one I had seen in his hand at my bed-side the night before.

"[Signed] K—C—."

A WARNING OF DEATH.

"At the manse of B—, one of the men-servants was known to have second sight. One evening he came down from his bedroom, which was opposite to that of the maid-servants', and said to some of them who were in the kitchen—

"Your door was open as I passed. What little child is lying on your bed?' They laughed and said no child was there, and one of them ran up to see if there was anything there which might have been mistaken for a child; but the bed was quite neat, smooth, and empty.

"A short time after this a little girl, who, when ill-treated by her stepmother, used to take refuge at the manse, was on her way there. Being ill and weak, she

sat down to rest while crossing a ford, fell asleep, and the tide came in while she slept, and drowned her.

"Her body was seen by a man, who ran to the manse for help, and a cart was sent to bring up the remains, and the bed-cover from the maids' bed was sent to wrap the body in!"

A VISION BY A CHILD AND A CAT.

[An uncommon and specially interesting feature of the next story is that of the cat's apparent participation in the vision, more especially a Highland cat, the most poverty-stricken, down-trodden representative of the feline race in existence. Damp, draughts, and porridge, are not appropriate to the most luxurious quadrupeds in creation, and they have deteriorated physically if not psychically.]

"At the manse of S—, one morning early in the spring, the minister's daughter was awakened at dawn of day by the cat, who was mewing loudly and looking towards the window, outside which she was terrified to see a man standing as if on the window-sill. He seemed to be dressed in blue cloth with large bone buttons, and wore a broad Tam o' Shanter bonnet.

"As it was quite impossible that any human being could stand outside the window, which was on the third storey, the child got so frightened that she rushed screaming into the next room, where the nurse slept with the younger children, and told what she had seen. The nurse at once went to look for what had alarmed the child. The man's figure had disappeared. As none of the children cared to sleep in this room again it remained empty for some time, until the nurse's brother came from the other end of the island to visit her, and was put to sleep in this room.

"He had walked seven miles from T—, in heavy rain, and got inflammation of the lungs, and died in that room after a few days' illness. He was dressed exactly like the figure the little girl had seen outside the window."

A USEFUL APPARITION.

"At R—, in the parish of S—, in the island of S—, a very respectable crofter family had for servant a girl whose lover had been drowned at sea shortly before the time fixed for the marriage. She was, of course, treated like one of the family [the Highland crofter is in much the position of a small tenant-farmer in England], and one evening, some time after her lover's death, while they were sitting round the fire, they heard a knock at the door. The girl went to open it and saw her drowned lover, who beckoned her out. She was terribly frightened; and ran back to the fireside and told them what she had seen.

"While talking she heard another knock, and said, 'There he is again. What shall I do? I am afraid to go?'

"I will go with you,' said her master; and so they both went to the door. But the master could neither see the drowned man nor hear his voice, although he heard the girl's answers to the questions put to her by her lover, whom she saw quite distinctly dressed in his ordinary clothes. He told her he had sent her some money, a dress, and a pair of shoes, by one of his companions, who had given them to his own sweetheart and told her she was to go and demand those things back, which she promised to do, and the figure disappeared.

"However, she did not go. A few days after, while returning from the peats [*i.e.*, from fetching peat from the stack] in the early morning, her lover again

appeared, and asked her why she had not obeyed him. She ran home, and fainted as soon as she entered the house; but she still hesitated about going to claim the things. Some nights after, a knock was again heard, and her lover appeared in the same manner as before, and told her that now the shoes had been worn [shoes, it must be remembered, are a luxury, not a necessary of life, in the Highlands], but she could still get the dress and the money. He also held out his hand to the girl to show he was really her lover, and that he was saying what was true. The girl wouldn't take his hand, but showed him the Bible which her master had directed her to take out. Immediately the figure vanished. Her master's family told her she must obey the dead man, so she went next morning to her lover's false friend, who confessed all, and gave her the money, the dress, and payment for the shoes, which had been worn as stated. After this he no more appeared."

A VAIN ATTEMPT TO AVERT A PROPHECY.

[The following story requires, for the English reader, some preliminary explanation. In the Highlands, where roads are few and vehicles scarce, the coffin is always carried to the burial-ground by the neighbours and friends of the deceased person upon a kind of platform slung by ropes. As the distances are often considerable, all the men present are expected to take their turn and to "take up" their burden at certain fixed points, which are marked along the roads or paths by little cairns familiar to the eye of every Highland traveller. The arrangements are organized by one man, specially appointed to direct the order of the "taking up;" and as each set is called, those who have done their share retire, and those who will next be wanted fall out ready. The custom is for those who have most lately joined the procession to prepare for the next "calling out;" and it is usual, where the distances are great, for friends to join along the line of route at some point not far from their own homes.] This is how the story was told.

"At —, on the west side of this island, there is a Seer [whom I will call Donald] who is always foretelling funerals. One day he came to a neighbour [who shall be called Archie] and said: 'There'll soon be a funeral from W—, and you and Ian will take up at Z—; and you'll be carrying a coat and you'll give it to a man before you fall in.' Archie thought it would be fun to put Donald in the wrong. He couldn't prevent a funeral happening, but he could manage to falsify the rest. So he went to Ian, and they plotted so to place themselves in the procession as to be called out at Y—. Before long a man died at W—, and they were bidden to the funeral. They knew exactly who would be there and where each set of men would be called out, and they arranged themselves accordingly, and Archie took no extra coat.

"All went well until they had passed X—, when, to their surprise, the procession was joined by two men who had come by the boat and were rather late. These, of course, as the latest comers, prepared to be called out at the next cairn, Y—, and one of the men asked Archie to hold his coat. They were both of the party next called, and Archie and Ian had their turn postponed till they reached Z—. At this point, the stranger having finished his share in the sacred duty, took his coat from Archie, and so it all fell out exactly as Donald had foretold."

A MAN FORESEES HIS OWN DEATH.

[This story was told by a member of a family very

well known in the Highlands, a lady herself gifted in some degree with the characteristic second sight, as a later story testifies.]

"J— C— was for many years a head shepherd in my father's family, and was still with us after my father's death, a trustworthy and respected servant, and reported to have the second sight. He lived with his family in a solitary shepherd's house, far from any neighbours. Through the winter of that year, J— C— had spoken to several people, my uncle and others, saying that he knew something dreadful, or death, was going to happen in a certain glen near his house as he was constantly hearing the weeping and wailing of a woman coming up the glen, also that he had frequently seen the figure of a man being carried on a stretcher made with a plaid tied across guns, and there was blood about the place. He could not, however, tell who it was, as there was a shepherd's plaid over the figure of the man.

"In the spring of the same year J— C— acted as guide to a party of gentlemen, deer-stalking, among whom were my uncle and cousin. They had to crawl up the frozen bed of a mountain stream, and one of the party slipped on a frozen rock, and his gun, then on cock, went off accidentally, the bullet lodging in J— C—'s back. He was so severely wounded that the party improvised a stretcher by laying their plaids across their guns, and so carrying him home in the very manner he had described. One of the party hurried on to break the news to his wife, who, on hearing it, rushed frantically up the glen wailing and weeping in a heartbreaking manner.

"Although the ball was extracted and the danger seemed past, inflammation set in, and poor J— C— died about ten days later."

WARNED IN A DREAM.

[The same informant tells the following story.]

"About fifteen years ago, while we were living in our A—shire home, my husband, myself, and General M. had been invited to spend the New Year with relatives who lived twelve miles from us.

"The day before our intended visit, General M— came to me in the morning to ask what dress clothes we intended to take with us. I answered, giving him the desired information, at the same time adding, 'But I have packed nothing yet, as somehow I have a presentiment that we are not going.' He asked, 'Why do you think so?' I answered, 'Oh, it is nothing, only I had a peculiar dream last night. I dreamt that a messenger came down on horseback with a letter saying that on account of our friends having received by telegram to-day the news of the death of a brother-in-law in Brighton, they thought it best that we should put off our intended visit.' I then laughed and said, 'But it is all nonsense, don't think of it,' and banished the subject from my mind until after dinner, when my husband came in and said, 'What have you been saying to the General about going to D— to-morrow?' I said, 'What an old goose to trouble about that,' and repeated my story. Then my husband took his hand from behind his back, with a letter in it, saying, 'There you are! The D— coachman has just ridden down with this, containing exactly what you dreamt. Mr. C— died this morning in Brighton.'"

II.—EXPERIMENTAL CLAIRVOYANCE.

"Miss X." said that there was not much evidence obtainable on second sight of this kind. Like most earnest

Seers the Highlanders were well aware of the value of the spontaneity of their visions, and when any sort of divination was practised it was always kept a profound secret. She had heard, at first hand, of certain forms akin to crystal-gazing—in one district the crystal itself was used by certain "wise men"—the special variety of the means of obtaining a *point de repère* differing in different localities. Divination by the tea-cup is practised in many parts, notably by the well-known wise woman of Loch Awe, whose personal history is equal in interest to any romance that ever was written, and in some of the islands there are still old women whose second sight depends on some such external aid. Divination is still practised by the shoulder-blade of a sheep, by certain auguries such as the flights of birds, certain personal sensations, and certain sounds. There are also many curious and interesting charms still in use, and apparently in some degree effective, probably by virtue of self suggestion. Indeed, the evidence for charms was among the most complete she was able to secure; but it is matter for folklore rather than psychical research.

III.—SYMBOLICAL VISION.

Under this heading "Miss X." included the vision, not of the coming event precisely, but of something which portended certain circumstances; as, for example, the seeing of a light upon a spot where someone would afterwards be drowned, or of a light on a boat to be afterwards wrecked, or the hearing the use of carpenters' tools where a building was afterwards erected, or of preaching in an empty kirk to which a minister was soon afterwards appointed, or of the tearing of linen in a shop where a shroud was shortly afterwards purchased, or fifty other symbolical portents which the poetical and visualising character of the Highland imagination supplies without difficulty. One or two examples will suffice as illustrations.

A LIGHT OF PORTENT.

[The first comes from a schoolmaster in a northern island—and to be a schoolmaster in the Highlands is a very serious matter indeed, where high education is the aim and ambition of all classes.]

"I, along with the rest of the family, was sitting at a peat fire after dark of an August evening in my father's house. There was no light other than that of the fire in the room at the time. I do not remember what we were talking about, but I raised my head and saw in a corner of the room, about three feet from the floor, a pale blue light, about the size, I should say, of the mouth of a small tea-cup, moving slowly across the angle from the side-wall to the partition at right angles to it. While moving across it was also moving upwards, that is, it crossed the corner diagonally. After having traversed about two yards of space it returned to its original starting place and disappeared.

"I called out to the children, 'What light is that?' but I do not think any of them saw it. An evening or two after that I came home (after herding lambs for the parish minister), and found the body of our next-door neighbour's seven-year-old boy laid out on a table in that very corner. The child was drowned by accident close to both houses. His mother was in child-bed at the time, and to prevent the shock to her of seeing the body of her only son, it was taken to our house and placed in the position stated. When this event happened some signification was attached to the light seen by me, and the incident

is still remembered in the family." [Signed by two members of the family.]

A PORTENT OF DROWNING.

"Some men from G—dale were returning home from the fishing [probably deep-sea fishing or east-coast fishing at which the western islanders take their turn in its season, about July and August], and were sitting at dinner in the *Dunara Castle*, when one of their number, Peter M—, who was known to possess the gift of second sight, suddenly rose from table and went up on deck. Soon after one of his companions followed and asked if he felt ill. Peter answered 'No,' but that he had got a great shock on looking across the table in the cabin below, to see a young man opposite covered with phosphorescent light, for by this he knew that the young man would soon be drowned.

"This seemed very unlikely to the other man, for the weather was fine, and in a short time they expected to reach the island of Skye. That very night, shortly after the *Dunara Castle* had left Bunessan, the young man was on deck talking and laughing with his companions, when he leaned against the railing of the gangway, which could not have been properly fastened, for it gave way: he fell overboard, and his body was never recovered."

TWO COFFINS TO BE MADE.

A more cheerful story was one which "Miss X." heard direct from the owner of the house to which the premonition attached. It is an instance of confusion in interpretation between two classes of second sight—a case of a vision being accepted as a symbolic portent when in fact it was quite literally fulfilled.

A worthy priest in one of the Roman Catholic islands was two or three years ago enabled by the liberality of some colonists who had emigrated from his parish to repair his church and presbytery.

Craftsmen (called in the Highlands "tradesmen," whereas what in England is a tradesman is called a "merchant") are not plentiful in the remoter districts of the Hebrides, and the necessary labour had to be supplied from a distance, the builder and his men taking up their abode for the time in the parish of their employer, Father M—. Just as the work was beginning, a parishioner known to have the second sight came to Father M—, and begged him to be very careful in going upon scaffolds and such like, as he, the Seer, had had warning of an accident. He had seen that two coffins would leave the presbytery very shortly, and though, of course, what was foreseen could not be averted, and the coffins were inevitable, still, might it not be possible, with suitable care, to contrive that their contents should be supplied by the denizens of another parish, if only Father M— would be careful and do his utmost to ensure caution on the part of others?

The good father promised, but did not allow his mind to dwell upon the incident, and no accident occurred.

However, while the contractor was engaged with Father M—'s affairs two deaths occurred in his own island, and coffins were required. As it seemed less trouble to make the coffins on the spot and send them to their destination, than to send away workmen at so busy a time; they were in fact made in the presbytery, and so the Seer's prophecy was fulfilled to the letter.

A large proportion of the cases which had come under her notice were concerned with prophecies, direct or indirect, of death, and in many instances lost something of their significance when the local colour was

lacking, or the local allusions imperfectly understood. Many of the prophecies, for example, bore, like the last, upon the difficulty of procuring wood for a coffin, in islands where trees are unknown, or the necessary labour where craftsmen were few.

THE HIGHLANDER.

Highland second sight, she insisted, was a racial and a geographical, as well as a psychical problem. A good many English people had an idea that all the men north of the Tweed were Scotchmen, and wore kilts and talked the language of Burns, only that those who lived high up were called Highlanders, not realising that the kilt is, except on festival occasions, the specialty of the tourist (who wears it with as much grace as a May sweep his garland), that the Highland-man talks the English of Addison, and that between him and the Scot is a great gulf fixed, as between the palm-tree and the pine—only that they don't long for each other as the poet fables; quite the reverse.

As for second sight, the Scot, gude mon, is as likely to see a vision as to see a joke!

It was needless to say that to know the Highlander one must seek him on his native heath. The average gillie of the Englishman's shooting-box is no more representative of the uncontaminated Gael than is the foreign waiter at a fashionable hotel a genuine type of the German or the Swiss. She had, therefore, sought out the most remote spots accessible, avoiding the tourist and everything adapted to his use. She had gleaned her information from the fisherman in his herring-boat, and the travelling "merchant" in his gig, in the blacksmith's forge, and the manse kitchen; she had received help and hospitality from the Roman priest and the Presbyterian minister, from the laird, the police, and the poor-house official; by all alike she had been hospitably and courteously received. She looked forward to the future prosecution of her inquiry, as she looked back on the months already spent among those she proudly claimed as her fellow-countrymen, with unmixed pleasure and cordial appreciation of all they have of grand and noble to show, to share, and to teach.

Mr. F. W. H. Myers asked, in reference to a story quoted by "Miss X.," in which an effort had been vainly made to avert the fulfilment of a prediction, whether she had met with many cases where such efforts had been made in vain.

"Miss X." replied that other cases had reached her, generally of effort on the part of someone who had a grudge against the Seer, and she believed that such efforts had invariably failed.

Mr. Myers also inquired whether "Miss X." had discovered by popular talk, or the possible jealousy of a brother Seer, whether Seers often or ever made predictions which were not fulfilled.

"Miss X." replied that she had met with, and carefully noted, certain cases in which the predictions were as yet unfulfilled, but very few in which they had been falsified. The Seers for the most part were hard-working folk, to whom such premonitions occurred spontaneously, often at wide intervals. She had met with but one Seer who might be described as "professional." Not, of course, that he degraded his gift by receiving money for its use, but that he, in some degree, professed to have it at command. His powers, however, were not greatly esteemed by those best acquainted with his character.

A Highland lady endorsed "Miss X.'s" conclusions from her personal acquaintance with the subject, and asked whether she had ever found such Seers as had met with an apparition, willing to repeat the message they had received.

"Miss X." answered that in most cases she found that they refused to tell anyone what they had heard, believing such communications to be unlucky.

Dr. Wallace said that he had followed "Miss X." in Iona, and had communicated to a native his speculation as to the success of her inquiry in that island. The reply had been that she very likely had succeeded, as "they were as good liars in that island as in any other."

"Miss X." replied that she thought that, owing to their contamination by English and Lowland tourists, they were probably better than in any other!

The Rev. C. Lach-Szyrma asked whether the intimations came through sight or hearing.

"Miss X." said that they appeared to be almost entirely visual, but auditory cases were occasionally reported.

Dr. Kingston asked whether there was any evidence of the supposed communication of visions through personal contact with the Seer.

"Miss X." replied that many such cases were reported, and she was, of course, familiar with the methods alleged, but she considered that satisfactory evidence of the success of such methods was still to seek.

The only cases that had come under her notice were easily explained as telepathic.

Professor Sidgwick cordially thanked "Miss X." for her work, and for her interesting report upon its latest development.

Mr. F. W. H. Myers then read a case from his paper on "The Subliminal Self," which has since appeared in the *Proceedings*, Part XXIX.

XI.—PSYCHIC HEALING—THE STORY OF FRANCIS SCHLATTER, THE HEALER.

I.—INTRODUCTION.

THE perpetual exaltation of the exceptional and miraculous in the narrative of the Gospel has quite destroyed what is the most important element in it, the essentially commonplace average character of the persons whose names and actions have been engraved unperishably on the memory of the race. That is where the good of the whole story lies to each of us. Caiaphas was not a monster or a prodigy. He was just an ordinary, clever, highly-placed ecclesiastic, whose prototype we might find any day in the Chair of a Methodist conference, a Presbyterian assembly, or an Anglican convocation. Neither was the apostle Peter a child of miracle. He was a bluff, blunt, hot-headed, warm-hearted fisherman, the like of whom, by the dozen, may be found on the Dogger-Bank, or in the fishing fleet off Newfoundland. And our Lord Himself, who now seems to us naturally and inevitably to be something more than man, with his credentials in the Christendom which is the first fruits of the harvest of that Divine seed-sowing on Calvary, did not and could not seem to His contemporaries anything so entirely out of the common as to exempt Him from the operation of the ordinary laws which govern ordinary men. The forgetting of this fact deprives the Christian world of at least 75 per cent. of the cogency of its most convincing argument. The evidence of the Divine mission of its Founder lies largely in the revolution, the permanent and radical revolution, which He wrought in the human race without any visible lever or any material fulcrum.

What—it will be said, by some of the conventional Christians—Do you then regard the miracles, which were the manifest sign of His Divinity, the credentials of His Legation, as nothing? Were they not sufficient in themselves to confound the sceptic and convict the unbeliever?

IF THE GOSPEL MIRACLES OCCURRED TO-DAY?

To which question the answer is plainly and bluntly—No! They were not. And this for two reasons, if not

for three. First, miracles of healing are too common in the history of mankind to lead any rational person to argue that their occurrence proved the presence of the Messiah. Secondly, there never was a miracle yet which the sceptic, whether the Sadducee of the first century or the Scientist of the nineteenth, cannot dissipate into thin air by their favourite formulas, of coincidence, imperfect observation or imposture. So far from the miracles of Jesus of Nazareth affording such clear and overwhelming evidence of His Divinity as to cover with

everlasting infamy, all those who did not recognise Him as the Messiah; nothing is more certain than that if every incident recorded in the Gospels were to occur to-day in England or America, the immense majority of our people would scornfully refuse to pay any attention to the man or his miracles. The credulous vulgar might go gaping at his marvels. But the Psychical Research Society would report that the evidence was inconclusive, the witnesses not being trained in accurate observation, and many of them being persons of indifferent character, and that self-delusion, coincidence, and the influence of suggestion were quite sufficient to account for everything that could be actually proved to occur when that residuum of truth had been carefully extricated from the exaggerated rumour by which the real facts had been concealed. As for the mass of our educated orthodox folk, they would shrug their shoulders at the folly of the Psychical



FRANCIS SCHLATTER.

Researchers who actually wasted their time in demonstrating what everybody knew beforehand, viz., that miracles do not happen.

THE ARGUMENT FOR CHRISTIANITY.

Of course, such suggestions appear profane, possibly even blasphemous, to men and women of our day who cannot, try how they may, entirely emancipate their minds, even in imagination, from the effect of the devout homage which nineteen centuries have offered at the manger in Bethlehem. But to the Scribes and Pharisees, and the men of Judæa and of Samaria, these centuries were still in the womb of the future. They

had to judge the Nazarene as they found Him, and to deal with Him as He appeared to them then; not as He appears to us now after the kings of the earth have brought the glory and honour of the nations as offerings to His footstool, and when a long procession of saints and sages have proclaimed Him to be the Lord of all.

A CASE IN POINT.

It will, therefore, help us to put ourselves in their places if we examine for a little the astonishing stories which have this last quarter been published in the United States concerning the mighty works said to have been done in Denver, Colorado, by an Alsatian Catholic, Francis Schlatter by name. I have, of course, had no opportunity of personally verifying the statements to which I am inviting the attention of my readers. These things, however, were not done in a corner. They occurred in the centre of a great city, under the argus eyes of the American press. Even if we grant—which I do not—that the reporter in America is the incarnation of Rumour with her lying tongue, there is at least some weight to be attached to his testimony when it is published day by day in the most conspicuous columns of newspapers circulating in the community in which these events are said to have occurred. Even after making very handsome allowance or discount on the veracity of the American journalist in search of "a story," a printed contemporary record published day by day is evidence a very great nearer the standard of the Psychical Research Society than any of the bazaar "grip" or "coffee-house babble" which carried the news of the miracles of Cana or of Capernaum to the dwellers in Jerusalem. I do not wish, however, to vouch for anything. I shall give my authorities, which seem to me good enough to justify a belief that those things did happen, and happened, moreover, substantially as they are reported, and then leave the matter for those to verify or to disprove who care to do so.

II.—THE DISAPPEARANCE FROM DENVER.

On the morning of the 14th November, 1895, a great crowd gathered outside a neat little wooden cottage, 625, Witter Street, North Denver, Colorado. It was at first mute with amazement and consternation. When it swelled to thousands, the silence was broken by sobs and cries, and in many cases by bitter reproaches and blasphemous gibes. Men came and went all day long. Many lingered for hours, refusing to believe that all hope was at an end. Cripples, paralytics, the blind, the deaf, the dumb, those who were sore vexed by the devils of lunacy and epilepsy were brought by their friends only to be carried away in despair. Pilgrims were there who had travelled from the uttermost parts of the State, thinking that they might be healed. But when they came to the simple stand where the Healer had been wont to receive the thousands who flocked to be healed, the stand was empty.

THE EVENING BEFORE THE FLIGHT.

Inside the cottage there was as much dismay as there was to be witnessed in the street, although it was not so noisily or so bitterly expressed. 625, Witter Street, North Denver, is the residence of Alderman E. L. Fox, one of the City Fathers of Denver, whose record is of the best, and against whose high character and fair fame there has never been even a breath of suspicion. For two busy months Francis Schlatter had been the honoured guest

of the good alderman. On the night of the 13th Schlatter had gone to bed as usual. The evening had been full of work. Visitors from a distance had followed him home, and just before bed-time a carriage had driven up to the door. It had come from the State Insane Asylum, bearing a poor lunatic, who moaned heavily as his friends drove him to the house of the Healer. Schlatter at once came out to the carriage, treated the lunatic, and the carriage drove off. The visitors left. The family gathered round Schlatter, who, as his habit was, sat down by the centre table and read from the large family Bible some passages from the Prophets of the Old Testament. Then he bade his friends good-night and went to bed.

It had been a fatiguing day. As many as five thousand persons had passed in single file before him; to every one in that long procession he had given the healing grasp. Next day the crowd was expected to be still larger. He had announced that he would leave Denver on the 16th November. This was the night of the 13th. He was in excellent spirits and had not breathed a word as to his departure.

"MY MISSION IS FINISHED."

Next morning at six, his usual time for rising, no sound was to be heard in his room. They waited till seven, when they went to call him. There was no answer when they knocked. Mr. Fox, uneasy at the silence, opened the door. The bed was empty. On the pillow was pinned a blank envelope. Hastily opening it, Mr. Fox found it contained a slip of paper, on which was written:

Mr. Fox. My mission is finished, and Father takes me away. Good-bye.

FRANCIS SCHLATTER. NOV. 13.

Mr. Fox was thunderstruck. Thousands were coming that day and next day and the day after. And now—?

The Healer had gone. No trace of him could be discovered. No one had seen him depart. The most diligent inquiries failed to reveal where he had gone to. And so it came to pass that all day a sad and mournful procession streamed down Witter Street to 625, where they stopped and read the notice written up on the front porch:—

The Healer has departed. Where we do not know.

His message reads,

My mission is finished. Father takes me away. Good-bye.

THE DESERTED PATIENTS.

The *Rocky Mountain News*, published in Denver, Friday, November 15th, says:—

Most of the visitors from outside of Denver who had come there especially to be treated were in the tremendous crowd about the Fox home when Schlatter's disappearance first became known, but hundreds had waited for the chill of the morning air to pass away, and hundreds of others arrived on the morning trains. Until late in the forenoon, therefore, this pilgrimage of half-disappointed, half-hopeful people kept up over the viaduct, passing a continuous line of returning pilgrims. With the former there was a tenacious clinging to a remnant of the faith which brought them here that it must surely be all some terrible mistake, that they would yet surely see the wonderful man and be healed. With the latter, taking the returning crowd as a whole, all hope had gone, and hearts were sadder with grief and disappointment.

A PATHETIC SPECTACLE.

It was a pitiful, almost heart-rending spectacle, that of these disappointed men and women, many showing the shocking ravages of disease, others crippled and deformed, still others there with their suffering children for whom no sacrifice had been too great to give them a chance for health and happiness. In the first shock of the news of Schlatter's disappearance, indignation had master of many in the big crowd which had assembled for treatment, and denunciations of the man and all connected with him could be heard on every side. But in the steady stream of suffering humanity which sought the former shrine all forenoon, numbing thousands in the aggregate, it was grief and disappointment that held sway, and inflammatory and excited talk was seldom heard. Most of these people had come hundreds of miles with absolute faith that they or those dear to them were to be benefited, if not wholly healed.

"I still can't believe it," said an aged cripple from Eastern Nebraska as he was helped on a Welton Street car after insisting that he must see for himself that the healer had gone. The hopeless ring in his voice, however, told the people in the crowded car that he did believe it in spite of himself. Tears trickled down his cheeks as his daughter sat down beside him, and he wearily put his head upon her shoulder.

"Oh, my God!" he said, "it can't be true that he has gone for good. He must be here to-morrow, don't you think?"

THE WRATH OF THE POPULACE.

But an American crowd that has been fooled, or that thinks it has been fooled, is "ugly," and hence it "is little wonder that many men, and women as well, were carried away by a storm of passion when it was discovered that the Healer was gone. He was denounced as a fraud and a fake. Threats against him were heard on every side. Many men cursed him openly as they took the cable cars back to the city, so deep was their disappointment and indignation. Had Francis Schlatter fallen into the hands of some of these disappointed people yesterday morning he would have fared more roughly than ever before in his checkered career.

Oaths, however, have always been cheap in Denver. There were some who were of too practical a turn of mind to content themselves with cursing the absent healer. As the Jews who followed Jesus were minded to take Him by force and make Him their king, so the disciples at Denver were much disposed to try a similar argument.

WHY NOT BRING HIM BACK BY FORCE?

A party hastily organized—so rumour reported, and the *Daily News* printed it—to get on the trail of Schlatter, to hunt him down, then kidnap him and bring him back with the high hand to the City of Denver. Said one of them, "The Healer said he would heal us until Friday night, and we feel as though we had a claim on him till that time." So the kidnappers started, and those "in the know" said, "Don't worry, Schlatter will be here to-day." A dozen or fifteen of these persons camped all day, wrapped in blankets, near the railing, so as to have first turn when Schlatter reappeared. But he did not come.

RELIC-HUNTING IN THE NEW WORLD.

In the absence of Schlatter, the patients, true to the universal instinct which the Catholic Church has ever recognised, turned its attention to the place where he had stood. Says the *News* reporter:—

A curious scene was witnessed at different times in front of the Fox residence yesterday. The board on which the healer stood while performing his work, and the board in the fence on which he leaned, were looked upon as sacred relics. Men,

women, and children pressed forward to touch the wood with their hands or feet, while others approached with awe and placed handkerchiefs on the spot from which the healer had carried forward his labours. Somebody knocked upon the door, saying, "Mr. Fox, they are going to carry away your fence."

It was approaching dark, but Mr. Fox found his fence still in position. To make sure of continued possession of the boards which have been most frequently touched by Schlatter, Mr. Fox carried them into the house for the night. It was learned later that the boards would certainly have been carried away had not precautions been taken. Hundreds of handkerchiefs were brought into contact with the fence during the afternoon. It was observed that the majority of those who approached with religious awe to receive the supposed blessing were well-dressed women, and apparently of ample pecuniary means.

This scene did not take place in Galilee of the Gentiles in the reign of Tiberias, nor did it occur in Europe during the Dark Ages. It happened in Denver, one of the newest cities of the New World, in the midst of the rankest materialist civilization that any world, old or new, has ever seen. The pilgrims arrived by rail and cable car, and their doings were reported by telegraph all over the United States.

III.—THE STORY OF THE HEALINGS.

There is a familiar hymn in Sankey's collection called "Jesus of Nazareth passeth by."

What means this eager, anxious throng
That moves in busy haste along?

One verse runs thus:

These wondrous gatherings day by day,
What means this strange commotion, pray?

and the refrain is:

In accents hushed the throng reply,
Jesus of Nazareth passeth by.

The verse might have been sung at Denver in November, and the only alteration needed would have been to use the words "Schlatter the Healer" in the place of "Jesus of Nazareth." The story of Schlatter the Healer, whose singular and unexpected disappearance created such intense disappointment in the capital of Colorado, has never yet been completely told. His marvellous career, although temporarily interrupted, is not yet closed.

HOW SCHLATTER WAS BROUGHT TO DENVER.

His coming to Denver was in this wise. Last July the *Rocky Mountain News* published an article describing Schlatter's miracles of healing which Mr. Alderman Fox read. He immediately determined to seek Schlatter in the hope of receiving benefit for defective hearing and relief from a pain in the side occasioned by a troublesome kidney disease.

"I found Mr. Schlatter in a little adobe house of Old Town, Albuquerque," said Mr. Fox in speaking of his experience with the healer. "When I entered the room there were at least seventy or eighty persons present and the room was filled almost to suffocation. I felt from the moment I saw the healer that I would be cured, and my hopes have been realised. I remained a week in Albuquerque and was convinced that not half had been told as to the powers of Schlatter. I invited him to come to Denver, and after I reached home I received word that my invitation was accepted. I sent him a railroad ticket, and he arrived in the city on the night of the 23rd of August."

He did not, however, begin healing publicly in the city until September 16th. From that day until Novem-

ber 13th, when he so unexpectedly disappeared, he treated from 700 to 2,000 persons a day.

THE GOSPEL IN AMERICAN JOURNALESE.

I remember when I was in Chicago seriously thinking of giving a copy of the New Testament to a reporter with a commission to translate it into American journalese, with "Scare heads," and all, just as if he had the whole story "exclusive" and could make a "scoop" with it. I have always regretted I left without executing a design which could hardly have failed to have most interesting results.

Here, however, in the columns of the *News*, and of the *World Herald* of Omaha, and the *Times-Herald* of Chicago, we have a fair sample of the kind of style in which the American sensational reporter would have worked up the story of the Gospel. The *News*—its full title is the *Rocky Mountain Daily News*, but I shall quote it as the *News*—of September 17th thus announced the beginning of the healing :—

IT'S DEATH TO DOCTORS.

New Mexico's Messiah treats 1,000 Patients.

HALT, BLIND, AND DEAF.

Travel on Crutches, in Street Cars, and in Carriages.

Schlatter, the Wonder from the Southwest, Makes No Distinction Between Poverty and Wealth, but Treats All Alike—By Faith They Are Cured, He Remarks, and for the Next Two Months He Will Devote His Time to the People—Two Miners from Clear Creek County Return Home Cured of Rheumatism—Handkerchiefs Distributed Twice Daily.

The best account of the healing that I can find among the newspapers kindly sent me by Mr. J. W. Porter, a friendly subscriber to *BORDERLAND* in Ponca, Nebraska, is one contributed by a writer signing himself "Fitz Mac" to "The Great Divide," p. 253, and the *Denver Evening Post*, Friday, November 8th.

WHAT SCHLATTER DID IN DENVER.

He entitles his article "The Christian of Denver." Fitz Mac says :—

From two to five thousand people a day, of all creeds, colours, and all social conditions, crowd to see this simple, devoted man, who by abandoning himself utterly to the uses of the Holy Spirit has gained an amazing power to heal ailing flesh—to give sight to the blind, hearing to the deaf, speech to the dumb, suppleness to the palsied. They do not come because they believe he is Christ—not that exactly in any case perhaps, and not that at all in most cases certainly, but because the memory of Christ has left a basis for rational faith in such works. The modesty of his ways, the guileless earnestness, the utter self-surrender to the Holy Spirit, inspire a prompt respect, a profound interest, and a compassionating affection. It is

Daughter - 12 yrs age
Blind from birth in left
eye. Sight restored fully
instantly
J M Booth
Evansville
Ind

TESTIMONIAL OF FRANK M. FOOTE, GRAND COMMANDER OF THE MASONIC BODIES OF THE STATE OF WYOMING.

impossible for any but a mind embittered by bigotry or debased by licentiousness to question the purity and unselfishness of his spirit.

While the cures effected by this interesting being are innumerable, unquestionable, and in many cases surprising, it would be an outrage upon truth and upon the man's simple and modest claims to say that there is anything miraculous about them. Not all cases treated are cured or even appreciably alleviated, and none are cured instantly, though many are alleviated almost instantly. The cure is usually gradual "as the faith comes." When relieved, sufferers thank him (for he never takes money), he says to them all: "Don't thank me; thank the Heavenly Father. Put your faith in Him, not in me. I have no power but what He gives me through my faith. He will give you the same." There is no claptrap, no affectation of mystery, no effort for notoriety in the man's doings. A gangway has been erected so that one person can approach him at a time.

THE HEALER AT WORK.

He comes out, and, standing at one end of this gangway in full sight of the crowd, receives each one passing through, and without asking questions seizes the individual's hands in his own crossed hands for a longer or shorter period, nearly always closing his eyes or raising them aloft and muttering a brief, silent supplication for Divine Grace. He stands there hatless and without a coat six hours every day, treating the afflicted. Some come day after day and stand with the crowd in the street before they are able to reach him. Often by daylight there is a crowd in front of the cottage in North Denver, a suburb of the city, where he is the guest of a man whom he cured of deafness before he came up to Denver. Before dismissing the multitude each morning and afternoon, he goes down among the carriages and treats the afflicted who have thus been brought to him, and who are unable to approach him by the gangway. His manner is serene and sympathetic and he affects no oddity whatever, save that he wears his abundant hair parted woman fashion and falling in long loose curls upon his shoulders. This gives to his face, in repose (but only in repose), a striking resemblance to many of the favourite pictures of Christ. This probably affects the imagination of many.

WHO COME TO HIM FOR HEALING.

The crowds that stand about all day—seldom less than from twelve to fifteen hundred at a time—are all earnest, even those who are curious are earnestly curious, and as reverential as at a church assembly. It is a solemn, beautiful impressive scene to which the noble glories of the great Rocky Mountain range, visible in the near perspective, form a fitting background. There is a simple majesty in the whole effect, full of a divine pathos. It takes a grasp upon the imagination. It stirs the springs of all generous and ingenuous feeling. Many weep. Fathers come

with crippled children in their arms, mothers with pining, sickly babes upon their breast. The sympathising people part to the right and left to give them place. You see the flush of doubting hope upon their faces as they advance, the throat swelling with choking emotion, the tears repressed in anxious eyes—ah, if this might indeed be the dear Christ who said: "Suffer little children to come unto me."

But no this is not the Divine One who wrought his kingly mercies by the resistless word. This is but a poor, simple, unselfish brother who has gained some small and incomplete measure of the Divine power by surrendering himself utterly to the Holy Will.

The reporter on the daily press in America is not a very impressionable person. But undoubtedly, to use the slang phrase, they were to a man "fetched" by Schlatter. Republican and Democrat vied with each other in describing his cures. Both at Denver and Albuquerque they devoted regularly from two to five columns per day to his doings.

THE METHOD OF HIS TREATMENT.

The method of treatment followed by the healer, says the *News* reporter (September 17th), has been often described and is well known.

He takes the patient by both hands and grasps firmly for periods varying according to the severity of the ailment. The column passed by at the rate of three persons a minute yesterday. Many of the men took off their hats as they approached the silent individual who received the millionaire and the pauper upon an equal footing. Ladies dressed in the richest silks stood in line with the wives and children of Italian gardeners. Men who have held responsible offices in the county and city were seen in the column. "We are all the children of one father," is a favourite expression of Schlatter.

The crowd melted away before dark, leaving behind a great pile of handkerchiefs which the healer was supposed to take into his hands and bless. Several hundred handkerchiefs were treated by the healer during the day and distributed to their waiting owners. It was estimated that the total number of handkerchiefs reached one thousand. This was about the number of persons who clasped the hands of the healer. Hereafter the distribution of handkerchiefs will take place twice a day, at 10 o'clock in the morning and 4.30 in the afternoon. It is the desire of Schlatter that every person applying for treatment leave a handkerchief to be afterwards used in home treatment. A large clothes basket was filled with the handkerchiefs left over last evening to be distributed this forenoon.

Is it not written in the old Book, "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons and the diseases departed from them, and the evil spirits went out of them." But of the clothes basket full of handkerchiefs we read in the latest triumph of western civilization, the morning daily paper.

SCHLATTER'S OWN EXPLANATION

Schlatter's own account of his marvellous power is that it is not his at all.

"I am nothing," said he, "but the Father is everything. Have faith in the Father and all will be well." This is his favourite expression.

"When He sends it, I have it. When He does not send it, I do not have it. It all depends upon what He sends. God is the giver of all things."

"The Father," said he, "can grow a pair of lungs just as easy as He can cure a cold. If He wants a sick man to have a new pair of lungs he will have them. If He has work for the sick man to do in the other world, He may let him die. He does not cure everybody. We may understand it some time, but not now."

"Is a quick treatment as efficacious as a long one?" asked a listener.

"Oh yes," was the reply. "All that is really necessary is for me to touch them, but the people would not be satisfied. In cases where the persons are too weak to stand in line, let their friends send a handkerchief. The handkerchief is just as good as a treatment."

THE EVIDENCE OF EYE-WITNESSES.

I have two or three accounts by those who underwent the treatment as to their experiences. General E. F. Test wrote to the *Omaha World Herald* of November 15th:—

He says nothing to anyone, but stands all day long, from 9 A.M. to 4 P.M., taking the people with his right hand, and the handkerchiefs with his left. He appears to have an intuition or perception as to the difficult cases. When one comes along in the line he pauses for several minutes and looks upward to the sky. I am told he then utters something to himself, and then he gently passes the patient along.

All with whom I have talked say they have had relief. Dr. Keithley, of Weeping Water, has dispensed with his speaking trumpet. He does not need it any more, so I am informed. I hardly know how to express an opinion of this strange man. I merely state the facts. When he treats you nothing is said. He simply grasps your right hand, pauses a moment, releases you, and that is all.

As to my own experience with him, it is this: I have written this letter without glasses. The sensation on leaving him was a slight tremor or quiver, then the right hand got warm and the left cold. Pricking sensations soon appeared in the right hand, and old aches and pains went away. As to what other benefits will appear time must determine, but I certainly heard better when he got through with me. I have been using glasses for several years. It is certainly a peculiar experience.

HOW IT FEELS TO BE HEALED.

Another patient described his sensation when Schlatter grasped his hand, as if he had received an electric shock.

Division Superintendent Sutherland, of the Union Pacific, says the *Omaha World Herald*, November 10th, was injured in a wreck of his private car three years ago, and since he has suffered a great deal. He has had four operations performed, and he has been able to attend to his duties, but he could not even move an office chair without pain in the back, and it was an impossibility for him to ride on an engine without suffering greatly. Aside from this he was deaf. After he returned from Denver, and at present, he can lift a loaded trunk without pain, and a few days ago rode from Valley to Waterloo on the engine without suffering, and his deafness has entirely disappeared. These are facts and are told by Mr. Sutherland.

"The sensation of touching the hand of Schlatter is something like an electric current being turned on," said Mr. Sutherland last night to half-a-dozen who had asked him for information as he stood on the platform at the depot, and cheered the men with promised relief. "When he took my hand it was a good deal as though this current, but weak, was passed into my hand. After I left I felt my ears hum and then as if a plug had been taken out of it. I can hear as well as ever. I had a handkerchief blessed and I brought it home with me. My boy was a sufferer with catarrh to such an extent that it was painful to hear him. I suggested to my wife that she apply the handkerchief to his nostrils and face, and she did so, and now he is entirely cured. I know that it sounds like a fairy tale, but it is the truth."

Mr. Fox, the healer's host, also bears testimony as to the shock experienced when grasping Schlatter's hand.

SOME SPECIMEN HEALINGS.

The cures, however, were often produced without contact.

One man in Detroit began to get better about the time he calculated his letter would have reached the healer. As Schlatter left some 50,000 or 60,000 letters lying unopened when he departed, this case must surely be set down to the effect of self-suggestion.

Last Saturday, says the *Denver News* of November 12th, Mr. Herbert George took the daughter of P. J. Flynn to the healer for treatment. The child had St. Vitus' dance, and her parents were desirous that she should see the healer, because a neighbour, whose child was very low with diphtheria, procured a handkerchief, applied it to the little one's throat, and it recovered.

To cure diphtheria with a handkerchief is an achievement of which any healer might be proud. But the papers teem with similar stories. Here, for instance, is an alleged cure of cancer by similar means.

Mrs. V. V. Snook, North Denver, beyond the Boulevard, had cancer of the breast, and some time ago sent to Schlatter for a handkerchief. He sent it to her with the message that the pain would decrease, and after the birth of her child she would recover entirely and be well in two months. After this the pain left her, but the growth did not decrease until after her confinement, when the cancer began to diminish in size. In the meantime her attending physician and a cancer specialist said, as they left the house, "She is a doomed woman." Nevertheless, all the evidences at present point to a complete recovery.

Mrs. M. C. Holmes, of Havelock, Neb., has suffered all the summer with tumors under her eyes. Those under the left eye have been burned off with acids, but when she got the kerchief she placed it on the tumor under the right eye and it broke and disappeared, and apparently nothing has ever been wrong with her eyes to look at them now.—*News, November 12th.*

OTHER CURES.

It may perhaps be as well to string together a few sample cases said to have been cured by this healer of the West.

Mrs. McFadden, wife of barber, 18th Street, near Lawrence Street, Denver. Unable to use arms or legs for years.

Thomas Lathom, Brooklyn, N. Feet and hands so swollen as to be useless.

John Davidson, 1,217, 17th Street, Denver. Cripple from birth, operated on in London hospital, complete recovery.

Judd Webb, of Fremont, Neb., who was a very badly crippled man with rheumatism and paralysis, has been completely cured and is now able to use his limbs with ease. He contracted what is called "railroad paralysis," caused by continuous railroad travelling. He was so badly afflicted that he could not get around without assistance, and had to be carried on to the train.—*Omaha World Herald, November 15th.*

A mining man of Georgetown, Col., named D. M. Powers, received a letter from Schlatter in reply to one which he had written. He told me to use the letter to cure my pains. For two years I had been afflicted with rheumatism, and it had reached such a stage that I prayed for death every day. All medicine failed, and so I gave up hope. But by daily laying the letter on the part that pained me most, I grew better and expect to be well. A month ago I could not walk, but now I can strike quite a gait.—*News.*

THE LAME WALK.

General Test, in his letter to the *Omaha World Herald*, says:

While standing in line, about 9.45, my friend said, "There is a man who has just been treated. He couldn't walk without crutches. Now he is walking without them. He is cured." Sure enough there he was, with a crowd around him. As soon as we were through we went over to see him. His hand had been disabled by disease and his leg was useless from the same

cause. I saw him walk across the street carrying his crutches under his arm. He is a respectable citizen of Ellsworth, Kas. He told me he had to use his crutches in walking down the hill, but no farther. His hand is all right and sound and flexible.

THE BLIND SEE.

Norris, engineer, Albuquerque. Failing eyesight completely restored.—*News, September 20th.*

A young lady. "I was blind, now I can tell the colour of your eyes."—*News, September 20th.*

A woodsawyer. Totally blind, now can distinguish colours.—*News, September 20th.*

One gentleman brought a child from Fort Collins that her eyes might be treated, she is about three years old and was born blind. After being treated once, when he passed a handkerchief before her eyes she caught at it, and, he said, was able to choose from a number of toys the prettiest one. Mr. O'Driscoll promises name and address.—*November 12th.*

The twelve-year-old daughter of Col. F. M. Foote, blind from birth in one eye, sight restored instantly, a leading military man of the state, and grand commander of the masonic bodies of Wyoming. He is a 32nd degree mason. See autograph reproduced from his card.

THE DEAF HEAR.

Mr. Stewart, who lives on Jasper Street, Highlands, has been deaf for over seventeen years, and since being treated has been able to hear the clock tick.—*News, November 12th.*

THE SICK HEALED.

W. C. Dillon, 1,738, Champa Street, Denver, suffered from inflammatory rheumatism, gouty symptoms, for two years. He says, "When Mr. Schlatter first grasped my hand I could not close my fingers. Within a minute I was able to grasp harder than he. I could not move a joint. Now all my joints are flexible."—*News, September 17th.*

A thirteen-year-old daughter of J. A. Connor, Omaha, cured of asthma she had suffered from since infancy.

President Jeffery's favourite cook "Jeff" has been severely afflicted with rheumatism. The affliction became so great that his fingers doubled up. Jeff's fingers have straightened out, and he says he is 35 years younger.

Jim Welsh, of Colorado Springs. A few weeks ago Welsh was carrying around a useless right hand. Schlatter's grip has straightened out the fingers, and last evening the Colorado Springs man was shaking hands with the railway men at the Union depot, "just to show what the healer has done."

These are a few and a very few of the cases reported in the local papers. Few as they are they make quite a respectable show. In some cases Schlatter promised recovery after a time. For instance, a man with crooked eyes, was told his eyes would be straightened in two months. An alderman was told "in seven months it will be all right." But as a rule Schlatter never speaks. Hence he was named, in the *Denver News*, the Silent Man.

IV.—WHO IS SCHLATTER?

Who is this Schlatter? Why should he,
The city move so mightily?
A passing stranger, has he skill
To move the multitude at will?

That he did it there is no mistake. Here is a brightly vivid pen picture of a scene, the like of which, minus the blue uniformed conductor and cable cars, must often have been witnessed as in Galilee, when "There followed Him great multitudes of people from Galilee, and from

Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan."

IN DENVER, NOT IN GALILEE.

Before the mist of the November morning had cleared from over the city, cable cars unloaded hundreds of passengers at the junction at Fairview and Goss Streets. A blue-uniformed conductor, placed there by the cable company for the purpose, shouted in stentorian tones: "This way to the healer; two blocks down." Carriages drove up at every moment, and elegantly dressed ladies alighted and joined the line, patiently taking their places behind the poor and unfortunate. The roadways became choked with a mass of vehicles and persons, and the lunch counter opposite the cottage was kept busy supplying hot coffee and sandwiches to the hungry, some of whom had stayed in the vicinity all night, occupying rooms in adjacent residences, and arising at the first break of dawn to secure first places.

Towards noon the crowds increased, and it was estimated 3,000 were in line or in the vicinity. Each was provided with a numbered ticket, and as they passed up these were checked off. From 9 to 10 o'clock 441 had passed before Schlatter.

THE RAILWAY MEN.

It is probable that, apart from his astonishing, and, to the common mind, absolutely incredible refusal to accept a cent of money from anyone, what most impressed the West was the action taken by the superintendent of the Union Pacific Railway.

The General Superintendent, E. Dickinson, posted an order at Omaha, in which he stated that any employee of the system, suffering from physical ailment, was at liberty to come to Denver at the expense of the company. The men were also authorised to bring afflicted members of their family along, and every age and both sexes were represented in the throngs that came in last evening.

The scene at the railway station when the railway men and their families departed in trainsful was pathetic, indeed. The women cried, men spoke in trembling voices. In all the crowd, says the *Omaha World Herald*, there were no sceptics, but all firmly believed that in a few days they would be cured of the ailment affecting them. These ailments were paralysis, near-sightedness, defective visions, liver complaints, catarrh, deafness, rheumatism, and so on through the long list of ills that the human body is heir to.

When the train last evening finally pulled out there was no cheering. It was too solemn an occasion to those in the cars and to their friends on the platform to cheer.

THE EXCITEMENT IN OMAHA.

The faith of the railway men was very noticeable.

"Omaha is worked up wonderfully over the cures reported by persons who have come to Denver to meet Schlatter," said a railroad man who has come to be healed from the mouth of the Platte river. "I never saw such an excitement as is now in the city. Everybody is talking of the healer, and people who return after being treated talk for days before the curiosity is satisfied. We know that Schlatter can cure, for he has cured Superintendent Sutherland and many railroad men. We have been directed to return to Omaha as soon as possible, in order that others may come."

Able-bodied men tenderly carried in their arms the invalids of the family, and tottering steps were supported by strong hands. One case was especially noticeable, says the reporter of the Omaha paper. The patient was held in the arms of her cousin, a sturdy farmer, who came all the way from Clayton, N.M., as attendant

upon the woman, who appeared shrivelled and bent almost out of human shape from rheumatism. The man carried the woman as though she were a baby, and quickly disappeared in a carriage with his charge.

THE CHARACTER OF THE HEALER.

But who is Schlatter? What are his antecedents? What kind of man is he in personal appearance? What is his record? What is his character?

To answer the last question first. General Test, who went from Omaha to Denver, thus reports on the question of character:—

November 13th.

I have seen strange things to-day, Francis Schlatter is certainly a wonderful man. The crowd of people visiting him is remarkable. Yesterday he treated 2,700 people, to-day about 3,000. The quality of the crowd is what surprises one more than all. It is composed of every class, but what is remarkable is the intelligent people. Practical men are enthusiastic and say there is no doubt of the healer's power, sincerity, and goodness.

"THE PUREST AND BEST MAN I EVER KNEW."

Alderman Fox, Schlatter's host, was then addressed on the day after the Healer's disappearance by a *News* reporter.

"You have had perhaps a better opportunity of studying Schlatter than any other person. What is your opinion of him?"

The answer came solemnly, after deliberation: "I regard Schlatter as truly a simple, holy man. He is the purest and best man I ever knew. At times I have thought him divine. This has been when he was in the presence of little children or in the family circle. In his mind there is absolutely no thought of wrong, and when his face lights up in talking of the Father and the power to relieve pain and disease there is an expression upon it which is actually angelic."

"Where do I place Schlatter?" repeated Clarence Clarke in reply to a question. "Having found him absolutely true in all things, I am compelled to believe what he has claimed until I can find reasons to change my belief. Schlatter is the purest soul I ever saw in human shape, and I do not believe he has a thought but what it comes from the Father."

"He has helped me morally," said the Rev. Myron Reed, the most noted pulpit orator of the West. "He is doing good here. He is calling attention to the fact that the centre and source of all life is God."

"ANTICHRIST!"

On the other hand, the Rev. R. D. Graham told his Baptist ministerial brethren that Schlatter was anti-Christ. His eye was dim, his expression was neither steady nor calm. His photograph flattered him, for his face is exceedingly coarse. He asserted also that, not so very long ago, Schlatter had been a blatant infidel. For when he was in Denver in '91 the healer, "had no use for God, the Bible or Jesus Christ, but openly opposed them, claiming that Ingersoll was correct."

"WOE UNTO YE SCRIBES AND PHARISEES!"

It was this discourse of the Rev. Mr. Graham's that moved the healer to his one recorded outburst of indignation which might be more severely censured were it not for the fact that the phrase, "generation of vipers," is quite as strong as the more vulgar phrase used by Schlatter to describe the spiritual descendants of the reptiles in question.

"I never saw Mr. Schlatter unduly excited but once," said Mr. Fox. After hearing how he had been denounced

by a member of the gospel "for a few moments, Schlatter really appeared angry." He exclaimed "Oh, the bounds! They have lost the flock and scattered it. They live in mansions and preach from pulpits to tickle the people instead of helping the poor. Their day of reckoning will come."

Mr. Fox says the denunciation was most vehemently expressed, and Schlatter was evidently moved to the centre of his being. The healer could feel pity for the man or woman who was not right in the light of the scripture, but he had no use for the average minister of the gospel. He felt that the ministers have departed from the plain teachings of the bible, and are using the pulpit as a profession, or a means of getting along in the world. Schlatter's idea of the minister is one who has given up all to benefit humanity.

SCHLATTER'S APOSTOLIC POVERTY.

As to Schlatter's own absolute indifference to this world's goods, there is universal concurrence on the part of all witnesses. No one in Denver ever knew the like of such a portent before. "I have no use for money. The Father will take care of me," Schlatter said to all inquiries; "I have not a cent in the world."

When Schlatter disappeared from Denver in mid-November, he was clad in a grey corduroy suit, but had no overcoat or hat. He carried in his pocket a small bible which was given him by a lady after his arrival from New Mexico. The suit of clothes was a present from a gentleman of the city who one day last fall remarked to Schlatter, "I see your clothes are quite thin. Will you not accept a new suit from me?" Schlatter replied, "Wait awhile, I am getting along very nicely at present."

The heavier suit was accepted later, when the weather began to grow cold. In the opinion of Mr. and Mrs. Fox, Schlatter had not so much as a single nickel in his pocket when he left the house.

"WHAT MONEY IS THERE IN IT?"

The poverty of the man, his transparent sincerity as attested by his supreme contempt for the Almighty dollar, were his most potent credentials. Over and over again theories were started to account for Schlatter's exertions on the universally-accepted conviction that nobody ever helps anybody without wanting first of all to help himself. One of these ingenious stories ran to the effect that Schlatter and his friend were subsidized to the tune of fifty dollars a day by the City Cable Co. Fox's house lies in the suburb of North Denver on the cable car track. This fiction was promptly exploded.

Colonel Randolph, general manager of the cable company, smiled when the report was told him. "We would be very glad to make a handsome present to Mr. Fox or the healer either," said he, "but I see no way to make the present. Our company has profited thousands of dollars by the presence of Schlatter in North Denver, and, of course, we are thankful. I spoke to Mr. Fox one day and asked him if he would not receive something from the company as I saw that his fences were torn down and he was put to a great deal of trouble. He replied: 'I have undertaken to entertain the healer at my house and am getting along all right without any outside assistance. I do not need any.' That was all I ever said to Mr. Fox on the subject."

Men and women, grateful for cure, pressed money upon Schlatter with both hands. He always replied, "Not a cent in the world." They sent it to him through the post; he sent it back.

The way in which another of these characteristic legends was disposed of may be gathered from the following typical displayed announcement in the *Denver News*, September 26th.

LIBEL ON THE MESSIAH.

Not a Cent of Money for his Wonderful Cures.

REGISTERED LETTERS UNKNOWN.

Schlatter Smiles Away Suspicions and His Constant Attendants Assert That He Has Not Had a Cent of Money Since Coming to Denver.—*News*, September 26th.

Many persons, unfriendly to the New Mexican Messiah, have been circulating reports which are known to be false by those who are familiar with the open sincerity of this remarkable man. A report which has been assiduously circulated within the last few days is that somebody is making a handsome "rake-off" through the agency of the healer.

"This is the way it is done," whispered a fault-finder yesterday. Many of the letters arriving daily contain money. The money is divided up among the men who assist in handling the crowd every day, or it goes secretly into Schlatter's pockets. You can bet your life there is a rake-off somewhere. "He did not appear in the least disturbed by the idle rumors. 'Oh,' said he, calmly, as he sat down for the first time for hours, 'they will find fault, but it is no matter. I will go right on. I will do as the Father tells me.'"

NO USE FOR MONEY.

Before he had concluded the words, Schlatter began opening the mail which has accumulated in proportions that would dismay an ordinary man. The healer said he opened one letter a few days ago and found a dollar bill on the inside. "I sent the money back," said he; "I have no use for money."

Mr. Fox says the friends who assist in the daily work presented themselves of their own volition. Two of them are being treated by the healer, and the third took a strong liking to Schlatter the first time he looked upon his face. Schlatter explains it by saying, "The Father pushed them to come and they came."

MAKING MONEY OUT OF THE HEALER.

The devil of avarice could not get hold of Schlatter directly. But the foul fiend was more successful indirectly. It was impossible to make the healer take money. But it was soon found to be easy and profitable to make money out of Schlatter. It is probable, indeed, that it was the smartness of the speculators, who sold places in the long line of patients to the highest bidder, that ultimately led to his departure. Places near the head of the line were sold on the last day at seven dollars each, and the chaffering of the vendors sometimes grew so loud as to reach the ears of the healer. He could not stand this, and departed. Another characteristically smart trick was the establishment of a business in the sale of blessed handkerchiefs, which Schlatter had never blessed. Spurious relics were certain to make their appearance in the land of wooden nutmegs.

HIS PERSONAL APPEARANCE.

As to his personal appearance there appears to be no doubt, notwithstanding Pastor Graham's disparaging criticism, that it is very impressive. Here is General Tests' account of how he saw him on November 13th:—

A tall man, about six feet, evidently weighing over 200 pounds. Long, dark hair, streaked with gray, curling on the

shoulders and parted in the middle. Dark beard of the same colour—bare-headed. Eyes of a dark colour—it is said they are blue. His face is benignant, and he looks good and kind. His costume is very plain, and its distinguishing feature to-day was a rubber jacket.

The *Denver Evening Post* of November 12th thus described his appearance in receiving the patients:—

Clad roughly in corduroy pants, heavy leather jacket, thick, unpolished shoes, the simple man, divinely conscious of his remarkable power, yet unostentatious in the least, received, as he has for nine weeks past, the afflicted and curious. He was hatless, and the sun touched brightly his curling hair, falling in long ringlets over his rough coat. Behind him, half screened by the dead vines of the verandah, lay a pile of newly-delivered mail, addressed in all handwritings and from remote post-offices to "The Healer."

HIS DIET.

The *Denver News* of the previous day announces that—

In anticipation of the "retreat" which the healer says the Father has marked out for him before his departure for new fields, the mysterious man who has confounded the science of the world, is gradually restraining his appetite and partakes only most sparingly of the simplest articles of food. One slice of bread and butter and a glass of wine constituted his supper. He eats no meat, and intimates that he will fast for some time before leaving for Chicago. At times there is an air of solemnity about the healer that fills his faithful attendants with awe. In such moments he has little to say, and the expression on his face indicates that his mind is far away. In the opinion of some he is holding communion with a power higher than earth—the power from which he derives the inspiration that carries him through his remarkable exertions from day to day.

Of course he was interviewed. It was only in interviews that he ever spoke. In public beyond a sentence, or now and then a word of comfort, he seems to have said nothing.

AN INTERVIEW WITH SCHLATTER.

Here is an extract from one of the innumerable interviews published in the papers:—

"I am acting under orders from the Father," said Schlatter, "and will continue to treat all that come until the 16th of November, when I shall take a rest of two weeks. Then I will leave for Chicago."

"Do you notice the difference between the ailments of the people who come for aid?"

"I could do so, but I don't trouble about that. The greater the faith, the quicker they get well. Some have more disease, some less. It don't come in a day and can't be healed in a day."

"I am always happy," said he, in reply to a remark that he seemed so cheerful. "Just as happy in a jail as in a palace. I have no need of money. It would be only a trouble. When Father wants me to get anything I get it. I do His will. It is all healing now. I never preach."

"Mr. Schlatter," inquired a listener, "what do you say when you pray?"

"I pray the Lord's prayer," was the response. "It is enough. You may use forms of your own, but the Lord's prayer is all I use."

The healer talked at length concerning his experiences of the past two years. He said he liked to study geometry, but had little taste for books. He read the Bible when he got a chance, but at present was reading the old testament, especially the chapters written by the old prophets. He never reads newspapers.

V.—SCHLATTER'S HISTORY.

Schlatter gave great scandal by affirming that he was Christ, a kind of re-incarnation of Christ. He did not assert it. But when people asked him straightly if he were the Christ he answered that he was.

HIS FORTY DAYS' FAST.

In fulfilment of his claims or pretensions, or what you will, Schlatter fasted forty days and forty nights. But unlike others who have fasted that period from the Temptation in the Wilderness down to the performances at the Aquarium, Schlatter went about his daily work all the time he was fasting. "Fitz Mac," who writes from personal knowledge of Schlatter during the time he went through this ordeal, says:—

The remarkable thing about this man's fast was that he continued his ministry of healing throughout the whole period, at first walking and riding about from village to village in the valley of the Rio Grande in New Mexico, and during the latter part, at the residence in the city of Albuquerque, of Mr. J. A. Summers, deputy clerk of the probate court, a family of good intelligence and eminent respectability.

I happened at Albuquerque on the last day of his fast, and I spent the concluding hours of the trial with him, holding his hand while he gave me an account of his life, and the events that had determined him to endeavour for the Christ life. I remained with him till he sat down to the meal prepared for him. The brief and only half-audible prayer he offered, standing at the table with eyes uplifted before sitting down, was absolutely the noblest dramatic effect I have ever beheld—simplicity, solemnity, and grandeur.

But since this remarkable fast was not scientifically observed, nothing would be gained by going into details. Space does not permit to state the grounds of my faith in its perfect genuineness. The scene was inexpressibly moving, and the last moments were ones of compassionating anxiety to all of us who were permitted to remain with him. We felt, of course, that there was danger in his eating a substantial meal at once. I essayed to utter a caution. "Have no fear," he said. "Have faith. The Father has sustained me through forty days and this is His will."

The table was beautifully before him alone, friends having brought flowers which were spread about on the immaculate, polished linen. The meal was a substantial one. Of the dozen or so who stood about, perhaps all feared the result, but I was the one of least faith. I was so sure that it would kill him that I could not remain. I said to myself: "He is now tackling a purely physical proposition—the rest of it has been largely psychical—he will be a dead man in six hours or less."

That was at five in the afternoon. He ate very heartily of fried chickens, beefsteak, and fried eggs, served with a bottle of good wine. Before retiring that night he ate another meal of bread and milk, and I understand suffered no inconvenience from an act that would probably have killed nine hundred and ninety-nine out of one thousand men.

HIS IMPRISONMENTS.

Of course, Schlatter has been in prison. Liberty of conscience as it is understood in South-Western America, is a somewhat peculiar thing. The English tutor of the present Tzar told him long ago that if Jesus appeared in St. Petersburg, General Gresser would certainly place him under arrest. This, however, seemed natural in despotic Russia. But, judging from Schlatter's experience, the Man of Nazareth would have fared as badly in Arkansas. Worse perhaps, for in Russia they would have left him his Bible, nor would they have allowed him to be flogged by his fellow prisoners. Speaking of his imprisonment, Schlatter said:—

"I couldn't read the Bible in jail," said he. "They wouldn't let me have a Bible there. I was in jail in Hot Springs,

Arkansas, for five and a-half months. I was kangarooed, too, and they gave me fifty lashes. The officers would not allow me to go bareheaded and barefooted, and I was thrown into jail. I was arrested again in June or July of 1894. I was at Throckmorton, Texas. The people came to me as I sat under a bush, and I treated them. I was taken before the judge as a tramp. I was given the choice of leaving the town or being shut up three days in jail. I thought I could not cure many in jail, so I left the place. I healed just one and left."

"OUGHT TO BE IN AN ASYLUM!"

No one proposed to put him in jail at Denver. But one doctor, an official to boot, thought he ought to be in a lunatic asylum, while the county commissioners were irritated by a difficulty which must often have annoyed the rulers of the people in Judæa and Galilee. In Denver, as in Palestine, everyone was not healed. Poor wretches, hopelessly incurable, were sent from great

distances to take their chance, and when they did not recover they became a charge upon the county.

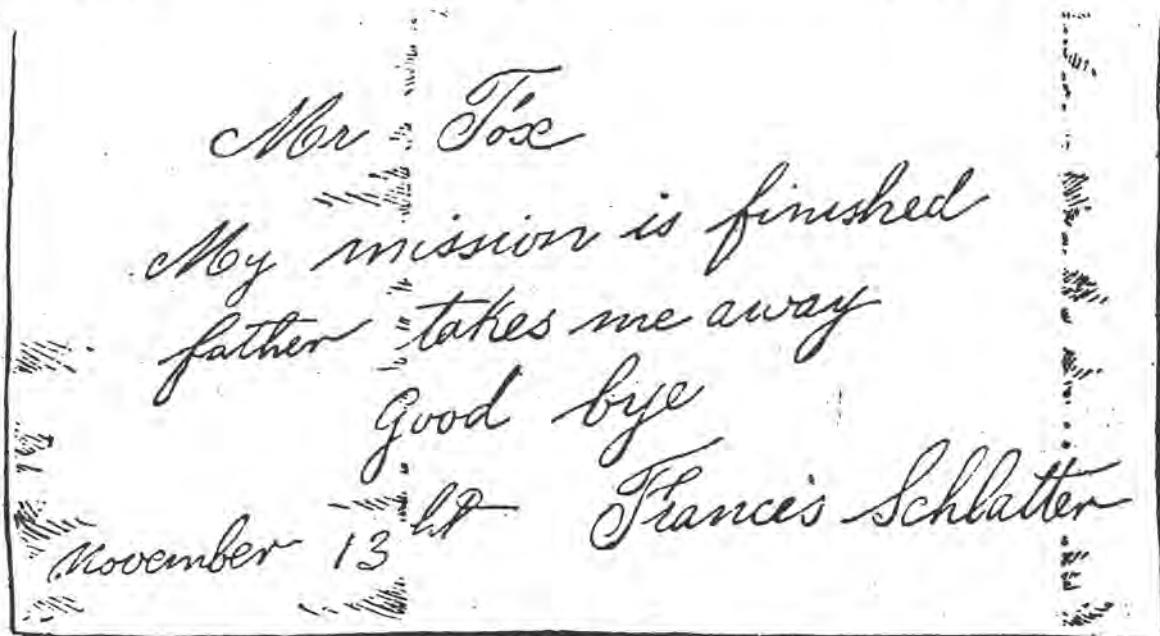
The *Denver Post*, of November 12th, says:—

Probably the greatest case of implicit faith in the "Messiah" is that of James Eckman, of Leadville. His eyes and one arm were torn away by an explosion. He scraped together money enough to get to Denver, fully believing that his sight would be restored. He was found wandering on the streets and taken to the Court-house, and the commissioners returned him to Leadville.

About sixty people have already applied to the county for aid, and it is feared that hundreds will be thrown on the county for support when Schlatter leaves.

HIS AUTOBIOGRAPHY.

Finally we have the biography of this remarkable man taken down from his own lips by Fitz-Mac, from whose



SCHLATTER'S FAREWELL.

interesting article I extract it as it stands. In explanation of the numerous "had to" in inverted commas, it should be said that Schlatter constantly replies when asked why he did this or that, "I had to," as if he were under a direct compulsion from on high.

Name, Francis Schlatter; born April 29th, 1856, at Ebersheim, Canton of Chlaxstad, Alsace, France; parents poor people who tilled some soil and spun and wove some coarse fabrics; parents dead; one brother and two sisters living in Alsace; never went to school after fourteen; learned the trade of shoemaking; has never married; came to America in 1884; spent several years in New York and at Jamesport, Long Island, working at his trade, interspersed with terms of firing on steamboats in the local waters; came to Denver in the fall of 1892, and remained till next July, when "he had to go" forth on a mission of self-denial and healing; began to contemplate the Christ life first in Denver, but realises now that "The Father" had guided him specially for the previous five years, but not then conscious of the guidance; born and reared a Catholic and is a Catholic still; as a baby of one year of age, was blind, deaf, and ruptured; has always been a little hard of hearing till he

cured himself by faith in "The Father;" "had to" go forth from Denver afoot; arrested at Hot Springs, Ark., as a lunatic, because found barefooted and bareheaded and claiming to be guided by "The Father;" was kept five months in jail; when first put in the prisoners tried him in "The Kangaroo Court" (a common proceeding), and levied a fine which, not being able to pay, he "had to" take fifty lashes on his bare back; after that the prisoners treated him kindly, and he "healed" many of them; liberated May 14th, 1893, and went to Texas, where he was again put in jail, at Throckmorton, for one day, as a lunatic; then "had to" tramp to California slowly, healing as he went; very successful among the Mexican villages, especially with little children and infants, but not so successful with grown people as now; followed generally the line of the Southern Pacific and El Paso westward, but could not ride, "had to" walk; fasted by spells voluntarily, many days at a time; went by steamer from San Diego up to San Francisco; "had to" go by steamer; December, 1894, was in San Francisco and did some healing; "had to" leave there on foot and tramp southward to Mojave; from there "had to" strike eastward across the great Mohave desert (the greatest and completest desert in North America) following the line of the Atlantic and Pacific

railroad, at the stations of which he was allowed to fill his canteen with water; had nothing but flour and water and was barefooted; in March, 1895, he reached Flagstaff, Arizona, where he "had to" go to herding sheep "to become a shepherd" for awhile; leaving there came eastward to Fort Wingate, New Mexico, and went up among the Navajo Indians healing, living five days with the chief; then struck for the Rio Grande valley, which he reached in July at Las Lunas; fast ended, August 15th, at Albuquerque; has always been a laborious man up to the time he was "called" to Denver to go forth as a healer; first discovered his power to heal by curing a friend far away by letter.

This, in brief, is the history of the man whom as high as five thousand people in a single day have crowded to see and be touched by in Denver.

WHAT THINK YE OF HIM?

Here is a narrative which probably will impress nine readers out of ten exactly as the report of Christ's wanderings impressed Caiaphas and Pilate and Herod. "We have in our midst to-day," said the popular Western preacher, Myron Reed, "a man whose credentials are as good as those possessed by Jesus of Nazareth when he marched into Jordan to be baptized by John." An even later date might have been chosen.

The mission of the healer is no sinecure. The skin on Schlatter's finger-tips was worn thin by the fervent handgrasp of the thousands who came daily for treatment. He seems to have given an electric shock to all who grasped his hand. Yet, at the end of two months, this inexhaustible torpedo of a man was stronger and better when he left off than when he began.

HIS PSYCHIC INSIGHT.

Francis Schlatter appears to be connected with the main, fed by the eternal dynamo that generates the energy of the world. He seems to be a natural healing medium who has developed a potentiality that is probably latent in every one of us. Of other psychic powers he seems to have given slight evidence. There is, however, one remarkable exception. On the 11th of November, as the long procession was filing past the healer, he startled everyone by saying quietly, but firmly, to a man who asked for treatment, "You are a murderer." According to the *Denver News* of November 12th:—

The voice of the healer was not raised, yet the fearful words seemed to penetrate from centre to circumference of the vast crowd about him, and with a common impulse the people shrank back; and the man to whom he spoke slunk away. It was all over in a moment. All that those who were nearest the line can say is that they saw the healer put out his hands and draw them back. The third man behind was Charles E. Clark, engineer of the Union Pacific Railway from Salt Lake City.

Suddenly Mr. Clark noticed that the line stopped as if by an electric shock, the outstretched hands were withdrawn, and the healer commanded the man in front of him to pass on. He refused, and insisted that he should be treated.

"I cannot treat you," said the healer in low, firm tones.

"Why?" insisted the man.

"Shall I tell you; do you desire me to tell you right here, before all these people?" asked the healer.

"Yes," said the man impudently.

"I cannot treat you; you are a murderer!"

Whether the man he accused is a resident of this city, or whether he is a stranger, is not known. Where he came from is as deep a mystery as whither he has gone. Within five minutes, dozens of men were looking for him, and hundreds of accurate descriptions were given, all differing widely, but not a trace of him was to be seen.

A notable scene indeed!

VI.—THE PRACTICAL CONCLUSION OF THE WHOLE MATTER.

The story of Schlatter, which I have told at considerable length on account of its intrinsic importance, leads up to a practical conclusion. There is a friend of mine who appears to have certain powers of healing, the full extent of which he is at present dimly aware. Like Schlatter he was at first in ignorance of his gift. Even after he had healed one or two of his friends it never occurred to him that virtue had gone out of him or that their improved health, the greater regularity of all their physical functions, had any connection with his touch. It was to a clairvoyant who had himself experienced the benefit of contact with my friend that he first was compelled to admit that there might be something of cause and effect in his presence, and the improvement of his friend's health. But he is of a shrinking disposition, and it would be impossible to overcome his repugnance to any public trial of his gift.

After telling him about Schlatter, I have, however, induced him so far to overcome his reluctance to have any reference made to his alleged gift, as to receive his consent to the following proposition. I said, "Let us test this asserted possibility of transmitting healing power by means of handkerchiefs; in so doing, let us test the reality of the gift of healing which you appear to have exercised in many directions by personal contact. The experiment if it fails will not be conclusive, for you may not have the gift, or having it, it may not be communicable by handkerchief agency. But as there seems to be no doubt that you have some gift of this kind, it will do no harm to see if it can be distributed through the post."

"You object absolutely to any disclosure of your identity, and you refuse to see anyone, write to anyone, or take any part in the experiment at all, beyond carrying the handkerchiefs that may be sent for a time on your person, and then returning them to me."

"Well and good. If you will keep the handkerchiefs for a day I will do the rest."

And this is how I propose to do it.

If any readers of BORDERLAND who are suffering from any acute ailment—not infectious—will send me a clean handkerchief to which they pin their name and address, and a brief statement of their case, I will hand it to my friend, who in a day will hand it back to me, and by me it will be returned to the sender. But I only consent to act as intermediary on condition that those who send handkerchiefs will report, within three days, as to what result followed the laying on of the handkerchief. If no result was obtained a post-card announcing failure will suffice. But in case relief was obtained, a full report of the facts signed by patient, and countersigned, if possible, by nurse or medical man, should be sent in.

A very short time will suffice to prove whether there is anything in the handkerchief agency as employed as distributor of my friend's healing gift. I suppose the chances are a million to one that there is nothing in it. If, however, by any chance that one should turn up, I foresee that my friend will stand as great a risk of being smothered by handkerchiefs, as Schlatter was of being snowed under by the multitudinous letters which reached him from all parts of the United States.

Sufficient unto the day, however, is the evil thereof, and if in any possibility there should be something in it, well then it would be downright wickedness on his part not to use his gift for the relief of suffering.

XII.—THE EXPLANATION OF PSYCHIC PHENOMENA.

WHERE TO DRAW THE LINE. BY MISS X.

THE difficulty of drawing any clear and well-marked line between the different theories by which we endeavour to account for psychic phenomena, was the subject selected by Miss X. for her address to the members of the Spiritualist Alliance in October.

How were the phenomena to be distributed among the hypotheses framed to account for them? Miss X. began by stating her own standpoint, and then proceeded to illustrate the difficulties of sorting out phenomena so as to know in what pigeon-hole to place them, by some interesting incidents in her own experience.

MISS X.'S STARTING POINT.

A few years ago, the only theory which they had to handle in the investigation of psychical mysteries was the Spiritual one. Since then, men of science, thought, and experience had established others; the theory of thought-transference, the sub-conscious revival of memory, the action of the subliminal self, and the multiplicity of consciousnesses and the alternating action of those consciousnesses. Many of these hypotheses (of which she had only mentioned a few) were comparatively new. It seemed to her it might not yet be necessary to resort to the extreme hypothesis of spirit interference; they might not yet have exhausted all the possibilities of explanation; and what they had to do, during their period of waiting, was to use every means in their power to advance the time when that waiting should be over. Of all possible hypotheses, undoubtedly the very simplest (in so far as it was the most inclusive) was the one known as the Spiritual. In the sense that she was a Churchwoman, she, too, was a Spiritualist; she believed in the Communion of Saints; she believed in the Life Everlasting. She was perfectly willing to accept the theory of spiritual intervention when the facts to be explained seemed to be in harmony with such an assumption, but the hypothesis, in her opinion, involved such tremendous issues, such a possible lowering of the standard of our reverence, such a dangerous attempt to confine the Ideal within the sphere of the Real, to express the conception of the Infinite in terms of the Finite, as to render it wholly disproportionate, in very many cases, to the purpose to which it is applied.

In illustration of her contentions (said Miss X.) she would cite some examples from her own experience. Many experiences of others were, doubtless, far more valuable and interesting, but at least those she would quote would have the merit of being related at first hand, and, as such, she would be more able to deal with the possibilities which they involved than if she were to illustrate her arguments by the experiences of others.

PROPHETIC VISIONS.

To illustrate the difficulty of accounting for all psychic phenomena solely by the spiritual hypotheses, Miss X. mentioned two cases of premonition: the first was the familiar story of how she was spared seeing a man commit suicide under a steam-roller by a strong impression that she should not go down that particular street that day. That might easily enough fit in with the hypothesis of guardian angels or loving guides. But what have spirits to do with the second case? which she stated as follows:—

About three weeks ago she was visiting an island to the north-west of Scotland. It was a bright, fine October morning; she had risen early and had wandered some eight miles from home before it occurred to her to notice the time, and that she had unduly prolonged her walk. Beginning to feel somewhat tired, it was with a sensation of relief that she heard the sound

of approaching wheels, as Highland hospitality might always be counted upon to offer a lift to a weary traveller. However, she soon perceived from the sound that the vehicle was approaching and not following her, and immediately a carriage, drawn by a pair of horses, came in sight on the crest of a hill about twenty yards before her, and she noticed that one of the horses had kicked over the trace, and the shaft of the carriage was broken. Having some acquaintance with the management of horses, both in riding and driving, her first impulse was to rush forward and endeavour to render assistance. This she was about to do, when suddenly carriage and horses vanished from sight, and she perceived that what she had witnessed was a vision. Two days later the island was *en fête* owing to the celebration of the wedding of the daughter of an important land-owner. In the evening a lady present remarked what a good thing it was that the carriage accident had not ended fatally. On Miss X. inquiring to what she referred, the lady remarked, "What, have you not heard of the carriage accident?" "Do not say another word," rejoined Miss X., to whom a sudden idea had occurred, "let me describe the accident." Whereupon she proceeded to give a minute description of the scene she had witnessed on the mountain road. "That is precisely what happened," said Miss X.'s friend; "how did you know it?" Miss X. then communicated the fact of her vision, which was received with great interest, although the persons present were accustomed to stories of second-sight. One fact remained (said Miss X.) and that was to ascertain whether I had been right as to the *place* of the accident. Next day, therefore, in company with two other ladies, Miss X. drove over the same road and pointed out the scene of the accident as witnessed in her vision, which was found to be the identical spot where, two days afterwards, the actual catastrophe had taken place.

What possible reason, she asked, could there be for informing her of an accident, her knowledge of which could neither prevent nor mitigate the disaster? Thought-transference would not suffice as explanation of the second example, and the Spiritual hypothesis seemed superfluously comprehensive.

APPARITIONS OF TWO KINDS.

To still further illustrate her point, Miss X. next related two personal experiences of apparitions or phantasms in which (as before) the first seemed not inconsistent with spiritual explanation, while the second seemed not to require so significant a supposition. These examples (both hitherto unpublished) are as follows:—

Miss X. had occasionally attended a certain church in London, the vicar of which, though personally a stranger to her, had commanded her respect and esteem by the nobility and sacrifice of his work among the poor. About two years ago he died, and it was not till some little time later that she again visited the church. On this occasion she was unfavourably impressed by some details in a procession, which appealed somewhat to her sense of the ridiculous. While watching its passage up the aisle, Miss X. suddenly noticed a surprised figure moving away from the procession and coming down the church towards her. Her first thought was that some member of the choir or clergy had for some reason detached himself from the rest and was returning to the starting-point. Soon, however, she observed that the figure, instead of passing westwards down the aisle, was apparently moving through the seats and through the people, and she realised that what she saw was a vision. As the figure approached her more closely, the seer recognised it as the apparition of the late vicar. The face of the figure, which was turned towards her, wore a look of distinct disapprobation, and then she realised that she had been criticising the service in a wrong spirit. Now it is by no means inconceivable, said Miss X., that a man whose duty it was to minister to the spiritual needs of a community should, after his removal from the scene of his earthly labours, return to teach a lesson

needed by one of his flock; but, of course, the externalisation of a sub-conscious idea of her own mind was equally conceivable.

The second example dealt with a visit she had paid to the house of a lady in London, upon whom she had never previously called. Her hostess having remarked, "If it were not that I know the whole history of this house, I should be inclined to believe it was haunted." Miss X. remarked that she could quite easily suppose this to be true of at least one corner of the room in which they were sitting, that behind her own seat at the moment, the apparition being, in fact, that of no less a person than Madame Blavatsky, a lady whom she had never met, but whom she recognised from the portraits she had seen. What connection there should be between the late founder of the Theosophical Society and her friend's house, Miss X. confessed herself at a loss to understand. Such a relation, nevertheless, was found to exist. It appeared that a lady, who was on intimate terms with Madame Blavatsky, had formerly been a frequent visitor to the house, though Theosophist views were not altogether acceptable to her friends. Now Madame Blavatsky, some time previous to her death, had promised this lady all the help in her power, even to the extent of consolation from beyond the grave, should circumstances render such help desirable. I was told (continued Miss X.) that the lady had several times sat in this particular room, and with all the energy with which she was capable, had called upon her departed friend for the promised counsel. No physical manifestation had ever occurred, and the lady was no longer a member of the household. The vision was susceptible of a very simple explanation. The intense desire in the lady's mind might have been telepathically conveyed to Miss X., who, being by habit a visualiser, had translated the idea into terms of sight, or, as some would express it, had created a "Thought Body." She could see no necessity for supposing spiritual interference in this case; and again the question arose, "Where shall we draw the line?" In the case of the first of these two narratives the Spiritual hypothesis seemed at least conceivable; but in the second instance it was clearly superfluous. Again, the doctrine of thought-transference, adequate to the second case, seemed untenable in the first, unless one might suppose, as was not difficult, the possibility of thought-transference from the dead, as well as from the living.

TWO STORIES OF CLAIRAUDIENCE.

Dealing next with the phenomena of clairaudience, Miss X. proceeded to relate yet another pair of stories. While travelling with a friend in the Highlands of Scotland, she received an offer of hospitality at a certain farm-house. As the offer afforded them an opportunity of visiting a portion of the country far beyond hotels, and which they had not hitherto seen, Miss X. and her companion decided to avail themselves of the offer. Their journey to the farmer's house involved a walk of some eight or nine miles, in which they were accompanied by their dog. The dog (said Miss X.) was a very champion amongst dogs, having a high reputation for courage and sagacity. It was, therefore, with much surprise that, on approaching the house, they observed him turn tail with every appearance of fear, and tear past them along the road as fast as he could run, and their surprise was increased by the fact that on investigation they could discover nothing to explain conduct so unusual. The incident, unimportant as it seemed, became invested with significance when viewed in connection with subsequent occurrences. Miss X. and her friend were cordially received, and at night shared a comfortable room on the ground floor. It is not strange for me (said Miss X.) to hear sounds that are not objectively real, just as I see sights that have no objective existence, but on this particular night the other lady, as well as myself, was kept awake by a variety of noises for which we could not account—the dragging of a heavy body across the stone floor, and the apparent moving about of heavy pieces of furniture.

Some time afterwards, on board one of the steamers that ply along the Scottish coast, a stranger familiar with the district they had lately visited incidentally inquired if they had visited the farm-house in question, which was commonly reported to be haunted, though the fact had been carefully concealed from

the lady visitors. The place had for many years been in ill-repute, having once been the home of a family of well-known wreckers, a family who were suspected, not without reason, of adding the crime of murder to their other offences. "The sounds we heard might have been sent to warn us, to protect us from some possible danger, and, as a matter of fact, we felt it impossible to prolong our visit, though cordially invited to do so."

The other story afforded another example of the clairaudient faculty. A friend of Miss X. happened to be staying in one of the southern counties, some seventy miles from London. One evening in a crisis of trouble and perplexity, this friend (acting on some momentary impulse) called aloud twice the name of Miss X. Hardly had she uttered the ejaculations when the absurdity of the action forced itself upon her mind. Nevertheless, deeming that her impulse might have some significance not then apparent, she made a note of the circumstance. On the following morning Miss X., at that time in London, who was calling upon a common friend, observed, "I wonder, by the way, if anything is the matter with G., because I heard her call me loudly twice last night." The friend to whom she spoke was impressed by the story, and bore it in mind. Subsequently when Miss X.'s two friends met, G. remarked to her companion, "I hope X. did not happen to hear me calling her the other night, because it might have disturbed her and caused her to think something was wrong." "Could you tell me what time it was when this happened?" inquired the other, and on comparing notes it was found that the times of uttering and hearing the name almost exactly corresponded.

Miss X. thought that this incident could be easily accounted for on the theory of thought-transference. The two stories she had just related were again alike in their essential details, but while in the one the Spiritual hypothesis was conceivable, in the other it was distinctly excluded. Where was the line to be drawn? On the one hand they had a possible spiritual explanation—simple, clear, comforting, delightful. It would cover everything, but unfortunately it covered too much. On the other hand, any one of the so-called scientific hypotheses, thought-transference, action of the sub-conscious self, multiplex personality—these were not inclusive enough. In each pair of stories she had narrated, one had been a case to which the scientific hypothesis did not apply, without at best some degree of strain, while the other was an instance which it covered with more or less adequacy. Now what was the proper attitude to adopt in investigating such problems? Where were they to draw the line? Each experience admitted of possibly several hypotheses, but they wanted something more exact than individual speculation—they wanted some basis of explanation other than that of personal judgment upon internal evidence.

In conclusion, she would like to say one word that would be personal to herself. In bringing before them her hesitation in accepting the Spiritual hypothesis, she wished to be clearly and distinctly understood. She wished to say that when she rejected it, it was out of her faith and reverence, and not out of doubt or mere desire for complexity. She admitted that complexity was fascinating to the scientific or philosophical mind, and she sympathised with the many-sidedness of the scientific method.

"If I reject," said Miss X., "it is out of my faith and my reverence, and not out of frivolity or doubt—reverence for the Mystery of the Unseen, for the peace of the blessed Dead, for the hope that is in me of the Rest that remaineth."

A NOTE. BY MISS X.

During the two months which have elapsed since I had the honour of addressing the Spiritualists' Alliance, a large number of letters have been addressed to me, publicly and privately, as to my supposed views upon the question, "Where to draw the line." I am greatly obliged to my correspondents for the often friendly, and always tolerant, tone of their criticisms, and am glad to have here an opportunity of replying on certain points as to which, possibly by my own imperfect expression of my views, there has been some slight misapprehension.

THE SPIRITUALIST ATTITUDE.

Certain friends are good enough to hope that I now realise "the open-mindedness and breadth of Spiritualists," and that they are not merely "an excitable and credulous set of people given to seeing spirits in every incident, when they are not engaged in manufacturing frauds and setting traps for fools."

It is always pleasant to take as typical the best representatives of any class, and I am, therefore, well content to believe that those who, by their conduct and writings, justify the accuracy of this description, are not representative of the Spiritualist body. At the same time, as long as the profanity and vulgarity which is talked in the name of Spiritualism continues to be tolerated in what, for want of a more adequate word, I am compelled to call its *literature*, English and American, so long will the possibility of such misapprehension continue. It is the fools who make the knaves, and I believe that many who value themselves on their attitude as witnesses in the trial of Sludge ought to stand beside him in the dock.

The very word "spiritual," which should be associated with all we most revere, has become degraded, and not till we raise our standard of expectation, not till we have a loftier ideal of things spiritual, will the sham-medium go back to her wash-tub and her sewing-machine, and our journals cease to be occupied with discussion as to whether Mrs. A. and Mr. B. gave market value for the guinea or five shillings some silly person expended upon them.

That there is real sincerity and desire for truth, apart from marvel-mongering and emotion-hunting, among Spiritualists, no one knows better, or more cordially acknowledges than I. When will the time come that one can open their publications without fear of offence to one's taste—moral, æsthetic, and literary; when one will not feel instinctive surprise at meeting among them, as one may meet, the scholar, the man of science, the woman of refinement? One does not ask that such should come out from among them, but that they should show themselves and make their voices heard and their influence felt. Every week the pages of *Light* testify to the smallness of the little band of educated Spiritualists. While admiring the zeal and energy with which the few carry on the work, one cannot but ask, "Is this really a forlorn hope, or are there, somewhere in the background, other men and women capable of intelligent discussion of evidence, of dealing with the questions at issue with 'the breadth and open-mindedness' which should characterise the treatment of hypotheses of such magnitude?"

One marvels that here, in a country where freedom of thought and speech are fully recognised, the cause of Spiritualism should be upheld intelligently by so few; that, while adherents are many and the interest in such subjects is immensely on the increase, the past six years should not have produced in England six Spiritualist books worth consideration; that those who find support and solace in its teachings should not feel their responsibilities, should allow the outside world to associate with a *class* what, if true, is meant for mankind.

WHY DRAW THE LINE?

I am by other critics rallied, good-temperedly enough, on my *anxiety to draw the line*. My anxiety is not to draw it, but to draw it, if at all, in the right place; to emphasize the fact that neither what the

scientific call "spiritualist superstition" nor what the Spiritualists call "scientific pedantry" is necessarily in itself adequate to our purpose. In asking the question I am less anxious to receive an answer than to direct attention to its existence.

The great difference between the inquirer of to-day and of a few years back is less in the kind and value of phenomena than in the number of possible hypotheses.

The young man in lodgings, conscious of the subtraction of his beef-steak, his opera-glasses, his hair-oil, his cream, and his whiskey, is offered by his landlady one hypothesis—the cat. Experience suggests, that his landlady's daughter walks out with a gentleman in the Guards; and observation supplies that the maid of all work is oleaginous on Sundays. In dealing with these divers explanations there are certain points at which he comes to a *reductio ad absurdum*. He knows that the cat did not take his opera-glasses or his whiskey; nor, he thinks, did the slavey. The remaining theory covers all, but it covers too much, for the cat's whiskers exhibited cream, and Mary Ann, Macassar. In dealing, then, with the walking-out hypothesis, he accepts that as a probable explanation of the glasses and the whiskey, possible of the steak, and conceivably of the cream and the hair-oil. His trouble in distributing conjectures is as to the possibility of what logicians call a cross division. His only hope of mental safety is not to draw the line.

I am not anxious to draw the line, but only that inquirers should be on the *qui vive* for alternative hypotheses or suggestions as to its limiting points.

RELIGION v. INQUIRY.

Two or three correspondents have assumed that I have religious scruples against inquiry in general, and Spiritualism in particular. I have said, though I hardly expect to be understood in so saying, that by religion I am a Spiritualist. I now add that I can imagine no religion that would interfere with honest investigation of any subject which could conceivably be of service to the human race.

THE CONCEPTION OF A FUTURE LIFE.

I am supposed, in aspiring to "the Rest that remaineth," to have expressed the belief that the future life will be one of inactivity.

I count that Heaven itself is only Work
To a surer issue.

I opposed the word Rest, not to work, but to restlessness; to futile hauntings and silly chatter, and the service of professional mediums, and the giving of lying information.

Nor do I "assume that the dead are all dwellers in a world where everything is sacred or solemn." If I venture to "assume" anything, it is that the after-life will be one of education and advance, an idea which renders the former "assumption" wholly untenable. Nor "would it shock me to be told that there are jesters conjurers, loungers, and fools" on the other side, but having already expressed my hope that life on the other side will be one of mental growth and activity, I don't think the loungers and fools would long remain so, nor that we should be justified in encouraging "on the other side" a method of time-expenditure which on this we should relegate to the music-hall or the sands at Margate.

XIII.—HAUNTED HOUSES.

THE "GHOSTS" AT CLANDON PARK.

A GAME OF "RUSSIAN SCANDAL."

PERSONALLY, I think most indoor games exceedingly dull, but, though I have never tried it on my own account, I am quite prepared to believe that "Russian Scandal" may be, well played, as amusing as "Consequences" or "Post" on wet days and winter evenings. The last month or two has given us our share of both, which may account for the amount of practice on the part of continental newspapers which has resulted in the following story as told in the *Moniteur* for November 15th (Brussels), and with some abbreviation in *Annali dello Spiritismo*. It is really worth quoting, if only as showing the probable evidential quality of a good many such stories produced on similar authority.

THE FRENCH FINANCIER AND THE GHOST.

A rich French financier lately rented, from Lord Onslow, the domain of Clandon House, in England, for a summer residence and as a centre for hunting.

The tenant shortly demanded the termination of his lease, giving as a reason that the house had been rendered uninhabitable by the appearance of a phantom.

Every night, about three hours before dawn, the servants of Clandon House saw, advancing across the lawn surrounding the house, a lady, dressed in a long robe of cream-coloured satin, and carrying a hunting knife at her girdle.

Several shots were fired by the keepers at this apparition, which disappeared into the castle, passing through the granite walls or through the massive oaken doors.

A clergyman of the neighbourhood presented himself before the lady, brandishing a crucifix. The lady seized it, and she and the crucifix together vanished into the air, and it has never been recovered.

The lady was also seen by a servant in the act of taking out a volume in the library of the castle; she had on her hunting knife, and with a violent gesture ordered the servant to retire.

More than twenty witnesses, most of them well worthy of belief, affirm that they have seen this lady in cream colour, and had in vain opposed her progress in the house.

The rich French financier was, it appears, in a blue funk [*une peur bleue*] and quitted the castle.

THE COUNT OF ONSLOW AND THE GHOST.

This was not all. The proprietor of the Castle, the Count of Onslow, who had not much faith in *revenants*, wished to behold the cream lady* with his own eyes. He accordingly proceeded with a solicitor to check the statements of his tenant.

The first telegram of Lord Onslow, received yesterday morning in London, caused an extraordinary sensation in London society. Lord Onslow and his solicitor had seen with their own eyes the cream lady, armed with a hunting-knife, and walking across the park, as she had done inside the castle.

The Count had even perceived two other phantoms not yet described, a young girl in black, and a man with a long beard. These spectres seemed to be acquainted, they saluted each other, and paused to confer. More than twenty shots were fired at them without result.

Important social gaps (*déplacements*) must be expected, as everyone is thinking of setting off for Clandon House, in order to see the phantoms.

In the meanwhile, the impression produced upon Lord Onslow by this visit was such, that the Count immediately

agreed to the cancelling [of the lease] demanded by the French financier.

It is impossible to give any idea of the emotion produced in London by this affair. The Count of Onslow has induced savants to follow him to his property in order to observe these apparitions.

HOW THE GAME BEGAN.

One of the rules of the game of Russian Scandal is that, when the story has passed round the circle of players, receiving the usual accretions in its progress, the first recipient and the last shall each tell the story exactly as they received it.

The last version is that given above, the original is as follows:—

THE ORIGINAL STORY.

A widow lady has, for the last five years and a-half, been the tenant of Lord Onslow at Clandon Park. Earlier in the present century this fine old mansion had been for some forty years untenanted, with the usual result, that it acquired, on no evidence at present obtainable, the reputation of being haunted. The servants of the present tenant, and a few other persons, have believed that they have seen figures about the house, but how far there is any evidence for this, and how far the whole story is a case of infectious hallucination following upon servants' gossip, has yet to be decided.

With the solitary exception that one of the figures is said to be dressed in "cream colour," there is not one single statement in this circumstantial narrative which is founded upon *rumour*, let alone *fact*.

The occupant is not French, nor a financier; she has not demanded the cancelling of her lease, but, after staying beyond the period of the original agreement, is leaving because Lord Onslow intends to occupy the house himself. The servants are not in the habit of seeing a figure every night about three hours before dawn on the lawn outside the house, because, among other reasons, whatever may be the custom in Brussels, English domestic servants are not often out upon the lawn at that hour; nor has any rumour even been hinted at that such a figure has been seen by anyone out of doors at any hour; nor, even in these days of confusion of ideas in the matter of costume, is a long white satin robe usually worn for hunting; nor have any keepers fired shots; nor has any clergyman brandished a crucifix; nor has the cream lady threatened servants with a knife, or borrowed books from the library.

A French financier, who had undergone so many horrors, might have been forgiven if he had gone to the "Count of Onslow" in a blue funk, but the French financier, like the other figures in this drama, is not "ought that man may question," and we lack information as to his state of mind.

That the "Count of Onslow" has not much faith in *revenants* is, I believe, one of the few statements in this narrative which has any foundation in fact. I believe that he is at this present moment in Nice, from which place, no doubt, London society would receive any telegram he might choose to send with pleasure (the

* The *Annali dello Spiritismo* identifies the solicitor as Sir George Lewis.

late Governor of New Zealand is a popular personage), though it might not create "an extraordinary sensation." It is needless to say that he has not checked the statements of the French financier, nor interviewed three ghosts, nor even visited Clandon in this connection at all. No serious gaps have been observed in London society occasioned by the throng of visitors to the ghosts. A communication made by a servant to a reporter of *The Surrey Times*, and twenty lines on the subject in *Light*—which constitute the literature of the Clandon Park ghost story—have of course had their readers, but London Society has been characteristically indifferent to the sorrows of the French financier. The "learned savants" have not yet appeared. The present writer has had the advantage of being allowed to make some inquiries on the spot on behalf of the Society for Psychical Research, but the amount of evidence so far obtained has not yet justified a formal report to the Society, and any expression of opinion on the matter might, in the meanwhile, be justly regarded as premature.

X.

GHOSTS IN AN AMERICAN PARSONAGE.

MRS. STEWART PHELPS WARD, the well-known author of *The Gates*, a book which played a considerable part in its day in suggesting to good people the possibility of picturing to themselves life beyond the grave, is writing her autobiography in *McClure's Magazine*. From the December number it appears that Elizabeth Phelps Ward has been entirely devoid of any psychic experiences of her own. Spooks were, however, in the family, as will be seen from the following extracts from her reminiscences. The phenomena described, it will be seen, bear a strong resemblance to those which occurred in the Wesley household at Epworth.

From his own lips, too, I heard the accounts of that extraordinary case of house-possession of which (like Wesley) this innocent and unimaginative country minister, who had no more faith in "spooks" than he had in Universalists, was made the astonished victim.

Night upon night I have crept gasping to bed, and shivered for hours with my head under the clothes, after an evening spent in listening to this authentic and fantastic family tale. How the candlesticks walked out into the air from the mantelpiece, and back again; how the chairs of sceptical visitors collected from all parts of the country to study what one had hardly then begun to call the "phenomena" at the parsonage at Stratford, Connecticut, hopped after the guests when they crossed the room; how the dishes at the table leaped, and the silver forks were bent by unseen hands, and cold turnips dropped from the solid ceiling; and ghastly images were found, composed of underclothing proved to have been locked at the time in drawers of which the only key lay all the while in Dr. Phelps' pocket; and how the mysterious agencies, purporting by alphabetical raps upon bed-head or on table to be in torments of the nether world, being asked what their host could do to relieve them, demanded a piece of squash pie.

From the old man's own calm hands, within a year or two of his death, I received the legacy of the written journal of these phenomena, as recorded by the victim from day to day, during the seven months that this mysterious misfortune dwelt within his house.

It may be prudent to say, just here, that it will be quite useless to make any further inquiries of me upon the subject, or to ask of me—a request which has been repeated till I am fain to put an end to it—for either loan or copy of these records for the benefit of either personal or scientific curiosity. Both loan-

ing and copying are now impossible, and have been made so by family wishes, which will be sacredly respected. The phenomena themselves have long been too widely known to be ignored, and I have no hesitation in making reference to them.

Perhaps it is partly on account of the traditions respecting this bit of family history that I am so often asked if I am a Spiritualist. I am sometimes tempted to reply in grammar comprehensible to the writers of certain letters which I receive upon the subject:

"No; nor none of our folks!"

How the Connecticut parson, on whom this mysterious infliction fell, ever came out of it *not* a Spiritualist, who can tell? That the phenomena were facts, and facts explicable by no known natural law, he was forced, like others in similar positions, to believe and admit. That he should study the subject of Spiritualism carefully from then until the end of his life, was inevitable.

But, as nearly as I can make it out, on the whole he liked his Bible better.

Things like these did not happen on Andover Hill; and my talks with this very interesting grandfather gave me my first vivid sensation of the possibilities of life.

With what thrills of hope and fear I listened for thumps on the head of my bed, or watched anxiously to see my candlestick walk out into the air!

But not a thump! Not a rap! Never a snap of the weakest proportions (not explicable by natural laws) has, from that day to this, visited my personal career.

Being destitute of objections to belief in the usefulness of Spiritualistic mystery—in fact, by temperament, perhaps inclining to hope that such phenomena may be tamed and yoked, and made to work for human happiness—yet there seems to be something about me which these agencies do not find congenial. Though I have gone longing for a sign, no sign has been given me. Though I have been always ready to believe all other people's mysteries, no inexplicable facts have honoured my experience.

STRANGE DOINGS AT BRIGHTON.

A LADY correspondent in Brighton sends me a letter, reporting what certainly seems to be a very singular experience, which occurred to her in the week between Christmas and New Year's Eve. Her story is as follows:—

On Christmas Eve I put up as usual sprigs of holly in my bedroom, but no misletoe (being forgotten). On Boxing Day on going into my room I found it in the greatest confusion, holly all scattered about, everything topsy-turvy on the drawers and mantelpiece, several articles of which were on the bed, table overturned, papers on the floor, pictures hanging all askew. After putting it all straight I left the room, and, on returning after a short time, found it in rather worse disorder; holly down from the wall again and three sprigs on the bed; this state of things occurred six or seven times in one day. I then, in desperation, took all the holly away and sent it out of the house, but on going back to my room, to my great surprise saw three long boughs of holly hanging from the *vallance of the bed*, which had been in an upstairs room; these were *taken away*, the disturbances still going on. One morning on going into the room I found in the fender a *square piece of white paper, each corner burnt and finger marks of burning all over the surface*, and two words scrawled on, *not written with ink or pencil*. I put back a piece of holly on the bed and left the paper in the fender (after copying the writing); on returning soon I found the *paper* had *vanished* and the bough of holly in *its place*! Each day the disturbances became worse: one day the bed was moved from the *wall* about a foot, a stool knocked over, a *heavy armchair* I found on the bed, a hat box on that, and a piece of holly standing on the top! On New Year's Eve, when I had been out of the room longer than usual, I found my black bag on the *top* of a high wardrobe! and the pictures turned with their

faces to the wall! but none of the furniture was injured, or anything broken. On *New Year's Eve* at 5 o'clock all these disturbances ceased after we had a *present of game* (which was quite unexpected) and everything has been quiet since. It lasted six days.

In reply to the question as to whether there was any confirmatory evidence, she replied that several others had seen and would testify, if needed, to the truth of this extraordinary story.

A HAUNTED HOUSE IN KENT.

THE following is a letter from a Borderlander who reports her experiences in a country house in Kent:—

The house I live in has been my home ever since I was a child, and was built when my father and mother were married. I was always rather highly-strung and imaginative, and having no brothers or sisters was often very much alone, and when I heard any noises at night in those days I used to reason with myself that it must be nervousness. I cannot remember when I first became convinced that what I heard took definite form, but I think I was about fifteen years old then. I was sleeping in the front part of the house, and some friends of my parents were sleeping in the room next to mine. I woke in the night, hearing footsteps, not an ordinary person walking in boots, but slippers, coming up the staircase and along the corridor to my room. I listened, thinking perhaps it was my father, but there was no tap at the door, and I heard them return as they came. After listening, and finding all still, I fell asleep again. Next morning I did not mention it for fear of being laughed at, but our visitors at breakfast asked if any one was about, as they heard footsteps pass their room. My father said no. We inquired of the servants if the animals were indoors (as we had a dog and cat at the time), but they were both out, and nothing more was said. I cannot tell you how many times I have heard the "footsteps" since that time, now nearly twelve years ago. My father and mother have both died since '90, and during the latter's illness my uncle was staying in the house, and was reading in bed one night when I heard footsteps coming up to his door. He waited, expecting somebody had come to call him, but there was no rap at the door, and he heard the person (as he thought it was) turn and walk back; he sprang out of bed and opened the door, but saw no one. He thought it a very strange coincidence, as I had told him about it, and he had laughed at me. Another night he was sleeping in another room and heard it again. The nurse who was nursing my mother at the time also heard the footsteps when sitting up on night duty, and my mother also heard them, and I could tell you of many others who have heard the "footsteps" when staying here. I am married now to a medical man, and the same nurse who was with my mother now lives with us. Three or four times during the last year we have

heard the "footsteps" (or, as some people call it, the ghost). The last time was on August 28th. The servants had gone to bed, and nurse and I were standing talking in my bedroom (having left my husband reading the paper down-stairs in the room we had just left), the door was not quite half closed, and the reflection of the light in the corridor came through and underneath. I think we were laughing about something which had happened during the day; suddenly we heard footsteps coming up-stairs. Thinking it was my husband, I turned round to nurse and said: "That is Douglas coming to bed. The footsteps approached the door, and then we both saw the shadow of a form through the crack of the door and underneath. Still thinking it was my husband, I said, "He is going to turn out the gas in the corridor," but to our amazement the gas remained, nobody came into the room; and the footsteps went down the passage the way they came. I ran out of the room expecting to see my husband go down stairs. I saw nobody, and called over the stairs, "Was that you, Douglas?" I heard my husband rustle the newspaper he was reading, and he said, "No I haven't moved yet, I am still reading." This is the first and only time we have ever seen anything in connection with the strange steps.

A HAUNTED CASTLE IN IRELAND.

ONE of the most famous haunted houses in the three kingdoms is L— Castle, in Ireland. This last autumn the ghostly phenomena have been unusually marked. In addition to the noise of footsteps on the stairs and in the corridors, the heavy chains with which the hall doors are fastened have been used for the purpose of making violent clashing noises. It appears as if the chains had been taken off the doors and dashed on the ground, but when examined they were still found to be in their place. Usually when these noises are going on the residents prudently remain within their own rooms; but one girl, greatly daring, ventured out to see what was going on. What she saw she has never communicated to any mortal ear. She fell in a swoon and refused to recall anything that happened, not daring to recall the sights she saw. Another sceptical resident in the castle was confounded by seeing an inscription in living flames upon the walls of his own room. It was an inscription as if written in letters of light which flickered before his eyes; they did not vanish when he approached them, but remained for a time, and then disappeared. What they meant he could not say, but that they were there, that he saw them, is quite certain.

I have received several letters from the tenant of a house in Glasgow, where visitations have been very persistent and annoying.

XIV.—"THE HIGH SCIENCE OF YOGA."

A DIGEST OF THE INDIAN DOCTRINE OF MIRACLE-WORKING.

EVERYONE has heard about Yoga and the Yogis of India who are believed by the Hindoos and our Theosophists to be able to do pretty well nigh everything they care to give their minds to. But it is seldom the Western world learns authoritatively what Yoga is and what Yogis claim. I am, therefore, very glad to have an opportunity of reproducing here from the *Theosophist* of November an exposition of the Doctrine of Yoga which Colonel Olcott took down from the lips of Swāmi Dayānaud, whom he interviewed at Meerut on August 30th, when the Colonel and H. P. B. were on their way to Simla. Colonel Olcott declares that it is—

one of the simplest, clearest, most sententious and most suggestive digests of the Indian view of the high science of Yoga in literature. Swāmi was one of the most distinctly Aryan personages of the time, a man of large erudition, an experienced ascetic, a powerful orator, and an intense patriot.

We may, therefore, take it that this report, published by Colonel Olcott, may be accepted as an authoritative statement as to what Yoga is and what Yogis can do.

YOGA A SCIENCE BASED ON LAW.

The first question propounded to the Swāmi was whether Yoga was a true science, or but a metaphysical speculation; whether Patanjali described psychical powers attainable by man, and whether they had been attained, or not. The Swāmi's answer was that Yoga was true and based upon a knowledge of the laws of nature. It was then asked whether these powers could still be acquired, or had the time passed by. The answer was that nature's laws are unchangeable and illimitable; what had been done once could be done now. Not only can the man of to-day learn to do all the things described by the ancient writers, but he himself, the Swāmi, could teach the methods to any one who might sincerely wish to take up that course of life.

THE DIFFICULTIES OF THE STUDY.

Many had come to him professing their desire and asserting their ability to command success; he had tried three, but all failed. One was a resident of Agra. They began well but soon grew impatient of having to confine themselves to what they regarded as trivial efforts, and, to their surprise, broke down suddenly. Yoga is the most difficult science of all to learn, and few men are capable of acquiring it now. He was asked if there are now living any real Yogis who can at will produce the wonderful phenomena described in Aryan books. His reply was that there are such living men. Their number is small. They live in retired places, and in their proper persons, seldom or never appear in public. Their secrets are never communicated by them to the profane, nor do they teach their secret science (Vidyā) except to such as upon trial they find deserving.

WHAT YOGIS CAN DO.

In reply to the request that without suggestion he would state what specific powers the proficient in Yoga enjoys, he said that the true Yogi can do that which the vulgar call miracles. It is needless to make a list of his powers, for practically his power is limited only by his desire and the strength of his will. Among other things he can exchange thoughts with his brother Yogis at any distance, even though they be as far apart as one pole from the other, and have no visible external means of communication, such as the telegraph or post. He can read the thoughts of others. He can pass (in his inner self) from one place to another, and so be independent of the ordinary means of conveyance, and that, at a speed incalculably greater than that of the railway engine. He can walk upon the water or in

the air above the surface of the ground. He can pass his own soul (*A'tmā*) from his own body into that of another person, either for a short time or for years, as he chooses. He can prolong the natural term of the life of his own body by withdrawing his *A'tmā* from it during the hours of sleep, and so, by reducing the activity of the vital processes to a minimum, avoid the greater part of the natural wear and tear. The time so occupied is so much to be added to the natural sum of the physical existence of the bodily machine.

HOW LONG A YOGI CAN LIVE.

Question. Up to what day, hour, or minute, of his own bodily life can the Yogi exercise this power of transferring his *A'tmā*, or inner self, to the body of another.

A. Until the last minute, or even second of his natural term of life. He knows beforehand to a second, when his body must die, and, until that second strikes, he may project his soul into another person's body if one is ready for his occupancy. But, should he allow that instant to pass, then he can do no more. The cord is snapped for ever, and the Yogi, if not sufficiently purified and perfected to be enabled to obtain *Mokshā*, must follow the common law of re-birth. The only difference between his case and that of other men is, that he, having become a far more intellectual, good and wise being than they, is re-born under better conditions.

Q. Can a Yogi prolong his life to the following extent; say the natural life of his own body is seventy years, can he, just before the death of that body, enter the body of a child of six years, live in that another term of seventy years, remove from that to another, and live in it a third seventy?

A. He can, and can thus prolong his stay on earth to about the term of four hundred years.

AN EXPLANATION OF A FAMILIAR PHENOMENON.

Q. Can a Yogi thus pass from his own body into that of a woman?

A. With as much ease as a man can, if he chooses, put on himself the dress of a woman, so he can put over his own *A'tmā* her physical form. Externally, he would then be in every physical aspect and relation a woman; internally himself.

Q. I have met two such; that is to say, two persons who appeared women, but who were entirely masculine in everything but the body. One of them, you remember, we visited together at Benares, in a temple on the bank of the Ganges.

A. Yes, "Majji."

THE ORDEAL OF TORTURE.

Q. How many kinds of Yoga practice are there?

A. Two—*Hatha Yoga* and *Rāja Yoga*. Under the former the student undergoes physical trials and hardships for the purpose of subjecting his physical body to the will. For example, the swinging of one's body from a tree, head downwards, at a little distance from five burning fires, &c. In *Rāja Yoga* nothing of the kind is required. It is a system of mental training by which the mind is made the servant of the will. The one—*Hatha Yoga*—gives physical results; the other—*Rāja Yoga*—spiritual powers. He who would become perfect in *Rāja* must have passed through the training in *Hatha*.

Q. But are there not persons who possess the *Siādhis*, or powers, of the *Rāja Yoga*, without ever having passed through the terrible ordeal of the *Hatha*? I certainly have met three such in India, and they themselves told me they had never submitted their bodies to torture.

A. Then they practiced *Hatha* in their previous birth.

THE THREE KINDS OF MARVELS.

Q. Explain, if you please, how we may distinguish between real and false phenomena when produced by one supposed to be a Yogi.

A. Phenomena and phenomenal appearances are of three kinds; the lowest are produced by sleight-of-hand or dexterity; the second by chemical or mechanical aids or appliances; the third and highest, by the occult powers of man. Whenever anything of a startling nature is exhibited by either of the first two means, and it is falsely represented to have been of an unnatural or super-natural, or miraculous character, that is properly called a *Tamasha*, or dishonest deception. But if the true and correct explanation of such surprising effect is given, then it should be classed as a simple exhibition of scientific, or technical skill, and is to be called *Vyavahara-Vidya*. Effects produced by the sole exercise of the trained human will without apparatus or mechanical aids, are true *Yoga*.

YOGA BASED ON LAWS OF ATTRACTION AND REPULSION.

Q. Define the nature of the human *A'tma*.

A. In the *A'tma* there are twenty-four powers. Among these are will, passivity, action, determined perception or knowledge, strong memory, &c. When all these powers are brought to bear upon the external world, the practitioner produces effects which are properly classed under the head of Physical Science. When he applies them to the internal world, that is Spiritual Philosophy—*Yoga*—*Entayoga*—or inner *Yoga*. When two men talk to each other from far distant places by means of the telegraph, that is *Vyavahara-Vidya*; when without any apparatus and by employing their knowledge of natural forces and currents, it is *Yoga Vidya*. It is also *Yoga Vidya* when an adept in the science causes articles of any kind to be brought to him from a distance, or sends them from himself to any distant place, in either case without visible means of transportation, such as railways, messengers, or what not. The former is called *Akarshan* (attraction), the latter *Prashana*. The ancients thoroughly understood the laws of the attraction and repulsion of all things in Nature, between each other, and the *Yoga* phenomena are based upon that knowledge. The *Yogi* changes or intensifies these attractions and repulsions at will.

TO BE A YOGI ?

Q. What are the pre-requisites for one who wishes to acquire these powers ?

A. These are : (1) A desire to learn. Such a desire as the

starving man has for food, or a thirsty one for water : an intense and eager yearning. (2) Perfect control over the passions and desires. (3) Chastity ; pure companionship ; pure food—that which brings into the body none but pure influences ; the frequenting of a pure locality, one free from vicious taint of any kind ; pure air ; and seclusion. He must be endowed with intelligence—that he may comprehend the principles of nature ; concentrativeness—that his thoughts may be prevented from wandering, and self-control—that he may always be master over his passions and weaknesses. Five things he must relinquish—Ignorance, Egoism (conceit), Passion (sensual), Selfishness, and Fear of Death.

ALL YOGA GOVERNED BY LAW.

Q. You do not believe, then, that the *Yogi* acts contrary to natural laws ?

A. Never ; nothing happens contrary to the laws of nature. By *Hatha Yoga* one can accomplish a certain range of minor phenomena, as, for instance, to draw all his vitality into a single finger, or, when in *Dhyana* (a state of mental quiescence) to know another's thoughts. By *Raja Yoga* he becomes a *Siddha* ; he can do whatever he wills, and know whatever he desires to know, even languages which he has never studied. But all these are in strict harmony with natural laws.

HOW MATTER IS DUPLICATED.

Q. I have occasionally seen inanimate articles duplicated before my eyes, such as letters, coins, pencils, jewelry ; how is this to be accounted for ?

A. In the atmosphere are the particles of every visible thing, in a highly diffused state. The *Yogi*, knowing how to concentrate these, does so by the exercise of his will, and forms them into any shape of which he can picture to himself this model.

Col. Olcott asked the Swami what he would call certain phenomena heretofore produced by Madame Blavatsky in the presence of witnesses—such as the causing of a shower of roses to fall in a room at Benares last year, the ringing of bells in the air, the causing of the flame of a lamp to gradually diminish until it almost went out, and then at command to blaze up again to the top of the chimney, without touching the regulator in either instance, &c. The answer was that these were phenomena of *Yoga*. Some of them might be imitated by tricksters and then would be mere *tamasha* ; but these were not of that class.

OFFICIAL NOTICE. EXIT LINGA SHARIRA.—It has been the custom in Theosophical literature to describe the Linga Sharira as the astral counterpart of the human body, the word "astral" having been usually applied to everything beyond the cognition of our physical senses. As closer investigation enables us to be more precise in the use of our terms, however, we find ourselves compelled to admit much of this invisible matter as purely physical, and therefore to define the Linga Sharira no longer as the astral, but as the etheric, double. This seems an appropriate name for it, since it consists of various grades of that matter which scientists call "ether," though this proves on examination to be not a separate substance, as has been generally supposed, but a condition of finer subdivision than the gaseous, to which any kind of physical matter

may be reduced by the application of the appropriate forces. The name "etheric double" will therefore for the future be used in Theosophic writings instead of "Linga Sharira" ; and this change will not only give us the advantage of an English name which is clearly indicative of the character of the body to which it is applied, but will also relieve us from the frequent misunderstandings which have arisen from the fact that an entirely different signification is attached in all the Oriental books to the name we have hitherto been using. It must not, however, be supposed that in making this alteration in nomenclature we are in any way putting forward a new conception ; we are simply changing for the sake of greater accuracy the labels previously attached to certain facts in nature.—Mrs. Besant in *Lucifer*, Nov. 15th.

XV.—THE VICE-REGENT OF MARY QUEEN OF SCOTS.

THE DEATH OF THE DUCHESSE DE POMAR.

ON the 2nd of November last, at her hotel in the Avenue Wagram, in Paris, died Marie, widow of the Duc de Pomar and of the Earl of Caithness, editor of *L'Aurore du Jour Nouveau* and terrestrial

representative, if not something more, of Mary "Queen of Scots."

One turns to the organ of her cult for details of her biography, to be told only,—



THE SÉANCE ROOM, WITH STATUE OF MARY STUART.

"It does not concern us either to give the biography of the Editress of *L'Aurore*, nor to judge of her doctrines, nor to offer an appreciation of her work. Others will undertake this in the right time and place. The Duchesse de Pomar played a considerable rôle in the contemporary occult movement. Later only when one sees the growth of the seeds she has sown, and

the ripening of the fruit she has planted, will one understand the bearing of her mission.

This is disappointing, for her claims are so tremendous that one would like some personal details. Mary of Scotland is to all an object of interest passing the

interest of Queens in general; to many a heroine, to some a saint and a martyr; beautiful, scholarly, a musician, and possessed of that rare gift of personal fascination which not only commanded the devotion of the men and women of her own day, but which has blinded the critics of this, the cause alike of her ruin, and of her immortality. History, and romance, and song, and tradition, tell us a thousand details of the life of Mary Stuart. Though over three hundred years have passed since her brutal murder, every school-girl knows the story of her friendships and her sorrows.

THE VICE-REGENT OF MARY OF SCOTLAND.

What do we know of her "vice-regent"? the woman to whose hands Mary Stuart—so the Duchesse informs us—committed "the white banner of the truth" announcing that "the flower of the ages was ready now to expand."

One turns, in dealing with the history of the widow of an English peer, naturally to *Burke*, where we learn that the Earl of Caithness married

Secondly, 6th March, 1872, Marie, only surviving daughter of the late Senor Don Jose de Mariategui, and widow of his Excellency General the Conde de Medina Pomar.

Oddly enough, *Burke* neglects to point out how the Conde became, posthumously, a Duc; perhaps we shall learn this among other details in the biography promised to us. One had hoped, too, that there might have been some vestige of truth in the widely-current story that the "Duchesse" herself hailed from a spot not far from Edinbro' Town; there is somehow a lack of local colour in the selection by a Franco-Scot, of a Spanish West Indian as her "counterpart." It is confusing, too, that the Duchesse should talk of the graves at Holyrood as of those of her "ancestors."

HER TRAINING FOR THE POSITION.

How this selection came about we are thus told:—

For long, the name and the face of Mary Stuart had exercised upon her a magic attraction. Her thoughts dwelt continually upon her beauty, her charms, and her misfortunes. It seemed to her that she had perhaps been one of those young girls of noble family who had been attached to her service, and who had followed her about from Court to Court, from exile to exile, from prison to prison, throughout a life of romance and tragedy. . . . Little by little she felt herself in communication with this beloved Being. Her warm breath enveloped her. She heard her soft voice, "sometimes in the silence of midnight in her own room, sometimes on the wild hills of Scotland, and upon the high cliffs of Caithness which dominate the stormy Pentland Firth."

AN APPOINTMENT AT HOLYROOD.

One day, the gentle voice which spoke within her, ordered her to go at midnight to the Chapel of Holyrood at Edinburgh. She did not doubt for a moment that this was her dear Queen who made this appointment, and whom she should see. "The thought that I was going to meet this being so beloved gave me courage to go alone, and without fear, in the middle of the night to the place indicated, my feet among the tombs of my ancestors."

She means, presumably, those of her second husband.

She entered, and knelt upon the stones, deeply moved by the lugubrious aspect of the ruined cloister lighted only by the stars.

"Where are you?" asked the visitant, after a fervent prayer.

"Here, with you," said a sweet voice, and turning she beheld a vague and uncertain form which little by little became more precise in outline. The visitant supposed that the spirit of the

Queen of Holyrood was about to speak of her terrestrial adventures, to give her new details upon her life and misfortunes. But the voice, now become grave and solemn, proceeded to discuss the different spheres of spirits in nature, the angelic circles, and their desire to manifest themselves to men, predicting to her a new religious cycle for the earth, in which humanity would again have consciousness of the Invisible, realising in itself, and becoming the reflection of, its Image.

THE VALUE OF THE COMMUNICATION.

One cannot but regret that "the visitant's" expectation should have been altogether disappointed, as even one or two "new details of her life and misfortunes," could they have been verified (as in the story Mr. Lang tells about her jewels), would have provided us with at least a trifle of the sort of internal evidence which would have made criticism possible. However, those most concerned are probably content to receive the story in simple faith. It is one "to take or to leave," like "the spirits in nature" and "the angelic circles."

THE DEDICATION.

Finally, the voice asked if she would consecrate herself to the service of God. She replied with an overflowing heart:

"I swear to consecrate my life and all I have received to His service now and always."

We are not told whether the duchess was unbaptised and unconfirmed, as this inquiry would suggest!

And the voice replied, "I charge thee as my representative on earth to keep firm and pure the white banner of the Truth which I place now in thy hands. . . . Know that aspiration is inspiration. Inspiration brings growth, and without aspiration there is no growth. . . . The flower of the centuries is now about to expand."

HOLYROOD IN PARIS.

The sketch now before us does not tell how, as the outcome of this, the Countess established a Parisian Holyrood, a lordly pleasure-house, of which the decoration was intended to recall that of the mouldering palace of the kings of Scotland, a reproduction in the gayest and brightest capital in Europe of the atmosphere of Auld Reekie. What money could do was no doubt done (it is more abundant in the West Indies than "within a mile of Edinbro' Town"), and the pictures and decorations and sculptures and tapestries were very expensive indeed. Every known portrait of Queen Mary was copied and reproduced and a Presence Chamber dedicated in which the Countess had audience of her royal mistress and learnt all the secrets of Christian Theosophy, and Spiritualism, and Esotericism and Psychology and the dawn of the new day!

Some of these are reproduced for us in *L'Aurore*, where we can learn how the *fin de Siècle* as represented by a West Indian lady in a Parisian Holyrood was philosophised over by a wronged and suffering and devout gentlewoman of the sixteenth century.

THE WORK SHE ACCOMPLISHED.

The Duchesse de Pomar founded the periodical from which we quote,

She thought of nothing but the propagation of the ideas of which she had become the depository and which developed themselves in her as it were a sort of spontaneous vegetation, fructified always by spiritual suggestions and influences. In all her labours one may distinguish two parts; that of her personal ideas, her historical and philosophical studies, and those of spontaneous inspiration which seem to us by far the most original and life-like.

Her principal literary works seem to have been *La Nouvelle Ère*, which dealt with the same subject with which Mr. Maitland and Mrs. Kingsford have occupied themselves—"the rôle of the feminine principle in the evolution of worlds and of terrestrial humanity. For, according to her familiar spirits, it is necessary that the truth should be incarnated in woman before divine love can reign upon the earth." Of course it is not for us to decide in this connection among the conflicting claims of Joan of Arc, the Countess of Caithness, Mrs. Kingsford, Joanna Southcote, and it is impossible to say how many others.

The published pamphlets on *Theosophy*, *Christian, Buddhist and Semitic*, and a volume on *The Science of Life*, in which, so we are told, she developed a new theory on the formation of will and the progressive growth of human individuality by the double process of aspiration and inspiration, which had the good fortune to please M. Jules Baissac.

In her last book, *The Secret of the New Testament*, she has written with, it is said, much originality on the destruction of Jerusalem, the destinies of the Jewish race, and the cycle of humanity now beginning. It has not pleased orthodox theologians, nor Atheists, but "it has attracted the attention of all free religious spirits by its depth and its bravery."

Thus the life of the Duchesse de Pomar was crowned by the accomplishment of the work of her choice, and, what is given to few, the entire accomplishment of her dream. . . . Before death she was able to say that she had executed the promises exacted by her spiritual guide, and received the assurance that "there need be no tears or mourning about death when there was wisdom and faith."

HER MAGAZINE.

The December number of *L'Aurore du jour Nouveau* opens with the announcement that its publication will be suspended for the present, but that it is hoped that the Duc de Pomar (the only son of the late Duchesse) will be able to assume its direction before long.

THE PERSONALITY OF THE DUCHESSE.

It is obviously out of the question to criticise such a position as that assumed by the Duchesse de Pomar. There is no evidence, internal or external, negative or affirmative. She was not able to prove that Mary, Queen of Scots, was her personal adviser and inspiring genius; but, on the other hand, no one can prove that she was not. Some of us may not think it likely, but the idea, true or false, seems to have been harmless enough, and the teaching, if not exactly original, was, at all events, always in the direction of right, of visiting the fatherless and widows in their affliction, and keeping ourselves unspotted from the world—or, at any rate, this world.

HER GOOD WORKS.

Those who best knew the Duchesse de Pomar testify to the sincerity of her beliefs, and if, as we are told, she employed and encouraged professional mediums, not so guileless as herself, at all events we owe to her perspicacity the exposure of Mrs. Williams. She was, or intended to be, very particular indeed whom she brought into the Presence Chamber, and tolerated nothing which clashed with her ideals of what was fitting in this connection.

She was kind and liberal to the poor, doing her alms generously, without ostentation. The present writer was never but once brought into personal relations with the Duchesse de Pomar, and the occasion remains with her as a more worthy and pleasant recollection than that of any of these so-called "occult" phenomena. A sorely afflicted woman, a hopeless invalid, one of the sad class of destitute gentlewomen, was dependent upon the help of friends, and was so unfortunate as to survive those most able to be of use to her. We found the task of collecting the annual sum necessary for her wants (which were the greater by reason of her suffering and helplessness) increasingly difficult, and it was at length suggested that the Countess of Caithness (Duchesse de Pomar), upon whose husband's family our poor friend had some small claim, should be invited to contribute a trifling sum. Lady Caithness, then in England, took a considerable journey on purpose to visit her, and a few days later wrote that she "had been directed" to supply her needs for the remainder of her life, which she generously did, frequently accompanying her gifts by kind personal inquiries and messages, which made them the more acceptable.

One wishes that familiar spirits more often gave "directions" so worthy as this, on the whole more valuable than statements (not susceptible of proof) about the "angelic circles."

THE SOCIETY FOUNDED BY THE DUCHESSE.

Probably we shall hear something now about the French Psychological Society. In the spring of 1894 we heard a great deal about a society to be founded on the Continent, of which M. Richet of Paris was to be president, and which the Duchesse de Pomar was to establish and endow. Some of those best known in the *Society for Psychical Research* were to hold office, and the public was invited to subscribe. It was to be a very important society, very far-reaching in its aims, and the Duchesse was to leave to it a large share of her valuable property. I can answer for one would-be member, who made early application, and who has heard no more about it beyond two communications, one to the effect that we should know more presently, and another, that the subscription would be double that originally mentioned.

X.

THIS Whitsuntide a Congress of Occultists will be held at Berlin in connection with the exhibition that is to be held there this year by our contemporary the *Sphinx*, whose address is Berlin North, Eberwalder-strasse, No. 16, Portal 1. Mediums who wish to give test séances at the Congress are requested to communicate with the Secretary of the Scientific Association of *Sphinx* of this address.

XVI.—LIFE ON THE OTHER SIDE.

A CROSS-EXAMINATION OF THE INVISIBLES, BY MRS. SARAH UNDERWOOD.

ABOUT a year ago, I commenced in BORDERLAND a series of communications from "Julia" under the head, "Life on the Other Side." Some day I hope to continue them. But this quarter I substitute for communications from Julia some account of similar communications obtained automatically by the agency of Mrs. Sarah Underwood. My reason for this is twofold. First, because by so doing I have an opportunity of noticing at some length the very valuable volume on automatic or spirit writing which came to hand last quarter from Chicago; and, secondly, because Mrs. Underwood and her husband have in their communications with the other side acted upon the advice which has been pressed upon me again and again by correspondents. Critics of Julia's communications have complained that I did not cross-examine her enough. Why, they demanded, did I not ask her this, that, and the other detail concerning life on the other side? To all these demands I have hitherto offered a silent, instinctive opposition. There was something essentially repugnant to me in attempting to force from an intelligence living in another state of being explanations of conditions which of necessity differ so much from those on this plane as to render explanations difficult, if not impossible, and further to expose us to a certain danger of misapprehension which is worse than total ignorance. If we could imagine the difficulty which the butterfly would find in translating the facts of its new existence to the caterpillar, we can dimly conceive how impossible it is for a spirit unclothed of matter to explain in terms of matter limited by space of three dimensions the new and ideal life which it is now enjoying. This frame of mind of mine may be irrational and indefensible. I can only plead in excuse that in feeling one's way about Borderland—a region whose laws are so imperfectly understood—where all that is known is that the ordinary laws of matter which govern our physical life are not in force, it is necessary to rely very largely upon instinct or intuition. Hence, in automatic writing, if I feel a repugnance to do anything I do not do it; even though it may be impossible for me to translate that repugnance into the terms of a proposition either intelligible or defensible even to myself.

But other people, other laws; and in Mrs. Underwood we have a psychic who has none of that instinctive shrinking from cross-examining the Invisibles. Hence her book is simply crammed with the matter which my readers have been demanding from Julia.

I.—CONCERNING THE UNDERWOODS.

Before quoting from this vast store of material, it may be as well to say a few prefatory words as to the agent through whom they have been obtained. The *Religio-Philosophical Journal*, of Chicago, is a weekly newspaper which for many years past has held the highest position among all the American journals devoted to the discussion of the phenomena of Borderland. When Col. Bundy vacated the editorial chair, his place was taken by Mr. Benjamin Underwood, a man more philosophical than devotional, and more sceptical than psychic. I had frequent opportunity of meeting Mr. Underwood during my stay in Chicago, and was impressed, as no

one could fail to be, with the sturdy integrity and scrupulous honesty of the investigator. Mr. Underwood himself, at one time in his life, took a leading part in the free-thinking propaganda, and, alike from intellectual and personal association, he belonged much more to the material than to the Spiritualist wing of psychic investigators.

MRS. UNDERWOOD.

Mrs. Underwood, his wife, was as sceptical as himself. Of Scotch descent, brought up on high Calvinism, she early revolted against the doctrines presented to her as the essence of the Christian faith, and became an Agnostic. Nor was she afraid to assert the lack of faith that was within her. Down to a comparatively recent period, there was no man or woman, she has herself told us—

who was more sceptical as to the reality of that which is known as psychical, occult, or spiritualistic phenomena than I was for many years of my life. And my disbelief was not the result of indifference in religious matters, nor of mere bigoted ignorance, nor of fear of ghosts or demons, nor of intellectual contempt for Spiritualism, but it was the outcome of my reason, based on the facts of materialistic science. I had given up all hope of light—I freely acknowledged my Agnosticism.

Twenty years ago she had a rather extraordinary experience in experimenting with a planchette; but, notwithstanding this, she remained sceptical, and did not proceed with the investigation. It was not until five or six years ago that she began to take any serious interest in the subject. The *Proceedings* of the Psychical Research Society recalling the memory of her planchette experience, led her to try whether or not she could get any communications by automatic means.

HOW SHE BEGAN TO WORK.

So of an evening, when her husband and she were busy with their editorial labours, she tried, without saying anything to him, to experiment with automatic writing. She soon found that her hand moved freely enough writing communications, professing to be from all manner of intelligences, but she could only write when her husband was in the room, although it was not necessary for him to know that she was writing. Indeed, at first she never ventured to tell him, knowing how strongly he condemned the planchette business as frivolity leading to superstition and folly. After a time, however, she received communications through her hand automatically professing to come from persons who had been friends of her husband, and who appealed to him to recognise them. So Mrs. Underwood told him, and after that he was an interested, though at first extremely sceptical, participator in the experiments. For a year or two after she began to receive communications she never mentioned the subject even to the nearest friends.

SECRETLY FOR FEAR OF THE —

She had a nervous horror of being considered a medium and she felt quite certain her friends would consider her on the verge of insanity if they heard what she was doing. So nervous was she on the subject that at first she used religiously to destroy every fragment of paper

upon which any spirit writing might be found. As the experiments proceeded, the communications became more and more definite, the number of those which were simply nonsensical diminished, and the intelligences began to press at first pleadingly and then imperiously for a public avowal of their communications.

BUT FORCED TO CONFESS BEFORE MEN.

In the midst of her writing she would receive every now and then in bold characters the word "coward." For a time she thought this was the name of a person wishing to communicate, but it was written so frequently that at last she asked if the name was written as a confession or a name. "Neither," was the reply. Then I asked, "Who is the coward?" and the reply was written quickly, "You are, Sarah." She naturally resented the imputation, and asked what they meant by making such a charge. Her hand wrote: "Because you dare not speak out and confess you receive messages from us." Notwithstanding this, she shrank from the ordeal, and, as a consequence, her communications were irregularly punctuated with the word "coward," to which was occasionally appended the word "shame." At last Mrs. Underwood gave way, and said that when the opportunity came she would break her silence. From that moment she was never called "coward" any more, and the communications came free from such interruptions.

WHO GUIDES THE PEN?

The Intelligences from whom Mrs. Underwood receives her communications vary. In some cases they profess to be the spirits of the recently departed. In others there is no proof of identity, and a disclaimer rather than an assertion of any distinct personality. Most of her communications are received from an intelligence calling itself Pharos, and one distinctive characteristic of the Underwood communications is their persistent endeavour to conceal rather than to emphasize the distinct personality of the spirit intelligences. The following questions and answers bring out this feature very clearly:

Q. We would like to know the names of those spirits now present?

A. Names with us are of but little account and we grow to ignore them.

Q. Why are names so often apparently forgotten in receiving messages from those who ought to remember them?

A. Because the one thing necessary to spiritual development is ignoring of the ego—the self mind. The mind universal, the spirit of abnegation, the uprooting of vanity and selfishness is here most desired.

Q. What names known to us, of those who in the past were on earth, are accounted among your greatest thinkers?

A. Individualities are here overwhelmed in the All of Good. We don't care to give names to bolster up universal thinkers' quotients.

NOT HER SUB-CONSCIOUSNESS.

As might be imagined from the antecedents of the sitters, and from the fact that Mr. Underwood had nothing to do during a sitting except look on and criticise, for all the writing is done by Mrs. Underwood's hand, they were full of curious speculation as to the source of the messages. That it was their subconsciousness was, of course, an hypothesis which occurred to the members of the Psychical Research Society, but both Mr. and Mrs. Underwood at an early stage rejected this as inadequate to account for the facts. Mrs.

Underwood, whose experience in this matter corresponds to my own, cannot understand the existence of a subconsciousness which differs so entirely from herself. As she says, and as I can confirm, "there are often statements made by the medium of automatic writing, and opinions given of affairs and persons, which are diametrically opposed to our own convictions. We are personally reprov'd or differed from, and Mr. Underwood's criticism of vague statements was often resented.

HAND FEELS TO WRITE.

To Mrs. Underwood, Pharos is quite as distinct a personality as Julia is to me. But her experience differs from mine. The words written are never impressed upon her mind, whereas, in my case, I often get the impression of the word that is coming, just before it is written, although when the writing begins I do not know what it is going to say. In her case, if she gets an impression it is nearly always wrong. Further, her hand will often refuse to write unless Mr. Underwood puts the questions. The two appear to constitute a battery, the power coming from him, for he gets tired by merely sitting in the room and putting the questions, while she is the pen. During her writing she is perfectly conscious. There is no insensibility in her hand or in any part of her body, but she does feel a gentle thrill which descends upon the top of her head and moves down through neck, shoulder and arm. She describes it as pleasing and agreeable, like a gentle spray from a magnetic battery. Therein her experience is unlike mine. I never feel anything, when writing automatically, gentle or violent, pleasurable or the reverse. Mrs. Underwood, however, endorses my experience when she asserts that automatic writing has no influence upon one's health. She is not a very healthy woman, having been a semi-invalid in her youth, but her general health has never been better than since she began these experiments. She has neither lost sleep, increased dreams, nor impaired her nervous energy.

ORACLES WITH LIMITATIONS.

As for the communications themselves, although, as she says, she has derived great pleasure and a much wider range of knowledge from what has been written with her hand, she never, for one moment, has allowed her conduct to be guided by these oracles unless her own reason approved. She says:—

With all my experience in it I would not to-day venture upon any change, business venture, friendship, or line of conduct advised from this source unless my own common material sense endorsed it. Indeed, I would not take as fact any of its even reasonable advice without question, because it is not reliable as a guide in earthly affairs.

Therein she states a rule of conduct which cannot be too earnestly impressed upon all psychic investigators.

II.—HOW LIFE BEGINS ANEW.

Mrs. Underwood prefaces what she has to say by describing a very extraordinary test case, in which a Mr. J. P. Mendham, publisher of the *Boston Investigator*, a freethought paper, who died at Massachusetts early on Sunday morning, January 11th, 1891, communicated with Mrs. Underwood on January 21st, in Chicago, giving many facts concerning Mr. Mendham, which were unknown to the Underwoods, and which were only subsequently verified by referring to the files of the newspaper which at that time had not reached Chicago.

Particulars were written with Mrs. Underwood's hand concerning the cause of his death, and also as to his family and colleagues, four days before the obituary notices reached her possession.

IN PERPLEXITY.

Mr. Mendham was a Freethinker, and his testimony as to how he found life on the other side is one of the first that is published. When he began to write, Mrs. Underwood asked him what he had to say about his new condition. He replied that he "was very much surprised that he could not understand a spirit of life that was so new to him, and that he was much perplexed. The panorama of life goes on," he said. In his own earth life he had no belief in continued existence, although his wife did believe. Mr. Mendham said he had been converted to Freethought by the works of Thomas Paine, "so now," he added, "I am all upset." As Mr. Underwood had been a Freethinker himself, he had many communications from those who had shared his previous views before they passed over. It may be worth while to quote some of their statements.

AND AMAZEMENT.

In nearly all cases the first impression of the Freethinker and materialist on the other side is one of amazement. A wealthy materialist, for instance, being asked what the new state of existence seemed to him at first, replied, "I was very much astonished. I was an out-and-out materialist, and when I found out how mistaken I was, I was overwhelmed with distress." Another one replied, when asked how the new life found him—

When I woke up from my state of unconsciousness and found that only a change of form and conditions had occurred in the transition which we call death, I was so surprised that I had an idea that I was insane.

Another testimony from a person whose identity is communicated by the initials "C. W." He was asked whether he felt conscious of a change. He replied—

Conscious of a change, but one so easily made that I felt puzzled whether, as Paul said, I was in the body or out. Sense perceptions so changed! I saw what seemed to be C. W. lying inert, senseless, while the real thinking, loving, living C. W. stood by unable to will that senseless body to any movement, and I said, "Why, I am freed from that prison!" Looking around I was much surprised to see so many well known friends.

IN BEWILDERMENT.

Experiences differ, of course, greatly, but the note of bewilderment runs through most of them. Here, for instance, is one self-righteous person who was asked how he liked his new life—

When I crossed over to this side of glass or mirror, I trusted greatly to coupons won by my life's work, but found to my surprise that, thrust asunder from all I had blindly held as true, I was all at sea—cast adrift with loss of compass and oars.

Another jovial soul, who had not got over a tendency to use slang on the other side, was asked how he liked it as far as he had got. His reply was expressive—"Earth don't amount to shucks when you get over here. All right, and happy, but you will have to find out what makes it pleasanter, as I did, 'gainst the rules here to tell."

AND HUMILIATION.

On the other hand, a person who had rather prided himself upon his good works, and expected recog-

nition on the other side for his merit as a pioneer, thus records his disappointment—

The uppermost thought in what remains of the mind once known as L. L. is that of deserved humiliation. I did not understand until now how many similar minds to mine were evolved through the ages. I feel mainly abashed and long to return to old sympathetic friends, and yet I am aware that this feeling is of low, selfish origin.

A spirit professing to be that of Caroline Fox, being asked whether she was as happy now as she had been on our plane, replied—

Told as a wonderful dream of poet or seer I should have thought this phase of existence a phantasm too beautiful for realisation, but living this new, sweet, helpful life, I am constantly wondering if I am a real part of this sphere.

The same spirit was asked many questions about mundane things. Among others, she returned a somewhat significant answer to a question as to her real opinion about Mrs. Thomas Carlyle. She replied, "Jeanie Welsh Carlyle—but I am not at liberty to say to you all I might if we had met in the flesh." From which we may infer many things. When she was asked what constituted her highest pleasure, she replied, "The society of loving and freed spirits," and, she added, she derived much more delight from her friends on the other side than she had ever done from her friends on this. Brother Barclay, however, she said, was now her most intimate friend. "But all who are in sympathy here come to know each other as members of the same plane!"

THE REALNESS OF THE DEAD.

A spirit professing to be Joseph Barker, a well-known Freethinking lecturer, stated—

My first impression as I awoke was this—it seemed to me that I was still in the body, but strangely could not make myself seen or heard by those who were most near to me. What most impressed me with the fact of change was the presence and astonishing realness of those whom I had considered what you call dead, and their courageous attention to me in my ignorance of spiritual conditions. Then my spirit tried to work back and undo the work of earthly ignorance, but could not. But have learned since that even that ignorant work was a necessary part of spiritual education.

Another Freethinking propagandist, when asked what was his present most dominant thought replied—

He would like to give surer evidence of continued existence, because when on your plane he mistakenly did so much to befog searchers after the truth, and he hopes his fellow-worker with the light vouchsafed him, will undo the evil unwittingly and sincerely done by one who had no such spiritual insight.

III.—HOW LIFE GOES ON.

The following communications, in the form of question and answer, were received from miscellaneous Intelligences, mostly, however, writing under the name of "Pharos"—

Q.—Can you tell us if the change called death is always toward betterment, intellectually and morally?

A.—Spirits are all more happy than mortals; supreme love rules, and spirit knows not the sorrows of matter.

Q.—In your sphere is there anything analogous to the class distinctions among men?

A.—Distinctions are made on this plane as on yours, but on a different basis. Voice of the people don't count with us as with you; genuine qualities are more the standard than appearances.

Q.—Do all spirits progress on leaving this plane?

A.—There are some who may never reach a higher plane; who change and change for ages without real progress.

IMMORTALITY NOT UNIVERSAL.

Q.—Can you tell us, at least, whether spirit as a whole, or in its individual atoms, exists eternally?

A.—Yes. Spirit as a whole is eternal—exists, did exist—will exist by force of Powers you cannot understand. But you as individual, self-conscious atomistic particles of spirit wholeness, are not eternal and must return to the Primal Source. There is happiness, however, almost undreamable—possible before you atoms are submerged—returned to that Primal Source, which makes your existence all good.

Q.—Are all born on earth sure of continued existence?

A.—Abortions are no more infrequent spiritually than physically. Such must die out—cease to exist. Punitive methods help to sift such abortions from reproduction. We don't quite understand; but we hope much.

Q.—Is not every spirit on your plane assured of continued existence?

A.—Continued existence does not necessarily mean immortality to all mankind. When the change you call death occurs, there is but a step taken toward the change which annihilates as well as strengthens.

WHO DIE OUT AND WHY.

Q.—Does every human being at death necessarily enter into spiritual spheres, or do some fail of reaching another stage of existence?

A.—Achievement is the test. Children with undeveloped intellect, but with inherited possibilities may develop into noble formation but sometimes they are abortions. Born with certain capacities, they may grow to their high ideal, but occasionally they are found to have roots too shallow for perfection and they die as you understand death—they cease to persist.

In reply to another question of a similar nature, the answer was—

There is a sphere in spirit life allotted to those who leave the earthly plane in spiritual ignorance, which is not pleasing to dwell upon, yet which is absolutely necessary to spiritual soul growth, and within that plane those leaving your sphere greet all those of like minds.

WHY THEY WISH TO COMMUNICATE.

One very curious statement is made by one of Mrs. Underwood's controls. Confronted by innumerable statements as to the desire on the part of Invisibles to communicate, they were asked why they desired so much to hold converse with those still in the body. They replied, "The salvation of troubled souls gives us power to benefit, and that is our wealth." Then, being asked what had been done to promote a greater freedom of intercourse between both sides of Borderland, they made a reply which leads to believe that there is a Society for Psychical Research on the other side of Borderland, although we can well believe that, with the changed conditions, the Society for Psychical Research on your side is very different from that which exists here.

We have done our best to bring around this state of knowledge. Bands of all those desirous of scientific research are formed, and those best adapted to become mediums are set apart to devote themselves to perfecting soul communion with those in the flesh.

Mrs. Underwood, on one occasion, asked a question that is continuously occurring to all who investigate such matters. The reply is somewhat oracular, but it is very much in accord with the conclusions that have been arrived at by the Society for Psychical Research on this side.

Q.—Do ghosts of the murdered ever haunt the place where the event occurred?

A.—Phantasms of those whose minds were so awfully shocked, reacting strongly on all other minds within their range of influence.

THE SUB-LIMINAL SELF.

But if they approve of the Society for Psychical Research's theory of telepathy, they have very little patience for Mr. Myers' favourite doctrine of the sub-conscious ego. The following are their ideas as to the so-called subconscious ego—

So-called—that is, consciously understood on your plane. There is no sub-conscious ego from our point of view. There are multiplex egos conceived through one sense organism when that organism is multiplex in formation and design.

Q.—Are these multiplex egos so many distinct personalities or spirits?

A.—Soul atoms which go to make the all of Being.

TO SPIRITS SLEEP?

Their inquisitiveness, however, was by no means confined to metaphysics. They wanted to know all about the next world and life on the other side. For instance, they were very curious about whether or not spirits slept.

Q.—Do you have there your seasons of rest, equivalent to our sleep?

A.—Our ideas of rest are not like unto yours. When we rest we creep down to your level.

Q.—Can you explain sleep as we know it?

A.—Sleep is the silence of thought, the garnering of life's harvest. Sleep is not death's twin, but willingness converted into modes of rest.

Another question was what language was spoken on the other side. They replied—

"Spirit language" means only Thought, a word coined by man to express something inexpressible to those on your static knowledge; so all languages are but symbolic parts of spirit speech, and virtually we have but one language, which includes all which you have differentiated. Your languages are dialects only.

WHAT ABOUT CLOTHES?

One stock question which is usually asked relates to apparel.

Asked, Do you have any need of what we call apparel—clothes? the answer came—

Choose ye what apparel shall be yours. Thou shouldst understand that in the spirit-world clothing typifies the state of those who choose their raiment. Our friend who gave the world our thought in Sartor Resartus spoke better than he knew in saying clothes signify humanity.

THE DENIZENS OF THE PLANETS.

Nothing is more persistently demanded by outsiders of those who profess to come from over the border than whether the planets are inhabited and what their inhabitants are like. The Underwoods are no exception in this matter, as may be seen from the following:—

Q.—Are all planets phases of the life of this earth?

A.—Planets are worlds such as this in many cases, but most frequently on a far different mode of existence with different sense relations. Language, environments, evolutionary developments and sympathies are in all worlds different. Your idea as to planets are so influenced by your circumscribed sense perceptions that you would regard what we know of other conditions as mere nonsense. Shadowy beings you would consider the sweet personalities who come from those planets with which our plane has mortal communication; but we know they are real beings, albeit on a far different basis, from yours and ours. Changed conditions make it impossible to state, or to clearly know,

whether they are below or above us in intelligence. Some spirits from different planets visit earth.

Q.—Can you tell us what your methods of locomotion are?

A.—Travel with us depends on the need or desire.

Q.—Then you do go from place to place?

A.—Oh yes, and with more rapidity than is possible on your planet.

Q.—What can you tell us as to the locality of your sphere?

A.—There are no words in your language which we can make useful. Verbal words of expression are inadequate to express that of which there is no equivalent on your plane.

NO PROPERTY ON THE OTHER SIDE.

Socialists will be glad to know on the authority of Pharos and others that there is no such thing as personal property on the other side.

There is on soul planes no cognition of selfish ownership of anything spiritual; spirits are of right owners of all good, but temporal earthly goods are here accounted buzzards' prey. Spiritual possessions are always marked by boundless desire to make those possessions the common property of all. The greatest good or possession of spirit-life is the submergence of self.

As property does not exist class distinction based on property is equally absent. The following questions and answers deal with this subject:—

Q.—Do class distinctions exist on your plane?

A.—Classes here are high or low according to the strength of moral worth, and also superior lovingness of all. Your companionship with mortals is based on their congeniality in some way with your moral and intellectual nature. So also with your companionship with souls on our plane.

Q.—Are the standards of merit on your plane identical with or similar to ours here?

A.—Souls are classed here according to their withstanding of the strongest temptations to which they are subjected on your plane. There are those here guilty of great crimes according to earthly codes who yet take precedence of some who had no temptation to sin.

THE PERSISTENCE OF RELATIONSHIP.

Q.—Do family names and affinities persist?

A.—Years gone by this question was seriously discussed among us, and this conclusion was reached: that names with you were but the signs of tribal relations between those of mere blood-relationship; here, blood-relationship does not count, and spirit sympathies come always to be classified by new readings. Bonds of sympathetic being are stronger than relationship over here. Many whose silence you wonder at were not in accord with you. True lines of sympathy are drawn over here. Blood relations are often hurtful, but soul relations will ever assert themselves and give joy when recognised. Bonds of spirit are stronger than man's paltry blood-relationship.

Q.—Do husband and wife continue lovers on your planes?

A.—If a man and woman—married, according to your ideas—are in true rapport with each other, the change called death does not alter their relations, but if through misapprehension they are mismatched, however desirous they may be of higher development, their ardent hopes count for naught if natural sympathy says no. Sympathies and antipathies are stronger here than with you, for here we separate the wheat from the chaff; we only care for the spirits who are at one with us. Changed conditions make new relations.

SEX?

This naturally leads to the question of the persistence of sex. The answers are as follows:—On one occasion Pharos declared that there are no sex conditions on their side, so a communicating spirit would describe himself as a male to Mrs. Underwood and as a female to Mr. Underwood. But, again, they said there is sex on the other side, but not in the sense we would understand. When they broached the further question how

the sexes are divided on the other plane the answer came—

Ghosts of soul-forces cannot claim sensual sex characteristics.

Sex does not dominate spiritual planes. Sex is a sense attribute.

Sex was not until deterioration began.

And with this answer they were perforce content.

It was a veritable cross-examination to which they put their spirits, asking all manner of questions concerning all manner of subjects. They had considerable difficulty in getting a definite answer as to the existence of Mahatmas, but at last Mrs. Underwood seems to have extracted an answer that is notable as being in direct opposition to her own convictions—

One grain of truth in a mountain of misconception is often sufficient among mortals to create strange misapprehensions—and though there are favoured students of spiritual mysteries in India, their power and attainments are gravely misunderstood and overestimated.

THE GREATEST OF THESE IS LOVE.

There was no limit to the range of questions with which the Underwoods plied the invisible Intelligences. They naturally asked as to what constituted the highest good and also what was the explanation of evil. They were told, as almost all who have asked similar questions have been told, that love was the highest of all things. For instance—

Q.—How shall we assimilate more and more to the higher spiritual life?

A.—Conquer selfishness; love all; outgrow envy; grow ashamed of the lower nature in you and fight it day by day, so shall you more and more assimilate to spiritual life.

Love is the root, power, and substance of all things, spiritual, temporal, and carnal.

Q.—When one enters Spirit-life what is the highest condition of satisfaction and advancement?

A.—Surrender of egotistic clamor and self-consciousness; longing to help others more helpless—desire to be of use, and shamefacedness over the little able to be accomplished.

They emphasized this by asserting what is not usually taught by moralists, that to hate anything even evil may harm the soul. They phrase it as follows:—

Love the least lovable when your knowledge has saved you from the love of hatred. Hatred of even the detestable lowers the striving divinity within man.

EVIL A CONDITION OF PROGRESS.

Of evil itself they speak from the point of view of those who think "He doeth all things well," although they always speak of Him as "All of Being."

Evil is a name of one of the conditions of progress—is as necessary, aye, more so, than what you call good, to your and our elevation to higher spheres. It is not to be hated, but welcomed. It is the winnowing of the grain from the chaff. Children of truth, don't worry over what to you seems evil; soon you will be of us and will understand and be rejoiced that what you call evil persists, and works as leaven in the great work of mind versus matter.

The following question and answer represent their attempt to explain what has always seemed a mystery, the possibility of continuing in happiness with a view of the miseries of this world.

There is a law of psychical essence which makes necessary all these ephemeral entanglements which to you seem so severe, and you will yet see from your own standpoint of reason why such hardships must be endured by questioning souls on the highway

of progress. From our vantage ground of larger knowledge grow careless that injustice is done. But we do not; we cannot remedy it, because humanity is but an embryo of existence.

There are evils, and what may be termed troubles with us; but they are far from the unbearableness of the sorrows earth-souls are necessarily called upon to endure. Our deepest griefs come from our sympathy with your evanescent troubles. But when undeveloped souls pay the price of development, we stand aloof and let the play go on. Interference will do no good.

THE CATHOLICITY OF THE INVISIBLES.

The question of religion naturally formed the subject of many questions.

Of Christ "Pharos" said: "Call Him by other names—Buddha, Chrishna or Mohammed, the spirit is one—is ever and ever the same. Spirit is one, not many, however often the name is changed. Jesus, Buddha, and Mohammed were not distinct personalities; only atoms emanating from the same source—parts of the great All of Being, partaking of the general characteristics of the grand whole—but yielding to environments, showed marked individualism, such as the force of the times in which they appeared would create in their characters; nor are they distinct individualities now—spiritual planes which do not recognise any such.

As individuals persist after death so it would seem religions on this side continue to be believed in for a time at least on the other side.

Q.—Are the different religious beliefs held by men on our plane carried on to your sphere and believed in, after their death?

A.—Clear thinking is not at once attained by even the fairest minded who experience the change you call death; and with new meanings attached to old ideas, the sects still persist for one or more changes of planes.

When asked to define religion and morality they said morality was the body where religion was the soul; religion was the gold of humanity separated from the alloy of selfishness.

They touched also upon the origin of man. On this point they make the following definite statements:—

Your ideas of evolution are not true. The great mistake you make is classing man with lower forms of being. Intellectual and ethical ideas cannot be traced from brute to man. There is where there is no link, there is where soul begins direct from All-Being. The dividing link between brute and man is the knowledge of where "ought," and "ought not" begins and ends.

It is well, however, to remember that they were continually reminding the Underwoods of the fact that they could not explain the laws governing their plane in terms which would enable us to understand them.

BODY, SOUL, AND SPIRIT.

Notwithstanding this the Underwoods continued to ply them with questions as to the nature of the soul and many other similar mysteries. They replied—

"Body" means a temporary condition of what you name "matter," necessary to development of soul.

"Soul" is the ego—the individualisation of an atom of the great unity, spirit.

"Spirit" is the All of Being—inexplicable to those in the body: you must come up higher to understand.

The trinity which makes the grand whole is, spirit—matter—and what you call motion.

THE EFFICACY OF PRAYER.

Their doctrine of prayer is interesting. It harmonizes more with the Catholic idea of the invocation of the Saints than with the conventional Protestant doctrine. Asked concerning the efficacy of prayer for healing sickness the answer came—

Shall not "a soul's sincere desire" arouse in discarnate and free spirits effort to make that pure desire a reality? What good can come from aspirations on mortal planes, save through the efforts to make those aspirations realised on spiritual planes by the will of freed spirits?

IV.—DE OMNIBUS REBUS.

This led to the following colloquy:—

Zones of spiritual sympathies are here of strong prevailment, and when spirits who are yet clothed in mortal vestments powerfully prevail through sympathetic energy, those in rapport with them in our sphere are obliged to aid.

Q.—What is the chief agency in the cures effected at Lourdes, France, under the auspices of the Catholic Church?

A.—Thought. Spirit works as strongly on your side when conditions are powerful, as on our side, and very often spirits in mortal frames, when in harmony with the workings of the Essence of Being, change by divine impulse the outcome of sense laws?

Q.—Are the claims of so-called Christian scientists true, that they have the power to overcome matter by force of mind, and so can cure disease? If Christian science does cure disease, how is it accomplished?

A. Spirit and matter are two phases or aspects of one harmonious divinity, and when spirit is in the ascendant, matter loses its dominant power on your plane, and pain, which is the sense development of matter, is temporarily conquered.

NOTES FROM NOTABLES.

But I have already exhausted the limits of my space and can but refer to communications that were said to have been received from persons well known on this side. One of the first was Mrs. Browning. She wrote on one occasion:

Robert gave me life. He gave me to Love. He and I are but two sides of one individuality. We both understand this, as you understand it.

MRS. BROWNING.

When Mrs. Browning was written Mrs. Underwood remarked that she thought Mrs. Browning was a much greater poet than her husband. She says:—

Immediately my hand was moved to write: "Robert Browning says you are in the right, my dear Alter Ego—I was never her equal." I did not then think that Robert Browning thus believed, and when, about two years after, Mrs. Orr's *Life of Browning* appeared, I was startled to find that during his life he had over and over again asserted her superiority.

ROBERT CHAMBERS.

Robert Chambers was asked why he never acknowledged the authorship of "Vestiges of Creation." He replied:—

A.—When I wrote that work the world was not in accord with truth, and I had to consider with Scotch caution the effect of my investigations on the pecuniary prospects of Chambers Brothers.

Q.—Do you still think the work a reliable one?

A.—Crammed with errors. I was sincere when I wrote it, but since my change of condition I wish I had not written before—gone.

DARWIN.

Darwin was another who professed to come, and this is what he said:—

A logical turn of mind was obliged to accept such conclusions as my experiments led to. I did not then understand the limitations of sense perceptions, and sometimes I was greatly mistaken. I was not then aware of the reasonableness of another stage of being. I have, since changing my form, recognised my onesidedness.

XVII.—THE ANALYSIS OF AN ATOM. OR CLAIRVOYANCE IN CHEMISTRY.

MRS. BESANT and her Theosophical friends are at least playing the great game. It is double or quits with them now, and that is as it should be. At last, thank Heaven, they seem to have left behind them the morass of polemic over the character of H. P. B., and are betaking themselves seriously to bring forth works worthy of these claims. I publish elsewhere Mr. Leadbeater's report on the experiments which they have made in Dreamland. But that is nothing compared with the claim made by Mrs. Besant in the paper on Occult Chemistry which appears in *Lucifer*, November 15th. Therein we have it gravely stated that the occultists of the London Lodge have divided the indivisible, seen the invisible, and analysed the atom! It is not for those unfurnished with "astral vision" to pronounce any opinion upon this startling assertion. Be it our humbler task briefly to summarize the paper in question, referring the scientific reader to the pages of *Lucifer*, where they will find the article in full.

WHAT IS AN ATOM?

Mrs. Besant says:—

The chemical atom is regarded as the ultimate particle of any element, and is supposed to be indivisible and unable to exist in a free state. To astral vision ether is a visible thing, and is seen permeating all substances and encircling every particle. A "solid" body is a body composed of a vast number of particles suspended in ether, each vibrating backwards and forwards in a particular field at a high rate of velocity; the particles are attracted towards each other more strongly than they are attracted by external influences, and they "cohere," or maintain towards each other a definite relation in space. Closer examination shows that the ether is not homogeneous, but consists of particles of numerous kinds, differing in the aggregations of the minute bodies composing them; and a careful and more detailed method of analysis reveals that it has four distinct degrees, giving us, with the solid, liquid and gaseous, seven instead of four substates of matter in the physical world.

HOW IT WAS ANALYSED.

These four etheric substates will be best understood if the method be explained by which they were studied. This method consisted of taking what is called an atom of a gas, and breaking it up time after time, until what proved to be the ultimate physical atom was reached, the breaking up of this last resulting in the production of astral, and no longer of physical, matter.

It is, of course, impossible to convey by words the clear conceptions that are gained by direct vision of the objects of study, and the accompanying diagram—cleverly drawn from the description given by the investigators—is offered as a substitute, however poor, for the lacking vision of the readers.

THE EXPLANATION OF THE DIAGRAM.

The horizontal lines separate from each other the seven substates of matter; solid, liquid, gas, ether 4, ether 3, ether 2, ether 1. On the gas level are represented three chemical atoms, one of hydrogen (H), one of oxygen (O), one of nitrogen (N). The successive changes undergone by each chemical atom are shown in the compartments vertically above it, the left-hand column showing the breaking up of the hydrogen atom, the middle column that of the oxygen atom, the right-hand column that of the nitrogen atom. The ultimate physical atom is the

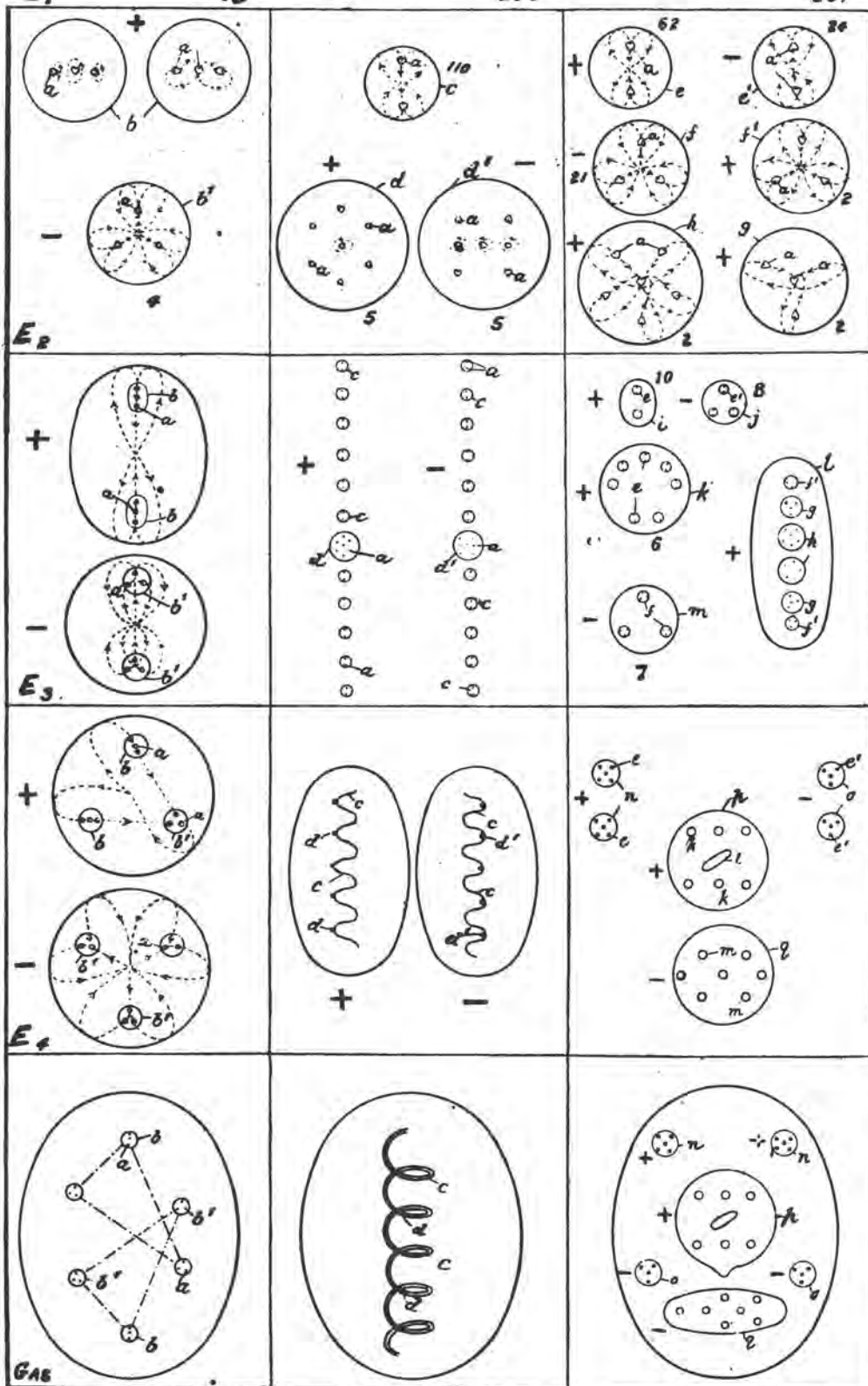
same throughout. The numbers 18, 290 and 261 are the numbers of the ultimate physical atoms found to exist in a chemical atom.

The dots indicate the lines along which force is observed to be playing, and the arrowheads show the direction of the force. No attempt has been made to show this below E 2 except in the case of the hydrogen. The letters given are intended to help the reader to trace upward any special body; thus *d* in the oxygen chemical atom on the gas level may be found again on E 4, E 3, and E 2. It must be remembered that the bodies shown diagrammatically in no way indicate relative size; as a body is raised from one substate to the one immediately above it, it is enormously magnified for the purpose of investigation, and the ultimate atom on E 1 is represented by the dot *a* on the gaseous level.

THE INSIDE OF AN ATOM OF HYDROGEN.

The first chemical atom selected for this examination was an atom of hydrogen (H). On looking carefully at it, it was seen to consist of six small bodies, contained in an egg-like form. It rotated with great rapidity on its own axis, vibrating at the same time, and the internal bodies performed similar gyrations. The whole atom spins and quivers, and has to be steadied before exact observation is possible. The six little bodies are arranged in two sets of three, forming two triangles that are not interchangeable, but are related to each other as object and image. (The lines in the diagram of it on the gaseous sub-plane are not lines of force, but show the two triangles; on a plane surface the interpenetration of the triangles cannot be clearly indicated.) Further, the six bodies are not all alike; they each contain three smaller bodies—each of these being an ultimate physical atom—but in two of them the three atoms are arranged in a line, while in the remaining four they are arranged in a triangle.

The wall of the limiting spheroid in which the bodies are enclosed being composed of the matter of the third, or gaseous kind, drops away when the gaseous atom is raised to the next level, and the six bodies are set free. They at once re-arrange themselves in two triangles, each enclosed by a limiting sphere; the two marked *b* in the diagram unite with one of those marked *b*¹ to form a body which shows a positive character, the remaining three forming a second body negative in type. These form the hydrogen particles of the lowest plane of ether, marked E 4—ether 4—on the diagram. On raising these further, they undergo another disintegration, losing their limiting walls; the positive body of E 4, on losing its wall, becomes two bodies, one consisting of the two particles marked *b*, distinguishable by the linear arrangement of the contained ultimate atoms, enclosed in a wall, and the other being the third body enclosed in E 4 and now set free. The negative body of E 4 similarly, on losing its wall, becomes two bodies, one consisting of the two particles marked *b*¹ and the second, the remaining body, being set free. These free bodies do not remain on E 3, but pass immediately to E 2, leaving the positive and negative bodies, each containing two particles, as the representatives of hydrogen on E 3. On taking these bodies a step higher their wall disappears, and the internal bodies are set free, those containing the atoms arranged linearly being positive, and those with the triangular arrangement being negative. These two forms represent hydrogen on E 2, but similar bodies of this stage of matter are found entering into other combinations, as may be seen by referring to *f* on E 2 of Nitrogen (N). On raising these bodies yet one step further, the falling away of the walls sets the contained atoms free, and we reach the ultimate physical atom, the matter of E 1. The disintegration of this sets free particles of astral matter, so that we have reached in this the limit of physical matter. The Theosophical reader will notice with interest that we can thus observe seven distinct substates of physical matter, and no more.



HYDROGEN.

OXYGEN.

NITROGEN.

THE ULTIMATE ATOM.

The ultimate atom, which is the same in all the observed cases, is an exceedingly complex body, and only its main characteristics are given in the diagram. It is composed entirely of spirals, the spiral being in its turn composed of spirillæ, and these again of minuter spirillæ. A fairly accurate drawing is given in Babbitt's *Principles of Light and Colour*, p. 102. The illustrations there given of atomic combinations are entirely wrong and misleading, but if the stove-pipe run through the centre of the single atom be removed, the picture may be taken as correct, and will give some idea of the complexity of this fundamental unit of the physical universe.

THE FORCE IN AN ATOM.

Turning to the force-side of the atom and its combinations, we observe that force pours into the heart-shaped depression at the top of the atom, and issues from the point, and is changed in character by its passage; further, force rushes through every spiral and every spirilla, and the changing shades of colour that flash out from the rapidly revolving and vibrating atom depend on the several activities of the spirals; sometimes one, sometimes another, is thrown into more energetic action, and with the change of activity from one spiral to another the colour changes.

HOW TO BUILD UP AN ATOM.

The building of a gaseous atom of hydrogen may be traced downwards from E 1, and as said above, the lines given in the diagram are intended to indicate the play of the forces which bring about the several combinations. Speaking generally, positive bodies are marked by their contained atoms setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions being turned inwards, and by a tendency to move towards each other instead of away. Every combination begins by a welling up of force at a centre, which is to form the centre of the combination; in the first positive hydrogen combination, E 2, an atom revolving at right angles to the plane of the paper—turning head over heels if the expression may be allowed—and also revolving on its own axis, forms the centre, and force rushing out at its lower point, rushes in at the depressions of two other atoms, which then set themselves with their points to the centre; the lines are shown in + *b*, right hand figure. (The left hand figure indicates the revolution of the atoms each by itself.) As this atomic triad whirls round, it clears itself a space, pressing back the undifferentiated matter of the plane, and making to itself a whirling wall of this matter, thus taking the first step towards building the chemical hydrogen atom. A negative atomic triad is similarly formed, the three atoms being symmetrically arranged round the centre of out-welling force. These atomic triads then combine, two of the linear arrangement being attracted to each other, and two of the triangular, force again welling up and forming a centre and acting on the triads as on a single atom, and a limiting wall being again formed as the combination

revolves round its centre. The next stage is produced by each of these combinations on E 3 attracting to itself a third atomic triad of the triangular type from E 2, by the setting up of a new centre of up-welling force, following the lines traced in the combinations of E 4. Two of these uniting, and their triangles interpenetrating, the chemical atom is formed, and we find it to contain in all eighteen ultimate physical atoms.

OXYGEN.

Oxygen has a far more complicated and puzzling body than hydrogen, and the difficulties of observation were very much increased by the extraordinary activity shown by this element, and the dazzling brilliancy of some of its constituents. The gaseous atom is an ovoid body, within which a spirally coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The snake appears to be a solid rounded body, but on raising the atom to E 4, the snake splits lengthwise into two waved bodies, and it is seen that the appearance of solidity is due to the fact that these spin round a common axis in opposite directions, and so present a continuous surface, as a ring of fire can be made by whirling a lighted stick.

NITROGEN.

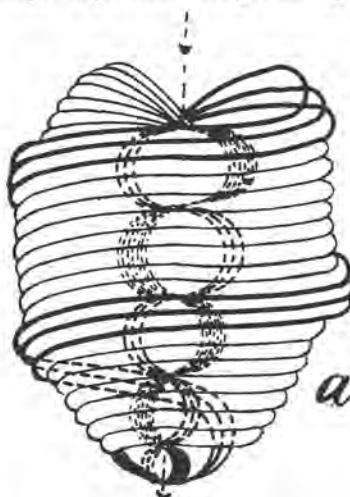
I omit details and pass on to the analysis of the atom of Nitrogen.

It is proved to be the most complicated of all in its internal arrangements, and its quiet was therefore a little deceptive. Most prominent was the balloon-shaped body in the middle, with six smaller bodies in two horizontal rows and one large egg-shaped one in the midst, contained in it. Some chemical atoms were seen in which the internal arrangement of these contained bodies was changed, and the two horizontal rows became vertical; this change seemed to be connected with a greater activity of

the whole body, but the observations on this head are too incomplete to be reliable. The balloon-shaped body is positive, and is apparently drawn downwards towards the negative egg-shaped body below it, containing seven smaller particles.

OTHER ANALYSES.

Some other observations were made which went to show that as weight numbers increased, there was a corresponding increase in the number of bodies discerned within the chemical atom; thus, gold showed 47 contained bodies; but these observations need repetition and checking. Investigation of a molecule of water revealed the presence of twelve bodies from hydrogen and the characteristic snake of oxygen, the encircling walls of the chemical atoms being broken away. But here again, further observations are necessary to substantiate details. The present paper is only offered as a suggestion of an inviting line of research, promising interesting results of a scientific character; the observations recorded have been repeated several times, and are not the work of a single investigator, and they are believed to be correct so far as they go.



THE ULTIMATE ATOM.

XVIII.—HYPNOTISM AND THE SOCIETY FOR PSYCHICAL RESEARCH.

WHY HYPNOTIC EXPERIMENTS ARE MADE.

READERS of the *Proceedings of the Society for Psychical Research* are familiar with the now classical series of experiments in Hypnotism made some few years ago under the auspices of Mr. Myers, Mr. Gurney, and Mrs. Sidgwick, with Mr. G. A. Smith as hypnotiser, and known as "The Brighton Experiments."

The utilisation of Hypnotism as a means of studying the phenomena of mind was then much less practised among Continental observers than has since been the case, and these experiments were both interesting in detail, and important in their bearing upon our knowledge of psychic faculty. The study of multiplex personality, sub-conscious activity, sub-liminal knowledge, memory, and observation, ideas all now familiar to us, owes its origin to these experiments, and to similar observations elsewhere.

The statement that "one half the world doesn't know how the other half lives," is as true of the universe of the individual as of the universe of mankind. The philosopher who would study the life of the poor, must, for the time, lay aside the life of the rich; the observer who would know how Rome does, must himself "do it" in Rome, and not in London.

If the limitations of life, the exigencies of time and space, make it impossible to observe both sides of any visual object at once, we must be content to study them alternately, and to abandon our view of either side when the other comes into view.

The human mind is so complex that if we would observe its deeper working we shall do it more conveniently by arresting, for the moment, its surface activities—one side, so to speak, of its individuality.

In order that what, for want of a more definite term, we call the "Psychic" stratum may have full opportunity for action, it appears, at times, necessary that the ordinary consciousness shall be dulled; hence, Mr. Stainton Moses went into trances and Mrs. Piper gives up, for the time being, her normal personality, and becomes "Dr. Phinuit."

HOW THE EXPERIMENTS ARE MADE.

But a much simpler method of reaching a deeper stratum of our personality is afforded by hypnotism. The march of civilisation has carried most of us beyond the stage when we talked nonsense about putting the subject "under the will of the operator," "weakening the will power," "giving up our individuality," and such like. [See articles on Hypnotism in *BORDERLAND*, Vols. I. and II.]

In the case of healthy, that is to say, not hysterical or morbid persons (who, anyway, would be useless for the purpose under consideration), hypnotism can do no possible harm, and may do good when properly performed under medical superintendence, and the sensation is distinctly restful and agreeable.

Moreover, the most commonplace persons may, under hypnotism, become interesting and worthy of study, for even genius appears to be largely a capacity of using the inmost self, and seership is, by many, thought to be merely the power of hearkening to the inner voice, and of using subconscious memory and observations. Unexpected powers of clairvoyance and thought trans-

ference have been developed by hypnotic suggestion, and some process akin to that of hypnotism is probably at the basis of the practices of the mystics and magicians in every age.

With the notion, then, of utilising hypnotism for the study of some of the more mysterious forms of human faculty, the *Society for Psychical Research* has, for some years past, carried on systematic experiment in this direction, under a Committee of ten persons, of whom five are medical men.

The Committee comprises the following members:—T. Barkworth, J.P.; A. W. Barrett, M.B., Chairman; J. M. Bramwell, M.B.; St. George Lane-Fox; W. Leaf, Litt.D.; G. F. Rogers, M.D.; F. Podmore, M.A.; G. A. Smith; C. L. Tuckey, M.D.; A. Wallace, M.D.; and E. Westlake, Secretary.

From October 11th, 1894, to June 20th, 1895, 34 meetings were held; 30 at the Society's rooms, 3 at Finsbury Square, and 4 at Hampstead. An average of four members attended at each meeting.

The results have not been of the showy kind, partly because of the difficulty of finding subjects who were altogether suitable, partly because the experiments have been exceedingly simple, and not of the more sensational type reported in the history of the Brighton series.

THE MATERIAL OF THE EXPERIMENTS.

Thirty-six youths, all of whom stated that they had not been previously hypnotised, came in reply to advertisements inserted in the daily papers. Ten of these went away without having been tried. Of the remaining 26, 18 were hypnotised, and 8 were unaffected, giving a total of 70 per cent. hypnotisable. Five were decidedly affected on the first attempt, and others may have been; in a few cases the hypnosis may have been slight. No strict tests were applied as to the degree of hypnosis. The time was mainly occupied in testing for thought-transference, with results which could be judged of on their own merits, independently of any question as to the genuineness or depth of the hypnosis.

It was observed that most, if not all, the subjects were primarily *en rapport* with all those present, but this condition was easily modified subsequently by suggestion.

During the twelve months preceding the issue of the latest Report, the experiments have been mainly directed to the possibilities of thought-transference.

The general methods and results are thus described:—

"EXPERIMENTS IN THOUGHT-TRANSFERENCE.

"Sixty-one experiments, with 7 operators and 14 subjects, were made in guessing playing-cards, the total of cards guessed being 1,173. In each experiment, a number of cards, varying from 4 to 52, or 20 on the average, were guessed under practically uniform conditions.

"Of these experiments, 39 were made with one or more members of the Committee as agents (one at least being *en rapport* with the subject), and one subject as percipient at a time. Usually one member only acted as operator and agent. Occasionally other members,

who might or might not be in *rapport*, would also look at the cards. When a subject had been once hypnotised, he was sometimes woke, and re-hypnotised by the next person about to act as agent; at other times the subject was simply put in *rapport* with the next agent. A total of 817 cards were tried, out of which the subjects told correctly 214 suits, 79 pips, and 19 whole cards.* The most probable number of successes by chance would be 204, 63, and 16 respectively; the numbers required to prove some cause other than chance being 257, 95, and 32 respectively.

"In four of these experiments the agents were in contact with the percipients while they were guessing 47 cards. The percipients were correct in 7 suits, 4 pips, and 3 whole cards—a higher result than in the guessing without contact. The number of cards tried is, however, too small to draw any conclusion from, and as it was desired to avoid possible sources of error in the experiments, they were not carried further in this direction.

"In some experiments the card guessed coincided more often with the preceding card (the one last looked at by the agent) than with the one he was looking at, at the time. Thinking that this might perhaps point to the greater efficacy of sub-conscious suggestion, we have analysed the experiments throughout from this point of view, and a summary of the results is given in a foot-note to each group. The number of successes of this kind—that is, of coincidence of the guess with the card last looked at by the agent—is, except in the last group, always *below* the most probable number of successes by chance; whereas the number of real successes—that is, coincidence of the guess with the card looked at by the agent at the time—is always *above* the most probable number."

In 22 experiments both persons participating in the attempt were hypnotised; it was of course necessary that the operator should also be in the secret, so that there were double opportunities of thought transference. In no case was contact permitted. The results of the two groups are thus summarised.

"Summarising the two foregoing groups in which there was no contact, we have a total of 51 experiments with 969 cards, out of which the percipients told correctly 259 suits, 87 pips, and 21 whole cards.† The most probable number of successes by chance would be 242, 75, and 19 respectively; the numbers required to prove some cause other than chance being 299, 110, and 37 respectively.

"EXPERIMENTS WHEN PERMITTING CONTACT.

"Ten similar experiments were also made in which the subjects were in *contact* with one another and with the operator, usually with joined hands, the other arrangements being as before described. The usual form of contact was as follows:—The subject-percipient's left hand was placed on the operator-agent's knee; the subject-agent placed his right hand on the subject-percipient's hand, and the operator-agent placed his hand on the top of both. Sometimes the operator held the subject's joined hands in both of his. In the first experiments the subject-agent's right hand was simply placed on the subject-percipient's left arm.

* Out of 104 preceding cards, 60 suits were told correctly, 21 pips, and 4 whole cards. The most probable number of successes by chance would be 49, 15, and 4 respectively; the numbers required to prove some cause other than chance being 74 in suits and 31 in pips.

† Out of a total of 919 preceding cards, 222 suits were told correctly, 61 pips, and 16 whole cards. The most probable number of successes, by chance would be 230, 71, and 18 respectively. The successes were thus in all cases *below* chance.

"These experiments include a total of 204 cards, out of which the percipient told correctly 56 suits, 84 pips, and 16 whole cards. The most probable number of successes by chance would be 51, 16, and 4 respectively; the number required to prove some cause other than chance being 77 in suits and 32 in pips.

"No code or ordinary process of communication was detected on any occasion. In view, however, of (a) the excess in pips being about four times that in suits, (b) the immediate falling off of the results whenever contact was broken, and (c), the proved hyperæsthesia of the subject on several occasions, it seems probable that indications may have been given (perhaps unconsciously on one or both sides) of a normal nature, such as movements or muscular pressures, so slight as to have escaped the notice of the experimenters.

"WHAT IS THE CONCLUSION?"

"The experience, therefore of the committee with reference to thought-transference between the operator and subject, or between the hypnotised subjects is as yet negative. Although the results in several of the series exceeded the most probable number of successes by chance, the excess was not very great, and the successes in every case fell short of the numbers required to prove some cause other than chance, with the single exception of the pips in the series of 204 trials just mentioned where contact was used.

"There may, however, be some significance in the fact that the coincidence of the guesses with the 'preceding cards' was invariably—when no contact was used—below the most probable number of coincidences by chance. This seems at least to strengthen the probability that the actual successes obtained were not all due to chance."

EXPERIMENTS WITH A PROFESSIONAL THOUGHT-READER.

"During the month of June, Miss Maud Lancaster, a professional thought-reader and discoverer of hidden articles and stolen property, attended on three occasions. The experiments took usually the following form:—

"A situation, simple in character and dramatic in action, such as a murder or a theft, was rehearsed in Miss Lancaster's absence by the Committee. She then entered the room, was blindfolded, and was told the general nature of the scene. Then stretching out her hands as though feeling in the air, and touching the sitters slightly, she identified the actors and the parts taken by them.

"The experiments were also varied thus:—A member of the Committee in the sight of his colleagues and in Miss Lancaster's absence, touched a certain point in the room for a few seconds, which Miss Lancaster, on being blindfolded, and again introduced, speedily identified. She was not in contact with any one who knew what the spot was during any part of the time that she was searching for it.

"The Committee were impressed throughout these experiments by the possibility that Miss Lancaster may have been able to tell from the movements of the sitters whether they approved of her doings. Success was attained by her only after she had made a variety of tentative muscular movements, and had felt the sitters—when required to identify them. To some of them, at any rate, it seemed that when they were concentrating their thoughts upon the action sought for, they might

by some sound, by their breathing, or by their movements when touched, have given her indications, although their untrained senses failed to notice it.

"This conclusion seems warranted by the fact that when Miss Lancaster was restricted from making muscular movements on her own account, as when she was set to name a card known only to one or more members of the Committee, she invariably failed.

"Moreover, when she attempted to find a hidden coin, the situation of which was known to one only of the Committee, she succeeded only in one out of six trials.

"This agrees with her own statement that she succeeds best with her experiments in the presence of large audiences.

"Before admitting that thought-transference is operative in her experiments further investigation is required."

A PRACTICAL SUGGESTION TO THE READER.

The result of this series of experiments is interesting enough to tempt the inquirer further, though in themselves they have not yet taken us very far. Readers of the literature of the subject know to how great an extent

useful investigation has been furthered by experiments such as these, and all serious inquirers would regret the necessity, should such occur, of renouncing further experiments for lack of material.

We know well, from the correspondence which reaches the BORDERLAND office, that there is no subject of psychical inquiry which appeals more to the general reader than that of Hypnotism and Hypnotic Suggestion. Here is an opportunity for the reader to make practical acquaintance with the topic, and to offer himself as a subject for experiment. The subject should be in good health, and the more intelligent and continuous his interest, the better. The experiments are not intended to be curative (it is not a case for patients), but the suggestions may as well be useful as not. I have myself been witness, in an earlier series, to the cure of one lady of an excessive affection for marmalade, and of another who unreasonably objected to visit the dentist.

Any reader who would like to further his studies in a practical direction should address himself to The Chairman of the Hypnotic Committee, S.P.R., 19, Buckingham Street, Strand.

X.

ELECTRICITY AND MAGNETISM.

FROM AN AMERICAN CONTRIBUTOR.

IN the Fifty-Second Congress a Bill was introduced in the United States Senate whose object, according to its title, was "to prohibit electro-magnetising, mesmerising, or hypnotising human beings, or affecting one person through another by electricity." What the Bill really did was to declare the application of "a current of electricity upon one person for the purpose of affecting another" a crime, for which the mild penalty of death was provided. The idea of the author evidently was that the application of electricity produces hypnotic or mesmeric phenomena, which it was his purpose to prohibit. As a matter of fact the Bill would have done nothing of the kind.

CHATTER ABOUT "ELECTRICITY."

This Bill affords a good illustration of very prevalent popular notions, that hypnotic and similar phenomena are caused in some way by electricity or magnetism; that an operator manipulating with his hands (massage) cures diseases by a magnetic touch, and even that such things as human loves and affections, as the influence of an orator upon his hearers, of a teacher over his pupils, of a great man upon his fellows and his times, are all due to the operation of electric or magnetic force. Such notions are held not only among people not accustomed to reflect deeply upon circumstances surrounding them, but also among persons of much education, professional and intellectual men, from whom a more careful scrutiny of their beliefs is to be expected. All these popular ideas are totally erroneous and fallacious.

AND ABOUT MAGNETISM.

If electricity and magnetism, as ordinarily understood, are the cause of these phenomena, then their application in the manner in which they are ordinarily used ought to produce all such manifestations; this,

however, they do not and cannot do. A person cannot be hypnotized in the slightest degree by applying electricity to him in any of the ways known to science and art. Neuralgia cannot be relieved or cured by the touch of magnets as it can by massage; except, perhaps, in rare or unusual cases, the most powerful magnets do not produce the slightest effect upon the human organism; yet they should do so if the beneficial effects of massage were due to magnetic force. It would be very convenient indeed if children could be taught arithmetic and grammar by currents from the dynamo, or if a writer or poet, for instance, could send in to "central" for so much electric inspiration. Electricity, it is true, produces certain effects on the muscles and nerves when applied to the body; that, however, is not hypnotism, and these forces as ordinarily applied cannot produce, even remotely, the moral, mental, and physical results currently believed to be caused by their agency.

CAN THE HUMAN BODY GENERATE MAGNETISM?

Even if it could, the human body is not a generator of magnetism or electricity to any practical extent; no one can produce electricity in and project it from his person so as to accomplish any practical or useful results. It is true that electric currents exist in the nerves and muscles, but they are very feeble and can be detected only by the most delicate instruments and skilful manipulation. It is also true that under proper circumstances frictional electricity can be developed in the person, as in the production of sparks when the dry hair is brushed with a rubber comb (similar to the sparks from a cat's back when rubbed), or in charging the body by shuffling over the carpet so as to emit sparks from the surface and even to light gas thereby; such phenomena are simply and easily explainable on well-known physical principles; the electricity so generated is insignificant in amount and power and insufficient to accomplish results of any consequence. There are animals so constituted as to be capable of generating electricity to a sufficient extent to give

powerful shocks; this power, however, is due to special bodily structure. If the human body possessed any practical electric or magnetic powers then such instruments as telegraphs, &c., ought to be operable by electricity produced from the body, and the familiar attractive and repulsive effects upon iron ought to be producible by bodily magnetism—which all know is not possible. The hypnotic operator, therefore, cannot generate in his person electricity or magnetism in any effective degree, even if in the strongest degree those forces could produce the results which he obtains.

CAN ELECTRICITY BE PROJECTED?

Electricity cannot be projected bodily through space like a ball; it can be conveyed to a distance only by means of suitable conductors, like telegraph lines, and the force is so delicate and subtle that great care, proper arrangements, and insulation are requisite, in order to carry it where wanted, or prevent its escape and dissipation. If the influence of a teacher or speaker over his hearers, therefore, were due to electricity, it would be necessary for connections of wires or other conductors to be established from one to the other. The only possible connection in ordinary cases is by the floor; but if by that as a conductor the speaker's influence over his audience is electric only, then if he should stand on a glass or insulating stool and so break that connection, he would have no influence whatever, which is ridiculous. The influence of magnetism in such cases is equally out of the question, since it is a familiar fact that magnets act only at very short distances. These considerations demonstrate, beyond doubt or question, that electricity and magnetism, as those terms are understood in physical science, have no direct connection whatever with spiritual and psychic phenomena.

WHAT IS HYPNOTISM THEN?

Hypnotism and these other conditions are explainable more or less satisfactorily on other grounds, so as to dispose of the idea that there is any electrical relationship involved. Investigators of the subject explain hypnotic phenomena on ordinary physiological principles; and if their explanation is not entirely complete, it is at least as satisfactory as that of other conditions—sleep, for instance—not popularly ascribed to electricity. The curative powers of massage and movement cure can be explained by the mechanical and physical operations involved, far better than by any far-fetched theories of impossible magnetic action, such as are promoted by charlatans, or are, without reflection, commonly assumed. And so human affections and the influence of some persons over others are simply due to the emotional, mental, and moral activities of the human nature.

IS ELECTRICITY PHYSICAL OR PSYCHICAL?

Popular notions of electricity and magnetism ascribe to them mystic, occult, and supernatural attributes; this indicates a great misconception as to the true place of these agencies in nature. They are purely material forces, not spiritual, and not more subtle or potent in their action than other forces; they are completely analogous to and subject to precisely the same laws as other purely physical forces like light, heat, gravitation, and chemical affinity. The sphere of action of all these forces is the material, not the spiritual and mental; electricity can act directly on the mind no more than can the other forces.

THE "MAGNETISM" OF MYSTICS.

A great variety of attributes ascribed by certain sects of mystics now before the public attention, such as their conceptions of spirit being invested with a sort of electric or magnetic substance, are equally erroneous; these entities are force, not substance, material, not spiritual.

It is the fashion to explain everything that is a little mysterious by assuming the action of electricity—as if that cleared up the subject at all. Without taking the trouble to see if there is not some rational explanation, people with great unction and satisfaction attribute such phenomena to electric action; as though it were a foregone conclusion that whatever happens to be a little obscure must necessarily be due to such influence. Electricity is popularly supposed to operate even in many conditions perfectly explainable on other grounds, with about as much logical propriety or necessity as it would be to assume that that force holds the nose upon the face.

"ODIC FORCE."

If in the popular notion under consideration the terms "electricity" and "magnetism" are used in the sense in which they are understood in scientific and exact language, the notions are wholly erroneous. But if by them is meant, not their ordinary scientific signification, but some mystic occult force (which has been called the odic force) pervading the universe, which influences human actions, such use of these terms is inaccurate and misleading. Whether there really is such a thing as the so-called odic force is quite a different question; if there is, such notions as that the positions of the heavenly bodies or combinations of material substances in charms variously influence human actions may well be true, which people of intelligence no longer believe. The odic theory, therefore, partakes of the mediæval superstitions of Astrology, Magic, and Witchcraft, which are generally supposed to be exploded. Moreover, it is useless and irrational to assume such a force as the cause of phenomena which can be explained on familiar and well-settled principles; and there are few, if any, well-authenticated phenomena which cannot, partially at least, be so explained, or which absolutely require such a hypothesis as that of the odic theory as the only possible explanation.

These popular notions, besides being absolutely erroneous and smacking of mediæval superstition, insult and degrade the human soul and the human mind, since they debase our spiritual, moral, and mental activities to the mechanical results of a purely material agency.

J. BEN NICHOLS.

THE USE OF SUGGESTION IN EDUCATION.

The Metaphysical Magazine for November has a very useful and practical article on the part which Mental Suggestion may play in daily life. There are many of us who, like a child that has been naughty, "want to be good"—sober, moral, healthy—but we don't know how to begin. The parent fit for his work diverts the child's attention from his naughtiness, creates a new train of thought, just as the master of a jibbing horse, if he be fit to have a horse, does not thrash him and thus emphasize his obstructionist mood, but distracts the attention hitherto concentrated upon his own difficulties and sorrows. A great deal of naughtiness in all of us is mere *gaucherie* and *mauvaise honte*, we should

be able to make a fresh start if only our minds were not pre-occupied with ourselves, and our relations with time and space.

Hypnotism has done good service in extreme cases of this kind, and in helping to strengthen the will, to create a fresh current of thought and impression. But just as we do not go to a doctor for a common cold, or a touch of rheumatism, so we should prefer to doctor ourselves and our own households in the many instances we meet every day in which flesh and spirit are willing enough to improve, but both are weak.

SUGGESTION WITHOUT HYPNOTISM.

In *The Reformatory Office of Mental Suggestion* the writer insists upon the possibilities of Mental Suggestion without Hypnotism, and just as the hypnotist repeats again and again the suggestion he desires to convey, so it is here suggested that much may be done by the exhibition of mottos and of sentiments so as to appeal to the eye.

He insists especially that these should be affirmative—a point upon which Mr. Ruskin had a good deal to say in his lecture on *The Lord's Prayer*.

AFFIRMATIVE SUGGESTION.

Negative sayings are calculated to do more harm than good, consequently they should be studiously avoided.

It is not difficult to reason out the wherefore of this declaration, as we cannot fail to see, if we think at all, that a suggestion to be valuable must be an assurance and an invitation, not a command or a prohibition. The former are always attractive and encouraging, while the latter are apt to be harsh and repellent. *Thou shalt not steal*, even though it is one of the ten commandments of the Sinaitic law, is not an appropriate text wherewith to reform a thief; but *You love honesty and will practise it*, can be made to answer the purpose of reformation exactly, and this for a twofold reason. An order *not to steal* may arouse antagonism, and by provoking mental opposition success can never be gained. It does not necessarily follow that all persons are sufficiently acquainted with themselves to have become conscious of their sincere inward desire to be honest, or of their capability to be so if they wish. *You love honesty: therefore it is your will to be honest*, is a grand affirmation, complimentary to the innate goodness and strength of the individual to whom an appeal is made. The two elements of special worth in this statement are, first, that it recognises goodwill; second, that it acknowledges strength as well as the disposition to put good resolutions into effect.

The illustration is not a very happy one, for Hebrew scholars tell us that the Mosaic commands are definitely affirmative though the exigencies of language make accurate translation impossible, and that the command really runs *THOU SHALT not steal*, i.e., thou shalt be a non-stealer.

SUGGESTING THE RIGHT.

For the same reason correction should be conveyed by suggesting the right, not by insisting upon the wrong.

Nothing can be more ineffective than constant mention of the annoying circumstances. It is a far better course of action to make the correction as attractive as possible. A very wise man must have been who gave this proverb: "Wisdom's ways are ways of pleasantness and all her paths are peace." How little the truth of this grand affirmation is realised, if we may judge from the action of would-be educators! Yet it is quite essential to enforce the necessity for conducting educational enterprises in close accordance with the truth therein set forth. Disagreeable habits are frequently identified with a false idea of freedom, which in the creed of many is construed as unbridled license. The social faculties are not sufficiently appealed to. Reason does not enter largely enough into the system of government em-

ployed, and it is not easy to see how the stupid thought ever gained currency among intelligent people, that the ways of virtue are hard and the paths of sin give pleasure. The Bible says, "The way of the transgressor is hard," and so it is. The "green pastures and still waters" of the twenty-third Psalm are reserved for those who live in accord, not in discord, with heavenly precepts.

SUGGESTION IN ART.

There is no doubt that Suggestion may be well conveyed by pictures without violating the recognised rule that Art should not be directly didactic. Every year we see on the walls of our Academy, pictures which however clever, no man or woman conscious of the educative suggestion of the eye would wish to bring into the home; many well-intentioned enough which remind one of the foolish old system of learning French grammar by having ill-expressed sentences to correct. A sentiment, a sound, a form, may become a habit of the eye or ear, a habit which is a sin against our nature.

The pictures introduced into many households and into all sorts of public buildings are often highly objectional, even more so than the worst plays presented in the poorest theatres. Pictures remain on the walls undisturbed; they have therefore an uninterrupted opportunity for impressing the observer. People fail to think when they purchase paintings that the subject of a work of art is far more important than its technical excellence. A chromo may cost five cents and be a noble educator; a skilfully executed painting may cost five hundred dollars and be a curse to the home it has invaded; yet there may be nothing in the painting which would offend the most fastidious and conventional taste.

Games and sports can be edifying as well as exhilarating; but wherever muscle is exalted above mind, danger results to a community.

THE QUESTION OF WILL.

The author combats the old-fashioned notion which, it appears, still lingers among the illiterate, that the fact of this influence makes the person influenced subject to the will of another. This idea lingers from the days of belief in the whole doctrine of mesmerism and talk of will power, and odic force.

The experimental psychologist of the rising school cannot consistently use the terminology of the old school because of the radical difference existing between the essential doctrines of the two schools. The new psychology, while not attempting to deny the phenomena of mesmerism, does not sympathize with the belief that one mind should control another in order to uplift a sinner, instruct an idiot, or heal one who is bodily diseased. The exact opposite is taught, and not until all intending workers in the field of psychology are thoroughly acquainted with the new premises will they be able to work systematically and effectively in accordance with the rules of psychic science.

Mind with mind and mind over matter is a rational platform, as distinguished from that of the mesmerists who talk constantly of *mind over mind*.

The true psychologist urges upon you the paramount necessity of cultivating and greatly enlarging the scope of your individuality, so that, having become a far more pronounced individual than you ever were before, you will be strong in the future to withstand attacks of temptation by which you were formerly prostrated. Individuality needs strengthening at every point, and to strengthen it as much and as quickly as possible is the great work which confronts all who are honestly seeking to render their use of mental suggestion positively reformatory because in the highest sense educational.

The entire theory of Suggestive Therapeutics whether applied to health, mental or physical, rests upon the idea of strengthening, not of subjugating the power of the will.

X.

XIX.—ASTROLOGY.

THE HITS AND MISSES OF ASTROLOGERS.

IF ever astrologer put his fortune to the touch to win or lose it all, "Sephariel" did last quarter, when he predicted the Queen's death in December. Her Majesty still lives, and the unbelieving public, putting its tongue in its cheek, scoffs at the "occult science" of the stars.

It is interesting to see what the discomfited astrologer has to say for himself; but before quoting Sephariel's explanation, I really must refer to a clerical student of occultism who strongly endorsed Sephariel's prediction. He wrote me, after the fateful day had passed, saying that the Queen was undoubtedly doomed to die on that date, but the publication of the fact had caused such an outburst of intercessory prayer that, as the shadow once went back on the sun-dial of Ahaz, so the malefic influence of the stars was overridden! Thus a miracle is adduced to break the astrologer's fall.

"SEPHARIAL" ON HIS MISTAKEN PREDICTION.

BIRMINGHAM.

DEAR MR. STEAD.—No one can be more satisfied from a point of sentiment than I at the non-fulfilment of my prediction in regard to the safety of Her Majesty.

I was not by any means alone in my estimate of the danger threatening Her Majesty at this period of the year (1895); nor was mine the only warning based upon the current influences in operation in the royal horoscope. The well-known maxim, "Never prophesy unless you know," will probably be cited *ad nauseam* in regard to this particular prediction, but in no way can it affect the true bearing of the prediction upon the field of astrological research. And this, after all, is the important element so far as I am concerned, and I think also many of my fellow-students will be disposed to view it in the same light. That the Queen has been beset with many dangers and troubles, in an almost unprecedented degree, is true in regard to the affairs of the Empire, of which the Queen is the horoscopic representative. The crises in Turkey and America, and all that may and will grow out of those events, may be cited in evidence of the fact that Her Majesty is under extremely evil directions.

Where the prediction fails is in the direction of its application, the person of Her Majesty being at this date (December 26th) untouched by the malefic influence of the planets in operation.

There has been evil in full measure compassing the destinies of England and the British possessions during the last few months. The nature of Her Majesty's fortunes at this period has therefore been correctly indicated; but the scope of that malefic influence has not been correctly defined.

You ask the reason. It is sufficiently obvious, I think. Astrological predictions employ two chief factors, viz., mathematical science, and empirical judgment. The former is not in question, for we are all agreed that the "Directions" cited by me are in force at this time in the royal horoscope. The question is solely one of judgment as regards the nature of those "Directions," and in this matter, too, we are all agreed that the directions are *evil*. It is when one comes to the point of specifying the *exact nature* of the threatened evil that divergence of opinion will be found between students in some cases. This is one of such. I admit failure in the specific prediction referred to, and am enriched by so much experience. Nevertheless, I would distinctly point out that, from my past experience, I was fully justified in warning those concerned more immediately with the safety of the Queen's person, and until the full arc of influence has run out, I would yet remind them of an aphorism which even astrologers have need to bear in mind: "Nothing is so likely to happen as the unexpected." "SEPHARIAL."

The gist of this alone is that astrologers, being fallible mortals, cannot give us infallible readings of the message of the stars. This is true, no doubt. So true, that most people doubt whether there is any message to be read at all.

"MERCURY" & "SEPHARIAL."

To the Editor of BORDERLAND.

Events have thoroughly justified my predictions in your October number regarding our illustrious sovereign. So far from being dead, Her Majesty is in fair health, better indeed than in the early part of the year.

Your readers now see the difference between common-sense British astrology and the "kabalistic" quackery of "Sephariel." A morbid pessimism and an apparent desire for sensational notoriety vitiate his style of predicting on most occasions.

My predictions about the Queen for the last quarter of 1895 were few, but they have proved correct. I said that the influences in November were "unfavourable for her travelling or making changes," and tended to give her trouble by the death of someone. She lost at that time her most confidential servant, Sir Henry Ponsonby. Her journey from Scotland on 15th and 16th November was marked by troublesome incidents. The *Leeds Daily News* said:—

The Queen is not superstitious, or she would regard her journey from Balmoral to London as of ominous import. At Ballater her favourite collie dog jumped out of the carriage in which she was driving, and a moment afterwards it was a corpse beneath the wheels. At Ferryhill Junction Her Majesty summoned Princess Louise to join her in the day saloon. To do so her Royal Highness had to alight, and in climbing the steps to the saloon she tripped and fell down heavily. . . . But for a trusted retainer she would have fallen upon the lines and have been seriously injured. To crown all, there was the accident at Gartsherrie, as a result of which the royal train was delayed for half an hour. On the whole, Her Majesty is unlikely to forget that journey.

I pointed out that the Queen would get "crosses or excitement about 14th to 17th December, when Mars opposes her luminaries." On 14th December, the anniversary of the deaths of the Prince Consort and Princess Alice, the Queen received the unexpected news of the birth of a second son to the Duke of York. This event was not expected until the latter part of the month, and the Prince and Princess of Wales and their daughters were with the Queen at Windsor. Those who know the feelings with which Her Majesty views the 14th December, and the funereal gloom which marks that day at Windsor Castle, will see how inopportune were the news of the birth of a prince on that date. His birthdays will not be of a very festive character in his early years.

Then on 17th December came President Cleveland's message to Congress, with its defiance to Britain.

As regards the coming quarter, March will be a trying month for the Queen, for her moon by secondary motion comes to conjunction Saturn in Radix, and the new moon on 14th March falls near Saturn's place. The evil is mitigated by the moon's near trine to Venus, and by Jupiter becoming stationary on a favourable point in the horoscope. But Her Majesty's health will be unsatisfactory, and she will meet anxieties and some loss. Things will not progress to her satisfaction. This aspect of Saturn tends to weakness in the limbs, and depression of the vital spirits. The passage of Mars through the mid-heaven gives some sharp bother to the Queen about public affairs, especially near 3rd, 10th, and 25th March, which are ill periods.

This direction of the moon to Saturn is unfortunate for long journeys; and I regret to see that Her Majesty intends to reside a while in Italy next spring. Her going abroad will not benefit her as formerly. She would be better advised to remain in the south of England.

She may expect sudden or unlooked for trouble in the second week of January, especially about 12th. January is an ill month for the Prince of Wales, as Saturn transits his Sun and Mars his Ascendant.

"Sephariah" is free to criticise me as he pleases; but I object to his misrepresenting me. In the December number of his own organ (to which I advise him to confine his prophecies in future, after the ghastly failure of his jeremiads in your October number) he charges me with falsehood in saying that "none of his predictions have ever been known to come true." I never said so. I said it would be difficult to point out an *important* prediction of his which had come true. I call on him to withdraw his charge of falsehood. I never doubted that some of his minor predictions had been fulfilled.

His peevish remarks about my "whole article being in very bad taste," "an illustration of backbiting," &c., make me smile. My predictions have proved right and his wrong, and it is there the "bad taste" lies. As to "backbiting," as well talk of Mr. Balfour backbiting Sir W. Harcourt when he contradicts him in politics!

He says no one ever heard of me. Well, I enjoyed

the friendship of the late "Zadkiel," and was doing astrological work for that eminent man when "Sepharial" was a child among his toys. In June, 1872, "Zadkiel" wrote me, "I hope you may be destined to keep alive the spirit of Zadkiel's Almanack when the present writer slumbers beneath the turf, or rather dwells amid the spirits of the good and blest."

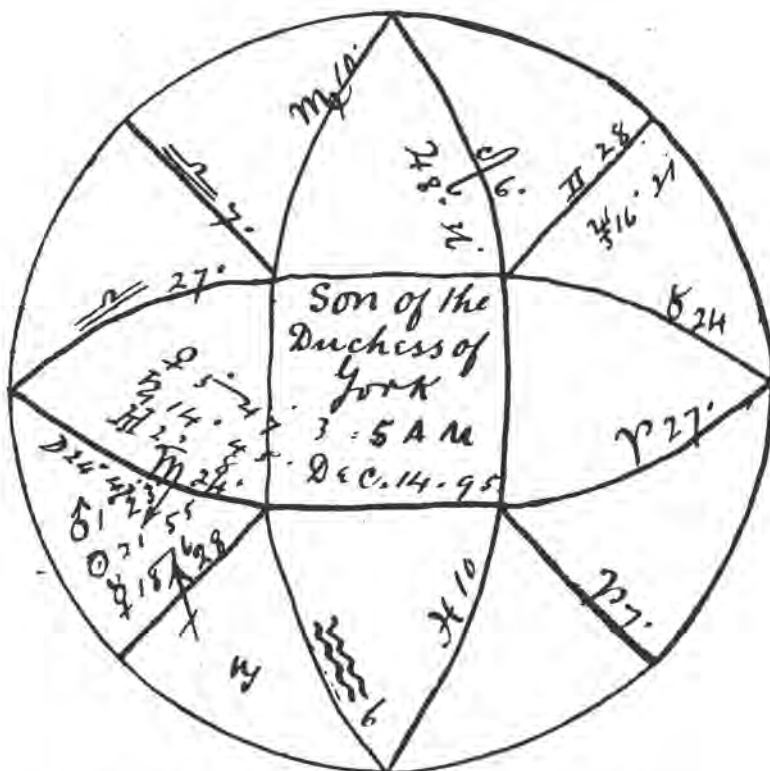
Yours faithfully,

6, Central Street, Halifax,
23rd December, 1895.

MERCURY.

THE LATEST ROYAL BABY.

AT the birth of the son of the Duchess of York, a propitious Jupiter was in the mid-heaven, and a kindly Venus ascends; Saturn, however, is high in the heavens and in cross ray to Jupiter; the moon is near the conjunction of Herschel and the Martial star, and Mars is in close trine to Jupiter. The moon and Herschel are in exact mundane trine to the mid-heaven and Jupiter.



The child's health may be retarded in February and March, 1896, and the child may suffer in health in June, 1896, and again in November and December, 1896. The sixth and eighth years are critical for health, though there are indications that the child will live, though the constitution is not robust. The Duchess, according to the Chaldean aphorisms, is not altogether free from some trouble, but I cannot see that it is physical. The Prince will be very proud, subtle, reticent, though con-

tentious in spirit, and crosses and opposing influences will be felt by him; sensuousness is a marked trait of character. Self-esteem, diplomacy, and a serious, thoughtful temper are indicated—a sectarian, who may be vexed and persecuted by his compeers, and his vindictive temper will impel him to vindicate his position. In spite of a propitious Jupiter, the horoscope is not indicative of a happy life.

GEORGE WILDE.

SOME PREDICTIONS BY MR. GEORGE WILDE.

IT will be observed that the atmospheric disturbances coincided with the 2nd, 6th, 16th, and 24th of November, and on the 2nd and 6th of that month, earthquake shocks occurred. Terrific gales coincided with the other dates and with December 24th. It will be observed that the fearful gale which was so disastrous to our shipping began on the evening of the 4th December and continued over the 5th—the date predicted. This supports my contention that the disturbances commence 12 or 24 hours in advance of the completion of the aspects; as the moon comes within orb of the angular distances. As the result of many years' observation I have discovered that critical days of storms and rapidly moving atmospheric currents, or whirls, which degenerate into destructive air whirls and weather mutations, coincide with the conjunction, semi-square, square, sextile, trine, sesquiquadrate and opposition within 28 hours, and that the disturbances often continue for 48 hours afterwards, as the moon recedes from the aspect.

THE FATE OF PRINCES AND OF STATES.

With regard to the fortunes of nations, and our Royal Family in particular, without the birth moment of the heads of state, as well as the birth moment of the head of each dynasty, it is impossible to forecast the future, and those who attempt such forecasts are rank imposters, ignorant of Chaldean astrology. Our Queen is not at this moment under favourable stars in their courses, neither is the Prince of Wales, and both have some trouble, and Her Majesty's health will not be of the best, but beyond this no astrologer worthy of the name would venture. As I told you, I am informed that the "man at the wheel of State," Lord Salisbury, is ignorant of his birth-time; therefore it is impossible to tell how he will steer the ship, but, as far as I can see, there will be no war with America, and certainly not before March or July, 1896. Indeed, I may safely assert that war could not be declared except in these months, and Russia and Turkey will most likely cause us some anxiety these months, and France will make an important move in diplomacy and history.

The holders of Chartered British South African shares and some of the Rand Mining shares will make large profits in February and the spring of 1896, when a boom may be expected in African securities. France will benefit from a pecuniary point of view in 1896, and American securities will look up, but I cannot speak as to the President's reign without his horoscope. It would seem that the gaze of the business world will be directed to South Africa and Westralia, where important developments may be expected to accrue from the positions of the stars.

DAYS FOR JOURNEYS.

It is neither good nor safe to undertake a journey by sea or land when the moon is near these angular points from the sun in the zodiac according to the Chaldeans.

Taking the orbs of the aspects into consideration shocks and strains on the earth's crust and atmospheric mutations will be imminent January 4th to 9th, 11th and 12th, 13th to 16th, 17th and 18th, 20th to 21st, 22nd to 24th, 25th to 27th, 29th to February 1st, 1896.

February 2nd to 4th, 5th to 7th, 8th and 9th, 12th to 14th, 16th and 17th, 19th, 20th to 22nd, 24th to 26th, 28th and 29th.

March 3rd to 7th, 9th and 10th, 14th to 16th, 18th and 19th, 22nd to 26th, 29th and 30th.

April 1st to 3rd, 5th to 6th, 9th and 10th, 13th to 15th, 17th to 21st, 23rd and 24th, 27th to 30th.

May 2nd to 5th, 8th, 12th to 13th, 16th to 17th, 20th to 21st, 22nd and 23rd, 26th to 27th, 30th to 31st.

June 3rd to 4th, 6th and 7th, 11th and 12th, 14th, 18th to 19th, 20th to 21st, 25th and 26th, 29th and 30th.

July 3rd and 4th, 5th, 7th, 10th and 11th, 14th and 15th, 17th and 18th, 21st, 24th to 25th, 27th, and 29th to 30th.

August 1st to 2nd, 4th and 5th, 9th and 10th, 12th and 13th, 15th and 16th, 18th and 19th, 23rd and 24th, 27th and 28th, and 31st to September 1st.

September 3rd and 4th, 7th and 8th, 10th and 11th, 14th and 15th, 16th and 17th, 21st and 22nd, 26th and 27th, and 30th.

October 2nd and 3rd, 6th and 7th, 10th and 11th, 13th and 14th, 16th and 17th, 21st and 22nd, 25th to 27th, 29th to 30th.

November 1st and 2nd, 5th and 6th, 8th and 9th, 12th and 13th, 14th and 15th, 16th and 17th, 20th and 21st, 24th and 25th, 28th to 30th.

December 1st, 4th and 5th, 8th and 9th, 12th to 14th, 16th, 20th to 21st, 23rd, 25th to 26th, 27th to 28th, 29th and 30th.

What is asserted is, not that disturbances will occur on all these dates, but I do assert that they will not occur on any omitted date, except the preceding twenty-four hours of the day of the forecast. It is, of course, impossible to indicate the magnitude of the disturbances, but the dates when greater atmospheric convulsions may be expected are given in October, 1895, number of BORDERLAND.

MR. PEARSON'S HOROSCOPE.

Whilst inundated with correspondence and work from all parts of the world, consequent upon the publication of the last horoscope, I found it impossible to answer fully all the inquiries, and take this opportunity of informing your readers that to work out the horoscopes and stars in their courses, as in the case of Mr. Pearson's, would take a week or two, and for the number I am requested to calculate, a lifetime. Few people are aware that the astronomical calculations of the horoscope take up much time. Those who wish to compute their own and children's horoscopes may readily do so with the aid of "Natal Astrology," price 10s. 6d., the Occult Book Company, Halifax, Yorks.

GEORGE WILDE.

A DREAM HOROSCOPE BY THE DEAD.

IN Mr. Maitland's "Life of Mrs. Anna Kingsford" occurs a reference to astrology which is so curious that I deem it well to reproduce it here. Mrs. Kingsford was a great dreamer, and differed from most people in remembering her dreams the next morning. She describes how in one of her dreams she paid a visit to Lilly the astrologer, who had been dead over two hundred years, but whom she found on the other side, not merely alive and well, but engrossed in the study of astrology. Mrs. Kingsford thus describes what the dead astrologer in the dream told of her character from the stars:—

The Rulers of your Nativity indicate clearly one path in which you would have met with brilliant success and immense wealth. The course is, however, an evil one. It is the career of the Harlot. I find that course so plainly indicated for you, and the signs so manifest, that I can from them, and from their

position in the various Houses, trace no inconsiderable part of the Fortune which awaited you in that career. You would have been a second *Aspasia*, a second *Ninon de l'Enclos*; and your fascination over men would have been due less to your beauty of person than to your intellect and political acumen. For you would have been the mistress of the most powerful men of the time. And chief among these there appears a man who by means of you would have acquired enormous political importance in Europe. He is a man of much consequence now; but he will never be what he would have been through you. He is an Austrian.

WHAT SHE MIGHT HAVE BEEN.

As a courtesan you would have travelled much and continually in many different parts of the world, chiefly with the statesmen, princes, and dignitaries of the court and other political personages, on secret missions of importance. And your peculiar talents and fascinations would have been employed by these men to accomplish their objects. One of your lovers—the Austrian noble already mentioned—would have been faithful to you from your first alliance with him, and, in spite of your numerous connections with others, would never have deserted you, but would have been ever your devoted and loving friend, your chief comfort and confidant. Your life would have been one of unprecedented luxury, success, and fortune; and though your health would not have been robust, you would never have suffered from any distinct malady such as the diseases to which you are now prone, the cause of which is due to your having thwarted your destiny.

THE FATAL MARRIAGE.

You took the first fatal step when you contracted marriage. No marriage could have been fortunate for you, because the rulers of your nativity were in a most extraordinary degree favourable to harlotry, and therefore opposed to marriage. It was destined, therefore, that your married life should cease immediately after the birth of your only child, because this act of motherhood was your second fatal step. The malady which has been the chief curse of your life, and which will be your chief hindrance throughout life, and the cause ultimately of your death, was contracted on your wedding-day, because all your rulers are strongly unfavourable to marriage.

HOROSCOPED TO BE VICIOUS.

Your horoscope has nothing for you but misfortune so long as you persist in a virtuous course of life; and, indeed, it is now too late to adopt another.

As you were destined to Incontinence, the world will not believe in your chastity, even though you be chaste. But you will be pursued by suspicion and avoided by persons of character under the belief that you are what, according to your destiny, you should have been. And this with shame, since you persist in virtue; whereas, had you adopted the Fortune set before you, you would have had honour and renown in your unchastity.

This reading of Mrs. Kingsford's character, which is vouched for by herself as being accurate, suggested to me the possibility of using her birth-date as a test. I submitted it, therefore, to Mr. Bland and Mr. Wilde, saying nothing to them as to the person to whom it belonged, and asking them simply what they could see as to the moral character of the person born on such and such a day, at such and such a place. I told them the horoscope was wanted for test, and received the following replies:—

MR. WILDE.

Question put: "What would the stars forecast as to her probable moral history?" The stars portray a woman who would hanker after unlawful things; a woman who would give way to temptations and sensuousness; otherwise prudent with finesse which reaches to craft; and all these things are marked phases of

character. Mars on the western angle, the house of marriage, public prosecution, and of contention; conjoined with the Sun is of serious import, signifying a most unfortunate and unhappy marriage, to an elderly man, waspish, rash, austere—ill in mind and body. Her married life will be a sad one, and at times sufficiently turbulent to drive and goad her to rash actions, to her undoing and public shame! The horoscope indicates gain by marriage, but the woman will lose it, and most probably her liberty; and scandal is prefigured to be inevitable. The woman is sober, industrious, accomplished, timid in nature, thoughtful, studious, though finesse reaches deceit and the hypocritical. Spirited, however, in spite of the timidity, and though vindictive there is much tenderness in the composition. There are indications of ambition, an attractive personality, with some self-esteem, and a good deal of diplomacy. Such a woman would suffer acutely allied to a refractory austere man, diametrically opposed to her in every way. She is likely to succumb to moral indiscretions if surrounded by temptations, but all this she would strive to hide; what she does she would do secretly and quietly. Mars, however, is an enemy to secrecy, and his position in the house of the public will expose her actions to the public and misconstrue them, hence accusations of an unjust nature, and her enemies are too powerful for her to contend with, and she must succumb when prosecution by law begins.

This lady has many friends, however, and is well-connected, and will travel extensively until she marries, when the malice of fortune begins, and her ruin is the result of an unhappy alliance!

MISCELLANEA.

Zadkiel has rather scored in predicting the recent troubles. In his almanack for 1895, which was published in October, 1894, he predicted that, at the latter end of the month of December the colonies would be beset with difficulties, and that the blow was likely to be directed against Great Britain. This year's almanack, which was published in October, the astrologer foretold that the last week in December menaced us with war, which, however, might be averted by diplomacy.

Mr. Wilde's coincides very closely with that which Mrs. Kingsford dreamed that Lily made. Mr. Bland's, it will be seen, also follows the same general line. But Mr. Wilde fails to define the character of the husband, and, therefore, as it is entirely off the mark, I do not quote that passage of the horoscope. I submitted them to Mr. Maitland, who was much interested. I think this is the first instance on record in which we have three horoscopes in which three independent astrologers all draw the same deductions, deductions which the life of the subject falsified. This, it may be said, is not unprecedented, and it is true; but the unique episode of this case is, that the subject herself only learned of the contents of the first horoscope by a dream, and imputed it to an astrologer who had long been dead.

THE STARS AND THE STOCK EXCHANGE.

I have received a couple of letters from an Irish astrologer who has been so successful in his forecasts of the probable ups and downs of the market that he proposes to issue *BORDERLAND* forecasts each Monday, setting forth the state of the markets during the week. His method is his own invention, but he does not at present wish his name to be known. He maintains that he has made regular weekly forecasts since September, and

the results have been so successful that if he had backed his prophecies he would have been to-day a very wealthy man. Of course this is a statement of his own, but what I can confirm is that on the 16th December he sent me a letter in which he forecast with remarkable accuracy the slump in the American securities which did not take place until December 22. He also prophesied a panic on the Stock Exchange on December 30. This was a little exaggeration, but the flurry in South African stocks went far to justify his forecast.

MRS. MELLON'S MATERIALISATION.

THE numerous friends of Mrs. Mellon in this country will be glad to know that she seems to have completely vindicated the authenticity of her materialisations in the twelve months which have elapsed since her so-called exposure. Dr. Storduar, of Sydney, contributes to *Light* a report of a séance held at Mrs. Mellon's residence on October 12th, in the presence of eight sitters. Since the scandal of 1894 Mrs. Mellon has never sat in a cabinet, but has always faced the circle in full view without screen or curtain of any kind, neither has she ever sat in the dark. The gas-light was enclosed in a dark red-dish globe, which, while it softened the glare, did not prevent anyone from being able to see everything passing in the room. At the séance of October 12th four forms materialised; two were those of slender women, the others were Cissy and Georgie. The phenomena appear to have been of the same general character in all cases. A dim hazy light formed on Mrs. Mellon's left-hand side, which gradually grew into a luminous cloud of phosphorescent light out of which all present distinctly saw the psychic figures materialise themselves. Mrs. Mellon complained that her lower limbs seemed to shrink when the materialisation took place. Georgia seemed to have been the only one who entered into the conversation. Dr. Storduar stakes his honour to the truthfulness of his report. It would be a great blessing to all concerned if mediums generally could follow Mrs. Mellon's example, and dispense with the paraphernalia of cabinets, curtains, &c.

PROFESSOR BUCHANAN'S NEW BOOKS.

Professor Buchanan writes to me occasionally from St. José, California, of things mundane and things occult. He is full of anxiety concerning the future of the Republic. He says, "The poison of personal profligacy has filled our Republic, and I see no escape from

a convulsion early in the next century, unless the spirit world can have far greater influence than it has ever had." In postponing this cataclysm, he does not anticipate much assistance from the Church, which in his opinion is an incubus on the world. He thinks to get rid of this incubus and introduce the true religion of Jesus is the supreme duty of to-day. His work on this subject is well advanced, and will, he hopes, appear this year. His book is a remarkable one, for it claims to define by direct revelation from the other side as to how much of the canon of our Scripture is authentic according to the original writing, and how much has been interpolated and forged. Professor Buchanan says, "All this will be fully demonstrated in my book, for I have penetrated the darkness of the first and second centuries, and have been for many years in communication with the Apostles." He is also busy with a book called "The New World of Science," which gives the accumulated results of his life work. It may appear in two years' time. As Professor Buchanan is now eighty-one, he has not many more working years left to live, but as he has discovered the only good climate in the world, and he is still full of health and vigour, he may outlive even Mr. Gladstone.

THE PALMIST AS POET.

It is not generally known that Cheiro is not only a palmist, but also a poet. He has contributed to the *Arena* some verses entitled "If we only knew," of which I quote a couple of verses.

If we only knew, if we only knew
But a little part of the things we see,
Methinks the false would be oft more true
Than what is truth—or what seems to be :
If we only knew—if we only knew !

If we only knew how the woman fell,
Would we shun her as now, whene'er we meet ?
Would we leave her then to that bitter hell
Of self and sin and the homeless street ?
Would we shrug our shoulders and toss our head
For trusting too much, or being too true,
Or sinning, perhaps, as some do, for bread—
If we only knew—if we only knew !

If we only knew that those now we miss
Would have stayed so short in this vale of woe,
How much more sweet would have been each kiss !
But we did not know—we did not know.
Regrets are useless, and tears but blind,
And empty words can no past undo :
It's no good sighing—I had been more kind
If I only knew—if I only knew !

XX.—MISCELLANEOUS.

CONCERNING EUSAPIA PALADINO.

ONE of the milder sensations of the last quarter was the discovery that Eusapia Paladino, the well-known Italian physical medium, had been detected in fraud at a series of test sésances at Cambridge. To judge by the number of columns of newspaper comment that have been published on the subject, it might have been imagined that the whole question of the authenticity of psychic phenomena was at stake in the question, whether or not, on a given occasion, or a series of occasions, an Italian peasant woman had been guilty of deception. That she did deceive at Cambridge there seems to be no doubt. The following letter, which Mr. Myers wrote in reply to some observations, states the facts of the case clearly enough:—

Eusapia Paladino stayed in my house for seven weeks, and we held twenty sésances; the persons present being from time to time varied, and including several men of high eminence in the scientific world. During all that time Eusapia persistently threw obstacles in the way of proper holding of the hands; she only allowed for a part of the time on each occasion the only holding of the feet which we regarded as secure—i.e., the holding by the hands of a person under the table. Moreover, she repeatedly refused any satisfactory test other than holding. Generally we endeavoured to make the holding as good as she would allow us to make it; although towards the end we occasionally left her quite free to be held or to hold as she pleased; on which occasion she continued the same frauds, in a more obvious manner. The frauds were practised both in and out of the real or alleged trance, and were so skilfully executed that "the poor woman" must have practised them long and carefully.

Most of the regular sitters were, in fact, at first disposed to believe the phenomena genuine, and sympathy and encouragement were certainly not lacking. With the exception of a few days of trifling ailment, Eusapia was in good health all the time, and appeared to be very much at her ease, quite happy, and very unwilling to leave us. Since she was going to a group of investigators in France on leaving us, I considered it my duty not to interfere with their investigations by making known our discoveries in any complete way to Eusapia herself. We frequently, however, explained both to her and to "John," her alleged control, the defects in the holding and in the other conditions allowed, but with no resulting result—only accessions of "John's" real or pretended anger, and gradual diminution of phenomena of any kind. Though Dr. Hodgson's experience and insight were of the greatest value to us, he was actually present at only a few of the sésances, and Professor Sidgwick was absent from some of them. The presence or absence of these observers made no perceptible alteration in the general character of the phenomena. At the close of the sésances, on a comparison of all the recorded observations, I—as well as Professor and Mrs. Sidgwick—had no doubt that systematic trickery had been used from first to last, and that there was no adequate ground for attributing any of the phenomena occurring at these sittings to a supernatural cause.

The case therefore stands thus, as Professor Lodge states it in a letter written in November last. Eusapia has shown that she employs artifice, and deceives. So much is certain. She has just as certainly proved that she can cause genuine phenomena. How much further are we by the establishment of that fact? Nothing is more familiar than the combination of fraudulent and authentic phenomena in the mediumship of the same person. Eusapia made no professions to be a psychic of high order. Her phenomena were of the commonest and most vulgar materialistic type. Physical mediums

who surrender themselves to influences from the other side of a low order of intelligence almost invariably act deceitfully and fraudulently on occasion; but that they should do so no more proves that they are incapable of producing genuine phenomena than the fact that a marksman who misses the target proves that he can never hit it. The importance of Eusapia's gifts had been enormously over-estimated, and the mere fact that she has been proved to be capable of cheating on occasion settles nothing beyond proving that Eusapia, like almost all her class, is liable, consciously and unconsciously, to eke out by her own cunning what is lacking in the shape of genuine psychic phenomena.

Professor Chiaia who for nearly ten years has almost daily experimented with Eusapia, reports that he has been a witness of such various and contradictory mediumistic experiences that he has oscillated between the greatest credulity and downright unbelief. He is, however, now of opinion that even when Eusapia tries to cheat she is the unconscious instrument of the spirit which controls her.

That may be, or it may not be. The matter is one of little moment. The incident is chiefly interesting as illustrating the very different mode in which the Press treats the exposure of mediums and the verification of the authenticity of their mediumship. If Eusapia Paladino were to come to London now, and, before Mr. Maskelyne and a Committee of the Royal Society, were to produce all the phenomena, certified as having been produced by her in Italy, the very papers which published columns describing her exposure at Cambridge would discover that they could not spare space for an adequate notice of the demonstration of her peculiar gifts. And yet, surely, this is the very opposite of what ought to be the case, for an exposure means merely that there is the one fraud the more detected, and nailed to be world's counter, whereas the verification of the truth of her mediumship would testify to the existence of a power in the world of almost infinite potency, of which we have at present the most infinitesimal knowledge.

MATTEISM ON THE OTHER SIDE.

A CURIOUS CASE OF SPIRIT PRESCRIPTIONS.

AN Australian Judge, whose scepticism as to the reality of the phenomena of Spiritualism has only recently succumbed to some very remarkable personal experiences in his own family circle sends me the following curious narrative, which is interesting in many ways—the mixture of truth and falsehood is so odd. Why the Invisible that can prescribe medicines which operate like a charm cannot speak the truth concerning the source of its information is one of those difficulties perpetually cropping up in psychic investigation.

My correspondent, who does not wish his name to be mentioned, writes as follows:—

A TEST—AT LEAST—OF TELEPATHY.

What first attracted me to the inquiry, or rather the resumed inquiry, was meeting with a lady, a grandmother, who told me she was wonderful in "willing." I asked her to try "the table." We did so. It was successful. A sister long since dead came. She was in the second highest sphere. She offered to give me a test, allowed me to indicate it myself. There were present the grandmother, her daughter, and myself. I suggested that

the daughter should go into the dining-room, write something on a sheet of paper, put it under the clock, then leave the room and the house, closing the front door after her, ringing the bell, to indicate that she had left the house. In the meantime no one left the drawing-room. I asked the intelligence (allow me to say the sister "Alice" for shortness) if she could tell me what the daughter had written. The answer was, Yes. And she did so, directly and without the error of a letter or a figure.

A DEAD DOCTOR PRESCRIBES MATTEISM.

Since 1891 I have been inquiring into the merits of the mattei remedies, and have used them very successfully. In 1893 I began my latest attempt at spiritualistic inquiries. Being unwell (I am now over sixty years of age), I asked "Alice" if she could find, in the realms of "Thanatos," he who had been my family doctor T—, whom I knew in the flesh, now long since deceased. She found and produced him. He examined me, and prescribed mattei remedies. I was surprised at this, and had an idea it was some form of unconscious cerebration. The prescription cured me, and since then, whenever unwell, I consulted the same authority and got directions always clear, and the prescriptions are invariably effective.

It must be mentioned here that the grandmother lives 500 miles away, and when I desire information the *modus operandi* is this: I write to her, and she with her daughter consults the Ouija, and transmits to me by letter the reply.

Being very unwell lately, I wrote and received the diagnosis and a prescription. As usual I got rapidly better. The grandmother came here, and I went to meet my spiritual correspondent. In other words, we met at an hotel in the same city. The grandmother and her daughter operated the Ouija. I sat apart and was in no way connected with either the Ouija or the operators. So far as this matter is concerned, I only asked the questions and recorded the answers.

HOW THE SPIRIT LEARNT MATTEISM.

This is an extract from the memo.

Send for Doctor T—. He came, and having examined me told me the cause of my troubles.

Q. Am I getting better?

A. Yes. Take half the doses previously ordered for a week, and then you will be all right.

Q. Doctor, I would like to know when you first began to study the mattei remedies?

A. When first I prescribed for you.

Q. But you must have known something before then, because you prescribed those remedies for me at once?

A. Yes, at first, I know that, but you gave me time, and I have since made searching inquiries; and I can now say that the medicines are marvellous.

Q. Do you know their constituents?

A. Yes, to a certain degree.

Q. Have you been studying them lately?

A. Yes. I will talk with you more when we have more time.

Q. But what induced you first to inquire into them?

A. It was you.

Q. But the prescriptions you have been giving me lately have been wonderfully effective and far and away better than any I could think of, and decidedly more massive in the dose. Where did you learn all that?

A. I learned the power of the medicines (1) by examining human minds, (2) seeing the cures in different parts of the world, (3) and also from Morell Mackenzie. I have met him here. He understood these medicines before he died. He was and is a great believer in them.

Q. Did he practise the mattei remedies before he died?

A. Yes.

Q. Openly?

A. Yes, openly.

Q. Could he have cured the Emperor, and would he have used these remedies?

A. Yes, if left alone he would have cured him; but there were too many doctors.

SIR MORELL MACKENZIE.

I may here mention that all this occurred in Australia, that neither of the ladies at the Ouija knew anything of Sir Morell Mackenzie. I did, but as I said before I was not in any way connected with the operators or the operation.

Further, I may as well say that the "intelligence," whatever it may be, professes to examine the minds of living persons, states that there are more evil spirits than good, but that life after death is but a transition state of existence, and that all the knowledge obtained during life survives to equip "the spirit form" in its new intellectual career.

The facts upon which all the foregoing are based are at the disposal of any inquiring society.

What I am particularly anxious to know is—

(1) How can this be explained?

(2) As a fact, was Sir Morell Mackenzie, before he died, a believer in the mattei remedies? That was unknown to me.

This story is interesting. The telepathic theory would account for the first test, but not for the second. It is evident that the Judge gets better prescriptions from the Ouija—whatever may be behind it—than he does from his own physical consciousness. The explanation of the controlling intelligence that it learnt about matteism first from the Judge's own brain, is very frank and probably true. There is a great deal of that thought-reading in séances. But unless we invoke the sub-conscious mind as the prescriber, it is difficult to evade the spirit hypothesis. But in that case why should the spirit have made such a mistake about Sir Morell Mackenzie? I knew Sir Morell Mackenzie well. I interviewed him once in the room next to the death chamber of the Emperor Frederic, when the interview was continually interrupted by a summons to the dying Kaiser. The acquaintance that then began continued to his death. I induced Sir Morell Mackenzie to investigate the mattei remedies. He was chairman of the committee which put the efficacy of the medicines to a crucial test in the cases of five selected and certified cancer patients. To these patients the medicines were duly administered under the supervision of the committee, and to that extent Sir Morell may be said to have "practised the mattei remedies openly" enough before he died. But so far as I know Sir Morell Mackenzie never administered them to his own patients. He never, in our long discussions on the subject, expressed any belief in their efficacy. He died before the experiment was completed, but, so far as I know, the result of his observation of the test cases, so far as they had gone, confirmed rather than removed his unbelief.

If the spook had merely confined its assertion to Sir Morell Mackenzie's present belief, it would have been on safe ground. But having chosen to play double or quits, it has to pay the penalty.

But the mystery as to how it can beat the faculty in diagnosis and in prescribing for our correspondent's ailments remains a mystery. Personally I am glad to hear this testimony to the virtues of the mattei remedies. They have not been proved to cure cancer, but they have been proved to alleviate its pain and prolong the patient's life, while their efficacy in other ailments is frequently quite marvellous.

MR. ANDREW LANG ON CRYSTAL-GAZING.

IN a recent number of *Longman's Magazine* Mr. Andrew Lang gossips pleasantly about his experience in crystal-gazing.

About the fact I have no doubt whatever, having been present and witnessed the surprise of beginners, almost their dismay

when they first tried the experiment. One man of letters informed me that what astonishes him is the brilliance of the visions, and their originality. They are, as a rule, mere fancy pictures of people and places, which, to the best of his memory, he never came across in actual experience. The pictures abide more vividly in his recollection than real scenes and landscapes. So far they correspond to the faces and places which perhaps most of us see, with shut eyes, between sleeping and waking. These, too, are not constructed by our conscious and purposeful imagination. I, who cannot call up a mental picture better than a shadowy blur, when wide-awake see the visions between sleeping and waking pretty distinct and brilliant. Usually they are quite fresh and strange to me; but once they represented what I had lately seen—the curious heraldic carvings by prisoners on the walls of the so-called prison cell of Fergus McIlvor, in Carlisle Castle. In my opinion, the pictures in water, crystal, and so forth are akin to these “hypnagogic illusions,” and all races almost of mankind have made the accidental discovery that waking hallucinations may be in some cases provoked by gazing into a clear deep. The facts were, of course, attributed to a superstitious cause, to spirits or magic; but they are facts, for all that, though doubtless often simulated.

It would need a great many cases to establish a presumption that more than accident was involved. For example, a gentleman of my acquaintance made the experiment of crystal-gazing for the first time in the presence of some friends of my own. He saw a field which he knew very well, and feeding in it a cow which he did not know. It wore a bell, not common in Scotland, and had certain notable marks, which he described. Moved by curiosity, he visited the field, and there was the cow, marks and bell and all.

We may argue that he had seen or heard of the cow, and had forgotten it, while the crystal only revived a lost memory; and this is very probable, though the seer cannot recall any knowledge of the beast. A few other instances known to me may equally be regarded as pure accidents of a kind which is not common. “When Vasco de Gama,” says Mr. Hartland, “was sailing towards India, some of the Indian wizards are said to have shown the people at Calicut, in basins of water, his three ships.” If this occurred at all, the gazer (probably there was only one) may have hit on such a fluke as the cow was in the case already given. One or two such fortuitous coincidences of hallucination and fact would suffice to establish a belief in magic, among unscientific people. Still, hallucinations may be provoked by staring at certain objects. The people who can see them are usually strong “visualisers”; that is, can make vivid and accurate pictures in their mind’s eye; but every strong visualiser is not necessarily capable of being hallucinated by a glass ball. Very far from it!

Miss X., when she has forgotten an address, can—at least sometimes—see it, as if printed, in the glass ball. This is very analogous to the case of a friend of mine, who certainly sees nothing in a glass ball, but who is a strong visualiser. Having forgotten an address and lost a letter, he has called up a mental picture of the letter, by an effort of conscious will, and has actually “seen” the address which he had forgotten. The effort of will in Miss X.’s use of the glass ball was, on the other hand, unconscious. The whole affair is a matter of psychology, and may in time throw light on the obscure subject of the Imagination.

“THE LITTLE MAGNET.”

PROBABLY most people have, by this time, nearly forgotten the so-called magnetic lady, who some four or five years ago was perplexing Londoners by what passed for supernatural feats of strength and power of resistance. These were carefully investigated by Professor Oliver Lodge who demonstrated that, though clever tricks based upon ingenious utilisation of the law of gravity, Mrs. Abbott’s performances had in them nothing occult or really difficult to imitate.

In the *Annales des Sciences Psychiques* the subject has lately been again considered, Dr. Lodge’s evidence

has been translated at length, and other and analogous cases quoted. A recent number contains the results of a series of experiments made in America by Professor James Hyslop, of New York, in which he lays some stress upon a deliberate attempt to deceive and not merely to mystify the public.

He visited her at an hotel in New York, where, after some preliminaries, she consented to show some experiments, selecting the staircase as the scene because she alleged it was necessary to stand upon wood. The trick she showed related to the lifting of her little girl, a child of some 70 or 80 lbs. weight, by the elbows. First, Dr. Hyslop was allowed to lift the child, whom he found light enough. Then, by placing the palm of her hand against the cheek of the child Mrs. Abbott professed to render it impossible to lift her. Dr. Hyslop did his utmost without success. In touching the child’s face the mother had rested her arm on the girl’s shoulder, and at the same time with the other hand touched the bare flesh of the child’s arm and of Dr. Hyslop’s hand, alleging that such contact was imperative.

This naturally aroused suspicion that Mrs. Abbott’s own weight was added to that of the child, and Dr. Hyslop finally succeeded in persuading her to exhibit the force of her vaunted will-power without contact when he ascertained that the trick was really performed by the little girl, who had been carefully trained in her mother’s skill of offering the maximum of resistance, and that, like Mrs. Abbott’s own tricks, it was merely a question of balance. Dr. Hyslop, with a little practice, succeeded in doing precisely the same, by holding the muscles quite limp and resting his weight on the tips of his toes.

But he considers that he learnt more than this. He learnt something of the character of Mrs. Abbott.

In the first place, despite her protestations in public and private that bare boards and personal contact were necessary, he found that the trick could be done on the carpet, and without contact with Mrs. Abbott’s “magnetism,” that is to say, that she is fortunate in possessing a very clever little daughter, who bids fair to be as marvellous a “little magnet” as the mother herself.

On a future occasion, before a committee of inquiry, Professor Hyslop, provided with a theory—that it was all a question of the difference of resisting power of a stiff body and a flexible one—succeeded in lifting the child, but not without considerable effort. After this, Mrs. Abbott insisted on adding her usual supplement, the weight of her own arm upon the shoulder of the child.

It was a suggestive fact that on this public occasion Mrs. Abbott had asked for the assistance of some little girl in the audience, so that she might not be suspected of confederacy. After some delay a little girl came timidly forward, whom Dr. Hyslop at once recognised as the child he had experimented with at the Hotel!

Other tricks—especially the making it impossible to lift her, Mrs. Abbott—lifting several people seated on the same chair, and alterations affected in her weight, are explained by Dr. Hyslop as Dr. Lodge explained them, and as they are independently explained by a writer in the *Religio-Philosophical Journal*, as again a utilisation of the laws of gravity. The same writer explains—I think for the first time—one trick which, at first sight, seems really marvellous.

Mrs. Abbott invites a doctor to try her temperature, with the result that it is found to be three degrees below normal, a condition highly dangerous to health.

"I did the same thing next day," says the writer in the *Philosophical Journal*, "by breathing the air in through my lips and out through my nostrils, thus causing a current of cold air to play over the thermometer, which lowered it to five degrees below normal!" The reason why so serious a journal as the *Annales* occupies itself with a mere mechanical fraud is, it appears, because Mrs. Abbott succeeded in "taking in," among others, no less careful an observer than Dr. Charcot, who originated the unnecessarily elaborate hypothesis that Mrs. Abbott's assertion that she could not be lifted or pushed—or what not—had the effect of an inhibitive suggestion upon her audience!

Dr. Hyslop concludes:—

"Her tricks are mere coarse and vulgar conjuring with the ordinary laws of mechanics. After my experiments there is no doubt that Mrs. Abbott is ready with falsehood, as I caught her in the act several times. That alone discredits her pretensions, even if we could not explain her tricks."

X.

SOME RECENTLY-RECORDED APPARITIONS.

In the volume on "Automatic Writing" published last quarter in Chicago, and noticed elsewhere, Mrs. Underwood records a very remarkable experience of her own. Mrs. Underwood is not clairvoyant, although she has the gift of automatic writing, she only has that in the presence of her husband. Normally, she is not in the least clairvoyant, and, so far as I ever was able to discover when I met her in Chicago, she never was in a trance in her life. This is her story:—

THE ANSWER TO AN AGNOSTIC'S PRAYER.

Her story, which is the more interesting because it relates to a period in her history when she was still without hope in a future life. She writes:—

A few years ago I was sitting at the bedside of a dear friend at the point of death. It was near midnight; death was momentarily expected. All the other watchers, exhausted by days of grief and care, were snatching an hour of rest; and I stood alone looking at the unconscious face before me which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go out into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment could they not and would they not give me some least sign that such was the fact, and I would be content.

Slowly over the dying one's face spread a mellow radiant mist—I know no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face with smiling eyes which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared I called some one from another room, and went out into the open air for a few moments to recover myself under the midnight stars. When I was sure of myself I returned and took my place again alone. Then I asked that, if that appearance were real and not an

hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me—a face new to me yet wondrously familiar.

Afterwards I recalled my friend's frequent description of her dead father whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw, the hour that his daughter died.

A PROMISE FULFILLED.

Mrs. Underwood records another instance which occurred to a friend of hers whom she describes as Mrs. D. Her case is interesting because the spirit which manifested did so like "Julia," in accordance with a resolution expressed before death. The "Rosa" referred to in the narrative was Mrs. Rosa Miller, Avery Edgewater, Illinois. Mrs. D., soon after the funeral of Mrs. Avery, wrote as follows to Mrs. Underwood:—

I will try to write you a brief account of my experience, at Rose Cottage on the 12th of November, 1894.

It so chanced that I was seated, when the services began, in the back parlour just in front of the mantel, which faces, if you remember, the little alcove, where Rosa wrote. This room was her abiding place—the "home-nest" for her.

The clergyman stood just in front of the alcove. Shortly after he began to speak, I was conscious of a mist rising just at the entrance of the alcove—his words, became to me more and more indistinct, as the mist took shape, and form—when lo! before my eyes stood our friend, issuing from the alcove. I saw her dress, even to details—it was a lovely robe—rose-coloured with a surplice waste, folding over to the left side, at which point, long ribbons fell. It was not till afterward, that I recognized the significance of the color, which illustrated her love, so marked for roses, while in the body. She passed in and out amongst the people assembled there, as if at a reception, and finally came and stood before me, uttering in most emphatic tones these words: "E. D., I am risen."

I was somewhat surprised afterward to learn, that, when, before Mrs. Avery died she was asked if she would manifest herself, when out of the body. Her reply was, "I will come to either Sara Underwood or E. D., for they are my true friends."

She has come to me in various ways, since then. At one time, I was running over some chords on the piano—when suddenly Mrs. A. stood behind me—saying, "O, the inexpressible freedom of being able to go, where and when one chooses." But I have omitted in my descriptions of Rosa's coming on the 12th November, one of the important points. She was no longer large and portly—only well-proportioned, and young in figure, as in face.

THE THIRD INTERNATIONAL CONGRESS OF PSYCHOLOGY.

It will be remembered that the first International Congress of Experimental Psychology was held in London in August, 1892, and the second in Chicago in 1893. The next meeting is announced to take place in Munich, August 4th to 7th, 1896. The Committee of Organization consists mainly of psychologists who were present at the London meeting, and the following are the principal officers:—

President: Professor Dr. Stumpf, of Berlin.

Vice-President: Professor Dr. Lipps, of Munich.

General Secretary: Dr. Freiherr von Schrenck-Notzing, Munich.

Among the members of committee, the following are the names familiar to English readers:—

Professor Bain, Aberdeen; Professor Baldwin, U.S.A.; Professor Bernheim, Nancy; Professor Delbœuf, Brussels; Professor Ferrier, London; Professor James, U.S.A.; F. W. H. Myers, Cambridge; Professor

Richet, Paris; Professor Sidgwick, Cambridge; Professor Sully, London.

WHO ARE INVITED TO ATTEND.

The opening of the Congress will take place on the morning of August 4th, 1896, in the great "Aula" of the Royal University.

All psychologists and all educated persons who desire to further the progress of psychology and to foster personal relations among the students of psychology in different nations, are invited to take part in the meetings of the Congress.

Female members will have the same rights as male.

Psychologists who propose (1) to offer papers or addresses or (2) generally to take part in the Congress are requested to fill up the forms which accompany the complete official programme, and to send them, with written abstracts of their intended communications, to the Secretary's office (Munich, Max Josephstrasse 2) before May 15th, 1896. The Committee cannot guarantee that communications received after May 15th will be included in the programme. The abstracts will be printed and distributed amongst the audience, so that the different languages used at the Congress may be better understood.

WHAT THE SUBSCRIBER IS ENTITLED TO.

The subscription to be paid by those desiring to take part in the Congress is 15s. On receipt of this sum, a card will be sent to every member entitling him to attend all the meetings and to receive the journal, *Tageblatt*, issued daily (with a register of the members), and one copy of the Report of the Congress. The card also admits to all festivities arranged in connection with the Congress and all special privileges granted to its members.

The *Tageblatt*, which will appear in four numbers, will serve to register the guests, and will contain information as to accommodation, the programme of the papers and addresses and social arrangements, the list of members, and a short notice of the places of interest in Munich.

HOW THE CONFERENCE WILL BE CONDUCTED.

The languages used at the Congress may be German, French, English, and Italian.

A VOICE FROM THE DEAD.

In *Cassell's Family Magazine* for January, Ella Macmahon publishes an interesting story, entitled "A Voice from the Dead." The editor states that the author alone is responsible for the statements made in this narrative. The story tells how the authoress, when a child of eight years of age, and her little sister Annie, were saved from sudden death by hearing their mother's voice call softly through the darkness. They were wandering in the dungeons of an old castle, and had just reached the edge of a great pool of water and slime, in which they would certainly have been drowned, had they not both distinctly heard the voice of their mother calling them by name, first one and then the other. Immediately they turned and followed the voice which they heard more than twice or thrice. Now their mother had been dead four months. The authoress gives no hypothesis to support, or explanation to offer, and no comment worthy to record, but she is certain that she and her sister heard the voice which called

The Congress will perform its work in general and sectional meetings. The division of the sections will be arranged according to the papers and addresses which may be offered. The meetings take place at the Royal University.

The length of the papers or addresses at the sectional meetings is limited to 20 minutes. It is hoped that any member who takes part in the discussion will, to ensure a correct report of his speech, give the chief points of it (on a form which will be provided) either during or at the close of the meeting.

WHAT IT WILL BE ABOUT.

The programme of work is a comprehensive one, distributed under four heads:—(1) Psychophysiology; (2) Psychology of the normal individual; (3) Psychopathology; (4) Comparative Psychology. The sub-heads which chiefly concern members of our Society as such are:—

- (a) Hypnotism, theory of suggestion, normal sleep, dreams. Psychical automatism. Suggestion in relation to pedagogics and criminality; pedagogical psychology.
- (b) Alternating consciousness, psychical infection, the pathological side of hypnotism, pathological states of sleep.
- (c) Psychotherapy and suggestive treatment.
- (d) Mental suggestion, telepathy, transposition of senses; international statistics of hallucinations.

WHAT ARRANGEMENTS SHOULD BE MADE.

It will be desirable to engage rooms beforehand, as the Munich hotels are generally very full in the beginning of August.

Members coming to the Congress may ask on their arrival at the station to be directed to the bureau of the "Verein zur Förderung des Fremdenverkehrs." Here information as to hotels, pensions, and private lodgings to be recommended will gladly be given.

All applications for tickets and information should be made to *The Secretary's Office, Munich, Max Josephstrasse 2.*

them from a terrible death four months after she, whose voice it was, had been laid in her grave. Her last words are: "These things are we know not whence, we know not whither. They are and we are and the unseen is around us everywhere."

ADMIRAL TRYON?

According to the *Moniteur Spirit et Magnétique*, Admiral Tryon, after his death on the *Victoria*, communicated with Mrs. Edward Wingfield, and, subsequently, delivered three messages through a trance medium on three different occasions in 1893 and 1894. The Admiral said that the crew of the *Victoria* had formed themselves into a band or company, remaining united after death. He is their commander as of old. The communications do not seem to possess any value from a test point of view, and excepting in the fact of their being somewhat voluminous, they do not bear much resemblance to Admiral Tryon, whom I knew of old time.

XXI.—SOME BOOKS OF THE BORDERLAND.

IS THE SPIRIT HYPOTHESIS NECESSARY?

THE days are over when the English reader tolerated long-winded titles to his books. In Russia, it appears, they manage things differently; they are some degrees nearer to Oriental leisure and Oriental reflectiveness, possibly, too, if one may venture to say so, some decades nearer to the stage of civilisation which habitually put up with such titles as this of M. Aksakof's:—

"Animism and Spiritism. An attempt at a critical examination of mediumistic phenomena, especially in relation to the Hypothesis of 'Nervous Force,' of 'Hallucination,' and of the 'Sub-Consciousness.' A reply to the work of Dr. Edward von Hartmann, entitled 'Spiritism.' By Alexandre Aksakof, Editor of the *Psychische Studien* (Psychical Researches), of Leipzig. Translated from the Russian edition by Berthold Sandow."

WHAT IS ANIMISM?

In discussing Animism, M. Aksakof is not, as one might suppose, poaching upon the neighbouring preserves of the folk-lore, for both in intention and in extension he uses the term in a sense somewhat new to us. He applies it to phenomena outside of the personality of the Medium, such as thought-transference, telepathy, movement of objects without contact, materialisation, as opposed to the phenomena associated with the person of the medium, such as we should call "automatic," but which he calls phenomena of "personism," because their characteristic feature is that of personification.

M. Aksakof seems to be aware of the probable misunderstanding to which he exposes himself, for in his preface to the German edition of his work he thus defends his position.

* "Animisme et Spiritisme," par Alexandre Aksakof. Traduit de l'édition russe par Berthold Sandow. Paris. Éditeur, P. G. Leymarie, 1895. Prix 10 francs.



A. Aksakof

The word soul (*âme-anima*), with the meaning generally accepted in spiritism and spiritualism, fully justifies the use of the term *animism*. According to the spiritistic notion, the soul is not the individual (which belongs to the spirit) but its envelope, its fluidic or spiritual body. Consequently we shall have in *animistic* phenomena, manifestations of the soul as a substantial entity which explains the fact that these manifestations may also assume a physical or plastic character according

to the degree of the dis-aggregation of the fluidic body. . . . And as personality is the direct result of our earthly organism it follows naturally that the soul elements (belonging to the spiritual organism) are also presentments of the personality.

HISTORY OF THE WORK.

M. Aksakof, as all readers of psychical literature are aware, is a very distinguished legal official of the Russian government, an important author and editor, and a careful investigator of the phenomena called Spiritualistic. The present work, we are told in the translator's preface—

is not written with the special object of defending the cause of Spiritualism, but rather to preserve its doctrine against the serious attacks to which it will be undoubtedly exposed as soon as the facts upon which it is based are admitted by Science.

It owes its origin to the production, in 1885, of a pamphlet by the learned Dr. Edward Hartmann upon Spiritism. M. Aksakof replied with

the book under consideration, published, in German, in 1890. In the following year, Hartmann rejoined with another pamphlet, "The Hypothesis of Spirits and Phantoms," and M. Aksakof being prevented, unhappily, by ill-health from continuing the discussion, he was represented subsequently by the very able substitute, M. Carl du Prel. It is, therefore, obvious that this work must be regarded as a link in a chain of polemics and not as a complete monograph.

THE DISREGARD OF EVIDENCE.

It has one characteristic feature to which the attention of the reader should be specially directed. The

author is concerned with a theory, not with the value of the evidence upon which that theory is based. It assumes certain statements for the sake of argument; and proceeds to inquire—"granting the facts, how shall we regard the hypotheses, upon which Dr. Hartmann (who also accepts them conditionally) bases his interpretations?"

The discutants are like the sitters at a table-rapping experiment who agree beforehand not to say "A. pushed," and "B. drummed with his fingers," and "C. surreptitiously kicked," but who set themselves to inquire "How, if for the sake of argument we accept the phenomena, can we best apply the commonly received interpretations?"

This cannot be too clearly understood, otherwise a glance at the table of contents which includes, among the various illustrations, a good many names of doubtful association, might discourage the cautious reader from further investigation of the argument.

Such a method has the advantage of breadth and open-mindedness, but is not without its drawbacks. One cannot but ask whether it is well to keep alive the statements of professional mediums who have been proved over and over again to be fraudulent? To advertise the names of persons who in the interests of the very subjects in hand were better forgotten? So perpetuate, even with the preliminary proviso that "we don't profess to believe them," sensational stories of the class which disgust the reader who respects himself and respects humanity? The student of the literature of Psychical Research may discriminate for himself, but there must be many a reader to whom it is inexpedient, in his own interests, and in the interests of the subject in hand, to present without hint of differentiating clue, such an aggregation of names as Crookes and Florence Marryat, Stainton Moses and Eglinton, Mumler and Traill Taylor, Home and Williams, and many others, less known, whom it might be invidious to mention.

This being the common understanding of both authors, M. Aksakof deprecates all criticism based upon the fraud or impossibility of the alleged experiences, though he welcomes all that is concerned with the application of his theories as opposed to those of Dr. Hartmann. Their mutual position is readily distinguished. On the one hand the German philosopher offers a normal, or as he calls it a "natural," explanation of the phenomena under discussion; M. Aksakof in return asks whether, even admitting the hypotheses of Dr. Hartmann, do they necessarily exclude the spiritistic explanation?

THE "NATURAL" EXPLANATION.

These hypotheses are of the kind with which the work of the Society for Psychical Research has made the whole world familiar. Surely it need not take so learned a savant as M. Aksakof to demonstrate that useful, suggestive, ingenious, far-reaching as they are, they do not suffice to cover the whole field of investigation! Whether the theories of spiritualists are adequate to complete the work, whether the two systems are, or are not, mutually exclusive, whether there is, or is not a vast range of phenomena to which either, or both, may apply, and, whether admitting either or both, there is not, even yet, a great tract of country unknown, but which may yet be explored—all these are questions to which neither author gives a final answer.

The main hypotheses of Dr. Hartmann are four in number:—

1. The existence of a nervous force which produces outside of the human body certain effects mechanical and plastic.
2. This same force, plus the existence of hallucinations, producing the same effects.
3. A latent, somnambulant consciousness, by which the subject is capable, even in his normal state, of reading the present and past of another man.
4. A faculty of clairvoyance, which brings the subject into relation with the absolute, and which gives him knowledge of all that is and has been.

M. Aksakof contends, fairly enough, that this last faculty can hardly be described as less than supernatural. It would be more satisfactory to know—unfortunately I have not Hartmann's book within reach—which of the discutants is the author of the words I have italicised. It seems very unlikely that so far-reaching a claim should be made by any member of the moderate party, to which, on all other points, Dr. Hartmann would appear to belong.

M. AKSAKOF'S POSITION.

M. Aksakof writes with all the candour of the scientific mind. While entertaining the spiritist hypothesis, he is fully alive to the drawbacks of the situation. He tells us that he has been an inquirer since the year 1855, and that he attended his first Séance in 1870, and adds—

I believe that every intelligent observer, as soon as he sets himself to the study of these phenomena, is struck by two incontestable facts; the evident automatism of "spirit communications," and the impudent and equally-evident falsity of their contents. The great names with which they are often signed is the best proof that these messages are not what they pretend to be. . . . Nothing in the first instance justifies the supposition of the intervention of spirits. It is only in the sequel when certain phenomena of an intellectual kind oblige us to recognise an intelligence outside of that of the medium, that one forgets these first impressions, and looks with more indulgence upon the spirit theory in general.

One cannot wonder that he does not contend for the truth of the experiences he relates, when he tells us that, as his inquiries proceeded and the years passed, the weaknesses of spiritualism became more and more evident.

The banality of the communications, the intellectual poverty of their contents, the mystifying and lying character of the greater number of the manifestations, the inconstancy of the physical phenomena when submitted to positive experience, the credulity, the *engouement*, the unreflecting enthusiasm of spiritists and spiritualists, finally the fraud attendant on dark Séances and materialisations—which I was aware of, not only from my reading, but from my own experience from my relations with the most celebrated mediums in the profession—in short, a crowd of doubts, objections, contradictions, and perplexities of every kind which only aggravated the difficulties of the problem (p. xx.).

WHERE SPIRITISM MAKES A MISTAKE.

"The great error," says M. Aksakof (p. xxv.), "of the partisans of spiritism is that of having wished to attribute all the phenomena, generally so called, to 'spirits.' The very name in itself puts us on a wrong track. It ought to be replaced by another, by some generic term implying neither hypothesis nor doctrine; such, for example, as the term 'mediumism,' a term which has long been employed in Russia."

M. Aksakof would find a good many to agree with him as to the damage which spiritualism has long done to its own cause, though we have reason to believe that the more intelligent of its followers are quite as

ready as one could wish to consider other hypotheses. It must, of course, be borne in mind that this book, though a new translation, was first published five years ago.

Whether the term "mediumism" is not as question-begging as the term "spiritism" is open to doubt. The fact of being a medium suggests a force operating through the medium or mean agent. We need further enlightenment on the nature of that force before we can confidently add such a term to our vocabulary.

M. AKSAKOF'S MATERIAL.

Our author is certainly catholic in his tastes. The list of books he gives in his introduction as the literature of his subject, is almost as quaint an aggregation as the list of persons upon whose experiences he bases his thesis. Most of them are American productions, of which the English student is little likely to have heard before, with a few Continental works which appear to date from the days of mesmerism and table-rapping. M. Aksakof specially forbids us to criticise the "evidence," but it is difficult not to feel as one might, should our theologians and philosophers solemnly discuss the correspondence of the *Daily Telegraph* during the silly season.

THE ARGUMENT FROM (1) MATERIALISATIONS.

Having thus introduced us to his inquiry, our author proceeds to lay before us the details of his argument.

Dr. Hartmann is a sort of Podmore, it appears. He says that phantasms are hallucinations produced by a nervous force acting outside the human body. M. Aksakof says that they are facts having an objective reality. He says they have been photographed, sometimes even when invisible to the human eye. This, by the way, having a vocabulary of his own, he calls not *spirit*, but *transcendental*, photography—a useful term. He says that objects, clothing, flowers, jewels, have been materialised in the presence of witnesses; that human forms have been materialised, seen, and touched, have left prints of their hands, and have been weighed and measured; and he gives the names of the people who say so—all, for the purposes of argument—all honourable men. Are such things done by hallucinations? He concludes—

We must consequently admit that the organism of man possesses the faculty, in certain conditions, of creating, at its own cost and unconsciously, forms having a resemblance greater or less with the body of that man, or in general terms, with a human form of some kind, and possessing different attributes of corporeality.

It is difficult to see that his Must is proven. There are alternatives, other than hallucinations, which he ignores, and which we cannot pause to consider here.

THE ARGUMENT FROM (2) PHYSICAL PHENOMENA.

In the second chapter the suggestion that physical phenomena are produced by the action of nerve force is somewhat summarily dismissed in ten pages, in contrast with the two hundred which were expended on the question of materialisations. Physical phenomena of the simple kind may be simply explained; a table moves backwards and forwards, up or down, by the laws of attraction and repulsion, but when objects at a distance are moved and replaced by invisible hands, when concertinas float in the air, and bells are brought through brick walls, then we are told that nerve force is plainly out of the reckoning. And that such things

do happen, there is the usual array of names to prove, and we have here, as elsewhere, agreed to accept as evidence the unsupported statements of writers to spiritualist newspapers and the experiences of professional mediums of varied reputation.

THE ARGUMENT FROM (3) INTELLECTUAL PHENOMENA.

In regard to certain intellectual phenomena—clairvoyance, thought-transference, and the like, M. Aksakof and Dr. Hartmann are agreed that much may be put down to sub-conscious activity; that there is a certain stratum in the human mind which acts independently of our normal consciousness, and which has sources of information with which the other has nothing to do.

That some cause, external to the consciousness of the medium, is at work in such phenomena, M. Aksakof proceeds to demonstrate by various arguments. The manifestations, he says, are sometimes opposed to the will of the medium, as in the case of a lady whose guides compelled her to perform ridiculous actions, and so apparently deserve the treatment she, in fact, received—her incarceration in a lunatic asylum, which, they explained, was for her good, as, when left to her own devices, she fatigued herself unduly by automatic writing.

Sometimes, too, the manifestations are contrary to the nature or convictions of the medium, as when Mr. Stainton Moses was compelled to write religious opinions, contrary, at the time, to his own. At times, again, they are above his intellectual level, as in the case of the medium James, who completed Charles Dickens' novel of "Edwin Drood," a fact which makes one ponder on the depths of the normal stupidity of Mr. James, or if we reject the hypothesis of his intellectual exaltation, on the deterioration after "passing over" of the literary faculties of Mr. Dickens.

Then there are the cases of the mediumism of young children, and of mediums speaking in unknown tongues, of the communication of facts unknown to anyone present, or from persons unknown to anyone present. There are, too, the many frequent and well-evidenced cases of thought-transference at a distance, though I fail to see why, if thought can be transmitted one mile, it may not be transmitted a million. Perhaps the same objection holds good to M. Aksakof's emphasis of the fact of the transmission of objects to great distances, illustrated by a story of some knitting-pins that conveyed themselves over a distance of twenty miles. Most of us would be convinced if our book or pen would cross the room to us when we feel disinclined to the exertion of fetching it.

M. AKSAKOF "DRAWS THE LINE."

Now, asks M. Aksakof, are we reduced to the spiritistic hypothesis in regard to such phenomena as Dr. Hartmann's "natural" hypothesis is insufficient to explain?

And his answer is, "Not quite"; for out of the residuum not to be explained away by nervous force, or hallucination, or subconscious activity, or clairvoyance, there is still a certain proportion which M. Aksakof himself rescues for us from the hands of the expectant spiritualist.

PLAYING AT BEING GHOSTS.

There are, he tells us, many phenomena which are brought about by the *unconscious* activity of the minds

of the living, a process to be distinguished from *sub-conscious* activity, for the agent would appear to be, at times, the same self which is concerned with our normal activities, though acting, it may be, in sleep or in the temporary absence of normal control.

This, he believes, is the transitional step between the natural and the spiritual hypotheses. This is the theory of *animism*, the extra-corporeal action of the living, a sort of rehearsal now of what we may expect to do by mediumism hereafter; spiritism being, in fact, a later development and more complete evolution of animism.

In short, M. Aksakof adds yet one more attempt to answer the many who ask *Where to draw the line?*

His argument is ingenious. The spiritualist receives communications from unknown worlds at inconceivable distances. Precisely the same phenomenon is constantly observed in the form of thought-transference and telepathy between living friends at a distance. We are not dependent on M. Aksakof's witnesses to prove that. The fact has been definitely established for those who take the trouble to study the evidence, by the Society for Psychical Research.

Again, the spiritualist has records, better ones happily than those M. Aksakof quotes, of the appearance of the dead to the living, but evidence of the appearance of the living to the living is also fairly abundant, and possibly even better evidenced, details being more easily obtainable under the circumstances.

Further, the stories of "apports" and other telekinetic phenomena seem to rest on pretty much the same quality of evidence when the living are concerned as the dead; in short, the post-human activities, according to M. Aksakof, differ in degree rather than in kind from the human, and we need only resort to the theory of spirit-agency when that of mind-agency proves insufficient.

IS PROOF OF IDENTITY POSSIBLE?

There are certain special features of this interesting work which should be commended to the notice of the reader, but upon which it would have been beside our purpose to dwell in dealing with the argument as a whole. M. Aksakof, as is well known, is the historian of Madame d'Esperance, and the account he gives of his experiments with her is of value to the student.

He has also some interesting pages on the question of the possibility of obtaining objective proof of spirit-identity, which he thus concludes:—

Notwithstanding the attainment, by a laborious path to the conviction that the individual principle survives the dissolution of the body and that it may, under certain conditions, manifest itself anew by means of a human body accessible to influences of this kind, absolute proof of the identity of the manifesting individuality remains an impossibility. We must be content with relative proof, with the possibility of admitting the fact. . . . The objective point of view is implacable; its exactions are peremptory; it listens to nothing but logic, and logic affirms the impossibility of proof.

Quite otherwise is it with the subjective point of view. Its exactions are far from being equally rigorous; what is insufficient for the logical faculty may yet suffice for personal conviction, based it may be on an assemblage of minute points collectively irresistible to subjective conviction, but not to be grasped by objective judgment. What is conclusive demonstration for me, may be worth nothing to another.

There are many things in life, things which make life worth living and death worth hoping for, which, after all, rest on no basis more logical than this; such

things as were in Robert Browning's mind when he wrote—

"'Tis we musicians know."

X.

MR. SINNETT ON MESMERISM.*

"THE RATIONALE OF MESMERISM" is worth attention because Mr. Sinnett wrote it, and, perhaps, when one says that it is thoroughly unscientific, that it shows an entire ignorance of the literature of the subject for the last fifty years, that such a book is in every respect an anachronism, we are paying its author precisely the compliment he most values.

Even from this point of view the book is disappointing. It is antiquated without being antique, mystifying without being mystic, out of date without being picturesque, suggestive of the period of mahogany sideboards, horse-hair sofas, and the crinoline.

Mr. Sinnett is careful to write of "Mesmerism" and not of "Hypnotism," as who should discuss Christianity and call it Wesleyanism. The phenomena are eternal, our observations and experiences and conclusions are ever-changing—to brand the subject with the name of a single observer belonging to a by-gone period is to flaunt our ignorance and emphasize our limitations.

Mesmer may have done admirable work, and may have been of immense service to his day and generation, but he was but a single observer who died in 1815, and, in the eighty years which have intervened, the subject has never been wholly dismissed from public attention, while during the past fifteen years it has been studied by some of the first men of science in both hemispheres.

In dealing with "The real literature of Mesmerism," beyond one or two encyclopædia articles, Mr. Sinnett seems to know of nothing later than the middle of the century; and though some faint rumours have reached him of the work of Charcot and Liébeault (whose name he is unable to spell), they are imperfectly understood and inaccurately detailed, and the fact that they have received general recognition is described as the work of "ephemeral writers playing up, as usual, to the greatest ignorance of the greatest number."

It may interest Mr. Sinnett to know that M. Charcot died some time ago, in August, 1893, and that the entire work of modern hypnotists is not summed up in "experiments at the Salpêtrière," the use of suggestion in that particular hospital being only one of many purposes differing in method and in philosophy, to which hypnotism has been therapeutically applied.

"In the current manuals of the day which deal with hypnotism very little is said about its psychic aspects," says Mr. Sinnett (page 122). One does not expect much from "current manuals," *experto crede*, but in addition to some half-dozen serious volumes which deal avowedly with hypnotism in its therapeutic relation, we can refer Mr. Sinnett to a very solid work on its "psychic" aspects, "L'Automatisme Psychologique" of M. Janet, or even to the very interesting experiments known as "The Brighton Series," and described in great detail in Vols. III., IV. and V. of the "Proceedings of the Society for Psychical Research," or to the experiments of Professor Charles Richet of Paris, or of Professor Delboeuf of Liège, all in the direction of the "psychic aspects" of the subject, more especially of that of clairvoyance, to which Mr. Sinnett devotes a few pages.

* "The Rationale of Mesmerism." By A. P. Sinnett, published by George Redway, 1896. Price 7s. 6d. net.

An author has a perfect right to talk about "Mesmerism," and "odc force," and "animal magnetism," and "magnetic flames," and to use any other archaic terms he chooses, but even in a "current manual" the reader has, in turn, a right to expect some recognition of current history, current literature, and current science.

X.

A FOUNDATION FOR SCIENTIFIC RELIGION.*

THIS book is a very thoughtful and carefully considered work, which may be read with great profit, not only by those who study psychic phenomena, but by all who are interested in the great question of what is the law which governs the world in which we live. Mr. Desertis has the advantage of having a brief introductory note from Dr. Wallace, who claims for the book that it shows that the facts of psychical research and modern spiritualism are really in harmony with the most advanced conclusions of science, and especially with modern conceptions as to the constitution of matter, and of ether. From these facts and conclusions Mr. Desertis develops as Dr. Wallace says, with great lucidity, the philosophy of the universe and of human nature in its three-fold aspect of body, soul, and spirit. This psychic philosophy becomes our guide to a religion of natural law, which is duly set forth in the three hundred and forty pages of this closely printed volume. Mr. Desertis himself tells us in his preface that it was in psychic phenomena that he found a clue to the truth which he sought in vain among Christian church modern readers of thought, and Oriental faiths. When he began his inquiry he expected little, and studied at once from the standpoint of an entire scepticism, but after a time he found he was face to face with facts which could not be gainsaid. After a time he found in those facts the key to much that had hitherto seemed to him incomprehensible, and from this it was but a little way to the discovery that in these much despised and much ridiculed phenomena lay the clue to the great reconciliation between science and religion, which alone can supply mankind at the close of this century with solid ground on which to stand when confronting the infinite.

In describing this volume, and stating the conclusions at which Mr. Desertis has arrived, I do not wish it to be assumed that I accept all his deductions, or approve of all the conclusions which he has drawn from his own survey of the evidence. From some things I should feel compelled to dissent, but, in the main, I have no hesitation in recommending the book to those who wish to study the subject seriously. They may not be able to agree with the author, but it is impossible for him to read his chapters carefully without being compelled to admit that there is certainly a great deal more in his thesis than at first sight they would have been disposed to admit.

Mr. Desertis begins by asking what is a miracle. He defines it as the physical action of an unseen intelligent agent producing results to which known laws are inadequate. If such can be established by the testimony of healthy and unbiassed sense and reason, the foundation for a science of spirit will have been laid. He then sets forth his reasons for believing that we have already secured the necessary basis of experimental knowledge for a religion which shall be as entire a

conviction as the belief in sanitation. That, no doubt, will seem to many a very extravagant claim. Mr. Desertis, however, very carefully, in the first part of his book, sets forth the evidence which justified him in asserting that he has secured this basis of experimental fact.

The nature of his survey may be gathered from the titles of his chapters. In the first, he deals with the physical phenomena or outward facts; the evidence of the senses. In the second, the inner or subjective facts dealing chiefly with mediumship; the third, he describes the morality of spiritualism.

He then proceeds to develop his main thesis, with which for the present I must refrain from dealing. The reader will find the book well worth his careful perusal.

MORE ABOUT PALMISTRY.

MISS BAUGHAN'S new edition of her pamphlet on palmistry gives plenty for the money, and is no doubt excellent of its kind, for those who like the kind. It is very explicit, and the plates are very clear. Generally all the handbooks on Palmistry strike the uninitiated as exactly alike, but Miss Baughan says hers is quite different, and that the others are "a spurious nineteenth-century palmistry, which is sheer nonsense." Hers is "old-world palmistry," "indissolubly connected with Astrology." Nevertheless, the author of *Cheirosophy* (Mr. Heron Allen, if I mistake not) assures us that the astrological terms used are not given "by reason of any astrological significations they were supposed to bear, but only because we have been accustomed to connect certain characteristics with certain gods of the pagan mythology." We all use the terms "saturnine," "mercurial," "martial," without necessarily pledging ourselves to the theory that the persons so characterised are born under the planets Saturn, Mercury, or Mars. Who shall decide when doctors disagree? Miss Baughan, in spite of the statement that her work "appeals to antiquarian tastes," refers us to no literature on the subject earlier than 1671, and as the literature of astrology takes us back four thousand years or so, the conjecture of the author of *Cheirosophy* seems probable.

But dates in such matters seem difficult to arrive at, for the same author speaks of Miss Baughan as having "followed in his wake," a statement which the lady indignantly denies.

X.

MEMOIRS BY THE AUTHOR OF "FROM MATTER TO SPIRIT."*

To the student of psychic literature the name of Mrs. De Morgan will bring pleasant and respectful memories of work that is always serious, thoughtful and sincere; memories of early inquiries into the phenomena of crystal-gazing, and spirit manifestations, and mesmerism, and phrenology, that come with the scent of a half-forgotten past, with all the limitations of experience of the middle of the century, and the premature, yet ever careful, conclusions to which she led her readers in her book, still interesting, *From Matter to Spirit*.

HER INITIATION INTO PSYCHIC INTERESTS.

Here, among Mrs. De Morgan's *Memories of Three-*

* "Three-score Years and Ten. Reminiscences of the late Sophia Elizabeth de Morgan." Edited by her daughter. (Richard Bentley & Sons, London.)

* "Psychic Philosophy." By V. C. Desertis. G. Redway.

score and Ten Years, we have some interesting glimpses into her opportunities for inquiring into these things. She tells us:—

My very early recollections are chiefly of peculiar people—men who had a leading thought or special study.

Among these was Thomas Taylor the Platonist, from whom she learned the value of the symbolism of bygone mythologies for the student of psychic and religious truth. She had, possibly, her father to thank for much of her own psychic gifts, her faculty of crystal-gazing especially. He had, in a marked degree, the power of visualisation.

My father believed that everybody's eyes would make pictures when they were shut, if the seer would only fix his attention upon them, and became almost impatient with me when I persisted that I could see nothing while he was describing houses, trees, temples, and other objects, seen under his closed eyelids, or, as he said, with the "mind's eye."

Among the "peculiar people" of her acquaintance, were William Blake and Coleridge, both likely to aid in her psychic development. She read Swedenborg "with some comprehension, though not with a *literal* belief," and in her girlhood (dates are scarce) she had a curious and interesting experience, for which, however, she proposes a merely subjective explanation.

A REVENANT.

A friend had jokingly promised to return from another world if he should ever reach it, and "tell her all about it." Within three weeks he was dead. She had forgotten his promise at the time, except, as we should now say, subliminally. Any way, she was kept awake every night for a week by "What I cannot call a noise, it was so weird, eerie, and indefinite. The curtains fluttered, or seemed to do so, there was a sort of breathing all round the bed, the old wardrobe creaked, and I, unable to sleep, was conscious of a 'presence' on one side of the bed." She was very philosophical about it, and "did not really believe the imaginary presence to be that of the departed person, for there was no feeling of individuality about it."

THE STUDY OF PHRENOLOGY.

Some of the "peculiar people" with whom Mrs. de Morgan was associated—Mr. Owen, the Socialist, and other Communists more particularly—introduced her to the study of Phrenology according to Gall. Though now relegated to the charlatan, its existence forgotten except in the back street and at the country fair, there seems to have been a time when its study was welcomed by educationists as an agent of reform. Mrs. de Morgan herself took up the study, and we have her diagnoses of the heads of O'Connell, Cromwell, and Thomas Carlyle, though she later became aware of the weakness and the absurdities associated with it.

The question of inheritance, which lies at the root of the whole (that is, of the study of the reform of character), had not been entertained, and the mysterious problem, the relation of brain to character, was very roughly handled in those days, and does not fare much better now.

Perhaps she was affected by the fact of finding a cast of the skull of her future husband at a public exhibition, "on the top tier of a high stand among a choice company of idiots, hydrocephalic people, and the like," regarded by its owner as that of a man of some abilities, but lacking the power to utilise them, a

curious commentary on the value of phrenology for those who know anything of the distinguished career of the late Professor De Morgan!

LORD BROUGHAM AND SPIRITUALISM.

The most interesting details from our present point of view are, however, those that relate the connection of Lord Brougham with the inquiry into Spiritualism.

During my husband's later visits to Lord Brougham they had a good deal of conversation on the phenomena called spiritual, in the genuineness of which, or rather, of many of which, my husband fully believed, and gave Lord B. an account of the incidents which he had witnessed, and which had produced in his mind a conviction of the reality of their occurrence, though he had not satisfied himself as to their cause. Lord B., who had only had a very few experiences with Mr. Home, was generally inclined to believe that there was in the whole movement so much of imposture and self-deception that the genuine article, if there were any, could not be found.

It seems that his lordship was nevertheless greatly impressed by a book published by a certain Baron Guldenstübbe, whom he knew personally and with many of whose witnesses he was acquainted, including Mr. Dale Owen—

and he assured my husband that these were most of them persons whose evidence would be held sufficient to establish any fact in everyday life."

A BOOK ABOUT DIRECT WRITING.

This book was called *La Réalité des Esprits, et le Phénomène merveilleux de leur Ecriture directe*; par Baron Guldenstübbe, Paris, 1856.

It is an account of two thousand experiments "made in the presence, of educated, sensible, and trustworthy witnesses in different parts of Europe and America" during a period of over thirteen years. "They were tried by laying the paper sometimes on a vault or on a monument in St. Denis, sometimes in the experimenter's own house at Versailles, S. Cloud, the Louvre, the British Museum, and in many other places." The Baron experimented for twelve days before anything legible appeared; then—

After thirty successful trials of this kind, by which he obtained writings in different languages, the Baron told his friend, Count d'Ourches, of his experiments. The Count, who accepted the evidence of the fact, but at first had some doubts as to the character of the invisible writers, was at length convinced of their being what they professed themselves. He had written a sentence from St. John iv. 2: "Every spirit that confesses that Jesus Christ is come in the flesh is of God." The text was in French. At the end of ten minutes the words were written: "Je confesse Jésus en chair." This was signed with the name of a deceased friend who was not at once recognised, but was afterwards remembered and identified by the Baron.

It is to be wished that so experienced a judge of evidence as Lord Brougham had left us his written opinion on the Guldenstübbe experiments.

THE DIVINING-ROD.

Mrs. de Morgan had some excellent opportunities for studying the action of the divining-rod, owing to her intimacy with Lady Noel Byron, whose mother, Lady Milbanke, was a most accomplished adept, but her attempts to account for the phenomenon as having in it something "analogous to electricity" are not very conclusive.

X.

XXII.—A PSYCHICAL DIRECTORY.

WE are so frequently asked for the address of the Psychical Research Society, and for the names and addresses of the students of psychology, that it may be well to publish all the information on the subject that is accessible.

THE PSYCHICAL RESEARCH SOCIETY.

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Communications to the Editor of the journal of the Society must be addressed to Professor Sidgwick, Newnham College, Cambridge.

Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

Information relating to any branch of the Society's work to be sent to Mr. F. W. H. Myers, Leckhampton House, Cambridge.

Copies of the Memorandum and Articles of Association, which include a list of the Members of the Society at the date of registration, are obtainable at the Rooms of the Society, 19, Buckingham Street, Adelphi, London, W.C. 1s. each, post free.

Subscription to the Society, £2 2s. per annum, entitling members to attend the General Meetings and to use of the Society's library, and to a copy of the *Journal* and the *Proceedings*.

THEOSOPHY AT HOME AND ABROAD.

DIRECTORY OF THEOSOPHICAL ORGANIZATIONS.

THIS is reprinted from the official paper entitled, "Information for Enquirers," October, 1895, from the General Secretary's office, 19, Avenue Road, Regent's Park, N.W.—

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The following is a list of the periodicals issued in connection with the Theosophical Movement:—

Lucifer, monthly, founded by H. P. Blavatsky, and edited by Annie Besant and G. R. S. Mead; published at 7, Duke Street, London, W.C.

Le Lotus Bleu (French), monthly, edited by Arthur Arnould, published at 11, Rue de la Chaussée d'Antin, Paris.

Sophia (Spanish), monthly, published at Redacción "Sophia," Revista Teosófica, San Juan 3 y 5 pral. Madrid.

Antakarana (Spanish) monthly; published at Cendra, 30 y 32, Barcelona.

Teosofisk Tidskrift (Swedish), monthly, edited by Baion Victor Pfeiff; published by Looström and Co., Stockholm.

Theosophia (Dutch), monthly; published at Amsteldijk 34, Amsterdam.

Lotusblüthen (German), monthly, edited by Dr. Frantz Hartmann; published by Wilhelm Friedrich, Leipzig.

Sphinx (German), monthly, edited by Dr. Hübner-Schleiden; published by Schwetschke and Son, Brunswick.

The Vihana, monthly, edited by G. R. S. Mead, European Headquarters.

Besides these, there are numerous periodicals published in India, America, and Australia, in various languages, the chief of which is *The Theosophist*, edited by Col. Olcott, Adyar, Madras, India.

All the above can be obtained at the Offices of the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C., where also full catalogues of books can be obtained.

The following is a list of Theosophical branches and centres in Europe:—

LIST OF BRANCHES AND CENTRES IN EUROPE.

* All Branches and Centres marked with an asterisk have Lending Libraries.

GREAT BRITAIN.

London Lodges (c. 1878), *Pres.*, 27, Leinster Gardens, W.
Scottish (c. 1884),* *Sec.*, 67, Brunswick Street, Edinburgh.

Blavatsky (c. 1887),* *Sec.*, 19, Avenue Road, Regent's Park, N.W.

Liverpool (c. 1888),*

Brighton (c. 1890),* *Sec.*, 30, Buckingham Place, Brighton.

Birmingham (c. 1890),* *Sec.*, 144, Airedale Road, Birmingham.

Bradford (c. 1891),* *Sec.*, Central Coffee Tavern, Westgate, Bradford.

Chiswick (c. 1891),* *Sec.*, 2, Church Terrace, Richmond.

Adelphi (c. 1891),* *Pres.*, 7, Duke Street, Adelphi, W.C.

Harrogate (c. 1892),* *Sec.*, 101, Franklin Road, Harrogate.

Manchester City (c. 1892),* *Sec.*, 24, Eccles Old Road, Pendleton, near Manchester.

Leeds (c. 1892), *Sec.*, 7, Marlboro' Terrace, Belle Vue Road, Leeds.

Bournemouth (c. 1892),* *Sec.*, High Street, Christchurch, Hants.

Edinburgh (c. 1893),* *Pres.*, 152, Morningside Road, Edinburgh.

Middlesborough (c. 1893),* *Pres.*, 14, Teresa Terrace, Coatham, Redcar.

Bristol, *Sec.*, 17, Shadwell Road, Bishopston, Bristol.

Bradford (c. 1893), Eldon Buildings, Bradford.

North London (c. 1893),* *Sec.*, 69, Barnsbury Street, Liverpool Road, N.

York (c. 1894),* *Pres.*, Kelfield Lodge, near York.

Margate (c. 1894), *Sec.*, 39, High Street, Margate.

Norwich (c. 1894), *Sec.*, The Croft, Limetree Road, Norwich.

Bath Centres,* 9, Tynning Road, Widcombe, Bath.

Battersea,* 139, Maysoule Road, New Wandsworth, S.W.

Bolton,* 73, Egerton Street, Blackburn Road, Bolton.

Burnley, 17, Carlton Road, Burn'ey.

Cardiff,* Bryngolen, Llantrisant, Glamorgan.

Cheltenham, 46, Lansdown Crescent, Cheltenham.

Darlington, 46, Victoria Embankment, Darlington.

Derby,* Fritchley, near Derby.

Eastbourne, 68, Willingden Road, Eastbourne.

Essex Correspondence, Ellesmere, Romford, Essex.

Exeter,* *Sec.*, 10, Lion Terrace, Alphington Road.

Falmouth,* "Rosveau," Falmouth.

Folkestone,* Landec Villa, Park Road, Folkestone.

Glasgow, 151, Sandvaulds Street, Glasgow.

Herne Bay, "Galsdale," Beltinge Road, Herne Bay.

Hull,* *Sec.*, 19, Louis Street, Hull.

Kensington, 77, St. Dunstan's Road, West Kensington, W.

Kingston-on-Thames, 2, Doric Villas, King's Road, Kingston-on-Thames.

Kippax, Holmea, Garforth, nr. Leeds.

Llandudno,* Roslin Cottage, Old Road, Llandudno.

Macclesfield, 98, Great King Street, Macclesfield.

Merthyr,* 18, Park Place, Merthyr Tydvil.

Newcastle, 123, Hamilton Street, Newcastle-on-Tyne.

Peterborough, 143, Lincoln Road, Peterborough.

Plumstead,* 60, Wrottes'ey Road, Plumstead, S.E.

Plymouth, 1, Thorn Park Avenue, Mannamend, Plymouth.

Ramsgate, Boston Villa, Crescent Road, Ramsgate.

Redcar, 14, Teresa Terrace, Coatham, Redcar.

Sheffield,* 503, Intake Road, Sheffield.

South Shields, 15, Argyle Terrace, South Shields.

Stoke-on-Trent,* 36, South Street, Mount Pleasant, Stoke-on-Trent.

Tavistock, 3, Millbrook Villas, Tavistock.

AUSTRIA.

Vienna Lodge (c. 1887),* *Sec.*, Billigheim, bei Mösbach in Baden, Germany.

Blue Star Lodge (c. 1892),* *Sec.*, Kolargasse, 715, Weinberge, bei Prag.

Hallein Centre, Hallein, bei Salzburg.

CANARY ISLANDS.

Canary Islands, Lomo de los Guirres, Orotava, Tenerife.

FRANCE.

Ananta (c. 1891),* *Pres.*, Villa Matthez, Parc d'Aulnay-sous-bois, S. et O.

Cherbourg, 18, Rue de Château, Cherbourg.

Breton, 10, Grande Rue, Hennebont.

Lyons.

Nice, Chalet de la Villa Lorenzo, Montboron, Nice.

Quartier des Invalids (Paris), 18, rue d'Estrées.

Quartier des Champs Elysées (Paris).

Quartier du Luxembourg (Paris).

Toulon, 39, rue Victor Clappier, Toulon.

Yonne, St. Florentin, Yonne.

GERMANY.

Berlin (c. 1894), *Sec.*, Bülowstrasse 55, Berlin, W.

Munich (c. 1894), *Sec.*, Georgenstrasse 36, München.

Leipzig, Weststrasse 16, Lyceum, Leipzig.

GREECE.

Ionian (c. 1879), *Sec.*, Corfu, Greece.

HOLLAND AND BELGIUM.

Dutch (c. 1891),* *Pres.*, Amsteldijk, 34, Nieuwer Amstel, Amsterdam.
 Arnhem. | The Hague. | Rotterdam.
 Zaandam. | Helder. | Vlaardingen.

ITALY.

Genoa, 35, Via S. S. Giacomo e Filippo, Genoa.
 Olevano Romano, Olevano Romano, near Rome.
 Rome,* 47, Via Lombardia.
 Rome Lending Library, 74, Via Porta Pinciana, Rome.

RUSSIA.

Odessa, P.O. Box 84, Odessa.
 Warsaw, Wiejska, Warszawa, Russian Poland.

SPAIN.

(Original Spanish Group Charter, 1889).
 Madrid (c. 1893),* *Sec.*, San Juan 3 and 5, Madrid.
 Barcelona (c. 1893), *Pres.*, Calle de la Cendra 30 y 32, 3, 1a, Barcelona.
 Alicante (c. 1894), *Sec.*, Calle del Cid 16, Alicante.
 Coruña, Ordenes, Galicia.
 Majorca.

SWITZERLAND.

Geneva, Ingénieur, rue Prévost-Martin, 31, Geneva.
 Locarno, Locarno.
 Zürich, Häringsstrasse 18, Zürich.

SCANDINAVIA.

The Scandinavian Sub-Section of the European Section, consisting of the following Lodges:—Stockholm, "Orion," Gothenburg, Kalmar, Lund, Helsingborg, Örebro, Norwegian, Copenhagen, Smedjebacken, Hernösand, Jönköping, Århus, and Wenersborg, applied to the President-Founder for a separate charter, July, 1895. The charter being granted, the Sub-Section was formed into the Scandinavian Section of the Theosophical Society.

SPIRITUALISTIC ORGANIZATIONS IN GREAT BRITAIN.

THE following directory of Spiritualist organizations does not profess to be complete. But it is probably more complete than anything to be found elsewhere.

SPIRITUALIST PERIODICALS.

Light, a Journal of Psychical, Occult, and Mystical Research. It is issued weekly on Saturday at twopence. It is a high-class, well-edited paper. Published at the Headquarters of the London Spiritualist Alliance, 2, Duke Street, Adelphi.
The Two Worlds, edited by Mr. E. W. Wallis, describes itself as the People's Popular Penny Spiritual Paper, devoted to the phenomena and philosophy of Spiritualism. It is published at 18, Corporation Street, Manchester.
The Lyceum Banner is a penny monthly for conductors of Children's Progressive Séances. It is edited by J. J. Morse, 26, Osnauburgh Street, Euston Road.
The Spiritual Review, a sixpenny monthly, is published 113, Edgware Road, W.

The following list of places where meetings are held in connection with Spiritualist organizations is compiled from *The Two Worlds*, which publishes reports from all over the country. Excepting when another day is named the meetings all take place on Sunday.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Accrington—Temple, St. James Street, Lyceum, 10.30; 2.30 and 6. Monday, Wednesday, 7.30, Members' Circle.
 26, China Street, Lyceum, 10.30, 2.30.

Armley (near Leeds)—Theaker Lane, Lyceum, 10, 2.30, 6.30. Monday, 7.30.
 Ashton—Church Street (off Warrington Street), 2.30, 6.30. Public Circle, Tuesday, 7.30.
 Ashington—Spiritual Temple, 5.
 Attercliffe—Vestry Hall, Board Room, at 3 and 6.30. Wednesday.
 Bacup—Victoria Hall, Market Street, Lyceum, at 10, 2.30, 6.30.
 Barrow-in-Furness—Psychological Hall, Dalkeith Street, 11 and 6.30. Secretary, Wm. Hewitson, 1, Crellin Street.
 Batley Carr—Town Street, Lyceum, at 10 and 2.30, 6. Monday, Mothers' Meeting, 3 p.m., and Choir Practice at 7.45. Thursday evening, 2 Members' Developing Circle, 7.45 prompt.
 Belper—Jubilee Hall, Lyceum, 10, 2; 10.30, 6.30. Wednesday, 7.30.
 Birmingham—Masonic Hall, Union, 11, 6.30.
 Smethwick: Central Hall, Cape Hill, opposite Windmill Lane. Lyceum at 11; 6.30. Monday, 7.30. Séance.
 Blackburn—Old Grammar School, Freckleton Street, 9.15, Lyceum, 11, Circle; 2.30, 6.30.
 Bolton—Bradford Street, Lyceum, 9.30; 2.30, 6.30.
 Bradford—Milton Hall, 32, Rebecca Street, City Road, Lyceum, 10; 2.30, 6.
 Brighouse—Martin Street, Lyceum, at 10; 2.30, 6.
 Burnley—Elm Street, 9.30, 2.30 and 6. Tuesday 7.45. Public Circle.
 Hammerton Street, Lyceum at 9.30; Services at 2.30 and 6 p.m.
 Bury—Spiritual Hall, Georgiana Street. Lyceum at 10.30, 6. Wednesday, 7.30.
 Cardiff—St. John's Hall, St. John's Square, Lyceum at 2.45; 11 and 6.30.
 Clitheroe—Liberal Club, Wellgate, Members' Circle. 10.45, Lyceum; at 2.30 and 6.
 Colne—Cloth Hall, Lyceum, 10; 2.30 and 6.30. Locals.
 Cowms—Lepton, near Huddersfield, at 2.30 and 6.
 Darwen—Church Bank Street, Lyceum, 9.30 and 1.45. Circle, 11, 2.30, 6.30. Monday, 7.30. Wednesday at 8.
 Glasgow—4, Carlton Place, 11.30, Annual Business Meeting; 6.30.
 Heywood—Temple, William Street, Lyceum, 10; 2.30 and 6. Tuesday, 7.30.
 Huddersfield—Brook Street, Lyceum, 10, 2.30 and 6.30.
 Hyde—Mount Street, Travis Street, Lyceum at 10, and 2.30, 6.30. Tuesday, 7.30, Circle.
 Lancaster—Athenæum, St. Leonard's Gates, 2.30, 6.30.
 Leeds—Psychological Hall, Lyceum 10; 2.30, 6.30. Monday, 7.30.
 Liverpool—Daulby Hall, Daulby Street, 11 a.m., Children's Lyceum 2.30 and 6.30. 8 p.m. Choir Practice.
 London—Camberwell New Road—Surrey Masonic Hall, 6.30.
 Stratford—Workman's Hall, West Ham Lane, E., 7. Friday 8.
 Manchester—Ardwick: Temperance Hall, Tipping Street, Lyceum, 10.30; 2.45, 6.30. Tuesday at 8, Choir practice. Wednesday, at 8. Friday at 8, Members' developing circle Sunday, 8.30, circle for members.
 Harpurhey—Collyhurst Road, Lyceum, 10.15, 2.45; 6.30. Thursday, 8, Public Circle.
 Patricroft—New Lane, Winton, Lyceum at 10, at 3 and 6.30. Tuesday, 8. Wednesday, 8. Saturday, 5.
 Pendleton—Cobden Street, Lyceum, 10; 2.45, 6.30. Monday 8, Public Service. Thursday 8, Public Circle.
 Salford—Co-op. Stores, Chapel Street, 6.30, 8.15, Public Circle. Monday at 8, Social Evening, tickets 3d. Tuesday at 8, Members' Developing Circle. Wednesday at 8.
 Manor Park, Essex—115, White Post Lane. Sunday, at 11. Advice to inquirers and Members' Developing Class, also the last Sunday in each month at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8.15 p.m., experimental circle for inquirers and members. Thursday, at 8 p.m., for members only, development. All meetings free.

Millom—Lyceum 10 and 2; Platform 6; Public Circle, 7.30. Wednesday, 7.
Nelson—Bradley Fold, 2.30, 6.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton Street, off Blackett Street. Lyceum at 2.30; 10.45 a.m., 6.30 p.m.
Newport (Mon.)—Psychological Society, Skinner Street Chambers, 6.30. Thursday, 7.30.
Nostingham—Masonic Lecture Hall, 10.45, 6.30.
Oldham—Temple Society, corner of Coronation Street, Mumps, at 3 and 6.30. Tuesday, 7.45. Saturday, Public Circle.
Preston—Weavers' Hall, Walker Street, Lyceum 9.45; 2.30, 6.30. Monday, 7.30. Thursday 8, Members only.
Ramstall—Lyceum, 10.30; at 2.30, 6.
Royley—Lyceum, at 10; 2.45 and 6. Monday, 7.30. Wednesday, 7.30.
Sheffield—Hollis Hall, Bridge Street, 3 and 7. Thursday, at 8, Circle.
Slaithe—Laithe Lane, 2.30, 6.
Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2.30, 6.
Stalybridge—Grand Theatre Buildings. Lyceum 10 and 1.30; at 3 and 6.30. Wednesday at 7.30 p.m. Thursday, Choir practice at 7. Members' Developing Circle at 8.
 Trinity Street: 3 and 6.30. Wednesday, 7.30.
Stockport—Hall, Wellington Road, near Heaton Lane, Lyceum at 10.30; at 2.30, 6.30. Thursday, at 8, Private Circle.
Todmorden—Society Hall, 2.30 and 6.30. Wed. 7.30. Public Circle.
Walsall—Central Hall, Lyceum, at 10, and 2.30, 11, 6.30.
West Vale—Green Lane, 2.30, 6.
Wisbeck—Lecture Room, Public Hall, 6.45.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley Road, Lyceum, 10.30, at 2.30 and 6.15. Also Monday, 7.30, Public Circle. Wednesday at 7.30.
Barnoldswick—Spiritual Hall, Lyceum, 10, 2.30, 6.
Batley—Wellington Street, Lyceum, at 10 and 1.45, 2.30, 6.
Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn—15, New Market Street, W., Northgate, Circle 11, 2.30, 6.30. Monday, 7.30, Members. Wednesdays, 7.45, Public Circle.
Blackpool—Liberal Club, Church Street, Lyceum, 9.30; 11, Public Circle, 2.30, 6.30. Mondays, 7.30, Public Circle.
Bootle, Liverpool—County Hall, Pembroke Road, 6.30, 8, Public Séance.
Bradford—Bowling: Harker Street, 10.30, Public Circle; 2.30, 6. Monday, 2.30; Wednesday, 7.30, Saturday, 7.30. Little Horton Lane, Spicer Street, 2.30, 6.
 Lower Temperance Hall, Leeds Road, 11, Developing Circle; 2.30 and 6.30. Monday, Wednesday, 7.45.
 Otley Road, Lyceum, at 10.30; at 2.30 and 6, Tuesday.
 St. James' Church, Lower Ernest Street, 10.30, Developing Circle: 2.30, 6.30. Wednesdays at 7.45.
 Walton Street, Hall Lane, 2.30, 6. Monday, 7.30.
 West Bowling—Boytton Street, at 10, Lyceum, 2.30, 6. Thursday, 7.45.
Burnley—Guy Street, Gannow Top, Lyceum, 10; 2.30, 6.30. Monday, 8, Wednesday, Members' Circle, 7.45.
 Hull Street, Lyceum, 10, 2.30, and 6. Wednesday, 7.30.
Burton-on-Trent—Café near the Station, at 6.
Carlisle—1, Crown Street, 2.30 and 6. Open Circle, Wednesday, 7.30, Tuesday, 7.45.
Cambois—Spiritual Evidence Society, 2 and 5.30.
Clockheaton—Walker Street, Lyceum, 10; at 2.45 and 6, Monday, in old room, 7.30, Developing Circle. Thursday, 7.30, Public Meeting.
Derby—1A, Normanton Road, 2.30 and 6.30. Wednesday, 7.30.
Deursbury—Bond Street, Lyceum, 10 and 1.45, 3 and 6. Thursday, 7.30.
Elland—Spiritualists' Church, Newcombe Street, Lyceum at 9.30 and 1.30; at 2.30 and 6. Thursday, 8, Public Circle.
Exeter—11, Holland Street, 6.45.
Felling—Hall of Progress, Charlton Row, 2.30 and 6.

Foleshill—Edgwick, 10.45 and 6.30. Monday, 8, Developing Circle.
Gateshead—15, Wakefield Terrace. Sunday, 6.30. Thursday, 7.30.
Gildersome—Morley Cross, Church Street, 2.30, 6.
Halifax—Winding Road, at 2.30 and 6. Monday, Mr. Hey, Raven Street, West End Assembly Rooms, Queen's Road, 2.30 and 6, Anniversary.
Hackmondwike—Thomas Street, at 10, Lyceum; 2.30 and 6. Thursday, 7.30.
Hollinwood—Factory Fold, 2.30, 6.30.
Huddersfield—St. Peter's Street Assembly Rooms. Lyceum, 10 a.m.; services at 2.30 and 6.30.
Hull—Psychological Society, No. 4 Room, St. George's Hall, Story Street, at 2.30, and Cobden Hall, 6.30. Public Circle. Wednesday, 8; Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.
 St. George's Hall, Psychical Research, Room No. 1, at 2.30 p.m.
Hunslet (Leeds)—Institute, Joseph Street, 2.30 and 6. Monday, 7.30, Tuesday, 7.30, Private Circle. Saturday, Public Circle at 8.
 Albert Street: Tuesday at 7, Public Circle; Thursday and Saturday at 7.30 p.m.
Krighley—Heber Street Spiritual Temple, 2.30, 6. Monday, at 7.30.
Leicester—Millstone Hall Lane, Lyceum, 2.30; 10.30, 6.30. Crafston Street at 6.30. Wednesday at 8, Circle.
 Liberal Club, Town Hall Square, 11 and 6.30. Thursday at 8, Public Circle.
Leigh—Newton Street, 2.30, 6.15.
Liversedge—Carr Street, Little Town Lyceum, at 10; 2.30 and 6.
London—Marylebone—Cavendish Rooms, 51, Mortimer Street, W., at 7. "Some personal experiences." Musical selection.
 111, Clarendon Road, W., at 7. Tuesday, 8. Saturday, 7.30.
Peckham—Chepstow Hall, 1, High Street, at 6.45. Tuesday, Open Circle, 7.30.
Longton—Post Office Buildings, King Street, 2.30, 6. Monday, 7.45.
Macclesfield—Cumberland Street, Lyceum, 10.30; 3, 6.30.
Manchester—Openshaw Granville Hall (Liberal Club) George Street, at 10.30 and 6.30. Thursday, at 8, Members' Circle.
 Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2.30 and 6.30, open (see *Manchester Evening News*, Saturday). Thursday.
 West Gorton: Labour Hall, 24, Grey Street, Longsight, Lyceum, 10.30, 6.30. Tuesday, 8. Thursday, 8, Public Circle.
 South Salford, 4, West Craven Street, Regent Road, 6. After-circle at 8. Wednesday, Circle at 8. Thursday, 8, Choir Practice.
Mexborough—Market Hall, 2.30 and 6.
Middlesborough—Hall, Newport Road, 2.30, 6.30.
Morley—2.30 and 6.30, Y.U. Conference.
Nelson—Ann Street, 2.30 and 6.
Newcastle-on-Tyne—Spiritual Institute, at 6.30.
Normanton—Queen Street, 2.30 and 6.
North Shields—6, Camden Street, 10.45 and 6.30.
Northampton—Spiritualists' Hall, St. Michael Road, 2.30, 6.30.
Nottingham—Morley Hall, 2.30, Lyceum; 10.45, 6.30. Wednesday, 2.30, Mothers; 7.30, Improvement Class. Thursday, 7.30, Experimental Class.
Oldham—Hall, Bartlam Place, Lyceum; 10.3 and 6.30. Thursday, 7.45, Circle.
Ossett—Queen's Street, Lyceum at 10. 2.30, 6, Mrs. Greenwood.
Parkgate—Spiritual Temple, Ashwood Road Lyceum at 10 and 1.45; 2.30 and 6, Mr. Campion.
Plymouth—8, the Octagon, 10, 6.30. Wednesdays, 8.
Preston—Central Buildings, 2.30 and 6.30.

Rochdale—Regent Hall, Lyceum, 9.45; 2.30 and 6. Wednesday, 7.45, Circle.
 Walter Street, 3, 6.30. Tuesday, 8, Public Circles.
 Penn Street, Lyceum, 10; 2.30, 6. Wednesday, 7.30, Circle.
Shaw—Broadbent's Assembly Rooms, off Sandy Lane, at 3 and 6.30. Wednesday.
Shipley—Westgate, 2.30, 6.
South Shields—16, Cambridge Street, 6 o'clock. Tuesdays, 7.30.
Spennymoor—Central Hall, 2.30, 6. Thursday, 7.30.
Sunderland—The Spiritual Students' Institute, 2.7.
 Ann Street, Sundays at 6.30. Every evening 8.
 Monkwearmouth, Mineis' Hall, Roker Avenue, 6.30.
 Thornhill, 2.30 and 6.
Wakefield—1, Barstow Square, Westgate, at 2.30 and 6. Wednesdays, 7.30.
 Queen Street, Westgate, 2.30 and 6. Wednesday, 7.30.
West Pelton—Cottage Meetings at 5.30.
Whitworth—Market Street, 2.30, 6.
Yeadon—Town Side, Lyceum, at 10; 2.30 and 6, Mr. Geo. Lewis. Monday, 8, Members' Circle.

OTHER MEETINGS.

Bradford—421, Manchester Road Mission Room, 10.30; Circle, 2.30, 6.
 South Field Lane Mission, Monday and Wednesday, Circle at 7.30.
 Spiritual Room, Park Lane, off Manchester Road, 2.30 and 6.30. Tuesday, 8, Public Circle. Wednesday, 8.
Burnley—102, Padiham Road, at 2.30 and 6. Every evening, 7.30. Wednesday, Members only.
Clitheroe—5, Church Brow, Tuesday, 7.30.
Darnley (near Littleboro'), 2.30 and 6.
Derby—Normanton Road, Wednesday, Developing Circle.
Gateshead—97, Coatsworth Road, Reception, Mondays, 7.30.
 1, Team Valley Terrace, 11 and 6.30.
 Herbert Street, 6.30. Wednesdays, 7.30.
 47, Kingsboro' Terrace, at 6.30. Thursday at 7.30.
Hackmondwike—Bethel Lodge, start meetings at 7.30.
High Shields—1, South Eldon Street, Lyceum, 2.30, 11, and 6.
Bunslet—Goodman Terrace, 2.30 and 6, Mr. Joe Wilson. Monday, 7.30. Circles, Tuesday, Thursday, Saturday, and Sunday, 7.30.
 Albert Street, 2.30 and 6. Tuesday, 7.30. Thursday and Saturday, Public Circles at 7.30.
Leeds—28, Bk. Adelphi Street, 2.30 and 6.30. Circles, Mondays and Thursdays, 7.30.
Liverpool—103, Queen's Road, Everton, 3 and 7. Thursday at 8.
 Eaton Hall, Breck Road, 6.30. Tuesday, 8.
Liversedge—Bethel Lodge. Tuesday and Saturday at 7.30.
London—102, Camberwell Road (Mrs. Clark's)—Sunday at 7. Wednesdays at 7, Free Healing; 8, Developing Circle.
Clapham—32, St. Luke's Road, Friday, 8.
 16, Harper Street, Theobalds Road, W.C.—Open for Healing every Sunday morning at 11 o'clock. Monday and Thursday, Evening Séances at 8 p.m.
 113, Edgware Road (Mr. H. Hunt's), every evening except Tuesdays, at 7.30; 15.
Canning Town, 47, Hermit Road, Sunday at 7. Doors closed at 7.15. Experience Meeting. Circle every Thursday, 7.30 prompt. Spiritualists and Inquirers.
Forest Hill—23, Devonshire Road, Sunday, at 7, Open Circle. Tuesday at 8, Social Evening. Wednesday, 8, Members' Developing Circle.
Islington—Wellington Hall, 6.45. Wednesday, 8, Members' Circle.
 245, Kentish Town Road, N.W.—Mrs. Warren's, Sunday at 7, Various Mediums, and at 8 Thursdays.
 7, Lyndhurst Grove, Vestry Road, Camberwell, S.E., Wednesday at 8.30.
Mile End—Welcome Hall, 218, Jubilee Street, at 7. Thursdays, 8, Public Meeting.
Notting Hill—251, Ladbroke Grove. Sundays, 7; Tuesdays, 8; Mondays and Thursdays at 8.

Paddington—227, Shirland Road, at 7. Wednesday, 8, Circle.
Stepney—45, Jubilee Street, Tuesday, at 8.
Stockwell—4, Sidney Road, Tuesday, 6.30, Free Healing.
Walthamstow—Developing Circle, at 107, Chewton Road, Pretoria Avenue, Monday, at 8 p.m.
Manchester—Bradford: Church Street, corner of Shakespeare Street, Lyceum, 3 and 6.30. Tuesdays, 8, Members' Circle. Thursday, 8, Public Circle.
Hulme: Corner of Junction Street, 6.30, Public Circle. Monday, 8. Thursday, 8, Mr. Lamb's Public Circle.
 396, Oldham Road: Co-Operative Hall, Mutual Improvement Class at 11, Lyceum at 2.30, 6.30.
Mirfield—Oddfellow's Hall, at 7.15.
Nelson—Pinder Street, 2.30, 6.
Newport (Mon.)—Spiritual Institute, Arundel Villa, Barrack Hill, 6.30. Healing free.
Nottingham—2, Porter's Yard, Holden Street, Public Meetings Wednesday and Thursday at 8 p.m.
Rochdale—Bailie Street, 2.30, 6.
 Milnrow Road, 2.30 and 6. Tuesday, 7.45, Public Circle.
Rothwell—2.30 and 6.
Sheffield—Midland Café, 175, Pond Street, 7.30. Tuesday and Thursday at 8.30.
Tunstall—13, Rathbone Street, 6.30.
Woodhouse—Talbot Building, Station Road, 6.30.
Whitworth—2.30 and 6.30.
Windhill—Local Board Office, Cragg Road, Lyceum, 10.15; 2.30 and 6.

A LIST OF PSYCHICS.

I HAVE repeatedly attempted since BORDERLAND was started to induce my readers to co-operate with me in compiling a list of psychically gifted persons. I have, however, hitherto met with very indifferent success. I am, therefore, in default of anything of our compiling, compelled to reproduce here the only list of psychics which I have ever seen compiled by anybody in the three kingdoms. I accept no responsibility for the insertion of any name in the list. That responsibility lies solely at the door of Mrs. Ida Ellis, of Blackpool, who has devoted considerable attention to the getting together of the names of this list. The principle upon which it is compiled is simple enough, and the list indicates to which branch of Borderland study the subject belongs. Those persons who are continually writing me for the names of mediums, etc., will find mediums of all sorts in Mrs. Ellis' list—good, bad, and indifferent. When correspondents ask for the addresses of mediums who I can recommend I usually give them the names of Mrs. Russell Davies, Arundel House, Balham Park Road, S.W., and Mrs. Bliss, 53, Margaret Street, W., both of whom are trance mediums and also normally clairvoyant. Each of them is very busy, and it is well always to make an appointment by letter and ask for terms, which, of course, vary according to the time occupied.

In psychometry I always recommend Miss Ross, 41, High Street, Smethwick, Birmingham, whose accuracy is perfectly astounding, and Mrs. Ida Ellis herself. Their fee is 2s. 6d. for brief, and 5s. for longer delineations.

NOTE.

The figures affixed to each name indicate the following—

- 2.—Physiognomist.
- 3.—Graphologist.
- 4.—Palmist.
- 5.—Astrologer.
- 6.—Psychometrist.
- 7.—Clairvoyant.
- 8.—Automatic Handwriter.
- 9.—Trance Medium.
- 10.—Unclassified.
- 11.—Hypnotist.

- Adam, Mr. F. H., Ansty, Leicester, 10.
 Allen, W., Leicester, 10.
 Armitage, Mr. J., The Mount, Hanging Heaton, Dewsbury, 6.
 Armitage, Miss, Address wanted, Royton, 7.
 Arthur, Professor, 8, Crossland Street, Swinton, Rotherham, 5.
 Bailey, Miss J., 9, Pilkington Street, Park Place, Lower Audley, Blackburn, 7, 9.
 Balme, Mrs. and Mr., Address wanted, Ravensthorpe, 6, 11.
 Balmeforth, Mr. T., Britannia Road, Llaithwaite, 10.
 Barker, I., Thornton, Nr. Bradford, 5.
 Barlow, E., 22, Kenion Street, Rochdale, 7.
 Barnes, Mrs., 1, Porter's Yard, Holden Street, Radford, Notts, 10.
 Barr, Mrs., Wednesbury Road, Walsall, 10.
 Barraclough, Mr. J. H., 11, Strawberry Avenue, Tong Road, Armley, Leeds, 10.
 Barter, J., 35, Mornington Crescent, London, N.W., 2.
 Beanland, Mrs., 74, Stoney Rock Road, Burmantofts, Leeds, 6, 7.
 Beardshall, Mrs., 25, Turner Place, All Saints Road, Bradford, 10.
 Bennett, Mme. E. H., 761, 6th Avenue, New York City, U.S.A., 5.
 Best, Mrs., 39, Park Lane, Burnley, 6, 7.
 Blackburn, E., 20, Grenville Street, Liverpool, 11.
 Blake, Miss, 3, Herbert Street, Pendleton, 7.
 Blakemore, Swinton, Rotherham, 5.
 Bland, Mr. J., 21, Pendril Street, Hull, 10.
 Bland, Mrs., Francis Street, Hull, 5.
 Bliss, Mrs., 53, Margaret Street, Cavendish Square, London, 6, 7.
 Boardman, Mr. H., 370, Ashton Old Road, Manchester, 10.
 Bodie, W., Dental Institute, Macduff, 3.
 Boocock, Mr. J. W., 62, George Street, Saltaire, 10.
 Bowens, Mr. H. J., 777, Bolton Road, Bradford, 10.
 Bowmer, J. W., Hayfield, Stockport, 6.
 Bradley, Mrs., 174, Uttroter Road, London, 6, 7.
 Brailey, Mr. J., 18, Clarendon Road, Walthamstow, 10.
 Biggs, S., 75, Taylor Street, Batley, 6.
 Brook, Mr. J., 16, Staincliffe Road, Westboro, Dewsbury, 10.
 Brooks, Mrs., 114, Library Lane, Wirmeth, Oldham, 10.
 Brooks, Mrs., 16, Waterloo Street, Oldham, 6, 7.
 Bruce, Ella, Lesseragh, Borrisokane, Co. Tipperary, 4.
 Buchanan, Urial Marionville, Mo., U.S.A., 10.
 Burchel, J., 101, Conto Street, New Orleans, La., U.S.A., 6.
 Buckley, Mr., 39, Hunsroyde Crescent, Duncar, Nr. Bolton, 2, 4.
 Bullock, E., 216, Southwark Park Road, London, S.E., 6.
 Burton, C., 128, Upper Mary Street, Balsall Heath, Birmingham, 6.
 Butcher, Mr., 6, Montpellier Road, Peckham, S.E., 9.
 Campian, Mr. J., Address wanted, Leeds, 10.
 Cannon, Mrs., 74, Nicholas Street, Hoxton, London, N., 10.
 Cardelli, C., 60, Upper Berkeley Street, Portman Square, London, 4.
 Carl, H., 141, High Street, Redcar, 2, 4.
 Carona, E., 126, Ledbury Road, Bayswater, London, W., 3, 4.
 Carr, Mr., 8, Nelson Street, Keighley, 10.
 Carr, Mrs., 8, Nelson Street, Keighley, 10.
 Carick, Mr. J. J., 11, Dixon Street, Blackfine Viaduct, Blackhill, Co. Durham, 10.
 Carpenstein, Dora, 53, Oakdale Avenue, Chicago, 10.
 Clare, Mr. J., Northburn Street, Newcastle-on-Tyne, 10.
 Clark, 76, Victoria Avenue, Upper Park, London, 5.
 Clark, Miss, S., 102, Camberwell Road, London, 10.
 Clegg, Mr. and Mrs., 72, Winfred Street, Otley Road, Bradford, 10.
 Collingridge, Miss, 36, Onslow Square, London, S.W., 4.
 Collings, Mr., 67, Tudor Street, Manchester Road, Bradford, 10.
 Connell, Mrs., Victoria Road, Holbeck, Leeds, 10.
 Cookson, Mrs., 108, Wretley Hill, Manningham, Bradford, 10.
 Cooper, Mr. G., 36, Sherrard Road, Leicester, 7.
 Coote, W. G., 56, Grosvenor Terrace, Camberwell, S.E., 7, 11.
 Cottill, Miss, 14, Buckley Square, Ardwick, Manchester, 7.
 Cowling, Miss, 46, York Street, Bingley, 10.
 Craven, Mrs. A., 4, Crimbles Place, Camp Road, Leeds, 10.
 Crossley, Mrs. A., 1, Queen's Road, King's Cross, Halifax, 10.
 Crossley, Mr. H., 8, Cliffe Terrace, Skircoat Gr., Halifax, 10.
 Davis, Mr. W., 145, Oxford Road, Burnley, 10.
 De Ross, Mr. J. R., 5, Lily Street, Lower Broughton, Manchester, 11.
 Dickson, J. G., Mr. and Mrs., Florence Street, Accrington Road, Burnley, 4.
 Dinnings, Mrs., 3, Back Lane, Idle, 10.
 Dixon, Mrs., 4, School Street, Stourton, Leeds, 10.
 Drake, Mr. W. O., 34, Cornwall Road, Bayswater, London, W., 10.
 Duckworth, Mrs., 17, York Street, Heywood, 7.
 Duguid, D., 19, Carlton Place, Glasgow, 9.
 Edwards, Mr. W., 222, Audley Range, Blackburn, 10.
 Edwards, Mr., 4, Montpellier Road, Peckham, S.E., 10.
 Ellis, Albert, Kent Road, Blackpool, 2, 3.
 Ellis, Ida, Kent Road, Blackpool, 2, 3, 4, 6.
 Ellis, Frank, Kent Road, Blackpool, 2, 3, 4.
 Farrah, Mrs., 4, Arthur Street, Stanningley, 10.
 Featherstone, Mr. G., 86, Netherfield Lane, Parkgate, near Rotherham, 10.
 Featherstone, Mr. S., 38, Albert Road, Parkgate, 10.
 Foster, R., 166, Eastwood View, Doncaster Road, Rotherham, 11.
 Fowler, Lottie, 322, Courtland Street, Baltimore, Maryland, U.S.A., 6.
 France, Miss L., 8, Winding Road, Halifax, 6, 7.
 Galley, G., 3, Moysten Terrace, South Shore, Blackpool, 6, 9.
 Galley, Mr. W., 2, Pavement Street, Cleckheaton, 10.
 Galpin, Mr. S., Address wanted, Nottingham, 10.
 Gam, Miss, 24, Nicklson, Street, Wellington Road, New Wortley, Leeds, 10.
 Gambrill, Misses E. and L., 1, Rockbourne Road, Forest Hill, 9.
 Garbidge, Miss M. J., 10, Larkhill Court, Murry Road, Rochdale, 10.
 Gaven, Madame E., 30, Hyde Road, W. Gorton, Manchester, 6.
 Gee, Miss, 21, Laund Road, Huddersfield, 5.
 George, Madame, 281, Trafford Street, Rochdale, 6.
 Gibson, Mr. T., 51, Strawberry Hill, Pendleton, 10.
 Gorrie, E., Melton Mowbray, Sunnyside, 3.
 Gordon, C., 22, Catherine Grove, Greenwich, London, 5.
 Graddon, Mrs., 5, Nottingham Terrace, York Gate, Regent's Park, 6, 9.
 Greek, Madame, 41, Redcliffe Road, West Kensington, London, 9.
 Green, Mrs., 1, Fir Street, Heywood, 7, 9.
 Gregg, Mrs., 5, Tomlinson Street, Meanwood Road, Leeds, 10.
 Grey, Mrs., 27, St. John's Road, Mosely Road, Birmingham, 7.
 Grey, Mr. J. T., 34, Woodhouse Street, South Shields, 10.
 Groom, Mrs., 200, St. Vincent Street, Ladywood, Birmingham, 6.
 Haddock, A., 1018, Market Street, San Francisco, Cal., 2, 4.
 Hancock, Mrs., 179, Clarence Road, Clapton, N.E., 4.
 Hardacre, 53, Victoria Road, Keighley, 5.
 Hardy, W. H., 175, Pond Street, Sheffield, 6, 7, 9.
 Hardy, W., Midland Cocoa House, 175, Pond Street, Sheffield, 7, 6.
 Hargreaves, Mr., 909, South Terrace, Thornbury, Bradford, 10.
 Harrison, Miss, 21, Drawton Street, Manchester Road, Bradford, 10.
 Hawkins, Mr. and Mrs., 16, Harper Street, Theobalds Road, London, W.C., 7, 11.
 Hawyard, Mrs., Pembroke Road, Cinderford, Forest of Dean, 6, 7.
 Helios, J., Pratt Street, Halifax, 5.
 Hepworth, Mr. F., 151, Camp Road, Leeds, 10.
 Hesketh, Mr. W., Greenhill House, 29, Webster Street, Greenheys, Manchester, 10.
 Hodgson, F. T., 25, Muriel Road, Leicester, 6, 7.
 Hodgson, Mr. T., 114, Mount Pleasant, Greengate, near Leeds, 10.
 Hodgson, Mr. F., 187, Commercial Road, Newport, Mon., 10.
 Holehouse, J. M., Bridge Street, Belper, 6.
 Holme, 50, Gayford Road, Shepherd's Bush, London, 6.

- Holmes, 6, Peace Street, Burnley, 11.
 Hopwood, Mr. W., 30, Tamworth Road, Laisterdyke, Bradford, 10.
 Horner, J. H., 32, Burnley Road, Accrington, 2, 4.
 Horrocks, Mrs., 22, Gorton Street, Rochdale Road, Heywood, 7.
 Hoyle, Mrs., 1, Grape Street, Gibbett Lane, Halifax, 7.
 Hulds, Mr. J., 175, Leeds Road, Bradford, 10.
 Hulme, Mrs., 371, Collyhurst Road, Manchester, 6, 7.
 Humphries, Mr., 35, King's Road, Queen's Road, Peckham, S.E., 9.
 Hunt, H., 113, Edgware Road, London, W., 6, 7, 6.
 Hush, Mr., 28, South Grove, Rye Lane, Peckham, S.E., 9.
 Illingworth, Miss, Esliers Place, Bowling Park La., Bradford, 10.
 Inman, Mr. W. E., 9, Long Henry Street, Sheffield, 10.
 Ison, Mr. H. E., Address wanted, Leicester, 10.
 Jarvis, Mrs., 3, Brayshay Yard, Lame Lane, Bradford, 10.
 Jerry, Mrs., 44, Portland Place, North Clapham Road, London, S.W., 11.
 Johnson, Mr. W., Mottram Road, Hyde, 10.
 Jones, Miss, 2, Benson Street, Liverpool, 7.
 Kitson, Mr., Bromley Road, Hanging Heaton, Dewsbury, 9.
 Knibb, Mr. A., 43, Hagley Road, Edgbaston, Birmingham, 10.
 Lamb, J. O., 2, Gray Street, Southport Road, Manchester, 6.
 Lambert, Mr. A., 144, Branch Road, Burnley, 7.
 Leeder, W. J., 70, Robin Hood's Chase, Nottingham, 5.
 Lees, Robert, 67, Endine Road, East Dulwich, 9.
 Lingn, G., 7, Frankley Buildings, Bath, 5.
 Lisle, 8, Sir George's Road, Freemanle, Southampton, 5.
 Lund, Mr. J., 470, Bowling Old Lane, Bradford, 10.
 Manwell, Address wanted, 2, 4.
 Matts, Miss, R., Address wanted, Leicester, 10.
 Mayo, E. S. G., 5, Castle Arcade, Cardiff, 4.
 McCreadle, Mdm., 3, Perth Street, Hightown, Manchester, 6.
 Meekin, Miss E., Oldham, Lancashire, 10.
 Moores, H., Raikes Road, Blackpool, 11.
 Morse, J. J., 26, Osnaburgh Street, Euston Road, N.W., 9.
 Moss, J., 103, Raby Street, Gateshead, 6.
 Murphy, Address wanted, 7.
 Neptune, R. H., 11, Bridge Street, Bristol, 5.
 Norton, Susan, Co-op Street, Blackpool, 7.
 Oppenheim, Annie, 30, Redcliffe Square, London, S.W. 2.
 Owen, Prof., 34, Norwich Road, Ipswich, 5.
 Pawley, C., 4, Denholme Rd., Fernhead Road, London, W., 6.
 Pawson, Mr. T., 6, Norfolk Street, Batley, 7, 9.
 Pearson, A., 267, Bolton Road, Pendlebury, 2, 4.
 Penny, Mr. R. H. (Neptune), 11, Bridge Street, Bristol, 5.
 Peraus, Kensington Square, 109 A, Earl's Court, Rd., London, S.W., 6.
 Pickles, Miss, 30, Marlborough Street, Keighley, 7.
 Preuss, Herr, Belmont Cot., Gsilwran, R. S. O. S. Wales, 4.
 Reckin, A., 9, Gordon Terr., Dyne Rd., Brondesbury, N.W. 11.
 Rennie, Mrs., 19, St Thomas Street, S. Oldham, 6, 7.
 Rex, 99, Helen Street, Ipswich, 5.
 Rooke, W., 165, Stockport Road, Levenshulme, 6, 7, *.
 Ross, Miss, 41, High Street, Smethwick, Birmingham, 3, 6.
 Sambo, 6, F, Nevsky Prospect, St Petersburg, 10.
 Scott, J., 36, Hildyard Terr., New Shildon, 6.
 Squire, Miss M., 8 and 10, Arcade, Barnsley, 4.
 Sigma, Dr. R., Thornton, Nr. Bradford, 5.
 Smythe, Miss, 65, Bloomfield Road, London, 4.
 Sowden, R., 11, Westgate End, Westgate, Wakefield, 11.
 Spray, J., 103, Willesley Street, Loyells, Birmingham, 6, 7.
 Spring, Mrs., 8, Wilkin Street, Grafton Road, Kentish Town, London, 7.
 Swinfield, Mr., Address wanted, 7.
 Taylor Mr. F., 28, Council Street, Hulme, Manchester, 7.
 Tellow, J. B., 142, Fitzwarren St., Pendleton, Manchester, 7.
 Teresina, Plummer's Library, Norfolk Terrace, London, W., 3.
 Thompson, L., Address wanted, Rochdale, 7.
 Thompson, J., Hardy Street, Crackenedge, Dewsbury, 4. *
 Timson, T., Farnham Terrace, Leicester, 2, 4, 6, *.
 Towns, H., 113, Lisson Grove, Marylebone, London, N.W., 7.
 Towns, 124, Portobello Road, Notting Hill, W., 7.
 Tren, R. A., Huddersfield Road, Dewsbury, 11, *.
 Turner, 40, Yew Tree Road, Walton, Liverpool, 2, 5.
 Vane, Madame, 140, Alker Street, Blackburn, 4.
 Vango, J. J., (Same as E. Bullock), 6.
 Vango, Mr. J., 216, Southwark Pk. Road, London, S.E., 7, 9.
 Wakefield, W., North Street, Leeds, 7.
 Wallace, C. L. H., 4, Albany Terrace, London, N.W., 11.
 Wallis, E. W., 73A, Corporation Street, Manchester, 9.
 Walrond, Captain, Hamilton, Canada, 5.
 Watson, Mr., 42, Tennant St., Bowling Old Lane, Bradford, 6, 7.
 Whiteley, Miss, Address wanted, Rochdale, 7.
 Whiteley, S. H., 62, Whitworth Road, Rochdale, 7, 8.
 Whitetey, Mrs., 10, Quakers Lane, Horton, Bradford, 10.
 Whiteoak, H., 37, Cloudesdale Street, West Bowling, Bradford, 7.
 Whiteoak, Mrs., 10, Quakers Lane, Horton, Bradford, 6.
 Wilkins, Mr., 356, Portobello Road, London, W., 7.
 Williams, D. E., 19, Rydal Avenue, Great Martin Road, Blackpool, 3, 4.
 Willis, 21, Egerton Street, Chester Road, Hulme, Manchester, 6.
 Willis, Mrs., 21, Egerton Street, Chester Road, Hulme, Manchester, 2, *.
 Willis, A. E., 699, 6th Avenue, corner 40th Street, New York, 2.
 Wilmot, Miss, Melbourne House, Bognor, 2.
 Wilson, 103, Caledonian Road, King's Cross, London, 5, 6.
 Winterburn, E., 112, Chapeltown Road, Leeds, 4.
 Wyldes, V., 187, Trinity Road, Aston, Birmingham, 6, 7.
 Young, I., 13, North Street, Royton, 6, 7.
 Younger, D., 20, New Oxford Street, London, 11.
 Zanne, Mon., S. N., 28, Rue de la Ville, Levenge, Paris, 7.
 Zoe, 15, Marine Parade, Brighton, 4.

XXIII.—SOME ARTICLES OF THE QUARTER. OCTOBER—DECEMBER.

We shall be grateful for the Co-operation of Readers of BORDERLAND, 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, Mowbray House, Norfolk Street, Strand, W.C.

Animal Magnetism :

Two Worlds, October 11

Animals :

Have Animals Souls? *Morning Star*, October
Practice of Mutilating Dogs, American Kennel Club's Prohibitive Rules, *Philosophical Journal*, October 5
Vivisection: The Rights of Dogs, The Treatment of Animals in England and India, by Dr. Goring, *German Sphinx*, November

Apparitions :

Apparition after Death. From the Russian *Rebus*, *Die Übersinnliche Welt*, October
An Apparition, from a Russian Correspondent, *Light*, October 5
Ghosts, or Optical Illusions, *Philosophical Journal*, December 14
Representative Apparitional Form Transference, *Light*, October 19

Astrology :

Astrology, by Chas. T. Wood, *Banner of Light*, December 23
Astrology, Süpa-Sastra, *Theosophist*, December
Astrology, by Editor, *Light of the East*, November
Astrology, by "Magister," *Seen and the Unseen*, November 19
Horoscope of the New Century, by the late Professor Boyesen, *Light of Truth*, November 16
Legend of the Red Man of the Tuileries (continued), translated by "Sephariel," *Modern Astrology*, November, December
Mystery of the Moon, The (continued), *Lamp*, December 15
Nature of Neptune, The, by "Sephariel" and "Leo," *Modern Astrology*, November
Simple Method of Instruction in the Science of Astrology, *Modern Astrology*, November, December
Theoretical Basis of Astrology, by "Leo," *Modern Astrology*, December
True Astrologers versus Fortune Tellers, *Modern Astrology*, December

Automatism :

Automatic Communications, *Philosophical Journal*, November 16
Automatic Writing, *Banner of Light*, October 26
Automatic Writing, and Clairvoyance, *Philosophical Journal*, December 7
Automatic or Spirit Writing, by Sara A. Underwood, *Banner of Light*, December 21
Exhibition of Spirit Typewriting, *Banner of Light*, November 30
Facsimile of Automatic Writing by Mrs. Underwood's Hand, *Philosophical Journal*, November 16
How to Develop Automatic Writing, *Philosophical Journal*, November 16

"Borderland" Notices :

Christian World, October 17, W. T. Stead and Spirit Photography
Esoteric, Résumé of Article on H. P. Blavatsky, October 23
English Theosophist, November, Herbert Burrows' Resignation
Harbinger of Light, September, General Notice
Harbinger of Light, December, General Notice
Harbinger of Light, November, Miss X.'s Development of Automatic Writing
Lamp, November, General Notice
Light of the East, November, Spirit Photography and Psychic Healing
Philosophical Journal, November 16, Automatic Writing, Telepathy
Philosophical Journal, November 9, Progress in Research Summary
Sphinx, No. 8 (Dutch), The Manthe Dhoo of Peel Castle
Sphinx (Dutch), Miss X.'s Article on St. Winifred's Well
Theosophic Gleaner, October, W. T. Stead's Review of "The Talking Image of Urur"
Theosophic Gleaner, December, General Review
Two Worlds, October 18, General Notice

Buddhism :

Buddhism and Idolatry, *Buddhist*, December 6
Buddhism and Christianity, by Ernest Diestel, *German Sphinx*, October
Buddhism in America, *Path*, November
Buddhism and Devil Worship, *Buddhist*, November 8
Essence of Buddhism, The, *Journal of the Maha-Bodhi Society*, October
Gospel of Buddha, *Buddhist*, September 27

Islam and Polygamy, *Islamic World*, December
Islam, The Birth of, *Islamic World*, December
Maha-Bodhi Temple Case, *Buddhist*, September 8, 18, 20, 27; October 11; November 1, 8, 15, 22, 29; December 6
True Significance of some Buddhist Myths, *Buddhist*, September 20
Woman in Buddhism, *Metaphysical Magazine*, November

Clairvoyance :

Clairvoyances according to St. Paul: Some Suggestions Explained, *Light of Truth*, December 23
Practical Instructions for Clairvoyant Sensitives, by A. Duiguid, *New Age*, October

Crystal-Gazing :

"Crystal-Gazing," From Citations, by F. W. H. Myers, *Metaphysical Magazine*, November

Doubles :

A Mysterious Warning, *Metaphysical Magazine*, October

Dreams :

A Dream of Dying, *Banner of Light*, October 19
A Dream of the Possible, *Spiritual Review*, November
Dreams, by H. E. Butler, *Esoteric*, November
Dreams, by C. W. Leadbeater, *Lucifer*, November 15
Louis Alcott's Dream, by Lillian Whiting, *Philosophical Journal*, October 12
Missing Articles Found Through a Dream, *Philosophical Journal*, October 5

Exposures :

Another Cheat Detected, "Dr. Henry A. Rogers," *Light*, December 7
"Claiming to be Jesus," Faith Healing, &c., *Path*, November
Eusapia Paladino, *Light*, November 30
Mango Trick Exposed, *Philosophical Journal*, October 5
Psychical Research Society and Eusapia Paladino, *Light*, October 19
Spirit Photography, An Exposure, Letter from G. H. Vincent Goddard, *Light*, December 7

Healing :

"Christian Science" and "Healing" in Ireland, *Lamp*, December 15
Denver Healer and Natural Law, *Philosophical Journal*, November 9
Denver Healer and Natural Law, *Light*, November 23
Grief a Spiritual Malady—Consolations, *Journal of Hygiene*, December
Science of Healing, The, *Light of Truth*, October 6
Science of Healing: What Self-Suggestion May Do, *Spiritual Review*, December

Magic and Mysticism :

Spells and Grammar, Paper read before the Scottish Lodge of the Theosophical Society, Vol. iii.
Students' Travels in the Land of Mysticism, by Erich Bohn, *Die Übersinnliche Welt*, November
Use of Talismans in Java, *Sphinx* (Dutch), No. 8

Mediums and Mediumship :

Defence of Mediums, by A. F. Tindall, A.T.C.L., *Spiritual Review*, October
Influence of Mediums, *Light of Truth*, November 30
Marvellous Materializations, *Spiritual Review*, October
Materialisation, Modern and Biblical, *Light*, December 21
Mediums, Persecution of, *Philosophical Journal*, December 14
Mediums, Persecution of, and Organisation, *Banner of Light*, December 23
Mediumship, Some Experiences of, by Rev. F. C. Ware, *Spiritual Review*, October, November, December
Mediumship, Discussion on, *Banner of Light*, October 19
Mediumship, To Develop, *Banner of Light*, December 14
Mediumistic Exhibitions at Spiritualist Camps, *Philosophical Journal*, October 12
Mediumship, The Heights and Depths of, *Light of Truth*, December 23
Mellon, Mrs., Mediumship, and the Psychical Researchers, *Spiritual Review*, November

Mental Question Answered through Independent Slate-writing, *Light of Truth*, October 5
 Mysteries of Mediumship, by Mrs. Rowan Vincent, *Light*, October 5
 Personal Experiences with a Sensitive, *Two Worlds*, September 27, October 4, 11
 Proper Development of Mediumship Essential to Prophecy, *Light of Truth*, November 2
 Publish the Truth about Mediums, *Philosophical Journal*, October 12
 Séance with Frau Thekla Heine in Berlin, *Harbinger of Light*, October
 Rabbi Receives a Spirit Message through Slate Writing, *Light of Truth*, October 5
 Remarkable Séance with Mrs. Tifford, *Light*, October 26
 Slate-Writing Séances, *Light*, November 23
 Spriggs, Mr. George, Interviewed, *Light*, October 19, 26; November 16, 30
 Talks with Tien, through the Mediumship of J. J. Morse, *Light*, October 5
 Testing Mediums, by "General Lorrison," *Light*, November 30

Miscellaneous:

Fairy Tale of Central America, A. *Buddhist*, November 22, 29
 Human Comedy, The, *Theosophical Thinker*, November 16

Palmistry:

Methods of Taking Casts and Impressions of the Hands, *Palmist*, November
 Reading of the Hands of an Eminent Colonial, *Palmist*, October
 Study of the Hands of Nuns, *Palmist*, November
 Tree, Beerbohm, study of the Hands of, *Palmist*, December

Personal:

Akashof, Alexander, Spiritualist, *Harbinger of Light*, November
 Alcott's Louisa, Dream, by Lillian Whiting, *Philosophical Journal*, October 12
 Baraduc, Dr., and the Photographing of Vital Force, *Lucifer*, October 15
 Barrett, Dr., His Views on Spiritualistic Phenomena, *Philosophical Journal*, November 16
 Beant, Mrs. Annie, Karma, *Lucifer*, October 15
 Beant, Mrs. Annie, on Occult Chemistry, *Lucifer*, November 15
 Beant, Mrs. Annie, on Libraries for Branches and Centres, *Vahan*, December 1
 Beant, Mrs. Annie, Man's Place and Function in Nature, *Lucifer*, December
 Beant, Mrs. Annie, Fire, *German Sphinx*, October
 Beant, Mrs. Annie, Autobiography of (with portrait), *Sphinx* (German), November
 Blavatsky, H. P., Letters of, *The Path*, October, November, December
 Britten, Emma Hardinge, on the Need for a New Bible, *Two Worlds*, December 27
 Brown, Hon. Joseph, Auditor of St. Louis, His Views on Spiritualism, *Light of Truth*, October 19
 Burrows, Mr. Herbert, on Spiritualism and Theosophy, *Light*, November 23
 Burrows, Mr. Herbert, on the Theosophical Society, *Theosophical Journal*, November 8; *Light*, October 26
 Colville, W. J., on the Divine Mission of Art, *Banner of Light*, October 5
 Colville, W. J., His Work in Denver, *Banner of Light*, October 19
 Colville, W. J., in Los Angeles, California, *Banner of Light*, October 26, November 23
 Colville, W. J., on Individuality versus Eccentricity, *Metaphysical Magazine*, October, November
 Colville, W. J., on Perpetual Youth, *Metaphysical Magazine*, December
 Clarke, Dr. Dean, on Distinction between Spiritism and Spiritualism, *Light of Truth*, October 12
 Clarke, Dr. Dean, on the Philosophy of Spiritualism, *Banner of Light*, December 21
 Cleveland, Lucy, "More Minerva," *Metaphysical Magazine*, December
 Colby, Luther, Founder of *Banner of Light*, Obituary Notice (with Portrait), *Banner of Light*, October 5
 Cooper-Oakley, Mrs., on the Psychic Powers and Faculties of the Christian Saints, *Theosophist*, December
 Darwin and Wallace, Episode in Darwin's Life, *Light of Truth*, November 9
 De Bunsen, Ernest, on Secret Tradition, *Buddhist*, October 4
 De Morgan, Mrs., Reminiscences, *Light*, November 23
 Duguid, Mr. David, Successful Trance-painting Séance in London, *Two Worlds*, December 27
 Duguid, Mr. David, on Instruction for Clairvoyants, *New Age*, September, October
 Farrar, Dean, and the Problems of the Age, *Light of Truth*, November 2
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