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From a Photograph by]

[J. Boyer, Paris.

VICTORIEN SARDOU,
Medium and Dramatist.

[See p. 12.

BORDERLAND

A Quarterly Review and Index

1897

EDITED BY W. T. STEAD

VOL. IV.

"To myself I seem to have been as a child playing on the sea-shore while the immense ocean of Truth lay unexplored before me."—ISAAC NEWTON.

London:

EDITORIAL OFFICE: MOWBRAY HOUSE, NORFOLK STREET, W.C.

PUBLISHING OFFICE: 125, FLEET STREET, E.C.

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BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. IV.

JANUARY, 1897.

No. 1.

I.—CHRONIQUE OF THE QUARTER.

THE NEW YEAR.

IN beginning the first number of the new volume, I am reminded that this is the third New Year's number which it has been my privilege to publish. Before another three years are over I hope we may have added no inconsiderable expanse of the at present unreclaimed region of Borderland to the domain which belongs to science. We shall progress all the more surely if we abstain from wasting precious vital force in worrying against the provoking materialists on the one hand, who close their eyes to the plainest facts, and against the not less provoking spiritualists on the other, who are so sure of their conclusions as to be sublimely indifferent to the duty of supplying evidence for convincing other people. If we could but solidly reclaim one per cent. of the region that now is within sight, we should achieve wonders. And we shall achieve wonders—whereat possibly no one will wonder more than ourselves.

SPIRITUALISM ON THE FRENCH STAGE.

The serious treatment of Spiritualism on the Stage, after all the ignorant, morbid, and often contemptuous presentation of one of the most prominent topics of the day, is a matter of real consequence, not only in the immediate instance, but as a precedent sure to be followed, if only by reason of our slavish imitation of French drama.

The author of the new play shortly to be produced in Paris, M. Sardou, is an avowed Spiritualist, and to any part created by him, M^{me}. Sara Bernhardt as heroine, is certain to do justice.

"I am a convinced Spiritualist," says M. Sardou, "and have been one for a long time. For forty years I have taken up the subject of Spiritualism. You have before you a man who has seen everything in these matters. I have seen flowers fall from my ceiling. I have even been a surprisingly good medium, and have done a great deal of slate-writing. To-day the greatest savants in the world—geologists, chemists, and most renowned physicists in England—are beginning to believe in these inexplicable phenomena."

FROM THE SÉANCE ROOM TO THE LAW COURT.

France and Germany each, in their characteristic fashion, testify to the all-pervading presence of the psychic atmosphere. In Germany, where the national genius is more military than theatrical, we find the same subject to the fore in connection with duelling, and Courts of Honour, culminating in sentences of imprisonment and fine. It were in this wise: Dr. Evers, a member of a Spiritualist society, was present at a séance with Baron Ehrhardt. During the experiments Dr. Evers did something that the Baron declared was a breach of his word of honour. For making this statement the Doctor challenged the Baron to a duel. The latter declined on the ground that the Doctor was not good enough to go out with. Appeal being had to a Court of Honour, the Baron's plea was dismissed, and he was, in effect, ordered to fight. Thereupon the Baron challenged the Captain who presided over the Court, who declined to defend in the field his action as a judge. The Baron, with the aid of a first lieutenant and some journalists, denounced the Captain and the Court over which he presided. The Captain sued the Baron and his friends for libel. The case was tried at Dusseldorf at the end of October—the result—the Baron, the lieutenant, and his journalistic allies, were all clapped into gaol, with sentences varying from four months to nine, and fines beside. What it was that Dr. Evers did at the séance does not exactly appear.

PROFESSOR CROOKES' PRESIDENTIAL ADDRESS.

The address of the retiring President of the S. P. R. is to be given on January 29th, the next General Meeting. It is sure to be of consummate interest and value, and an account of it will appear in the April number of BORDERLAND. That of Professor James, of Boston, given last year, is fresh in the memory of all who heard it. So far the S. P. R. has been singu-

larly fortunate in its list of Presidents—Professor Sidgwick, Mr. Arthur Balfour, Professor William James, of Boston, and Professor Crookes, a handsome representation of Philosophy, Politics, and the Arts and Sciences.

THE SPIRITUALIST ALLIANCE AND ITS COMMITTEES.

It is good news to learn, on the authority of our excellent and well-informed contemporary *Light*, that "the Council of the Alliance contemplate the appointment of special Committees for investigating, as thoroughly as possible, some of the more important problems in which all Spiritualists cannot but be interested." And not Spiritualists only; but all human beings. I await with sympathetic interest the publication of the list of these Special Committees and the names of their members.

THE MIRACLES OF MATTER.

While Spiritualists are endeavouring to prove that spirits have bodies material enough to be seen and photographed, materialists appear to be busily engaged in proving that matter is capable of acting in a fashion that almost suggests that matter itself is spirit. We have heard of sex in stones, and now we have, on the unimpeachable authority of Sir Joseph Lister, the following statement as to the capacity of solid metals to come together and form one body in a fashion utterly inexplicable on all our old-fashioned conceptions of matter.

Professor Roberts-Austen, in the Bakerian lecture, brought before them astonishing evidence that metals are capable of diffusing into each other, not only when one of them is in a state of fusion, but when both are solid. They learned that if clean surfaces of lead and gold were held together *in vacuo* at a temperature of only 40deg. for four days, they would unite firmly, and could only be separated by a force equal to one-third of the breaking strain of lead itself. And gold placed at the bottom of a cylinder of lead 70mm. long thus united with it would have diffused to the top in notable quantities at the end of three days.

What a weird conception that of the solid gold travelling in particles to the top of a cylinder of lead. Why and how and wherefore who can say?

"THERE AIN'T NO SUCH PERSON."

Dicken's familiar doctrine seems likely to be accepted as the epitaph upon "Diana Vaughan." At the International Anti-Masonic Congress, held at Trent at the end of September, the question of Diana and her diabolical revelations came up for discussion, when her existence was roundly denied. Mgr. Kratzfeld, spokesman for the Archbishop of Cologne, spoke up and said:—

There is no such person as Diana Vaughan. He who wrote those revelations is a man who makes use of his knowledge of Freemasonry to give himself an air of truthfulness, but his aim is first to deceive the Catholics, and then after a while to publish a second book in which he proves that it was all an infamous lie. The whole thing would be a defeat of the Catholics and anti-Freemasons.

The whole fraud is now admitted. There is no

Diana Vaughan. Madame Taxil is believed to have personated Diana. "Dr. Bataille" is none other than a Mr. Hacks, who keeps a restaurant, and laughs publicly at "the unfathomable stupidity of the silly Catholics whom I bamboozled." The whole story is told by M. Gaston Mery, in a pamphlet entitled "The Truth about Diana Vaughan," published at 35, Quai des Grands Augustins, Paris.

THE PRAYER TELEPHONE.

The *Wellington* (N.Z.) *Post* objects to my description of the Prayer Telephone in connection with Dr. Barnardo's work. He says:—

The whole thing admits of a very matter-of-fact explanation. We are told that upwards of 2,000,000 publications are sold or given out from the stores. These are sent all over the world—probably every householder in Wellington receives some of these appeals every year. As long as it is known that good work is being done subscriptions will be sure to flow in; indeed, it has been said that the money received may be depended on to bear a certain proportion to the number of appeals sent out.

That is plausible enough. But it is no explanation of the coincidences of prayer and reply. Neither does it explain Muller's still greater success, for Muller does not issue any appeals at all.

PROGRESS!

Among my old friends and helpers whose friendship and help I lost, to my great regret, some years ago, because of his strong disapproval of my investigation of BORDERLAND, was the Rev. C. F. Aked. It was, therefore, with a pleasant sense of progress that I read of him presiding over a meeting of the Pembroke Literary and Debating Society, Liverpool, summoned on October 19th, to discuss the question—"Is Spiritualism true?" Mr. E. W. Wallis opened the debate in the affirmative, and the Society, by a large majority, decided that he had made out his case. Another pleasant sign of the times was the proposal made by Canon Bardsley, of Huddersfield, on behalf of Canon Lowther Clarke, at the Wakefield Annual Diocesan Conference, "That the Lord Bishop be requested to appoint a committee of conference to consider the tenets of modern spiritualism." The resolution was withdrawn amid the usual cackling, but its introduction shows that the light is making way even in the darkest places.

THE DEPARTURE OF PROFESSOR FOWLER.

There passed away from amongst us last quarter, on September 2nd, in New Jersey, one of the few men who have made phrenology respected and respectable. Professor Fowler was an American by birth, and his long life was divided between his native country and the British Empire. He was an earnest, upright, and able apostle of phrenological science. No English-speaking man of our time ever addressed so many English-speaking men in so many different places of the English-speaking world upon any subject as Professor Fowler, unless, perhaps, it is George Müller, of Bristol, and he is a German, who does not confine his talks to those who speak English. Professor Fowler had, in his time, felt

the bumps of Dickens and Li Hung Chang, H. W. Beecher, and Baron Rothschild, Edgar Allen Poe, and Sir H. Irving. As Mr. Fowler succeeded in living and working hard for eighty-five years, it may be worth while to repeat here his prescription for long life.

1. Work hard, but easily.
2. Avoid worry and chafing.
3. Approach as near your ideal as possible and use the talents given you.
4. Do not live at too high pressure.
5. Keep within your income and your strength.
6. Take three meals a day, and let these consist largely of fruit, nuts, cereals, eggs, and milk.
7. Be a total abstainer.
8. Never smoke, chew, or take snuff.
9. Take regular exercise.
10. Remember that cleanliness is next to godliness.
11. Avoid strong tea and coffee.
12. Sleep the sleep of the just when you retire, and take one day in the week for a rest.

"BORDERLAND" IN FRANCE.

The autumn number of the *Annales des Sciences Psychiques* should be read by all friends of BORDERLAND. It contains two thoroughly critical appreciations of work done in our pages, both by Marcel Mangin, one on Mr. Stead's article "On the Formation of the Double," and the other, very long and exhaustive, on Miss X.'s account of the "Burton Phenomena."

HOW TO BREATHE—AND WHY.

A third pamphlet, completing the series of the lucubrations of Thomas Lake Harris, has now been issued by E. W. Allen. Its teaching has, at all events, the charm of novelty. It seems that a Great Change is coming very soon, on the lines of the Day of Judgment, with which Mr. Baxter and Dr. Cumming used to threaten us. In their case, the difficulty was complicated with theories about Napoleon and the Lost Ten Tribes. Now, the problem is much more concrete and personal. We are all to get ready, at once, not by purifying thought and conduct, not by attention to heart or brain, but by the education of yet other physical organs. We must train our lungs in the way they should go and learn to breathe properly, otherwise we inhale worse than microbes, we subject ourselves to horrors greater than pneumonia or bronchitis. "The Deil's awa' wi' the excisemen" simply because that useful member of the Civil Service had not had lessons from Mr. Thomas Lake Harris in the Science and Art of Inhalation.

HYPNOTISM AND THE S. P. R.

The Hypnotic Committee of the S. P. R. has received some valuable additions to its numbers, and it may be hoped that something more successful and original than the results of recent seasons may be laid before the public in good time.

Miss X. has lately been elected a member, and has declared her intention of *regular* attendance—a specially important point when experiment is attempted. The special direction in which she is interested is that of the value and limitation of the sub-conscious

memory, and she will welcome any suggestions made to her in writing at the BORDERLAND office.

WANTED—SUBJECTS.

She would be glad of offers—in writing—of the services of suitable subjects of either sex. By preference, these should be young, healthy, and intelligent. No possible injury of any kind can follow upon such experiments, carried on by experienced hypnotisers, and never in the presence of less than three persons. They are all very simple in kind, and anything likely to make the subject ridiculous—a variety of experiment popular at entertainments—is carefully avoided.

The Committee includes, among others, besides Miss X. and another lady, three doctors, Mr. Podmore, Co Secretary of the S. P. R., and the Hon. Everard Feilding, a specially skilful hypnotiser.

BURTONIANA AT THE S. P. R.

The audience which gathered in the Westminster Town Hall on December 4th, to hear Miss X.'s long postponed reading of the paper she contributed by Lady Burton's special desire, is said to have been the largest present at any meeting of that society since its foundation.

The President, Professor Crookes, was in the chair. The very generous acknowledgment which he made as to the value and manner of the address, coming from so distinguished a spiritualist, as well as from a scientist of world-wide fame, should go some way towards bringing about the *rapprochement* between Spiritualism and Psychical Research, which both parties profess to desire.

Though as a spiritualist he may be supposed to sympathise with the attitude of the late Lady Burton, who professed the strongest conviction of the personal identity of the alleged author of the messages, Sir Richard Burton, yet, as a man of science, he could not fail to appreciate the standpoint of Miss X., who, while actively opposed to nothing except materialism, is, in her own words, "content to wait, and meanwhile to say boldly, *I don't know.*"

A complete account of the experiences will be published in an early number of *Proceedings of S. P. R.*, omitting only those passages which Lady Burton herself indicated for omission, as too personal to herself, or to her immediate friends.

THE NEXT MEETING OF S. P. R.

At the next meeting of the S. P. R., Miss X. will make a communication which was unavoidably postponed last month for lack of time. The title of her address is not yet announced, but it is rumoured that its purport is to present the rival views of two peers on the subject of haunted houses; the policy of suitable and intelligent investigation, *versus* the policy of blindly giving the subject, wholesale, the lie.

Miss X., without attempting to decide where mar-ques and earls disagree, will contribute facts to the further solution, or it may be complication, of the problem.

II.—HOW TO FORM BORDERLAND CIRCLES.

A FRESH SUGGESTION TO INTENDING STUDENTS.

WHEN BORDERLAND was started, we attempted to form circles of BORDERLAND students.

These circles were intended to be composed of groups of persons interested in psychical studies who would mutually assist each other by communicating the results of their experiences. Unfortunately the idea, although welcomed, did not work out as satisfactorily as it was expected. This was due to many causes into which we need not enter now. The first was the lack of a medium of communication that would enable members to keep in touch with each other. A quarterly journal cannot in the nature of things suffice for the requirements of such Circles. It is necessary to supplement them in some way, and the question arises, How can it be done?

A NEXUS BETWEEN CIRCLE MEMBERS.

A suggestion has been made, upon which I should be glad to have the opinion of my readers, to the effect that we should take a hint from the success of Sir Isaac Pitman and his staff, whose Ever-Circulator has been an invaluable adjunct of the *Phonetic Journal*. The advantage of this system is, that it can be adapted on the smallest scale, while it is equally capable of being developed to the most gigantic proportions. The principle of the Ever-Circulator is very simple. Let us suppose that there are ten people in various parts of the country interested in the study of psychic phenomena, let us say, crystal gazing. Each of the ten have a crystal, and they agree to compare notes.

A MS. CIRCULAR.

It would be impossible for each one to write nine letters to her or his nine fellow-students, but if the principle of the Circular were adopted, I should—on receiving the names of the ten persons who wished for a Circular for the study of crystal gazing, and who were willing to take the circular and pass it round the Circle, giving an account of their experiences, &c.—place them in communication with each other. The members of the Circle would have to decide how frequently the Circular should pass from hand to hand, &c.

HOW IT SHOULD CIRCULATE.

In the case that I am supposing, Miss X. would issue the first paper, the next person receiving it would add his or her contribution, and post it on to the next within two days, on a penalty of a fine of, say, penny per day for delay. By this means, allowing a day for the post between each member the ten would have had an opportunity of recording their experiences or asking their questions within a month. After completing the round, it would go back to Number One, who would then withdraw his MS. from the Circular, and put in its place the paper recording his experiences or observations during the month which had elapsed since the Circular had come round. He would then send on the Circular, which would consist of nine old contributions and one new to Number Two, who would in turn withdraw his contribution, and replace it by the record of the second month's experience, or the observations which he should have to make on the other contributions of the Circular. By this means, each person at the end of the year, would have ten of his own MSS., recording his own experiences, and would have in addition the advantage of having read the experiences, noted the observations, and received the answers of his nine fellow-members. Of course, it is quite possible and probable, that between the members of the Circular would spring up private

correspondence, but this would be other and above the Circular, in which there is pooled the experience of all.

HOW TO START A CIRCLE.

There is no necessity for the circles to originate from this office. Any person who wishes to start a Circle or correspondence class, for the study of any particular phenomena, can communicate his desire to me, and I shall announce it in the next number of BORDERLAND, requesting correspondents to communicate directly with him. Each person would pay his own postage, and report any delay necessitating a fine to the secretary. By this means, students of psychic phenomena may be brought into friendly relationship in small manageable circles, all of which may be, I hope, affiliated to BORDERLAND, for I should at all times be glad to have an opportunity of communicating any important inquiry or valuable experience to the wider public of all our subscribers.

SUGGESTED CIRCLES.

As a beginning, I propose the formation of BORDERLAND Circles in connection with the following subjects, for each of which ten members will be required to complete a circle. For four of those the secretaries are ready, the other eight I shall probably hear from in the course of the quarter.

1. Automatic Handwriting—Secretary, W. T. Stead.
2. Crystal Gazing—Secretary, Miss X.
3. Phenomena of Trance.
4. Astrology—Secretary,
5. Palmistry—Secretary,
6. Hypnotism—Secretary, Miss X.
7. Water Finding—Secretary, Miss X.
8. Clairvoyance—Secretary,
9. Psychic Healing—Secretary,
10. Dreams—Secretary,
11. Psychic Photography—Secretary,
12. General

SUGGESTED RULES FOR "BORDERLAND" CIRCULARS.

1. Contributions to the Circular to be written on one side of the paper of uniform size.
2. Each member to retain the Circular for two days only, and then post it on to the next member in rota.
3. Any member of a Circle retaining the Circular beyond the two days, must place stamps to the value of penny per day for each day the Circular has been retained over time.
4. After the first round of the Circular, each member will detach his previous contribution, retain the same, and replace it with his new paper.
5. The correspondence pages will be allowed to run at the Secretary's discretion.
6. Any member failing to make any contribution, inquiry, or observation, to enclose sixpence fine in lieu thereof.
7. All applications for membership to BORDERLAND Circulars should be accompanied by one shilling entrance fee.
8. The Secretary of each Circular should be permitted, should more than ten members apply for admission, to form further Circles, and to appoint any one of the applicants to act as Secretary of the new Circular.
9. That the Secretaries of each Circle formed in connection with BORDERLAND, should undertake to request any member whose contributions seem to him to be worthy of a wider publication than that of the Circle of ten, to forward the same to the Editor of BORDERLAND.

III.—LETTERS FROM THE OTHER SIDE BY "JULIA."

(Written automatically by "Julia" through the hand of W. T. Stead. See previous number of BORDERLAND.)

THE USE AND ABUSE OF SPIRIT COMMUNICATIONS.

THE PROPOSED BRIDGE ACROSS BORDERLAND.

December 5th, 1896.—My dearest friend, I am now going to give you what we think on this side is a word of advice which is much needed. You are very eager to make a Bridge, you say, between the Two Worlds. And we are more so. But when you say this, do you realise what it implies? what the realisation would effect? I am more and more convinced that the establishment of the fact, and the certainty of communication between this world and yours, may be described without exaggeration as the most important thing in the whole range of the possible achievements of mortal man. There is nothing like it for the far-reaching influence which it will exercise over all things. For it will modify thought, and thought makes the world in which you live. No one can understand how true that is when he is still immersed in matter.

ITS EFFECT ON THE FOCUS OF LIFE.

You must not, therefore, think that I am drawing back or wish in the least to deter you from the task to which you have set your hand. But before you seriously begin to bridge the gulf, I think that it would be only right to point out to you what it will do, or rather what it will bring about. For it will alter the Focus of Life.

The focus of life is at present, to the majority of men, confined between birth and death. The focus will be changed when once you make it clear, not as a may be, but as a scientific certitude, that we live here and can communicate with you. And when you alter the focus of life, what is it that you do? You alter the perspective of everything.

A CHANGE NOT ALTOGETHER GOOD.

You cannot realise how changed a world it will be. The change will, I know well, be for good and mainly for good. But no revolution ever was which did not do, incidentally, much evil, and your bridge will not be, any more than anything else, an unmixed benefit. You must be prepared for many disappointments, and you will often wish you had never touched the subject. The work of the bridge-builder is to cross the abyss. And abysses are abysses. They are not paradises. And the more useful the work the more it will be opposed. No, don't imagine that it is easy. Via Dolorosa, always Via Dolorosa—the dolorous way is the Via Crucis. But it is the way of Salvation.

Well, then, I will go on. First, you will alter the focus of life. That you see. The perspective, which is right when the focus is fixed by a limited line, becomes wrong when the line is drawn out indefinitely. You are impatient. But I will go on.

HOW IT WILL EFFECT THE CHURCHES.

Secondly, you will, in so far as you are successful, destroy as by a sudden—(Here I was interrupted). Where have I left you? No, it is nothing; you were rung off. Oh yes, I was saying that you will destroy, as if by a sword cut or razor slash, the whole theory of the future life that is conventionally held and believed by the churches. You will allow those of us who are here to speak as to what we know, and see, and feel. And it is not what you have been conventionally taught to expect. Now I do not think that you will find that what we have to tell you differs from what the more intelligent and spiritual believers have arrived at or have received by inspiration. The fundamental principles are the same. We have nothing to tell you that was not known to the seers, and that was not declared by Jesus. But we have to tell you that the ideas which have been received, and are still taught by many churches as to the future state of man, are simply not correct. They make you believe what is not true. And there is no doubt at all that if you succeed in opening the Bureau that is to bridge the abyss, you will render these ideas quite unbelievable by anyone.

A SERIOUS DANGER.

When you do that you run a great risk. And for this reason. These ideas, crude, raw, and false as they are, nevertheless, are probably the nearest approximation to the truth that many men can assimilate. That is what makes every transition from lower to higher truth so dangerous. Some cannot follow to the clearer statement of the same truth. And so they are lost. And when you once establish the truths of the continuity of existence, and the possibility of communication between the worlds, there will be a great gap—no, not gap—a great void left in the faith of many. This is the reason why these things are not revealed too suddenly. If you could do all that is on your mind to do at once, you would do more harm than good. It is only by slow degrees that the new truth must make its way. But that is no reason for refusing to recognise it. There must some one be the first, and there is never any good in flinching from what is your plain duty.

No. You must go ahead, but the consolation that will sustain you when you meet with disappointments, is that if you had made more haste you would have made less speed.

THE PLEA FOR RUTS.

What I want you to realise is that the great established ruts in which the truth has embedded itself cannot be destroyed without injuring for the time the truth itself. This is what I feel I must say to you.

For there is too much danger that if you expect too much and forget the shadow, if you are impatient and forget the slow processes of nature, you may give it all up. And that would be a crime. I will tell you at once what the result would be. When once your Bureau is established, and when anyone can get into communication with the disembodied spirits of their relatives or friends, there will be an immediate—

No! you are wrong. No, the chief result will not be the abolition of the old belief in hell, for that is already abolished. People don't believe in the hell of fire any more, and they have by their recoil forgotten that there is a real hell, which will be revealed very clearly by your Bureau. No! please let me say what I have to say without thrusting your questions in upon my message.

THE CHIEF RESULT OF THE BUREAU.

The chief change that will be made by the Bridge Bureau that you are desirous of making, will be to increase, to a quite inconceivable extent, the consciousness of the responsibility of life. You may think it strange that the verification of another life should increase the importance of this. But such is the fact, and you can never understand the importance of your life until you see it from *this* side. You are never, for one moment, idle from influencing eternity. You may think this a figure of speech. But it is not. You are, far more really than you imagine, making this world of ours in that world of yours.

YOU MAKE YOUR OWN NEXT LIFE.

Yes, this is a manufactured article, so to speak. You are, in the loom of time, weaving the fabric of this world. You make your next life. Yes, and you make your life here. You make your next life. You do it day by day, you do it hour by hour. You make your next life. To make that quite clear will be the chief result of the Bureau. You make your next life.

I wish I could express myself more clearly. You will say that this is the truth of all religions. Yes, and what all religions teach is truth; but you do not realise it, and you often deny it. If we could communicate with you, you would deny it no longer, for there is here no sudden transformation. You are as you were. There is no break of continuity. You start where you left off. What you are you remain.

Yes, you must let me write you what I have to say without interrupting me, as you do.

THE REIGN OF LAW ETERNAL.

What I see will be the result of the Bureau is to immensely deepen and strengthen the sense of the responsibility of life. This will be good, no doubt; it is what needs strengthening. But it will not be all good. There is a danger that you will make the reign of law seem as inexorable on this side as it is on yours, and the Fatalist will then have Eternity as well as Time. You will see that the will of God, which you decipher here and there as law, stretches unbroken from your side to ours. You

will find that we, on this side, who have been able to see and feel and know that God is Love, will also tell you that love, no more on this side than on yours, precludes pain and sorrow and the phenomena of imperfection. We have not attained. We press forward to the mark of our high calling here as there. Think you that we are transfigured into the fulness of His glory because the earthly house of our tabernacle is dissolved. Nay, verily. We are as we are. When our earthly garment decays we remain. The increase of this sense of the continuity of existence of the reign of law and of the responsibility of time for eternity and all that that implies, will be the greatest change that your Bureau can make.

THE INCREASE OF SERIOUSNESS.

There will be great and a determined seriousness of life. There will be much more seriousness in life. There will be no more the consolation that many have taken to themselves that death ends all. Death does not end all. But it begins much, much. But do not let me dishearten you. There is much more good than evil. And if the Bureau should add to the sadness of those who know not God—for there is no escape from Him, not even in the grave—it will make the whole universe His temple, wherein the air, the light, the whole, is Love.

TO MAKE THE UNKNOWN KNOWN.

December 13, 1896.—When you are ready I will tell you more about what happens when you pass over to this side. Oh no, I don't want to write that for this number. I was only thinking about E. (a friend who lay dying), about her and the Unknownland. Why we want this Bureau so much is to make it a Knownland. That is what you will do more and more the more you make possible the communication with this side. "The Unknown known or the truth about the Beyond. What we have to expect." That surely is what you ought to feel is worth while getting to know about at first hand. You will find that the spirits who will communicate this to their friends through the Bureau will make very different statements. They will differ indefinitely according to their different temperaments and the manner of soul they are.

CONFLICTING AUTHORITIES.

They will make statements which will differ so much as to confuse those who think that the infinite multitude of individual experiences can all find a single expression. There will be any number of creeds based upon after-death experiences, which vary according to the character of the individual. The man finds this world very much what he has made it. We all make what we live in. And as everyone makes a different future life for himself they will all give you different versions of the life they lead. You will find as little uniformity here as on your side. But, nevertheless, you will find that the Bureau, and all who would use it, will agree upon certain things. They would differ endlessly about the laws, the theories, the possibilities, but they would agree about the facts of Being.

For instance, you will not find from us on this side any authoritative declaration as to any religion that will be recognised as true by all spirits communicating. They are of all stages and phases, and the religion of some will be absolutely unthinkable to others.

THE CONTINUITY OF EXISTENCE.

But this you will find. There will be no spirit of any stage of development who returns to communicate through your Bureau, but will affirm that there is no breach or break in the continuity of individual existence. They will all tell you that death is a transition rather than a transformation, and that, although the transition is very important, it in no way destroys the life of the soul. All will tell you that. All will testify to the fact that they went on living a conscious existence, that was marked off by no gulf from the life they led here. There is, no doubt, a change. But it is of circumstance rather than of character. The memory appears to be quickened rather than dulled. The mind sees more clearly.

THE UNREALITY OF MATTER.

The phantasmagoria of matter disappears, and the masks and masquerading that conceal the truth dissolve away—that is important and that is universal. There is not one spirit who returns, who will not assert that the matter in which you are immersed is a vapour, a mere phantasm of the mind, which vanishes away and is not. Spirit alone is whether in the body or out of the body. And the soul lives, lives on. These two things; continuity of conscious identity and the hollowness of matter they will all tell you are known to them, are universal facts which they will attest one and all. Where we are there can be no mistake on these points.

What you are asking I understand. Yes, I understand. What you say is true. But all spirits do not realize its truth. What I said about Love being the breath of our life is true. But what is sad, is that there are multitudes here to whom it is as much an unknown thing as it is with you.

JULIA.

SOME COMMENTS NOT AUTOMATIC.

The observations made by "Julia" as to the dangers that might follow the establishment of a Borderland Bureau, if it were to be understood that our relations with the Invisible were to be governed on the principle of the Penny-in-the-Slot machine, so that any bewildered mortal might simply state his difficulty and receive instant communications from the unseen world, are by no means unwarranted. The other day I received a long letter from a correspondent at the other end of the world, who, having heard of Julia's communications, sends me the request to ascertain from Julia answers to the following questions, which I have slightly disguised so as to avoid throwing any light upon the identity of the writer:—

- 1.—Does Julia know my brother, and what sphere he is in the present?
- 2.—Could I get into communication with him by writing, or any other way?

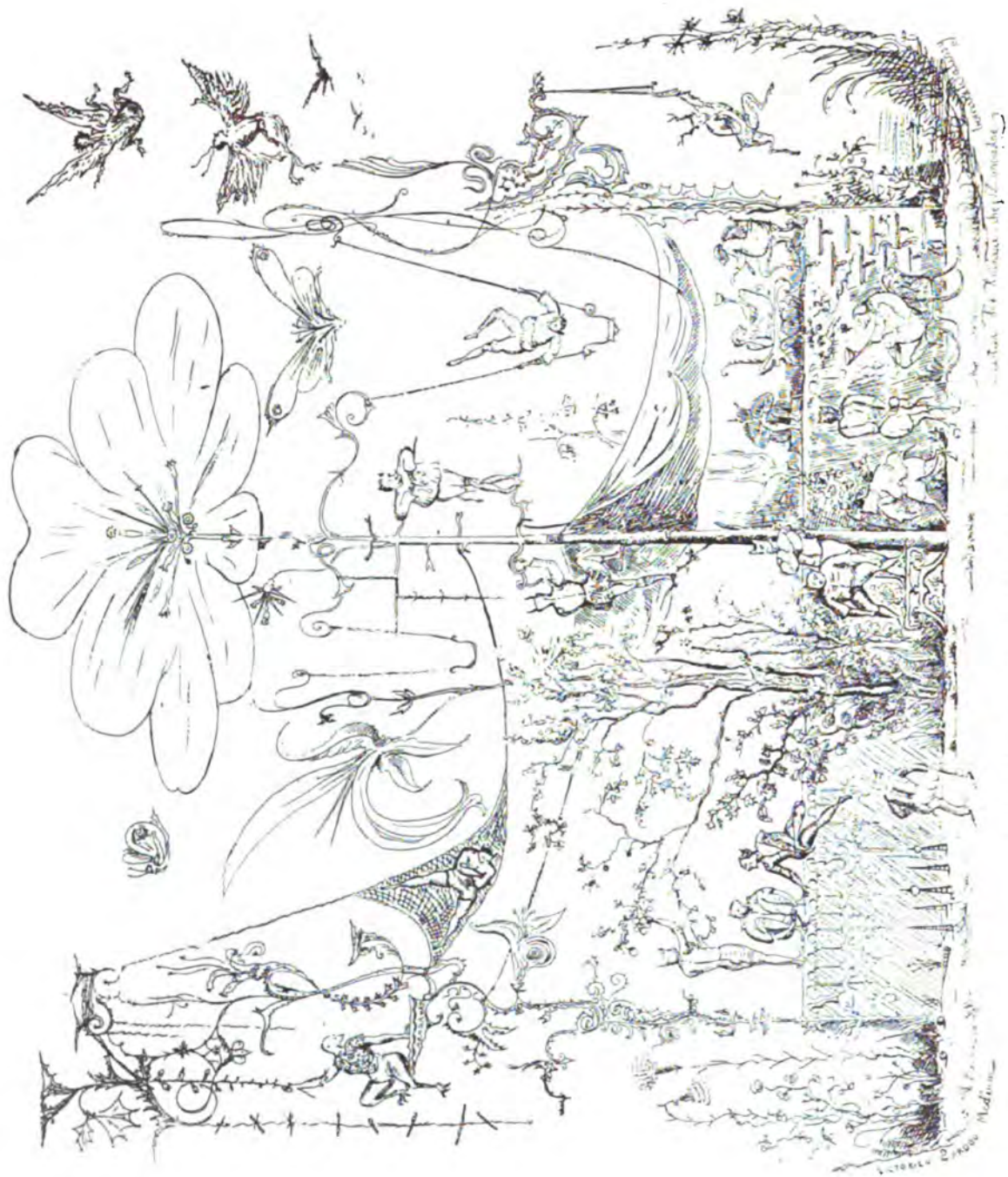
- 3.—Was I right or wrong in coming out here and living as I am doing now?
- 4.—Can you tell me what has been the history of John Gilling since he left my service?
- 5.—Was I wrong in the way I treated him?
- 6.—Will God ever hear my prayers on behalf of my wife?

To these six questions it will be noticed that two are requests that an Invisible Intelligence should pronounce final judgment upon the right and wrong of the action of a complete stranger in circumstances of which she could not possibly have any personal acquaintance. Merely because Julia is no longer in the body, my correspondent at the Antipodes is disposed to credit her, as a matter of course, with the possession of omniscient knowledge and infallible wisdom. I quote this inquiry, not by any means as an instance of the most unreasonable questions that are constantly asked when the Embodied begin to inquire of the Disembodied. The common belief of the inquirer seems to be that the disembodied world is a kind of spirit Enquire Within upon Everything, past, present, and to come, and that you have only to state a question, whether as to the canals of Mars, the lives of the Apostles, the cause of yesterday's indigestion, or the name of your future bride or bridegroom, to receive in a moment absolute authentic replies. It is quite obvious that such an abuse of spirit communication would be extremely mischievous.

It is effectually guarded against by a method which, although open to considerable misconception, is nevertheless extremely effective. Intelligences, whether disembodied spirits or elementals, or latent and unsuspected factors in our own subconsciousness, seem to delight in making fools of such inquirers by answering questions, which should never be asked, inaccurately, with perfect gravity, as if they were an authority imparting the most valuable information. This method of answering a fool according to his folly may seem somewhat crude, and to many objectionable, but a very little experience of it soon satisfies investigators of this kind that they are on a fool's errand. Possibly, if it were a custom for country bumpkins to ask the policeman at a street crossing what was the price of the jewels which the Queen wore on state occasions, he might find it easier to reply by stating any sum, at haphazard, rather than by endeavouring to convince the rustic that he had no information, and that the question was an improper one to ask. I do not state this, of course, as an authentic explanation. I only suggest it as a hypothesis which would account for many of the extraordinarily misleading answers that are given to those who endeavour to prostitute a means of communication with the Invisibles into a cheap and easy method of obtaining cut and dried answers to every inquiry which idle curiosity can suggest.

I have received several communications from correspondents concerning the last instalment of the letters from Julia. A friend and contributor, who has had a good deal of experience in psychic letters, writes:—

I think the "Julia" messages are excellent, and all the more telling that they are not written at all in your prompt, incisive style; but the advice is incisive enough. I know, by personal experience, the extreme value of her prescription. No one who has not tried it can realise what this simple *washing in Jordan* can do for one. It was the secret of the Quakers and all their illumination, and, as she says, even *five minutes* spent thus brings a harvest of results. It is not easy to concentrate one's spiritual thoughts inwards for even five minutes at first, but one



QUARTIER DES ANIMAUX CHEZ ZOROASTER.
An Automatic Drawing by M. Sardon.

IV.—WITH THE BORDERLANDERS OF PARIS.

BY MISS X.

PERHAPS the most serious work one accomplishes after a visit to Paris is that of disentangling one's memories. To be in Paris at the New Year is to carry away a bewildering memory of flowers and bonbons, of dinners and *déjeuners*, of shops crowded with women who have the manners of post-office clerks, of cabs that are warmed, of dogs that are unmuzzled, of streets that are clean, of churches that are the homes of the poor and the sad, of religion that knows seven days in the week, of bicycle riders that know their business, of coachmen that don't, of restaurants that suggest something other than indigestion, of a town that makes one think of London, as of a dear, dowdy old frump of a British matron, of infinite limitations but good-hearted at the bottom.

WHY THE BORDERLAND IS EXPLORED.

From generalities such as these, I would try to subtract some impressions of the Borderland of the Parisians. Paris is just now deeply concerned with the Borderland. She is deeply concerned with her own soul, a little hysterically perhaps, or perhaps one should say, with an emotionalism which, translated into English, would be hysterical, but which, among people unaccustomed to English reserve and self-restraint, is less self-conscious than the same would be with us, and the less morbid in consequence. One cannot talk with the Parisians, one cannot wander among their churches, observe certain tendencies of their art, without feeling convinced that there is a certain spiritual revival, a certain revolt against the materialism, which has dominated them so aggressively. Constantly one hears, as one lingers in any of thirty churches, each of which would make the fame of an English provincial town, that this or that object of devotion or of intrinsic value was destroyed in the Commune, but it almost always follows that, as far as possible, it has been recently replaced by individual piety, or by the ladies of Paris, or by the contributions of the faithful; the great church on the hill of Montmartre, moreover, which will yet take years to finish, stands as a monument of recent piety. London has over-decorated herself with an Albert Memorial, with new Law Courts, with a useless Imperial Institute, but she has not proposed to build another St. Paul's Cathedral on the top of Hampstead Heath, as an acknowledgment of our national sins, and a demonstration of religious zeal. Paris is definitely, but often unconsciously, thinking about her soul. "We do not occupy ourselves with these things, but we think it very amiable that others should do so," half a score of Frenchmen have said to me within the last few days, which is much for a Frenchman.

For those who do not "occupy themselves" with religion, there are yet other outlets for reverence, for their admiration of the beautiful, of the ideal, of "the something not ourselves that makes for righteousness." The *petite bourgeoisie*, who crowd the Luxembourg and the Louvre on Sunday afternoon, pushing and excited, yet intelligently critical, are a very different crowd from that one finds at 'appy 'ampton insulting the Raphael cartoons. The votaries of *féminisme* mean something very different from the vulgar New Womanhood of

certain clubs and certain magazines that make a decent woman wish she were a horse. There is a seriousness in the French acceptance of these subjects, so far as it has been my privilege to discuss them, which is positively pathetic, and the same seriousness (for, I believe, the same reason) pervades their attitude towards the occult.

THE ATTITUDE.

Of Spiritualism, pure and simple, as it is understood in London, I can find no trace. With infinite trouble I obtained the addresses of two clairvoyantes, but they were mere fortune-tellers; what is more I should think, from their extortions, that they were fortune-makers. From time to time, the class of phenomena, which we indiscriminately aggregate as Spiritualistic, is examined, investigated, by the researchers of Paris; Eusapia Paladino it may be, or Mlle. Couédon, but they are investigated rather than cultivated. The French spirit of inquiry seems to me broad, unprejudiced, systematic; again and again, I have been told "We have no Séances, *on ne fait pas des Séances*, we interest ourselves in phenomena that are spontaneous." They have a broad toleration for every variety of phenomena, automatism of every kind, writing, raps, apports, physical movements; no matter what form the externalisation may take, if only the evidence is fair and the sincerity apparent, there are educated and enlightened persons, who will examine it without prejudice, who do not dismiss a phenomenon as false because it is unfamiliar, who have the courage, not only to hold to what they know, but, moreover, to acknowledge what they don't know.

THE SPECIALISTS.

Nothing can exceed the kindness with which those who represent the various departments of the Borderland in Paris, have placed their information at my disposal. With every desire for precision, however, I find myself hampered by a difficulty of which the ethics of journalism appear to be ignorant; the difficulty of accepting hospitality and rushing into print with the information one acquires when one's friends are conceivably off guard. One cannot remind one's host, or the man who takes you into dinner, that you are interviewing him; on the other hand, one cannot utilise his conversation in detail without such reminder.

I must in certain cases, therefore, report my information in general terms, reserving the chapter and verse for any serious student who cares to ask for it. Other plans are, I am aware, in daily practice, but I find them, personally, impossible. Among those to whom I am indebted are Dr. Bérillon, editor of the *Revue de l'Hypnotisme*, and his assistant; Dr. Charles Richet, Corresponding Member of the Society for Psychical Research, Professor of Medicine in the University of Paris, also distinguished as a poet and novelist; M. Courmes, who is at the head of the Theosophical Society in Paris, and editor of the *Lotus Bleu*; M. Leymarie, the editor of the *Revue Spirite*; and to Dr. Dariex, editor of the *Annales des Sciences Psychiques*, whom I have to thank for liberal help in studying the French aspect of the inquiry as a whole.

BORDERLAND.

I have also received the utmost kindness from several of his distinguished contributors, more especially M. Marcel Mangin, Colonel de Roches, and Madame Boissaux, who all assisted at the Eusapia inquiry, and whose views upon various aspects of psychical research are, it seems to me, deserving of the most serious attention. I could greatly extend this list, the object of which is not only to acknowledge my indebtedness, but to distribute my responsibilities!

M. SARDOU AND SARAH BERNHARDT.

Our great disappointment in Paris has been the

postponement of Sardou's forthcoming drama, which is to deal with spiritualism from a serious point of view: It was announced for the end of December, but its appearance before the spring seems doubtful. One month hence, two, three, are spoken of; but I hope at least to be able to give some personal account of it in the April BORDERLAND.

If the stage is really to return to the position it held both in classical and mediæval times, and to be a source of education and instruction, then surely occultism, psychical research, as one of the most pressing questions of the day, ought to be fairly presented. So



SARAH BERNHARDT.

(From a Photograph taken in Sydney, 496, George Street.)

far, nothing of the sort has been done, either in France or England; on the contrary, the extraordinary amount of misinformation—the climax of ignorance—now rampant on such subjects, is mainly due to the novel and the play. That English people should tolerate the hypnotism of *Trilby*, or of another play now on the London stage, *His Little Dodge*, is an offence to science and art.

M. Sardou knows his subject, and will treat it seriously. As one of the original group which interested itself in the work of Allan Kardec, one may naturally

expect some degree of *parti pris*. I reproduce on page 10 a specimen of the automatic drawing which used to be done through his hand by an intelligence purporting to be Bernard Palissy. That it will, however, be serious; and after all, "accurate," in connection with a subject of which we are all still ignorant, is only a relative term.

The plot is to be the outcome of a conversation upon phenomena in the first scene between two doctors, one inquiring, the other incredulous, and turns upon the means pursued by the one for the enlightenment of the other.

That the play will command attention from all, follows

from the fact that not only is M. Sardou the author, but that Sarah Bernhardt is the heroine. An ovation of almost unparalleled intensity revealed but the other day what Paris feels for this consummate actress whom M. Sardou was permitted to describe not only as the "great" but as the "good." Paris can be very enthusiastic!

We saw her the other night in *Lorenzaccio*, in the title rôle of Lorenzo di Medici, and we felt that she was more magnificent than ever. She owed absolutely nothing to mere adjuncts. She was dressed, from the beginning to the end, in black doublet and hose, and there was absolutely nothing in the way of *spectacle*. The interest was purely human, and created by her marvellous genius. The scenery, according to our English standard, would have disgraced the provinces; there was no orchestra, though for some mysterious reason some miserable instruments were played, out of sight, during the first scene or two, to one's great distraction. The custom of banging three times on the floor to announce the calling up of the curtain strikes one always as ludicrously primitive. But for acting, Sarah and her company are a revelation!

In view of the probable tendency of her new rôle it was specially interesting to watch Lorenzo's countenance and gesture while his mother was recounting a vision she had had on his account. One felt, especially in the recollection of her sleep-walking scene as Lady Macbeth, that should she be called upon to play the part of Seer, under whatever conditions, Sarah the Great will do it worthily.

HYPNOTISM IN PARIS.

Among the things "they manage better in France," hypnotism is undoubtedly one of the most prominent. While in England the physicians practising therapeutic hypnotism can be numbered accurately on the fingers of one hand, the number of students from various places who have systematically studied at the Institut Psycho-physiologique amounts already to over a thousand. While there is not in all England a single hospital to which patients can go for hypnotic treatment, there is in France the Institut already mentioned with its regular courses of lectures, its dispensary, its hospital, its library, and its museum.

It has been our privilege to spend some hours at the dispensary, which is on the lines of the famous clinique of Dr. Liébeault of Nancy. It has lately been removed to larger premises. We found it centrally placed among the poor of Paris, four large airy rooms *en suite*, crowded with patients suffering mainly from nervous diseases. Dr. Bérillon, with two assistants and a couple of women nurses, moved rapidly about among the patients distributing "suggestions." In one room four patients slept tranquilly in easy chairs; in another, two nervous paralytics were undergoing massage as an accessory means of cure, while a large electric battery was ready for work as a further accessory. Two or three medical students, in spite of the fact that Paris was taking holiday, were attentive to the great doctor, a slight, active man, whose every word and movement proclaimed vital energy and mental vigour.

The one decoration of the rooms was a pair of nearly life-sized busts, the one representing "Health and Sanity," the other "Morbidity and Vice." Truly, to psychologists they were a suggestive study. Indeed, it seems an inherent part of the method of the French psychologist to regard vice from the psychological, and not merely from the ethical standpoint. Pedagogic study and the treatment of the faults of the young are

a very important part of the work of the Institut, and one day in the week is reserved at the dispensary for the treatment of children. Readers of the *Revue de l'Hypnotisme* will remember many accounts of the successful treatment of bad habits both of mind and body. Over fifty names of distinguished doctors appear on the cover of that magazine as contributors; and it is interesting to notice how very wide is the distribution of the observation and practice of hypnotism which Dr. Bérillon's list brings before us. There are the names of physicians in England, Scotland, and France, as well as every part of Europe, and even from Australia.

The Institut, of which this is the organ, arose out of the fact that, in 1888, Dr. Bérillon was authorised by the Council of the Faculty of Medicine to give a free course of instruction on the therapeutic application of Hypnotism. This, however, could not develop into practical work, and in order to get beyond theory it was necessary to have an opportunity of demonstration, and a regular dispensary was founded in the interest alike of patients and students. In 1892 regular and continuous courses of instruction were established, a body of distinguished doctors elected as professors, and a school of psychology brought into existence for the first time in human history. When one remembers the enormous importance of the value of psychology—the knowledge of the working of the mind—to parents, doctors, teachers, critics, priests, all who have the direction of soul and intellect, one is appalled to think how little is done in this direction.

The very titles of the courses of lectures are suggestive, such, for example, as the Psychology of the Deaf, the Mental and Physical Condition of Dipsomaniacs, Suggestion and the Law, the Psychology of Obsession, of Intimidation, and the Psychical Element in Disease. The treatment of subjects such as these, at the hands of experienced physicians, ought to yield very practical results.

Psychical Research has also its share of attention, especially in relation to thought-reading, lucidity, clairvoyance, and telepathic hallucinations.

Among the contents of the library it is satisfactory to observe the *Proceedings* of the Society for Psychical Research and *Borderland*.

The catalogue of books and articles published by students and collaborators fills over three pages of close print. Certainly this is one of the things they manage better in France.

THEOSOPHY IN PARIS.

The fact that the Report of the Society for Psychical Research on the phenomena of Mme. Blavatsky broke up the Theosophical Society in Paris is well known. Nevertheless, it has taken a new lease of life. The Society is said to be serious and enthusiastic, though not numerically important; and, it is alleged, is practically untouched by the Judge schism.

Its chief is M. Courmes, its organ the *Lotus Bleu*, known to our readers by occasional citation. Like the *Revue Spirite*, its contents consist largely of translations from other publications, notably from *Lucifer* and the *Theosophist*.

M. Courmes keeps in view the experiences of other investigators, and has definite views on many points. Spiritualism, he agreed, was at a low ebb in Paris, though Spiritism, the doctrine of Allan Kardec and of reincarnation, has a considerable following. Like other Theosophists he objects to all induced phenomena, and I was glad to hear him speak strongly against the

experimental as distinct from the spontaneous. "Spiritualism," he said, "is a chapter of the history of Theosophy, incomplete and inexact." Readers of a volume of lectures by Mr. Harrison, reviewed in BORDERLAND a year or more ago, may remember that he represents Spiritualism as an invention of certain mystics to supply a want of the moment, and distract attention from other lines of study for which the world was not prepared!

I asked him about Satanism. He explained, on Theosophical lines, the possibility of human relation with a low class of beings, but protested against the idea that Satanism was exclusively, or even mainly, French. "It is not very important anywhere," he alleged, "and certainly not more so in Paris than elsewhere. Such as it is, it is everywhere, but when the French occupy themselves with anything, all the world knows it." Diana Vaughan he believes to be a "Mrs. Harris," an invention of the journalists, and Huysman he cannot away with. We said *mille choses aimables* of Colonel Olcott and Mrs. Besant, and "Au revoir."

THE SATANISTS.

I got no further than this on the subject of Satanism, and I felt myself a bore whenever and wherever I introduced the subject. Queen Anne is dead; so apparently are the Satanists and Mdlle. Couédon.

All the same, it is worth while to the reader of *En Route* to spend a morning in the churches Huysman describes for us: Notre Dame des Victoires; S. Sulpice, with its quaint grotto picture behind the High Altar; S. Séverin and the Chapel of the Benedictine Nuns in the Rue Monsieur, the last at the hour of Office for the sake of the rare and careful rendering of Plain-song.

SPIRITISME.

It cannot be too forcibly realised that Spiritisme is not Spiritualism, and that the *Revue Spirite* is in no sense the French equivalent of *Light*. It is the organ of the school of Allan Kardec, the school that holds the theory of Re-incarnation, not as copied from Buddhism, but as "specially revealed" to a little group of inquirers about the middle of this century.

Allan Kardec, M. Leymarie tells me, was not the prophet of the group, as one might suppose from the prominence of his name, but the one who brought their theories to a system, who organized a method of presenting their "revelations" to the world.

We found his successor, M. Leymarie, the present editor of the *Revue Spirite*, in a charming *salon* opening directly on to a garden, surrounded by evidences of his love for art, flowers, animals, and little children—best of all possible letters of introduction. "Petites âmes qui s'évaluent," he called the sparrows for whom he had just provided food and drink. He told us the history of the *mouvement spirite*, and sketched the theories which are held by its supporters. They seem to be an eclectic body, of broad views. "We hold a part of the truth, of the great whole," said M. Leymarie. "In different beliefs you find other parts—in uniting in brotherhood only shall we find the whole." I asked if, such being their view, they had any system of propaganda. "No," he said emphatically; "the convert whose conviction is less than absolute, brings in the wrong spirit, the wrong atmosphere. It is the same with séances. The public séance is a source of evil—we do not 'make' them. If you must have a séance, choose four persons—intimate friends,

members of one family if you can—harmonious. Let there be two women (negative) and two men (positive). For four days let each address themselves to some friend who has gone, and ask for a communication which shall teach and elevate—not gratify mere curiosity or advise about every-day matters. Let there be no fifth person, or out of harmony you will produce disharmony by altering the balance and bringing in new currents. This, if you must have séances."

I said that personally I could very well do without, but that I liked the serious reverence of his point of view.

"Yes," said he, "we want reverence and seriousness, but we want also science and a high critical standard. Without accuracy of observation and of record, without the critical sense which arranges and eliminates, we are inharmonious and confused."

THE SCIENTIFIC ASPECT.

One cannot but wish that such sentiments were more common among English inquirers, that one were not in England limited to the Society for Psychical Research or nothing, if one would maintain the critical attitude, the only attitude possible to the thoughtful and the logical at the present stage of our ignorance of psychic subjects.

"Your Society is pedantic perhaps, pedagogic perhaps," a Paris savant said to me the other day; "but without the Inquisition we should not have kept the faith!" I recounted certain tedious fires through which I had myself passed as a witness, and in allusion to the effects upon others of certain experiences in which I had been personally interested, my friend reminded me, laughing, that "the blood of the martyrs is the seed of the Church."

The talk of Science, in many cases, the utilisation of the methods of Science, in this connection, in Paris, is possibly, in some degree, the reaction from French emotionalism. As a listener while any theory is put forward, any well-evidenced experience related, the French savant is the most sympathetic, the most frankly interested imaginable. He seizes the points, he asks questions which show that he enters into the spirit of what you say, in a fashion that would take an average Englishman a week. Then comes the reverse side, the reaction; the welcome and always courteous, "Pardonnez-moi, si je cherche des objections." Criticism is always a higher compliment than mere idle assent in that it assumes that you are prepared to meet it.

There is, of course, no greater representative of criticism in this direction than Dr. Charles Richet. It was my privilege to share in his investigation of Mrs. Piper, and I know something of his methods and his entire open-mindedness in inquiry. I have had lately in Paris valued opportunities of discussing recent developments of Psychical Research with M. Richet, and only wish, as no doubt do others, that it were possible for him to take an even more active share in the work of our society. It will be remembered that his hospitality and initiation made possible the first investigation of Eusapia Paladino, and that he took an active part in the reception of Mrs. Piper at Cambridge. Moreover, his name is a valued ornament to our list of Corresponding Members, but it would be a bright day for the Society for Psychical Research if it were feasible to add the name of Richet to a list of Vice-Presidents, which requires reinforcement, or a Council, which would cordially accept the help of a judgment at once so liberal and so calm. It can surely be only a

question of nationality or geographical distance that M. Richet is not already numbered in our annals with such men of science as Lord Rayleigh, Professor Crooks, Professor Oliver Lodge and Professor Wallace.

THE ORGAN OF PSYCHIC SCIENCE.

Talking of science in this connection, the *Annales des Sciences Psychiques* occupies a position of special interest in Psychical research. It is more fastidious than BORDERLAND, less so than the *Proceedings* of the Society for Psychical Research, while it selects from both.

One has to come to Paris to observe that there is more than the difference of nationality between *Light*, *Lucifer*, and BORDERLAND on the one hand, and the *Revue Spirite*, *Le Lotus Bleu*, and *Annales Psychiques* on the other. The group of thinkers represented by this admirable journal continued the investigation of Eusapia after Cambridge had abandoned it as wholly futile; they have had patience with the very mixed and inconclusive phenomena of Mlle. Couédon; and they have not even drawn the line at the Sisters Banges. They cannot be accused of prejudice or want of liberality of view. At the same time their general tendency is towards caution and critical accuracy; they realise that even from a medium who cheats, a seer whose phenomena are not always susceptible of evidence, an experience which is exaggerated and narrated with *parti pris*, there may be, nevertheless, much to learn. M. Dariex is very happy in his collaborators, with most of whom it has been my good fortune to discuss many interesting phenomena, always with the conviction that even when we differed as to details, their point of view was always that of "culture," sincerity, and the desire for truth.

THOUGHT PHOTOGRAPHY.

Readers of BORDERLAND may remember a review, published last July, of M. Baraduc's book on thought photography. It is understood that he is still carrying on these experiments with a view to greater certainty and better evidence. His entire sincerity and desire for truth I have never heard called in question, but many who interest themselves deeply in all experiments of the kind, have regretted that his conclusions were somewhat premature. Great desire, however, is expressed in all quarters for encouraging experiments of this and similar kinds, and it has been my good fortune to assist at some carried out by a man highly distinguished in technical science, which go further, not only as to results, but as to extreme care in every part of the process, than anything I have yet seen or heard of. I have myself experimented considerably since the publication of Dr. Baraduc's volume, with the conclusion that such experiments could only be of value at the hands of a practical man of science. This very day, however, I have witnessed a process, which, for care in every detail, leaves nothing to be desired; but the *savant*, in whose laboratory the experiments were made, has far too much scientific caution to risk a premature conclusion, and it is, of course, not for me to forestall the publication of his methods and results.

PSYCHIC HEALING.

Half a dozen different friends, knowing of my visit to Paris, have been good enough to send me notice of an article in the *Globe* of Saturday, December 26th, giving a detailed account of "psychic healing" to be seen in Paris.

Paris, of all places, knows the value of psychic healing. From the time of Mesmer down to the hour of the opening of Dr. Bérillon's dispensary this morning, there have been large numbers of French men and women ready to receive, and to profit by, methods of this kind. One is not astonished, therefore, to read such an account as the following:—

The Zouave Jacob, who made himself so famous many years ago by the miraculous cures he pretended to work on suffering humanity, and who is still living in some out-of-the-way corner of Paris, has found a rival who goes by the name of Père Jourdain. He resides on the heights of Montmartre, where the inhabitants are full of his miracles, which are said to have done everything, save that of turning a wooden leg into flesh and bone, but it will probably come to that ere long. On arriving at the house, we are ushered into what is called the "Salle des Séances," which is a dark room on the ground floor. Round it are arranged a series of forms, with a stove in the centre. These are the only apparatus that Père Jourdain makes use of in his performances; they are certainly not calculated to strike the imagination of the patients. On the walls are a crucifix, and notices recommending silence during the operation or announcing the hours of the sittings. At this moment there were several sick men and women in the room waiting to undergo the operation. Père Jourdain, it appears, does not pretend to cure everybody. All he can do is to expel the evil spirit, release the patient from its baneful effects, and thus render him strong and healthy. The spirit, however, is often rebellious.

Père Jourdain was perfectly willing to be examined. His conscience was quite at rest, and to respond to our curiosity, he spoke in a loud voice before the patients who remained to be operated upon. First of all we were shown the treatment applied to a tall thin young man, whose malady nobody seemed to know, but that was of little consequence, seeing that the object aimed at was to expel the evil spirit. Père Jourdain stood erect in front of the patient, who remained still and motionless on a form with his back against the wall. The operator first of all looked straight into his eyes; then he touched his forehead, and made mysterious signs; and finally, withdrawing a few steps, he held out his long arms towards him. It was at this moment that Père Jourdain resorted to his great "coup"; with his arms extended, and his hands open, he passed his "magnetic fluid" over the body of the young man, as if he was rubbing it. This performance was repeated several times. He then puffed some more "fluid" into the face of the patient, and the operation terminated, having lasted five minutes. "Do you feel better, young man?" he asked. "Yes, I think I do," was the answer. "Then come again to-morrow," said the magnetiser.

Père Jourdain next turned towards us. He is a man of fifty, and has a most intelligent head. With his rough features, long beard, and meditative mien, he resembles some old prophet of ancient times. "There have been so many stupid things said about me," he remarked, "that I am happy to have the opportunity to tell you who I am and what I do. First of all, I can neither read nor write, and cannot even distinguish the name of a street. Consequently I have learned nothing from books. It is a gift I have, and which is within me, to cure others. Where does this gift come from? I do not know. I discovered it at Chelles, in the Seine-et-Marne, while I was working there as a woodman. One day I came across a sick man; I looked into his face, and he became better. Many persons were cured after I had touched them. As I had made so many miracles at Chelles, I determined to come to Paris. This was fifteen years ago, and since then I have magnetised and cured hundreds of sick people who have despaired of recovery. When I arrived in Paris, I had some money of my own. It was therefore not a profession that I wished to follow, but only to make use of my 'fluid' to heal others. To do good was my only object. At the beginning I had only a few patients, and they were chiefly neighbours, but gradually the whole of the district knew me; sick persons of all ranks in society came to see me, and to-day they may be numbered by thousands. I can flatter myself that I have cured 60,000 patients. You have just seen how I operate. I may add that sometimes I magnetise sugar for those who are too sick to come

to me. A small vase of pieces of sugar is brought to me; I pass my fluid over the sugar, and then it is eaten by the patients, who often get cured by it."

No one who has studied the value of suggestion can doubt that there is probably a certain, even let us say a considerable, amount of truth in this story. The spontaneous cure of nervous diseases is a fact with which Lourdes and Holywell, and many less creditable, but, nevertheless, credible experiences, have made us familiar; and of which the discovery of the power of suggestion offers us, in considerable degree, an explanation. I had, therefore, every desire to interview Père Jourdain—though why "Père" I fail to understand, seeing that he is a peasant and not a priest.

It is a curious illustration of the extraordinary lack of balance, of relation, so to speak, of the information with which the foreign correspondent supplies us, that we could find no one in Paris who had ever heard of Père Jourdain. I asked various persons in a large gathering of those interested in psychic phenomena; I asked doctors, journalists, police; I asked the biggest gossip I know in Paris, but could hear nothing of Père Jourdain.

"But these charlatans find themselves at all corners of the street," said my friends; and, in truth, especially during the holiday time at the beginning of the year, "at all corners," in the open spaces about statues, wherever the police permitted such gatherings for the moment, one observed men and women grouped around the vendors of quack medicines, who shouted and screamed the advantages of pills and lotions, after a fashion calculated, like many English advertisements, to suggest disease sufficient to fill every hospital in Paris.

Next we pilgrimaged away and away up to the hill of Montmartre. The fa  re is not adapted for long distances, and the Montmartre end of Paris is not aristocratic, and knows nothing yet of wooden pavement.

Rattle their bones
Over the stones,
Only des Anglaises
Whom nobody owns!

India-rubber tyre, or less frequent interruption of tramway lines, might have made us more kindly in our criticism. As it was, we thought the expensive new church, the national vow so glorious in idea, terribly like a railway station, and the "Adeste Fideles" at Vespers terribly out of tune.

What is more, we never found Père Jourdain. That is four days ago, and none of the many friends who have promised to get his address for us, have achieved its discovery. To the correspondent of the *Globe* be the sole honour.

THE PARIS MEDIUM.

Just as the occult and psychic journals of Paris have their special differences, so the Paris medium has a *cachet* of her own. I have seen three, but they have, like their sisters in London, so strong a family likeness, that the description of one will suffice.

She lives, naturally, in a quartier bourgeois; one does not expect to find a professional medium about Hyde Park. One makes the weary ascent of an exquisitely clean staircase, having ascertained that she is at home from a concierge to whose cat or birds, as the case may be, one offers civilities.

The clairvoyante opens the door herself; there is no slavey, smart as to cap and apron, doubtful as to shoes.

She is matronly, her French is excellent, her manners perfect. She is dressed after the fashion of her class, she is self-respecting and not a "lidy." She wears a neat black dress and shawl, and a daintily clean cap. She ushers you into her waiting room, and begs you to give yourself the trouble to be seated. She will be ready for you in an hour, in half an hour, what will you. There are many other persons waiting, but for ladies so *bien mise* she will do all that is possible. We wait half an hour in a small room which has two windows and six doors, a table, two mirrors, six chairs (machine-carved after a night-mare dream of Gothic architecture), a lamp that smells, a floor that shines, a fauteuil which defies the human anatomy. There are no antimacassars, no "ornaments," no Japanese fans, no reminiscences of Irish stew and stale tobacco; order and cleanliness can no further go.

She enters. What will we pay? We'll pay for the whole bag of tricks we say, only by the time we have got that sentiment into French we have become involved in exaggerated compliment. Shall she begin with the demoiselle to right? By all means. In a moment we have, on the table, Tarot cards, *le grand jeu*, the little game, a magnifying glass for inspecting the lines of the hand, two basins containing coffee grounds; all are used in turn.

"The demoiselle to right has ancestors?" (she admits it). "Ancestry very noble, all that there is of the most elevated. She deserves a far more exalted position than she at present occupies." (She does not deny it.) "She has an enemy, a friend; she will have a letter; she has had perplexities connected with a piece of paper; she must tranquillise herself, all will come right. Is it not that this is true?" (She admits that it is all true though not greatly surprising). "Ah, but here is a monsieur! how he is *comme il faut*! He has the hat of a general," not that she knows the English costumes, he may be in the administration, it is certain he is of the most noble. He has had one wife, but Mlle. is, &c., &c. He is older than she, between two ages, old and young. He has a child, even perhaps two, sons, or it may be daughters.

"The *dot* of Mlle. is, of course, all that is desirable, but that makes nothing to him who has the millions."

"Only miserable francs," says the demoiselle to left, enviously. They begin to translate the miserable ten-pences, but their attention returns to Mmc., who is promising horses of the most magnificent. The demoiselle to right thinks here is something worth having, and grooms and stables are thrown in with a liberal hand.

Mlle. can stand no more, for the present, of such intoxicating luxuries, and she descends to definite questions of this week and last, of events of this year and next.

There is never one moment's hesitation as to reply. We go from cards to coffee grains, from the Tarot to the palm of the hand—certainly, she gives plenty for the money!

It has been agreed that while one of us should be sympathetic, responsive to fishing, moderately ready to accept hints, the other shall be stolid and mute. The other has a fortune far more varied. She makes up in quantity what she lacks in quality. She has no monsieur of the most distinguished, but she balances him with five more ordinary. They are tall and short, fat and lean, a doctor, an author, an artist, a man of affairs, a man of no profession. She, too, has a letter,

a paper, a journey, treachery in her own family, a faithful friend, she is going to take cold, and so on.

One of us speaks English and French with equal facility. Mme. does not commit herself to the nationality of her surroundings.

On our way home we discuss the phenomena, and I subsequently note down as interesting or suggestive—

1. That though one cannot say that Mme. is in any degree entranced, she, nevertheless, shows evidences of exaltation. She declaims our fate in a monotonous voice, and in language far superior to that of her ordinary conversation. If we interrupt there is a definite pause, while she seems to recover herself.

2. That while there was no doubt abundant "fishing," as usual, there was also evidence of thought transference for which no fishing could account. For example, this sort of thing occurred frequently: Madame takes up a card.

"Here is a lady with fair hair, waved in front. She lives in your house." By way of experiment one of us thinks of a lady with fair hair waved, but who does not live in her house, and she is correctly described in detail.

The demoiselle to whom is assigned the general who may be a civilian and most likely a peer, is told that he has an invalid child. She thinks of a delicate boy of her acquaintance, the child becomes a boy, and his ailments are described in accurate detail.

Again, one of us asks for some definite fact in past or future. Madame seizes the hand of Mademoiselle, and at once "perceives" that the current of her whole life has been changed by the sudden death of a near friend; "an event such as happens but once in a lifetime," she asserts, which is true.

"There is also another death which approaches, a person very old, a Monsieur. He does not suffer, he dies because he is so old, an ecclesiastic high-placed. His death will again make change of place, all a removal. You will be much happier, you will no longer remove yourself so frequently"—all of which is also highly probable.

3. I observed her carefully when she had the cards, or the coffee grains, as the case might be, in front of her. Her eyes were fixed, she saw nothing, they were merely dramatic accessories. While the Tarot cards were spread out she of course handled and moved them

about, but she merely or mainly repeated what had already been suggested. So far as she was in any degree a Seer, her powers appeared to be intuitive, to follow no mere arbitrary rules of palmistry or divination.

4. There was no talk of "spirits." I asked definitely how she received her information, was it from *l'au delà*? "Mais non," she said decidedly; "seulement je me trouve parfois lucide."

Of physical phenomena, materialisations and the like, they seemed to know nothing.

"But that is the foolishness that the Americans make," said one, and I was snubbed into silence.

Probably we could have done the thing cheaper at a country fair, but it gave one a good deal to think about! The mediums were very expensive but they were clean and decent, like a good deal else in Paris. One pays the more willingly when one's senses are not offended.

THE HIGHER IDEAL.

After all, as a friend said to me the other day, the study of the mere HOW in these things, is after all a study of classifications only, of the same genre with conchology or postage stamps, more or less barren of value unless it leads somehow to a knowledge of the WHY. This is perhaps not the place for discussion of this side of the question, all the less because the writer, like the preacher, has, for the moment, the pulpit to himself, and after all the lesson to be learnt, the truth to be told, is personal to the mind that thinks it.

Paris, which gives us much else, gives us also those who think seriously on the human and super-human side of what, to the less serious, may be solely the super-normal or even the super-natural. The memory of what one learns from discussion with such as these, is like other spiritual experience, "nothing to speak of."

Much of it has been given to us in a form which, like the utterance of ancient wisdom, has no meaning except for those who speak its language. To such the pictures of the great French painter Tissot, may tell even in crowded Bond Street some of those things which, as another great artist has said,

'Tis we musicians know."

X.

THE "LIBRAIRE SPIRITE" IN PARIS.

Those who are accustomed to get their foreign books and magazines at the Librairie Spirite des Sciences Psychiques will thank us for pointing out the change of address to 42, Rue Saint-Jacques, near the Sorbonne.

NEW PERIODICALS OF OCCULT RESEARCH.

Magazines increase and multiply. This quarter has produced the first number of *Le Bulletin de la Fédération Spirite Universelle*, which is to be issued every three months to members of that body.

L'Isis Moderne, the first copy of which appeared in October, is liberal in its tendencies. It opens with a paper by the Swami Vivekananda, "On the Ideal of a Universal Religion," a second article, by M. Jules Bois,

is on "Modern Spiritualism," a third writer deals with "The Kabbala," an American Judge revives the old story of Mary Fancher, and it finishes up with the analysis of two articles, one by Mrs. Besant and another by Professor Max Müller.

The *Revue Scientifique et Morale de Spiritisme*, though in its fifth number, is new to most of us. It is one of the best of its class, and is issued, in Paris, in the middle of the month. The decoration of the cover suggests that it is inspired by the shade of Allan Kardec. *Theosophia* is the new organ of the Theosophical movement in Sweden.

On January 1st, 1897, there began to appear at Leipzig a monthly "Theosophical Review," in German ("Theosophische Rundschau") in connection with "Lotusblüthen," published by W. Friedrich.



EMANUEL SWEDENBORG.

V.—OUR GALLERY OF BORDERLANDERS.

EMANUEL SWEDENBORG.

HE who exclaimed, "*Cogito, ergo sum*," had been fifty-four years dead. The night of the century of "no faith" was already starred by Sir Isaac Newton and Leibnitz; Christian Wolf was hardly yet at school, when young Swedenborg appeared upon the scene. Voltaire, Rousseau, Kant, and Fichte were yet to come. Belief in the Invisible was at its lowest ebb; the "Everlasting No" had obscured the heavens with wide-spread sable wings; and the forces were hiddenly preparing what culminated in the French Revolution and the deposition of the Christian religion.

HIS YOUTH.

Son of the "good Bishop Swedenborg," young Emanuel received an excellent religious and secular education; studied with brilliant success at the University of Upsal, and travelled abroad for four years before settling in Sweden as Assessor of the Metallic College, an office held by him for thirty-one years. He enjoyed frequent intercourse and personal friendship with Charles XII. of Sweden; and was held in universal esteem for his profound learning.

Writing to a friend, he says:—

I resigned it [the Assessorship]; but I still retained the salary annexed to it, as an appointment for life. My sole view in this resignation was, that I might be more at liberty to devote myself to that new function to which the Lord has called me. On my resigning my office, a higher degree of rank was offered me: but this I utterly declined, lest it should be the occasion of inspiring me with pride. In 1719, I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my seat with the Nobles of the Equestrian Order in the Triennial Assemblies of the States of the Realm. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm; but I have never sought admission into any other literary society, as I belong to an angelic society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment; whereas the things which occupy the attention of our literary societies are such as relate to the world and the body. . . . I live, besides, on terms of familiarity and friendship with all the bishops of my country, who are ten in number; as also with the sixteen Senators, and the rest of the Nobility; for they know that I am in fellowship with angels.

QUALIFICATIONS.

The following excerpt from the oration delivered in the Swedish Academy of Sciences, by the Chevalier de Sandel, on the occasion of Swedenborg's death, shows at once the position he held in the estimation of his learned peers and colleagues:—

Represent to yourselves in Swedenborg the happy union of a strong memory, a quick perception, and a sound judgment: represent to yourselves these excellent qualities united to an ardent desire and encouraging hope of acquiring the most profound attainments in Philosophy, in all the branches of Mathematics, in Natural History, in Mechanics, in Anatomy, and even in Theology; let us not forget his skill in the Oriental and European languages; let us recollect the force of habit, acting in him in concert with the use of reason, especially in respect to the order in which he arranged his thoughts . . . ; add to all this an excellent heart, as proved and formed by the rules which he had prescribed for his conduct, and which I have found noted down in several of his manuscripts; which are these: 1. Often to read and meditate on the word of God. 2. To submit everything to the will of the Divine Providence. 3. To observe in

everything a propriety of behaviour, and always to keep the conscience clear. 4. To discharge with fidelity the functions of his employment and the duties of his office, and to render himself in all things useful to society. Such were the characteristic traits of Swedenborg's mind; and whoever thinks there is the least exaggeration in the delineation of them, must, in some shape or other, be the victim of prejudice Where others would have discovered a deficiency of intelligence and a confusion of ideas, Swedenborg has displayed an astonishing assemblage of Knowledge; which he has arranged, according to his system, in such order, that the elements themselves would have striven in vain to turn him out of his course.

HIS PURPOSE.

It is not our place to take even a passing glimpse at the wells of science and philosophy at which this eminent scholar drank so deeply. He who, by sheer reason, could accurately locate our solar system in the milky way; who could make anatomical discoveries of which many a modern surgeon would be proud; whose skill conveyed a heavily laden vessel fourteen miles overland; who discovered the science of crystallography; whose care, method, and calm reason are apparent in every page of his monumental writings; would surely mould his life upon a purpose. Winding tortuously through all his studies and investigations, we find a definite aim which he consistently followed with all the strength of a trained intellect. He went in quest of the soul. To find the soul he wielded the scalpel in Holland under the best anatomists of the day; and ransacked the philosophers from Plato to Descartes. In vain. Knowledge of the soul can come only through revelation; and to this earnest searcher the revelation was vouchsafed.

WAS HE MAD? TESTIMONY OF COUNT HÖPKEN.

In answer to enquiries regarding Swedenborg, Count Höpken, one of the founders of the Swedish Royal Academy, wrote to General Tuxen:—

I have not only known him these two and forty years, but also some time since daily frequented his company. A man who, like me, has lived long in the world, and even in an extensive career of life, must have had numerous opportunities of knowing men as to their virtues and vices; but I do not recollect ever to have known a man of more uniformly virtuous character than Swedenborg. He was always contented, and never fretful and morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher and lived like one. He was gifted with a most happy genius, and a fitness for every science; which made him shine in all that he pursued. . . . He possessed a sound judgment upon all occasions: he saw everything clearly, and expressed himself well on every subject. The most solid memorials and the best penned, at the Diet of 1761, on matters of finance, were presented by him. . . . He might, with or without reason (which I do not venture to determine) be accused of having given a warm imagination too free play in his revelations; but, for my part, I have nothing on which I could found this conclusion. . . . He assured me, on his hopes of salvation, "that no imagination produced in him his revelations, which were true, and from what he had heard and seen!" It may be so; the church cannot judge of mysteries; nor can I.

HIS OWN DECLARATION.

In the early pages of his *Arcana Cælestia* Swedenborg wrote—

I am well aware that many persons will insist that it is impossible for anyone to converse with spirits and angels during his life in the body; many, that such intercourse must be mere fancy and illusion; some, that I have invented such relations in order to gain credit; whilst others will make other objections; for all these however I care not, since I have seen, heard, and had sensible experience of what I am about to declare. Man is created by the Lord, so that during his life in the body, he is capable of conversing with spirits and angels, as indeed occurred in the most ancient times; for being a spirit clothed with a body, he is one with them. But, because in process of time, mankind so immersed themselves in corporeal and worldly things, caring for almost nothing else, the way to effect this became closed; nevertheless, it is again opened as soon as bodily things are removed, and then man is introduced amongst spirits, and associates with them.

Here is calm foresight and clear rational statement, which, if indicative of madness, is at least as acceptable as much that is termed sanity.

TESTIMONY OF THE SHEARSMITHS.

Mr. and Mrs. Shearsmith, at whose house in London Swedenborg died, to rebut a malicious report concerning him, made an affidavit before the Lord Mayor, dated November 2nd, 1785, to the effect "that he enjoyed a sound mind, memory, and understanding, to the last hour of his life."

I.—SOME "BORDERLAND" EXPERIENCES.

A FIRE AT STOCKHOLM.

Kant, the philosopher, wrote to an enquiring lady of quality thus:—

The following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1756, when M. De Swedenborg, towards the end of September, on Saturday at four o'clock P.M., arrived at Gothenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock M. De Swedenborg went out, and, after a short interval, returned to the company, quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm (Gothenburg is about fifty miles from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, "Thank God! the fire is extinguished, the third door from my house!" This news occasioned great commotion through the whole city, and particularly among the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely; how it had begun, in what manner it had ceased, and how long it had continued. . . . On Monday evening a messenger arrived at Gothenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately it had ceased; for the fire was extinguished at eight o'clock.

What can be brought forward against the authenticity of this occurrence? My friend who wrote this to me has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Gothenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information, as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence.

I am, with profound reverence, &c., &c.,

EMANUEL KANT.

SEER AND QUEEN.

M. Thiebault, a French *savant* of the School of Voltaire, and Professor in the Royal Academy of Berlin, published the following account:—

I know not on what occasion it was that, conversing one day with the queen on the subject of the celebrated visionary, Swedenborg, we (the members of the Academy) expressed a desire—particularly M. Merian and myself—to know what opinion was entertained of him in Sweden. I on my part related what had been told me respecting him by Chamberlain d'Hamon, who was still alive, and who had been Ambassador from Prussia both to Holland and France. It was "that his brother-in-law (the Count de Marteville), Ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the payment of a bill for some articles of drapery, which she remembered had been paid in her husband's lifetime; that the widow, not being able to find the shopkeeper's receipt, had been advised to consult with Swedenborg, who, she was told, could converse with the dead whenever he pleased; that she accordingly adopted his advice, though she did so less from credulity than curiosity, and at the end of a few days, Swedenborg informed her that her deceased husband had taken the shopkeeper's receipt for the money on such a day, at such an hour, as he was reading such an article in Bayle's Dictionary in his cabinet, and that his attention being called immediately afterwards to some other concern, he put the receipt into the book to mark the place at which he left off, where, in fact, it was found at the page described!" The Queen replied that, though she was little disposed to believe in such seeming miracles, she nevertheless had been willing to put the power of M. Swedenborg, with whom she was acquainted, to the proof; that she was previously acquainted with the anecdote I had related, and that it was one of those that mostly had excited her astonishment, though she had never taken the pains to ascertain the truth of it; but that M. Swedenborg, having come one evening to her court, she had taken him aside, and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the court of Stockholm. She added that what she had said was of a nature to render it impossible that the Prince could have repeated it to any one, nor had it ever escaped her own lips; that, some days after, Swedenborg returned, when she was seated at cards, and requested she would give him a private audience, to which she replied, he might communicate what he had to say before the company; but Swedenborg assured her he could not disclose his errand in the presence of witnesses; that in consequence of this intimation the Queen became agitated, gave her cards to another lady, and requested M. De Schwerin (who also was present when she related the story to us) to accompany her; that they accordingly went together into another apartment, where she posted M. De Schwerin at the door, and advanced towards the farthest extremity of it with Swedenborg, who said to her, "You took, madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenberg, on such a day, and at such an hour of the afternoon; as you were passing afterwards through the long gallery, in the castle of Charlottenberg, you met him again; he then took your hand, and led you to such a window, where you could not be overheard, and then said to you these words—" The Queen did not repeat the words, but she protested to us they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added, that she nearly fainted at the shock she experienced; and she called on M. De Schwerin to answer for the truth of what she had said; who, in his laconic style, contented himself with saying, "All you have said, madam, is perfectly true—at least, as far as I am concerned."

WESLEY ASTONISHED.

While the Rev. John Wesley was engaged in preparing for his great circuit, in company with some other preachers, a letter was placed in his hands, which ran thus:—

"Great Bath Street, Cold Bath Fields.

"February, 1772.

"SIR,—I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you if you will favour me with a visit.

"I am, sir, your humble servant,
"EMAN SWEDENBORG."

Mr. Wesley frankly acknowledged to the company that he had been very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned that desire to anyone. He wrote for answer that he was then closely occupied in preparing for a six months' journey, but would wait upon Swedenborg soon after his return to London. The Seer replied that the visit proposed would be too late, as he, Swedenborg, would go into the world of spirits on the 29th day of the next month, never more to return. The prophecy was fulfilled, and the two eminent theologians never met on earth.

The foregoing well-attested facts, sufficiently astounding in a century so slightly acquainted with the phenomena of the Borderland, are clear evidence of the possession by Swedenborg of powers at least equal to those of the best clairvoyants of our own period. Taken together with his vast intellectual attainments, and with psychical experiences and investigations extending over a period of twenty-nine years, they entitle him to a respectful and thoughtful hearing. Yet, although so well arranged, so voluminous is his spiritual philosophy, and so extensive are his records of spiritual-world experience that it is impossible to do them full justice within the limits of this brief sketch.

II.—AN OUTLINE OF HIS TEACHING.

TRANSITION.

While fulfilling the duties of the Assessorship of Mines, and sharing in the government of his country, Swedenborg's urgent mind was pressing onwards step by step towards the Invisible. In 1741 he wrote his *Clavis Hieroglyphica*, in which he propounded and proved the law of correspondence existing between natural and spiritual things. The same year saw his *Intercourse between the Soul and the Body*, which discarded the doctrines of "Physical Influx" and "Pre-established Harmony," and accepted the only possible alternative doctrine of "Spiritual Influx." Matter, he taught, was the subject of "extension"; spirit, the subject of "impletion." Spirit in-fills—flows into matter, and gives it the appearance of vitality. The laws of the spiritual world were already filtering through into his mind. But influx of spirit into matter spells involution, and involution in its turn means evolution; hence his volume on *The Worship and Love of God*, a prose poem, the autumnal expression of his entire previous work, and a forecast of a philosophy the external side of which has been developed by Darwin, Wallace, and Drummond. From physical studies he had advanced to the very threshold of the Unseen, and could take no further step apart from open vision.

THE CALL.

In a letter to his friend, the Rev. T. Hartley, Swedenborg wrote—

I have been called to a holy office by the Lord Himself, who most graciously manifested himself in person to me, his servant, in the year 1743; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day.

Speaking of his wonderful "Memorable Relations," he wrote in 1768:

I solemnly declare they are not fictions, but were truly done and seen; and that I saw them, not in any state of the mind asleep, but in a perfect state of wakefulness; for it has pleased the Lord to manifest Himself to me, and to send me to teach the things relating to the New Church [Dispensation], which is meant by the new Jerusalem in the Revelation: for which purpose he has opened the interiors of my mind and spirit; by virtue of which privilege it has been granted me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-five years!

HOW POSSIBLE—RATIONALE OF CLAIRVOYANCE.

The form of man's spirit is the human form Although the spirit is in a human form, it does not appear to man after its separation from the body, nor is it seen in man whilst living in the world, because the eye, the organ of bodily sight, is material; but that which is material sees nothing but what is material, and that which is spiritual sees what is spiritual; when, therefore, the material principle of the eye is obscured,* and deprived of its co-operation with the spiritual [eye], spirits become visible in their own form, which is the human form, not only spirits who are in the spiritual world, but also the spirits of men while they are alive in the body.

Thus the gulf between matter and spirit is bridged over; and the Seer at last treads, with no hesitating step, the confines of the illimitable world of soul. This "Spiritual Columbus" sets out to explore that no longer "undiscovered country" from whose bourne no traveller returns," and to re-appear each now and then, laden with strange produce of an unfamiliar clime.

UNIVERSAL—TWO WORLDS.

There are two worlds, the spiritual and the natural [or physical]. They are perfectly distinct, and communicate only by correspondences [i.e. the law of adaptation to the inflowing of force]. Thus, heat in the physical world, corresponds to the force of love in the spiritual world; and light in the physical world, corresponds to the force of wisdom in the spiritual world.

Spiritual heat is the force of love; and spiritual light is the force of truth. So every physical object corresponds with some spiritual principle, which has distinct and tangible existence and form in the spiritual world—a world which is composed of spiritual substances, as the physical world is composed of physical substances.

A RE-DISCOVERED ORR.

While astronomers are searching for a gigantic solar centre for the material universe, Swedenborg has already taught that all realms, both physical and spiritual, have their common centre, and at the same time their origin, in a vortex of transcendent etheric activity, presenting a photosphere in comparison with which that of the physical sun is as darkness; and which may be appropriately termed the spiritual sun. It is the first expression of the infinite ardency and glory of Him who, to human beings, must ever be the God-man; the first pulsating and vibrating centre of all finite being; the intensity of Deity radiated for creative ends. The human mind and spirit are subject to changes of state, comparable to the alternations of heat and cold in the body; such changes have their origin in the relation of the human spirit to the spiritual sun, as heat and cold in the body depend upon the relationship of the latter to the physical sun. Such an explanation of mental changes is simple, rational, and in harmony (or in correspondence) with physical laws; and is well worth consideration. Apart from reason, however, Swedenborg avers, "That the Lord really appears in

* As, for example, in hypnotism, trance, &c.

heaven as a Sun, has not only been revealed to me by angels, but also on several occasions by actual sight." The universe is thus God-centred—a vast Theocosm, in which the Eternal is no longer arbitrary governor, but Divine-organic heart; is, in fact, to the universe, as the brain to the body, or as the soul to the brain. The spiritual sun is not God: it is the "first emanation" from God, and the first mediate cause of creation.

PLANES OF BEING.

Emanating from the spiritual sun is a radiation of force, producing a series of successive planes of life and consciousness; each successive plane being more inert, or less living, than the one before it, until, on the physical plane the equilibrium between action and resistance is attained. Each plane is as a soul or vitalizing principle to the plane beneath, or external to it. The whole spiritual realm is thus contained within the material plane or universe, which is the footstool of God, the ultimate and resting place of the entire round of being. It is to be observed, however, that one plane does not merge by thinning or sublimation into the plane above it; just as sublimated water on the physical plane, does not become physical ether; each is discreted from the other, as the soul is distinct from the body, or as mind-substance is different from physical substance. And the whole, being a form of the forces of love and wisdom emanating from the spiritual sun, and thence from God-man, is in the widest view, a grand man—the *Maximus Homo*. We have thus the following series—

ESSENTIAL DEITY.

Deity as God-Man (The "Lord").

Spiritual Sun.

Radiating Forces of Love and Wisdom. Universe.	Radiating Forces of Love and Wisdom. Man.
1. Plane (Heaven) of Love.	1. The Primal Germ (above the highest plane of consciousness, and first receptacle of Spiritual Solar radiation.)
2. " " " Intelligence.	2. Receptacle of Love-force.
3. Plane (Heaven) of Use.	3. Receptacle of the force of Wisdom.
4. World of Spirits (Intermediate State).	4. Receptacle of Executive force.
5. Interior Natural (astral).	5. Natural or Common Mind (Plane of ordinary consciousness).
6. Physical Ethers.	6. Spiritual Body.
7. Plane of Matter.	7. "Astral" Body.
	8. Physical Body.

FORMS.

The heavens as a whole take their form from their Divine human cause. They are human because the elements which constitute them are human, viz. the spiritual forces (love and wisdom), emanating from the spiritual sun. Each heaven is a specialised form of good and truth; and each individual angel is a specialised form of the heaven to which he belongs, partaking of both its quality and its substance. So also each human being on earth is such a form, belonging interiorly to some heaven, and clothed with substances gathered from the lower planes.

KINGDOMS.

All life is dual, and pertains specifically to either good or truth, heat or light. Hence upon every plane there are two kingdoms, the celestial or that which pertains to good or love, and the spiritual which pertains to truth or wisdom. On the natural plane, we have the solar heat and light; and in man we have love and thought, to which correspond in the body the two cerebral hemispheres, the two lungs, arms, and legs; also the heart in relation to the lungs, &c. &c.; all of which correspond to the two kingdoms in heaven, and through them to the love and truth, or heat and light, proceeding from the spiritual sun. These two kingdoms in their origin are the cause of sex, each sex being a specialised form of love or of truth, and thus differing as the mind and body of man differ from the soul and external form of woman. The united action of love and wisdom results in the creation of the universe, as on the lowest plane the union of sex results in continued creation by reproduction.

CONJUNCTION OF PLANES.

This is effected in two ways, or rather by one method of which there are two aspects. The one is Influx—the inflowing of spiritual spheres or forces from one plane to another; the other is the correspondence (adaptation) of one plane with another. Says Swedenborg, there are two kinds of influx, the one immediate, which proceeds unaltered right through creation from the creator to matter, comparably as the ether flows through all natural substances, from the atmospheric air downwards; the other mediate, which operates upon the minds of the dwellers upon any given higher plane, and, modified by them, passes on to produce results in the minds of those upon the adjacent lower plane. This inflowing, however, is effected along the line of correspondence. Thus where the structures of the physical body are seriously injured by disease or accident their correspondence with spiritual forces is destroyed, and influx either produces no result or excites action which must perforce be irregular; so also with the mind. Perfection therefore lies in correspondence between the planes on the one hand, and in the unceasing inflow of life (force) on the other. Hence conjunction of man with God results from complete correspondence between the human will and the Divine love, between the human understanding and the Divine wisdom, and between the human life and the Divine operation or providence, for then perfect inflowing of the Divine forces can take place, by virtue of which the whole spiritual and mental constitution is reduced to a state of order and harmony. Content for the present with this brief survey of the mechanism of the universe, we pass on to the review of some of the more important teachings and experiences of Swedenborg in relation to the individual man.

THE PASSING OVER.

The inmost communication between the spirit and the body exists in the respiration and in the motion of the heart. When these two motions cease, the separation of the spirit from the body takes place instantly. As soon as this motion ceases, man is resuscitated; i.e., the spirit is withdrawn from the body, and is introduced into the spiritual world. The manner in which this is effected has not only been explained to me, but has been demonstrated by actual experience; for I was myself the subject of that experiment, in order that I might fully comprehend the process. I was brought into a state of insensibility, and thus nearly into the state of dying persons, whilst yet the interior life and the faculty of thought remained entire, that I might perceive and retain in memory the things which befell me. The respira-

tion of the body was almost taken away, while the interior respiration, which is that of the spirit, remained. The cardiac function of the spirit was instituted through the law of its correspondence with the realm of love. Angels of that realm were also visible; some at a distance, and two near my head. All affection proper to myself was thus taken away, but thought and perception still remained. I continued in this state some hours, and the spirits who were around me withdrew, supposing that I was dead. I perceived also an aromatic odour, like that of a dead body embalmed, which serves as a protection against evil spirits. Then it was given me to perceive most intimately, and to feel, that there was a drawing, and, as it were, a pulling out of the interiors of my mind, thus of my spirit, from the body; and it was told me that this proceeds from the Lord, and is the means by which the resurrection is effected.

THE SPIRIT-MAN.

That the spirit of a man, after its separation from the body, is itself a man, and in the form of a man, has been proved to me by the daily experience of many years; for I have seen, heard, and conversed with spirits thousands of times. When man dies, and thus passes out of the natural world into the spiritual, he takes with him all things that belong to him as a man, except his terrestrial body. He is then in a body as he was in the natural world, and to all appearance in the same body, since neither touch nor sight can detect any difference [*i.e.*, to those on the same plane]. When spiritual beings touch and see spiritual things, the effect is exactly the same to the sense, as when natural beings touch and see natural things; and therefore when man first becomes a spirit, he is not aware of his decease, and believes that he is still in the body which he had when he was in the world.

A spirit also enjoys every sense, both external and internal, which he enjoyed in the world. He sees as before. He hears and speaks, smells and tastes as before; and when he is touched he feels as before. He also longs, desires, wishes, thinks, reflects, is affected, loves, and wills, as before.

A SPIRIT'S MEMORY.

The natural memory also remains, for spirits retain everything which they had heard, seen, read, thought, in the world from earliest infancy to the close of life; but since the natural objects which are remembered cannot be reproduced [under normal conditions] in the spiritual world, they are dormant, as is the case with man in this world when he does not think about them.

There exist conditions, however, under which the natural memory can be awakened in the spiritual world. For example, a certain person,

Shortly before his death, destroyed his neighbour secretly by poison; and this crime was thus brought to light. The murderer appeared to dig a hole in the ground, out of which a man came forth like one coming out of a grave, and cried to him, "What hast thou done?" Every particular was then revealed; the friendly conversation of the murderer with his victim; how he gave him the cup; the train of thoughts which led to the murder, and the circumstances which took place afterwards. "There is nothing covered that shall not be revealed; neither hid, that shall not be known."

PROGRESS OF THE SPIRIT-MAN.

When the spirit first enters the world of spirits, he retains the countenance and tone of voice which he had in the world, because he is then in an exterior [*quasi* earthly] state.

The other-world habits of thought and life have yet to be acquired: the man is still but the embodiment of what he has felt, thought, done, and aspired to do, on earth. This is the first state after death.

Gradually the countenance is changed. The substances composing the spiritual body are more plastic than those of earth, and more readily yield to the moulding influences of the moral and mental nature.

The man enters into the possession of his real inner self; thinks as he feels, and acts as he thinks. Masks, artificialities, pretences, and hypocrisies are thrown aside—are impossible to be retained under the pressure of the now liberated forces within the soul. The "ruling love," whether good or evil, presses to the surface, and so re-models the spirit-body that it is no longer the image of the earthly shell, but the very expression of the man's fundamental desires and aspirations. This is the spirit's second state.

The third and final state is when the last vestige of inconsistency between the inner man and his outer mind and shape has been discarded, the spirit gravitates, by a kind of spiritual "selection," to the society of those constituted like himself, whose loves are his loves, whose thoughts are his thoughts, whose modes of life are his own. If radically good, *i.e.*, loving good and truth and usefulness, he enters that "heavenly society" to which he is exactly adapted; but if evil, *i.e.*, in the love of self, he sinks to some congenial society of men whose manhood is inverted, there to enter into the fruition of an evil life.

The world of spirits into which he enters at death is intermediate between the two extremes of humanity commonly known as Heaven and Hell. It is the revealing-ground—the threshing-floor on which the grain is separated from the chaff—the scene of the judgment which each must undergo. Intermediate between the world of spirits and the state of extreme evil is a condition in which they are whose hearts are good, but whose intellect has been distorted by persistent adherence to some false system of thought and belief. Such persons suffer various troubles and anxieties exactly adapted to the restoration of their minds to harmony with the laws of spiritual truth—not artificial dogma—as known to angelic men.

The last and lowest state is that of confirmed selfishness. And who shall say through what processes of disintegration and re-creation they pass, whose inmost spirit has been given over to evil?

The simple-minded who have merely followed the lead of false teachers; that vast multitude who have been devoid of opportunity either to receive instruction or to appreciate the moral law; the victims of heredity, morally and mentally diseased or atrophied from birth;—all these are breathed upon by the gentle spirit of divine manhood, and the dry bones live.

The laws obtaining in the spiritual world are everywhere the laws of spiritual cause and effect: the arbitrary, the fictitious, the inappropriate, have no existence. The spiritual forces of love and truth operate freely in all directions, from the most general to the minutest particular; and produce their unimpeded and legitimate effect.

OUR BABIES. PARENTS, TAKE NOTE!

Was it a devil from the deepest inferno who inspired that doctrine about there being "infants in hell, a span long." What says Swedenborg?

"Be it known, therefore, that *every infant*, wheresoever he is born—whether within the church or out of it, whether of pious parents or of wicked parents—is *received by the Lord when he dies and is educated in heaven.*" "When infants die they are still infants in the other life. They possess the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. The state of infants excels that of all others, because they are in innocence, and evil is not yet rooted in them by actual life." "They walk without previous teaching, and speak also." "As soon as they are raised from the dead, they are carried up to heaven, and delivered to the care of women angels who, in the

life on earth, loved infants tenderly, and at the same time loved God: and the infants love them as their own mothers. Every mother-angel has as many infants under her care as she desires under the influence of a spiritual maternal affection.

In due time they are transferred to the care of suitable instructors, who train them in such a manner as to call forth their native capacity, to implant principles and ideas of practical goodness, and to strengthen their moral fibre. Living and realistic representations of spiritual principles are among the means adopted. They become more adult in proportion as they are perfected in intelligence and wisdom, and in due time blossom forth into beautiful youths and maidens.

III.—THE PSYCHIC PROPHET OF THE MODERN WORLD.

All the phenomena familiar in the séance room of to-day were experimentally known to Swedenborg, excepting, perhaps, materialization, though of the principle in which this phenomenon finds its explanation he was perfectly cognisant.

INSPIRATION.

I have been informed in what manner the Lord spoke with the prophets, by whom the Word was given. He did not speak with them as He did with the ancients, by an influx of spiritual light into their interiors, but by spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired with words which they dictated to the prophets.

By the filling of the spirits with "His aspect," we must understand the suppression of self-consciousness, or its removal to the plane of what we have termed the "Primal Germ" of manhood in the individual. The spirit filled with the divine influence from the Lord, knows no other than that he is the Lord, and that what he speaks is divine; and this state continues until he has delivered his communication. This was not influx but dictation.

TWO KINDS OF VISIONS

Differing from those ordinarily experienced. The first, the "being taken out of the body," is a state between sleeping and waking.

When he is in this state the subject cannot know but that he is fully awake, all his senses being as much awake as in the most perfect state of bodily wakefulness, not only those of sight and hearing, but that of touch also, which is then more exquisite than in the normal state of wakefulness. In this state spirits and angels are seen to the life and are also heard to speak and even touched—the physical body ceasing to be an obstacle. This is the state referred to in 2 Cor. xii. 3. I have been let into this state only three or four times, that I might know the nature of it.

The other is the being "carried by the spirit to another place."

Walking through the street of a city, and through the country conversing at the same time with spirits, I was not aware but that I was equally awake and in the enjoyment of my sight, as at other times, so that I was walking without mistaking my way. At the same time I was in vision, seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, suddenly I was in bodily vision, and observed that I was in another place. While this state continues there is no reflection on the length of the way, were it even many miles; nor on the lapse of time, were it many hours or days; nor is there any sense of fatigue; the person is also led through ways of which he himself is ignorant, until he comes to the place intended.

SWEDENBORG'S PSYCHIC STATE.

Not only the physical body, but the spiritual form also has the capacity for breathing—each upon its own plane of being. When the spiritual form learns to breathe while the man still dwells in the material body, and when the eyes of the spirit are opened, he has the power of sustaining continuous and extensive intercourse with the inhabitants of the spiritual realm. Swedenborg records:—

I was first accustomed to this internal breathing in childhood while I was saying my morning and evening prayers. Afterwards, also, when heaven was opened to me, so that I could speak with spirits, I was so fully introduced into this breathing, that for an hour I did not draw any breath (externally). By this means it was possible for me to be present with angels and spirits.

From this it is clear that Swedenborg was more than an ordinary clairvoyant. The functions of his spiritual body were so far instituted during his life on earth as to render his existence dual. He stood for twenty-nine years upon the Borderland, and communicated fully and completely at will with either world; and from that vantage ground, could acquire and transmit reliable information regarding the laws and conditions of the spiritual world.

MEDIUMSHIP.

Spirits have been allowed to see through my eyes into this world, and to see objects as distinctly as myself; and also to hear what was said by men speaking with me. It has several times happened that, to their great amazement, they have seen through me the friends whom they knew when in the life of the body, and desired that I would tell them (the friends) what was their condition in the spirit world. This, however, I was forbidden to do, and for this, besides other reasons, that they would have said I was out of my senses, or would have thought that what I told them was the invention of a delirious imagination. At first the spirits were so astonished at their ability to see through me into the world, that they called it a miracle of miracles, and were filled with joy that communication was thus opened between earth and heaven; this delight, however, only lasted a few months, the thing grew familiar to them, and it now occasions them no surprise.

The Seer also relates how spirits were sometimes permitted to write through his hand, but states that he was careful to accept nothing upon the mere dictum of either spirit or angel. He allowed himself to be taught "by the Lord alone" by the ordinary means of perception and intelligence.

DANGERS OF SPIRITUALISM.

In some earths (planets) angels and spirits appear in a human shape and speak with the inhabitants; but in this world it is dangerous to converse with spirits now, unless man is rooted in a true faith, and is led by the Lord; the reason being that evil spirits, personating spirits, fanatical spirits are eager to present themselves, and with deceitful arts to render confusion worse confounded. "Some persons," says Swedenborg, and experience proves, "are visionaries and fanatics, and believe every spirit whom they hear to be the Holy Spirit, when yet they are fanatical spirits."

Under normal conditions spirits are no more conscious of their presence with man than man is aware of the companionship of spirits. To speak with spirits is dangerous, because "they then know that they are with men, which otherwise they do not know; and evil spirits are of such a nature that they regard man with deadly hatred, and desire nothing more vehemently than to destroy him, both body and soul."

UNCONSCIOUS DECEPTION.

Spirits may be so intimately associated with a person on earth as to share, unconsciously to themselves as well as to him, the use of his memory. The man's memory, with all its contents, becomes as their own; they know no otherwise than that it is their own. When, therefore, they speak with him, they do so from his memory, and from his thought, and also from those sources (as the minds of other men and books) to which his mind introduces them. A natural consequence is that a communicating spirit can do no other than reflect the medium's own thought and memory, while he imagines that he is giving information to, or through, the medium, from his own untrammelled mind.

Says Swedenborg:—

"In order to convince them that the information was not from their own minds, they were asked by what means they knew how to speak with me in my mother tongue, when yet, while in the body, they had no acquaintance with it; and how they understood the rest of the languages in which I was skilled, when yet they knew none of them; also, whether they believed those things were from themselves. I read to them also in Hebrew, which they understood as well as myself, even those not advanced beyond childhood. It was also shown that all the scientific knowledge I possessed pertained to them also. They have their own independent knowledge, but cannot bring it forth, the object of this being that they may be of service to man on the basis of his own mental possessions."

Again—

"The spirits associated with man adopt his beliefs and prejudices, whatever their quality, and this in matters of religion as well as those pertaining to the moral and civil; this is the case, in order that the man may remain in freedom, and may not be disturbed by the proper individuality of the spirit."

OUR SPIRIT COMPANIONS.

Every person has with him, habitually, four spirits, two of whom are good and two evil. The good ones are the associates of his better self—his incipient angelhood; the evil are the companions of his selfish nature—his incipient devilhood. These spirits act as mediums

between the man on the one hand and the spiritual macrocosm of good and evil upon the other—the respective influences being transmitted through their minds to his own ("mediate influx.") By one spirit of each quality he is connected with the wide realm of love, by the other with the realm of intelligence.

The same spirits are not his companions through life, they are changed at intervals marked by the various stages in his mental and moral development. The highest angels are his spiritual comrades during earliest infancy, and sometimes become visible in the shape of little infants, for the encouragement and cheering of the baby-mind.

The writer, while nursing a dear little girl during her fatal illness, observed that she suddenly ceased moaning and was gazing forth into space. Presently the most exquisite smile he has ever seen upon human lips, lighted up her countenance, and she exclaimed, "Baby!" in a tone of utter satisfaction. The vision soon faded away and she returned to her weariness and pain, soon to be finally released. Swedenborg was not mistaken.

FINAL.

It would be impossible in so brief an essay to follow the Seer through a vast, rational, but labyrinthine philosophy; through a thousand records of spiritual experience; through amazing descriptions of the scenery, occupations, governments, social states, language, and recreations in the world of spirits, heaven, and the nether realms. Enough has been written to vindicate his reputation, not only as a renowned Borderlander, but as an explorer of regions far beyond; and as one, in ignoring whose voluminous teachings modern psychic investigators are guilty of great folly, if not of actual intellectual crime. We conclude with Swedenborg's own mild admonition to the prejudiced: "Read my writings with attention and without prejudice; they shall answer for me; perhaps you will see reason to change your sentiments."

G. H. LOCK.



No. 13.



No. 14.



No. 15.



SPIRIT WRITING.

VI.—PSYCHIC PICTURES WITHOUT THE CAMERA.

A CONFIRMATION OF THE DORCHAGRAPH DISCOVERY.

THE discovery first made by Mr. Traill Taylor, subsequently verified by Mr. Glendinning, that for the production of psychic pictures no camera is necessary, is now established beyond all controversy by the remarkable series of experiments a report of which Mr. Glendinning communicates to our readers in this number. The name *Dorchagraph*, to distinguish them from photographs, was given them by Mr. Glendinning, but he is not satisfied with the name, which is a hybrid, and incorrect to boot. It is not the dark that takes the pictures, although they are taken in the dark. For the present they must be called *Dorchagraphs* or remain nameless. Whatever name they are called we have here a discovery which throws that of the X rays into the shade, for it is much more marvellous to photograph an object that does not exist, save in the thought of the operator, than to photograph a coin that has lodged in a man's throat, or a bullet that is concealed in his leg. I am disposed to regard this achievement of Mr. Glendinning's, coming on the heels of the experiments of Mr. Baraduc and of Mr. Lacy, as the most suggestive and most promising advance that has yet been made into the mysterious region of psychic photography. But now, without more preface, for Mr. Glendinning's Report.

HOW I OBTAINED PSYCHIC PICTURES.

BY MR. A. GLENDINNING.

IN October opportunities occurred to me for experiments in *Dorchagraphy*. The series of twenty-six prints sent herewith for your inspection show the results. Abnormal images were obtained on about three-fourths of the plates used. The failures were mostly when employing a camera. In the later experiments an abnormal image was developed on every plate. The time occupied in holding the plates varied from a few seconds with some to half a minute with others, but the "precipitation" or "flashing" of the image on each plate appeared to be instantaneous. The number of persons who took part in the experiments at one time was sometimes two, sometimes three, the total number present (including myself) was four—always the same persons. The others I designate A., B., and C., but for your own satisfaction I give you, in strict confidence, a note of whom my friends are.

THE MEDIUM.

Mr. A., through whose help these pictures were obtained, is thoroughly opposed to the teachings of modern Spiritualism, and also to the practice of mediumship, but he knows that the phenomena are real—both mental and physical—and he has consented to my sending you some particulars regarding our experiments, *on condition that I do not claim the results as an argument or demonstration in favour of Spiritualism.* This condition I shall observe.

THE MODUS OPERANDI.

The prints Nos. 1 and 2 show the results of the initial experiments. These two plates were held by A. in the usual way, my hands being held, one above the other below his; after these plates were developed, an idea occurred to A. as to how the pictures were produced; his interest being thus awakened, I was glad to leave the subsequent arrangements with him.

All the plates were not held by A., but they were nearly all held as and when he directed. For instance, No. 3 was taken out of a packet just as received from the manufacturer, each plate being secured by him from light in a black paper envelope, at a signal from A. the plate (in its envelope) was held by B. to her forehead

for fifteen seconds. No. 4 was treated in like manner by C. for ten seconds, and No. 5 by B. for ten seconds. No. 7 was held by A. for ten seconds; this is the first of the series in which a face appears. No. 8, was held at the corners by A., B., and C., and so on of other plates.

CARDINAL WOLSEY'S PORTRAIT.

Mr. A. was informed (impressionally, I suppose) that No. 14 is from an oil-painting of Cardinal Wolsey, of which there are several—one in the Vatican, one in Paris, one in Hampton Court, and one in London, in a street called Jermyn Street, or a name like that. There is not a public picture gallery in Jermyn Street, but the portrait may be in a private collection; or perhaps the shadow or elemental was professing to have knowledge which he (or it) did not really possess. Mr. A. has never been in Jermyn Street; when he received the name (by impression) he asked me if there is a street of that name in London. Neither has he been in Hampton Court, or in Paris, or in Rome. B. thinks the portrait is like an oil-painting of the Cardinal which is in Hampton Court Palace. Previous to the negative being obtained, A. described the form (or shadow) as present in the room. He also described other forms (or shadows) which he saw in the room. Print No. 13 is identical with one of the descriptions given by A. before the negative of it was obtained.

W. HAXBY'S PORTRAIT. THE RUBY TEST.

Two of the pictures deserve special notice. The first of the two, No. 15 on sheet, is unfortunately so "fogged" that it is hardly suitable for reproduction in *BORDERLAND*. The plate was taken by me from a new packet, and wrapped in a long strip of ruby cloth to exclude actinic rays. No one was with me when I did this, and no one except myself saw the plate till after I removed it from the fixing bath. It remained in its wrapper of ruby cloth in my pocket till I found an opportunity for the experiment. My object was to find out whether an abnormal image could be obtained on a plate enveloped in ruby cloth as easily as on a plate in a black envelope. The experiment was quite successful, the image obtained being a facsimile of a photograph of my friend, William Haxby, who died about eleven years ago; it has been

readily recognised as such by a number of his friends and acquaintances who have seen it.

In a well-lighted room, in presence of A., B., and C., I took the plate from my pocket, held it between my hands in the usual way, and requested A. to place his hands, one above, the other below mine; but he only touched one corner with his thumb and forefinger, for about five seconds, he then said, "You may now go and develop the plate, there is something on it, I saw it come." I entreated him to come into the dark room with me, as I did not think the "something" could be developed by me unless he were present; he replied that, in his opinion, his presence during development would make no difference, and that he must hurry off to the city. The "fogging" of the plate was caused by the flame of the candle shining directly on the plate

while in the developing-tray, through an accident to the small ruby lamp.

THE CAMERA AT WORK.

No. 19 is also interesting. When my friend A. was leaving me to attend a meeting, he promised to return in three hours, and try another experiment. To my surprise he returned within an hour; he had not gone to the meeting (a bit of self-sacrifice on his part, for which I thanked him). He explained, "After posting my letters in the City, on my way to the meeting, I was confronted in the entrance-hall by an elderly gentleman who requested me to return home directly; I retraced my steps to the tramway-car, accompanied by the gentleman; he entered the car with me and sat beside me all the way, neither the conductor nor the passengers



No. 1.

seemed to see him. On leaving the car I walked quickly, and he tried to keep up with me, but I lost sight of him."

A GHOSTLY CLERIC.

When describing the stranger's clerical appearance, Mr. A. named specially his "tallish hat." I remarked he may have belonged to the Greek church, and that I had seen some foreign clerics in London wearing tall black silk hats without brims; "but," said Mr. A., "the hat was neither a black one nor a silk one"; and he told me where I could see a sculpture on a building of a head with a hat somewhat similar in appearance to the one worn by the stranger. Mr. A. was careful to explain that, in his opinion, the figure was neither a real man nor a spirit, but merely a shadow from the astral, animated by an elemental. While we were conversing, Mr. A. said suddenly: "Oh, here is the man!" I asked, "Where?" Mr. A. replied, "Standing between us just now." Having with me a small camera with single lens, for views, I went to my room for it, opened a packet of plates, put one in the



No. 19.

slide, and then requested Mr. A. to ask our clerical visitor (or shadow) to sit in front while he (Mr. A.) uncapped the lens. No. 19 is the result.

ANOTHER VISIT PROMISED.

Our visitor was still in the room after we developed his portrait, so I said to Mr. A., "Judging by the costume he may have belonged to the Roman Catholic Church: I wish you would tell him that, although I have always been opposed to the leading doctrines of that church, I am greatly obliged to him for giving me his portrait, and I shall esteem it a great favour if he will return to-morrow afternoon, as I will borrow a camera with portrait lens and try to make a better picture of him." Mr. A. said, "I do not require to tell him, he hears you." "And will he come?" I inquired. "Yes," said Mr. A., "he will come, but you may not succeed in getting his portrait again." On the following day I borrowed a stereoscopic camera with portrait lenses. Mr. A. was delayed by a business matter, and my impatience became so great I was afraid I would spoil the conditions. I might have kept

myself in good humour by telling our clerical visitor of phenomena in a circle which I attended occasionally with a Catholic priest, but what was the use of doing so when I did not know whether our visitor was present, and when—not being clairaudient—I could not hear him reply. At length Mr. A. arrived, and, as he announced that our clerical friend was waiting, I set to work and obtained the negatives of Nos. 20, 21, and 22, having surmounted the difficulty caused by the crowding-in of other shadows, who, Mr. A. said, wanted to be photographed. Our visitor disappeared before it occurred to me to request Mr. A. to ask his name, but I hope yet to learn some particulars regarding his earth-life history—that is, if the picture really represents someone who has lived on the earth-plane.

HOW THE PICTURES ARE PRODUCED.

The following is Mr. A.'s statement as to how he believes such pictures are obtained.

My explanation of these pictures is, that they are simply reflections from the astral; and the Being or Spirit that directs the astral ray upon the plate, is merely an elemental, and may know nothing either of photography or chemistry. Astral light penetrates matter, and, of course, must penetrate the wrappings round the plates. But astral rays are actinic. Without pencils of solar light, the pictures on the plates would not respond to the chemical re-agents contained in the developer, therefore there must be solar rays getting at the plates, but it need not be the rays of our sun. There are two theories of light put forth by scientists, viz., the corpuscular, and the undulatory, and on either hypothesis I could conceive of actinic rays penetrating to the plates invisibly, at least to so conceive, would not require a violent stretch of imagination, even as regards our solar light. Photology is still in its infancy. Some occultists believe in a universal sun, source of all astral light; and by the law of correspondence, everything objective is represented subjectively in that light. I am quite certain any picture, thought, or imagination, could be got on a plate by an occultist, if he were to select and train an elemental for that purpose; but I do not believe anything original can be got. All these pictures I am certain are copies, although I believe a conception in the mind might be obtained. To me an elementary, or elemental, is a devil or demon or intelligence possessing only one kind of life—*rational*—and lacking animal and spiritual life. Their high intelligence is always one-sided, and to train and use them is to gain knowledge by chaining one's self to them, and by becoming obsessed by at least one of them. Of course, you don't believe that, but I do, and the premium is too high.

I believe all so-called *Spirit* pictures are got as I have got these, though in many cases unconsciously so, as far as the medium is concerned. I mean by that, the picture is directed by an elemental, who obsesses the medium, even when the latter is not entranced. I do not believe an objective reality ever can or has been presented to the plates.

Mr. Glendinning has, as he states, communicated to me the names of A., B., and C. B. I know. "A," who seems to be the medium in this case, is intensely hostile to Spiritualism. He holds, it would appear, a theory akin to that of most Theosophists. But his hostility to Spiritualism only adds to the value of his evidence. He appears to be a natural clairvoyant. The story of the shadow who met Mr. A. in the City, travelled home with him in the bus, and then came and stood or sat for his photograph, is extremely interesting. With a few more clairvoyants like Mr. A. the difficulty of believing in the existence of the Invisibles would disappear. On behalf of the readers of *BORDERLAND* I most gratefully recognise our obligations to Mr. A. for permitting the record of these experiments to be made public.

DORCHAGRAPHY AS A SOCIAL RAGE.

A CURIOUS REPORT FROM AMERICA.

THE *Chicago Times Herald* of November 22nd says:—

A new fad has seized upon society. Thought photograph

MR. GLENDINNING'S SUMMING UP.

The foregoing explanation was written in reply to my inquiry, "How can an elemental have knowledge of chemistry and of photography?" Mr. A. states his explanation is sound, although too brief to be of value except as a warning. In his opinion the return of the spirits of departed mortals is a hypothesis for which there is no logical standing ground. That is not my opinion. Mrs. A. thinks his explanation will suffice to account for all spirit pictures. I do not think so. Mr. A. does not believe anything original can be got in a psychic picture. I am certain that some psychic pictures in my possession prove the contrary. But I do not argue these points. And, more especially, I do not claim that any of the psychic pictures got by the help of Mr. A. prove spirit return. However, I believe that Mr. A. *knows* that high spirit intelligence not only exist, but can, and do operate on the earth plane—that this is not with him a mere hypothesis, but knowledge based on experience. On such a matter I do not question his opinion, I accept it—and do so the more readily because it throws light on some things that are beyond the range of ordinary psychic phenomena; but I cannot divest myself of opinions, which have been formed and matured through my own experiences extending over many years. Mr. A. knows this, so we agree to differ.

That these results prove to demonstration that psychic or spirit pictures can be obtained without the aid or presence of any acknowledged medium is undeniable, and should give pause to those scientists who, having no practical knowledge of psychical phenomena are yet, when discussing spirit photography, ever ready with the parrot cry of "Fraud."

PORTRAIT RECOGNISED.

Mr. Glendinning sent the portrait of No. 15 to two intimate friends of Mr. Haxby, one of them, Mr. Joseph Freeman, of Cape Town, without saying anything as to who Mr. Glendinning regarded as to the original of the likeness. Joseph Freeman writes on the 22nd December, "A glance at it was quite sufficient for me. I have not the slightest hesitation in naming Willie Haxby as being the original of that portrait. I do not think anybody who knew the young man at all intimately would fail to recognise it." The wife of Mr. Fred Freeman writes: "Mr. Freeman wished me to write to say that the enclosed photograph was recognised at once by each member of his family as being the likeness of the late Mr. Haxby, the great medium, who was a great friend during the latter part of his life."

clubs have been formed, with surprising and sometimes startling results. By fixing the gaze upon an undeveloped photographic plate, or even holding these plates in the hands, figures of persons and forms of a very extraordinary character have been produced when these plates were developed.

This is far and away more interesting than palmistry and

crystal-gazing, as these might by a prejudiced mind be attributed to imagination, but actual pictures on an actual plate cannot be so accounted for. The only alternative, in this case, is the assertion of fraud. This is done away with when the undeveloped sensitive plates are purchased at random from any photographer, or those on hand for use in one's own private camera are taken.

A brilliant society woman, who is up to date in everything, including the latest scientific discoveries, reflected that if Dr. Baraduc, the Parisian electro-therapeutist, could obtain these pictures and astonish the French Academy of Medicine with them, she ought to be able to do the same, since the method was simplicity itself and the cost not worth considering, nothing more being necessary than a box of plates and from two to a dozen people who were capable of concentrating their thoughts on a given person or subject for a few minutes.

Inviting a few trusted friends, a circle was formed and a box containing four unopened plates placed in the centre. The results were astonishing when the plates were developed. She was an amateur photographer herself, and did the developing. Luminous pictures made their appearance.

On the top plate no distinct form was visible, but in the shadowy outlines various figures and faces could be discerned by a lively imagination. On the next plate, however, there was a well-defined finger shape, across which lay a light figure that might be held to resemble a female. But the really startling pictures were those which developed themselves on the two middle plates. On these were distinct faces, recognised by members of the circle as perfect pictures of living friends they had held in their thoughts. In one case the photograph was that of a brother who had been lost at sea. A second experimental circle was held, the room was darkened and a new box of plates, unopened, was put into the hands of one person, and the hand of the hostess laid over it for about one minute. Then, without ever allowing the box to pass from her possession, they were developed, and this strange result was discovered:—All the plates had pictures, but some were positives and others were negatives. Two had to be transformed to a lantern slide before they could be printed from.

Society women are still women, and when they are able to obtain a photograph of someone they admire, yet don't care to ask for his picture, they experience a sense of power which borders on the supernatural. Sometimes the pictures obtained are of unknown men and women, and then the theory is that those are their affinities not yet encountered, but waiting somewhere in the future.

How is this photography accomplished? Dr. Baraduc's explanation is that every human being has the power of expressing conscious or unconscious thought exteriorly. He believes that a mysterious impalpable force resides in and emanates from the human body. In the sphere formed about us by this vital emanation our thoughts create forms which the sensitive plate seizes upon and retains. The discovery of the Roentgen rays was a preparation for this statement. Dr. Baraduc has proved his statement in regard to the existence of this luminous radiation by his magnetometers and by photographs, over three hundred of which he reproduced in his report read before the Academy of Medicine. "The Photography of Thought."

The society woman must have a thorough knowledge of these investigations and know that the magnetometers are small dials marked off with three hundred and sixty degrees. Over the surface of each dial moves a fine needle as carefully balanced and as free as possible. The dial is protected from all exterior influences by a glass globe. Not a breath of air can move the hands. These, moreover, are of specially prepared copper and are not subject in any way to magnetism.

The investigators point both hands toward the magnetometers and watches what follows. In about two minutes, if he or she is of normal temperature, he sees the needle nearest his left hand move away from zero so far as degree five. It is repelled. At the same time the needle nearest the right hand is attracted fifteen degrees. It moves toward the fingers of the right hand. The existence of the vital force is next demonstrated in a more definite manner. All light is excluded from the parlor or laboratory, and a photographic plate is interposed

between the hands and the magnetometers. Under these conditions the nitrate of silver of the plate is incapable, according to all previous experience, of receiving any impression except by actually touching some substance. It would remain intact for an indefinite period. But here Dr. Baraduc's vital force comes into play. When the plates are developed in a bath by the members of the Thought Photography Club it is found that the one which was nearest the left hand has received one impression and that which was nearest the right another. It therefore seems that the vital force has not only penetrated the glass, but is luminous.

The photograph proves it.

Dr. Baraduc calls the vital force given out on the left side the "expir" and that attracted on the right side the "aspir."

The experiment has been repeated three hundred times, and in every case the photographic plate has shown an impression, varying according to the subject.

The members of the club are instructed that it is to be noted that while the left side exerts only five degrees of force, the right absorbs fifteen. There remains a difference of ten degrees accumulated in the system. This, according to Dr. Baraduc, is psychic force, which can be exerted on external objects by the will.

The most important part of his experiment is that when the magnetometers are taken away and a man places himself in front of a fresh photographic plate he extends his hands in that direction of the plate and is requested to think of some one particular thing with all the energy and concentration of mind of which he is capable.

At the end of a period, which varies from two minutes to two hours, the plate is impressed by a sort of luminous cloud, in which the outlines of certain objects can be discerned. These vary in distinctness, according to the character of the thinker, and can only be expected to appear when he has fixed his mind on some concrete and clearly defined object.

The kind of thought photograph most easy to produce is a likeness of some person.

DR. BARADUC'S DISCOVERY.

LETTER FROM THE DOCTOR TO COL. OLCOTT.

IN the *Theosophist* for October there is published a letter which Dr. Baraduc has addressed to Col. Olcott, describing what he calls "The Photography of Life and Thought." The letter is edited with footnotes by Mr. B. Keightley. The importance of the subject justifies the reproduction of the letter, notes and all—the cross-heads are my own—in the pages of BORDERLAND.

DR. BARADUC'S TWO HUNDRED PLATES.

Dr. Baraduc writes:—

"The matter of my work is,—SUPER-SENSIBLE IMPRESSIONS UPON PHOTOGRAPHIC PLATES. I possess two-hundred negatives on which are impressions produced by human emanations in the dark, with or without the use of electricity.

"In this total I do not include what has been done by others than myself, but only what has been done by myself personally or in my company. Among these I have fourteen or fifteen 'animules vie,'* and twenty-five 'Psychicones'†; some thirty 'Iconographes' (or *anses de la Force vitale*), some

* This is one of Dr. Baraduc's technical expressions, which quite defy translation and are almost unintelligible without an elaborate exposition of his theories. Very briefly and generally, they seem to me something like the "lives" of which H.P.B. used to talk. On the reproduction of Dr. B.'s negatives they appear as small luminous spheres, softening in outline at the edges, where they tend to become cloudy and ill-defined.

† Another similar word, which in the Dr.'s vocabulary appears to denote what he believes to be the impression of the psychic nature (Kamic soul, not the Prana, or the mind-body apparently) produced either spontaneously or intentionally on a sensitive plate. These he gives in his book. All look like vague, dabby, luminous clouds, ill-defined and quite meaningless—to normal physical vision, anyhow.

'cosmiques' (the force-substances of Dr. Hirn) and a number of emanations at distance, of the fluidic 'aromat' body.'

"I have therefore a stock of examples sufficient to enable me to establish a line or general direction of investigation, and to induce future experimenters to follow it up.

WHAT M. BARADUC HAS PROVED.

"I wish to emphasise my discovery which bears on two main points:

"1st. The fact that a photographic plate can be impressed or acted upon by a vital force emanating from ourselves; the plate being influenced by the personal invisible light of our vital soul. (I say "vital soul" because the words Life, Light of the soul, have everywhere and always been synonymous; living soul, living light, etc., etc.)

"2nd. The visual demonstration of the fluidic atmosphere of what I shall call the human soul, subject to a more precise definition thereof, hereafter.

HIS THEORY OF VIBRATIONS.

"Around us, when we are vibrating in the depths of our souls, we induce, we attract, we aspire waves in the form of ellipsoidal curved surfaces drawn from the cosmos, which in form and delicacy are related to what we call a state of mind or soul,—dense, and darkened, or pure and luminous. We throw back into this same cosmos, emanations more or less gross or subtle according to analogous states of the vibrating soul.

"We thus have, objectifiable under certain circumstances, produced accidentally or created by training, a zone, a fluidic atmosphere of Inspiration and Expiration which puts us into relation with the "Notself." *This is the fact I have established.*

"Biometry† had indicated it for the motion of life; the sensitive plate has demonstrated it for the light of life.

"We are not isolated in the cosmos: many forces, many entities surround us, may invade us, help or harm us, just as a good or bad gas affects the pulmonary respiration.

HIS WORKING HYPOTHESIS.

"I have therefore admitted as a logical deduction, the existence of an invisible light other than the (known) modes of energy. I have held that the vital soul of man was a centre of force maintaining its existence by inspiration and expiration performed with regard to the cosmos.

"By human soul, I have not, on the other hand, been willing to include under a single term the whole of extra-corporeal existence, and I have believed myself able, experiment in hand, to make a preliminary classification for my repeated observations.

"Obviously the vital soul is not the Ego, the Self, the Spirit, the Divine Ray, the being that persists throughout its corporeal and fluidic manifestations, which for these latter we include in a single definition, that of the *Human Soul*. In brief, the theory of the facts leads me to admit a trinity in man; body, soul (light of life) and Divine Spirit.

"The vibrations of this Living Soul induce in the cosmos a motion analogous to itself, in its polarisations either towards material concretion, since the soul makes its body, or towards the more subtle conditions of spirit to which it serves as the luminous envelope.

THE INVISIBLE LIGHT OF LIFE.

"I have desired to show that a similar fact, the *invisible light of life*, belonged to the history of peoples, religions and philosophies; each had had some imperfect vision or some slight sensation thereof.

* As above, but denoting, apparently, any sort of image produced by subtle means on a plate. Really, Dr. Baraduc ought to append in future to his books a glossary giving concise and accurate definitions of the new terms which he uses so freely. A new subject like this of course demands a special terminology; but surely the reader has a right to demand a ready and accurate means of finding out what the author means.

† An old term revived by Dr. Baraduc, but I am not sure whether he uses it in the old sense.—B.K.

‡ Biometry—Measurement of Life. Dr. Baraduc believes he has succeeded in measuring the life-force of a person by the relation of the angular deviation of two statically mounted needles, suspended in an insulated and air-tight globe, and acted on by each hand of the person in question.—B.K.

"Therefore I have tried to form a *rock* of experimental fact where any and every partly revealed truth could rest a moment before setting forth again towards the new conquests of the spirit.

"I hope I have established a fact; every explanation of facts is open to criticism, but I believe I have led science out from the girdle of material metal which confined it, and have shown that after the gases and radiant matter, we needed to take up the fluidity or subtlety of the invisible lights, for these exist and prove their existence by their passage from the subjective into the domain of the objective; for man having now only eyes which see not (I mean spiritually), demands such proof."

DR. H. BARADUC.

PSYCHICONES.

Mr. B. Keightley says:—

The following extracts from an explanatory leaflet on "Psychicones" may be of use as throwing light on the possible nature of the impressions found on the photographic plate, on Dr. Baraduc's *modus operandi*, and lastly, on his theoretical reasoning:—

"The psychicone is the odic cloud of vital force imagined into form, by the psychic imagination. It is a creation of the spirit, which is independent of the material body, from which it emerges to impress itself on the plate.

"Psychicones are characterised by absence of features, of lines; they are a relation of light; a hazy form of odic cloud.....

Dr. Baraduc divides them into three classes:

"1st. The simple psychicone, a simple luminous movement, formulated within us and projected outwards.

"2nd. The double psychicone, coupled; a double luminous movement, polarised; fluidic parasitism.

"3rd. The spontaneous, intentional psychicone.

HOW TO OBTAIN A PSYCHICONE.

"Besides its ordinary use in photography, the ordinary photographic plate can be impressed by luminous motions which are invisible to the eye, either in the dark, or in red, non-actinic light.

"With or without electricity, one can project upon a plate in the dark, an image clearly imagined, shaped, moulded by the mind.

"The mind, then, should conceive mentally with force and precision, the image to which it is going to give a fluidic body, and under a gentle pressure of the will this image escapes by the hand and impresses itself upon the plate.

DR. BARADUC'S CONCLUSIONS.

"The conclusions following from the above are:—

"1. *Physical*: The plate impressed exhibits a different character according as it has been impressed by electricity or by the emanations from the hand. These emanations show a form related to the image conceived, when it has been powerfully willed or moulded, and externalised.

"2. *Psychological*: The proof of the possibility of an image marked out in a manner more energetic according to the operator and the duration of the effort (two minutes to an hour), shows the intervention of a third factor in addition to the body and the vital force of the soul; to wit, the intervention of the creative spirit.

"3. *Pathological*: From this point of view the fluidic communion with the invisible, shows the danger of fluidic contagion, of the invasions of feeble souls by powerful emanations, and by wandering influences that have lived; for none of the human emanations lose themselves among these exhaled clouds of life.

THE USE OF ELECTRICITY.

"To assist externalisation, a weak electric tension such as the electric wind or breath may be employed as an intermediary between the hand (the body being in a bath of positive static electricity) and the plate, situated outside in a neutral condition.

"The thing seems like the issue of a soap bubble, produced in the tube of a straw by a gentle expiratory pressure; if the

breath is too strong, the bubble bursts: if the electricity is too intense, the plate takes up the scattered fragments of the image and the sparks of the electric signature.

"Thus during the operation one ought barely to perceive in the dark the sheaf of electric rays from the fingers. *Electricity is unnecessary* in the case of people whose imagination and will are powerful. Such persons in complete darkness project the images they create, and often their own forms or those of the persons they are thinking of. The plate receives and preserves the image produced. A certain amount of training is necessary."

SOME FRENCH THEORIES UPON THOUGHT PHOTOGRAPHY.

THE French scientists have been very busy with this subject, as is natural enough, France being the land of its birth, under Dr. Baraduc's auspices. Here are some attempts at explanation, as quoted in *La Lumière* for October.

HOW IT IS DONE.

It is clear that thought may be compared to a living force. . . . We dare not pretend to say that the active power of thought is entirely localised in the brain, since its effect is a repercussion throughout our whole organism. . . . For every mode of thought there is a particular sensation, why then should it be more difficult to fix this by drawings than for M. Lissajous to do the same for musical sounds? [We all know the pretty figures outlined in sand by musical vibrations. We were all doomed to the Polytechnic entertainments in our school-room days.] Besides, as the nervous centres of the brain are of higher temperature than the particles of matter surrounding them, and as the vibrations emanating from them have a greater rapidity of their own, they will consequently preserve that rapidity in the surrounding and colder air. When these heated vibrations are impregnated with the particular fluid which we may call Thought, they are in a highly rarefied atmosphere; the rapidity of their translation increases in gigantic proportions; the material form of the vibrations consequent upon the rapid repulsion of gaseous molecules is accentuated in similar proportions, and photography finally seizes upon the image of what we still consider intangible chimeras.

PHOTOGRAPHY OF DREAMS.

M. Radel, we are recently told in the *Eclair*, photographs the dreams of sleeping persons as well as the visions of persons awake. He considers, reasonably enough, that the definite establishment of the fact "is likely to revolutionise all the theories of religion and morality." It seems still more likely, when established, to revolutionise science!

M. Radel is by way of being a monist, that is, not exactly a materialist, and very much not a spiritualist, so we may expect him to say something original on the subject.

He believes in the Katie King phenomena, especially those that have been photographed, but he considers

that the witnesses to spiritistic phenomena are to be classed among dreamers. They (in cases of what we call "collective" evidence) dream the same dream it is true, but this is because their brains are subject to the same excitation. The state of their nervous centres is the same in each, their attention being concentrated upon the same subjects.

This, M. Radel considers, is proved by the fact that he has photographed persons during these periods of momentary somnolence, and on two occasions there has appeared upon the plate the photograph of a dream figure which the sleeper remembered on awaking. As the dream was a moving picture the photograph was very much blurred. Dreams don't appear to be good sitters. (Cats, as a rule, are blurred from the same cause.)

Mr. Crookes's photographs, however, were not blurred, and M. Radel knows the reason. The man of science is a man of will, and in his dream (of Katie King) he willed that the dream should keep quite still. This is a valuable "tip." When a number of persons dreamt they saw Home put live red-hot coals into Mr. S. C. Hall's white hair, what would have happened if they had willed that dream to keep still? or in the case of the dream of Home flying out of one window and into another in those high "mansions" near Victoria Street. I often look up at those windows and fancy I see that dream there still. Perhaps it is, who knows? It might pay the Army and Navy Stores to bring round a photographer and an easy-chair and let me dream again.

DREAMING OF A DREAM FIGURE.

Only a day or two ago, while a friend was hypnotically sleeping, I visualised silently the figure of a relative of his, standing beside his chair. After a few minutes he struck a violent blow with the arm nearest the figure, wakened spontaneously and said he couldn't bear having a person bending over him like that. During the entire ten minutes of his sleep, he had been dreaming of the relative in question, while I, awake, visualised her presence. What a chance for M. Radel!

WILLING A DREAM.

M. Radel says the fact of the photograph is a phenomenon of the will. History repeats itself—this is the way the old mesmerists used to talk. He says that "the form exteriorised by the thought is impressed upon the plate, because the person *wills* that the plate should receive the impression."

I can will a picture into a crystal, but I can't will it off the crystal on to the sensitised plate, yet, after all, a crystal picture is undoubtedly a waking dream!

It is to be hoped that M. Radel will soon tell us some more.

X.

VII.—PSYCHIC PICTURES WITH THE CAMERA.

SOME ACCOUNTS OF SUCCESSFUL EXPERIMENTS.

MR. BOURSNELL'S SUCCESS.

THE marvel of the Dorchagraph throws the shadow pictures of Mr. Boursnell somewhat into the shade. But the photographer of Uxbridge Roads keeps pegging along. A correspondent signing himself as "T. C. E.," of Honor Oak Park, sends the following report to *Light* as to the results obtained by him, which contains points of special interest. T. C. E. sent to our contemporary these—

facts in regard to photographs showing spirit forms which had been recognized. I may state that all were taken by the photographer known as "Z."

Number I. was taken in November, 1895, and prior to this date, I had neither seen nor had any communication with "Z." The sitting was decided upon on the spur of the moment. The spirit form was minutely described by "Z." before the exposure, and his description was confirmed by the photograph. But I must tell you that the spirit form was first described as appearing in spirit robes, but that as I did not recognize "Z.'s" description she changed the dress, at my request, to one she usually wore. I was asked whether the form should be taken in spirit robes or in ordinary dress. I chose the latter, as you see. While this discussion was going on as to dress the plate was awaiting exposure in the camera!

Upon examination, though the form appeared familiar to me, I could not clearly identify it, as I wrote to my wife when I sent the photograph to her at San Antonio, Texas. She wrote back, saying, "It is no wonder you saw a strong likeness to someone you knew, seeing it is undoubtedly my grandmother. What puzzled you was the strong likeness to mamma." My wife and her sister recognized it instantly, as the representation of their grandmother, not only as to features and appearance generally, but also as to dress, which was the same as she used to wear in the morning—the shawl and neckerchief being particular features.

Number II. was taken in July, 1896, and as before, "Z." described the form before the exposure and stated that the flowers were held up in the hand. I asked my wife, who was with me, to hold out her hand and perhaps our friend would hold the flowers towards her. "Z." at once said, "Yes, she holds the flowers down now." As before, the plate at this time was awaiting exposure in the camera. My wife thought she recognised the form as soon as she saw the negative; but when the print was sent home, her partial recognition was confirmed, as being the portrait of a cousin of her mother.

At the same sitting when Number II. was taken two others were also taken, but the forms were not recognised. One was subsequently broken and "Z." asked us to call again, which we did, taking our son and daughter with us. When my daughter took the chair "Z." said, "That old lady is here again who was taken when you were here before." My wife at once said, "If she would come front face she would be more easily recognized." In a few moments "Z." said, "Yes, she now turns front face," and described her as before, holding the flowers up. I made the request that the flowers should be held down. The result is clearly shown in the photograph Number III. "Z." asked whether she—the spirit form—was not fond of knitting? This

was admitted by my wife. "Because," said "Z.," "she has knitting needles stuck in her waist-band."

As to recognition, to us there is no room for doubt, and, therefore, the impossibility of their being other than genuine spirit photographs. And even had they not been recognized, the fact of such tests as changing the pose, on the spur of the moment, after the plates had been placed in the camera, is, to our thinking, such as to exclude all possibility of imposture.

The photographs which accompanied this letter, says the editor of *Light*, correspond exactly to T. C. E.'s description. Nos. II. and III. are certainly the same form, but one is taken almost in profile and the other full face.

MR. BOURSNELL'S CAREER.

Mr. Boursnell sends me the following notes of his experiences as a photographer. Mr. Boursnell began his career as a photographer forty-four years ago, with Mr. John Clarke, an actor of the old Strand Theatre, which was then under the

management of Mr. Tom Payne. It was in the early days of the silver bath and the collodion process. All the plates that were spoilt during the day were cleaned up at night or the next morning and used over again. Many a time upon those plates they would get a half-face more than they wanted, sometimes a hand, and sometimes there would be two heads. This used to happen four or six times a week, more or less. The unwelcome apparition of these unwanted figures upon the plates exasperated Mr. Boursnell's partner. He declared that Boursnell did not clean the plates properly, and so it was arranged



A SPIRIT PHOTOGRAPH BY MR. BOURSNELL.

that each should have his own plates. It was further decided that Mr. Clarke should take the photographs and that Boursnell should finish them. All went well until Mr. Clarke was called to rehearse at the theatre, Mr. Boursnell then being left in charge had to take portraits, when, to his infinite annoyance, the figures reappeared. When Clarke returned from the theatre and the plates were shown with the second figure upon them besides the sitter, there was a great row between the two partners. "You have been at it again," said Clarke, "why cannot you clean your plates?" Mr. Boursnell thereupon lost his temper, dashed the portrait under discussion on to the floor and solemnly damned the glass and the people too. From that moment shadow pictures never reappeared upon Mr. Boursnell's plates until about eight years ago, when he first made acquaintance with spiritualism, then to his great surprise the same forms which used to appear on the plates in the old days reappeared, and just about as frequently. They came about once a day or about five times a week. Such is the narrative that Mr. Boursnell sends me.

Mr. Boursnell sent me the accompanying picture, which he assures me was taken under the strictest test conditions. The sitter writes as follows:—

The enclosed portrait is that of myself. The psychic figure which appears with it is stated to have been seen not only by Z. but also by a lady clairvoyant who was present, and who recognises the figure as the one she saw clairvoyantly, with the exception that the figure as seen by her was minus the hood or veil, which covers the hair. The face is not recognised by the sitter or any of the friends to whom it has been shown, as that of anyone known to them.

The test was to turn upon the seeing, by a clairvoyant medium, of the figure which was to be obtained on the plate, and the subsequent recognition of the figure as the one clairvoyantly seen, and these conditions, with the exception noted, have been fulfilled.

MR. STARLING'S COLLECTION.

Mr. Starling sends me a parcel of shadow pictures which he has obtained by the aid of Mr. Boursnell. He divides these pictures into three classes:—

Firstly.—The living person of the spirit photographed, as in No. 34 and No. 7 for instance.

Secondly.—A portrait of a spirit made by spirit-power, held up by the sitter's side, to be photographed, as Nos. 2, 55, 56, 57, 48.

Thirdly.—A spiritual copy of a material picture held up at the side of a sitter by spirit-power, to photograph, as Nos. 43, 55, 56.

Fourthly.—A spiritual reproduction of a material object held up, &c., as Nos. 47 and 45.

Where it is a spiritual portrait or a spiritual picture, there is astral or ethereal light on the sitter in every case.

No. 54 I regard as an advance portrait of a man now living, in his ghost state, viz., the editor of *Light*, but I may be wrong. *Re No. 49.*

This lady, a few days after being photographed, walked materially into his shop and asked Mr. Boursnell if she could go up to the studio. He opened the side door for her and went up, she following him, at top of the stairs he looked round at her, she was not there. He has never seen her since and he then remembered who she was, viz., the person he photographed with me a few days before.

THE CYPRIAN PRIESTESS ONCE MORE.

THE Cyprian Priestess, always the Cyprian Priestess! "Edina," in *Light*, of December 12th, reports the taking of the latest of her many pictures. "Edina"

describes how Mr. G., of Edinburgh, accompanied by his mediumistic daughter, sallied off to Glasgow with a hand camera and some dry half-plates. These plates were placed by him in the camera in Mr. Duguid's presence in Glasgow. But Mr. Duguid was not allowed to have either plates or camera in his possession for a single moment.

Mr. G. placed the camera in position in the sitting-room, and asked his daughter to sit in front, while he directed Mr. Duguid to take off the cap as each plate was in succession exposed. On this occasion the six plates were in succession exposed while Miss G. sat; and the only part played by Mr. Duguid during the sitting was that, under the direction of Mr. G., he on each occasion took off the cap. At the close of the séance Mr. G. returned to Edinburgh, having the camera and six plates still in his possession untouched. On development certain abnormal appearances were found on more than one of the negatives, but these need not be here adverted to, because the sixth and last plate which had been exposed exhibited what I deemed to be unique results. On it were found depicted Miss G. in the centre as a negative figure; on her right again stood the "Cyprian Priestess," robed and posed as in the photo recently published in *Light*, also as a negative; while on the left of Miss G. was found a positive "picture"—that of a young and rather sweet-faced woman clothed in a dress with two rows of "trimming" round the foot of it. Both the psychic figures came out rather in front of Miss G., and partly covered her dress from view. So far as I am aware, this is the first occasion on which two negatives and one positive have been taken at the same exposure on one plate. To enable Mr. G. to print off these figures so as to bring out their personality, he had, he informs me, to make a second plate by contact; and in which he was able to transform the two negatives into two positives, and the positive into a negative. At my request he has printed off (1) A copy of the group complete as it appeared in the original negative. That is sent for the private inspection of the Editor of *Light*, as it contains the portrait of the lady. (2) He has also printed off, either for inspection or reproduction, a copy of the "priestess" as appearing on the original plate as a negative, and a copy of the same personage as she appears in the positive form. (3) He has also printed off the young lady on the left of Miss G., first as a positive, and secondly as she appears when taken from a negative, and these are now forwarded for inspection or publication. Mr. G. informs me that he has consulted three experienced photographers on the subject of this abnormal production, who each and all express themselves as greatly puzzled with its appearance.

LATENT FACES IN A PAINTING.

A CURIOUS incident that bears indirectly upon the photography of BORDERLAND is reported from Tennessee:—

The Tennessee Historical Society recently gave a company at Nashville an order for a copper seal, to bear the likeness of the late Judge Haywood, the historian. The society furnished for the purpose a portrait of Judge Haywood, painted by Mr. Lloyd Bronson, of Knoxville. The manager of the engraving department of the printing company promptly proceeded to photograph it.

To the naked eye the painting presents simply a strong likeness of a strong man, but the camera went deeper, and the consternation of the operator was extreme. He snapped his shutter, pushed the slide into position, and disappeared into the dark room.

In the usual manner he placed the plate in the acid and watched the picture develop. He saw the features of the subject appear slowly, and then he saw more. Turning the plate and tilting it, the faces of two babies and then the presentation of a beautiful woman came to light.

Plunging the plate into the fixing bath, he threw the door open and wondered, in the broad light of day, if he were dreaming. No, he could not be. There on the negative appeared the picture

of Judge Haywood, bold and strong, and beside him a beautiful woman and two lovely children.

In the ordinary run of daily affairs Mr. Gamble, the manager, is known as an eminently practical man, and not what is termed a spiritualist. But this marvel stunned him. He remembered the doings of spirits as promulgated by spiritualists. His mind dwelt particularly on the camera trick—the placing of an apparently black canvas before a person who is told to think of a loved one, upon which the camera is snapped, and upon it appears, misty but plain, the likeness of the dear dead one the person had in mind.

The plate had been especially selected by himself on account of the importance of getting a clear impression for the seal. There was nothing that Mr. Gamble could conceive that offered the slightest clue to a solution of the mystery.

Determined to clear up the matter, if possible, and prove to himself that his eyes had not played him false, he carefully made a clear, plain print, he showed it to a number of his friends. Among those to whom he confided his discovery was Mr. A. V. Goodpasture, clerk of the Supreme Court, a sage in Tennessee history, who remembered that Judge Haywood had visions and dreams in his day, and that in this relation the mysteries of life might be bared to those who could but lift the veil.

Robert J. Quarles, superintendent of the State Armory, and an enthusiastic member of the Historical Society, is another who has taken up the spirit picture for serious study. The high standing of all those whose names have been mentioned gives evidence that there is no suggestion of chicanery about the photograph.

The portrait has been returned to its accustomed place, and though no sign of the spirit faces is visible to the eye, the framed photograph which hangs below it serves as a mute but effective proof of the existence of the spirit faces.

So far the American paper. But obviously the right thing to do would be to have the portrait photographed again by another photographer and compare results. Nothing is better known than the possibility of photographing the name of a ship that had been painted out so as to render it absolutely invisible to the eye. The lady and the children may have been painted out of the canvas on which the portrait of the judge was subsequently painted.

ODYLIC FORCE AND RADIANT MATTER.

To the Editor of BORDERLAND.

SIR,—During the last three months much interest has been excited by the discovery of Professor Röntgen that the light emanating from the radiant matter in a vacuum tube possesses the power of penetrating substances which are usually regarded as opaque. In connection with this it has been pointed out that Reichenbach claimed a similar power for his so-called "odylic force." Rather more than two years ago I entered upon a comparison between the phenomena of the vacuum-tube and the Reichenbach phenomena, and came to the conclusion that radiant matter (or rather, perhaps, I should say, the radiant energy associated with it), was probably only a concentrated form of odylic force. As the comparison may be of interest to your readers, I give it below:—

Vacuum Tube Phenomena (Gassiot, Crookes, etc.)

1. The discharge, in a low vacuum, is reddish-yellow at the positive pole.
2. The discharge, in a high vacuum, is blue-violet at the negative pole.

Reichenbach Phenomena. (Reichenbach.)

1. The emanation is reddish-yellow at the positive pole of a battery, and the South pole of a magnet.
2. The emanation is blue-violet at the negative pole of a battery, and the North pole of a magnet.

3. Similar polarities repel, and dissimilar attract, each other.

4. The approach of the hand is often followed by the appearance of a bluish flame, originating at the point of the tube touched by the finger.

3. Similar polarities repel, and dissimilar attract, each other.

4. A bluish flame is one of the characteristic appearances of Odyle, which is seen in association with the human body and hands especially.

In addition to the above resemblances we may now affirm the following:—

5. The rays are capable of passing through substances impenetrable to ordinary light, such as wood, flesh (metals?), etc.

5. The emanations are capable of passing through substances impenetrable to ordinary light, such as wood, flesh, metals, etc.

Your readers may decide for themselves whether such a series of resemblances is sufficient to warrant the conclusion that the light of the vacuum-tube is probably simply a large quantity of odylic force or else a closely allied form of energy. The visibility of the one and the invisibility of the other to all but a small number of "sensitives" may be explained on the supposition that only a very small quantity of the force is concerned in the Reichenbach phenomena, so that only exceptionally sensitive persons are affected; while in the vacuum-tube large quantities of the force are exhibited, and, its effects becoming more massive, it is obvious to all. The value of all this to the student of the Borderland is that it was by this force that Reichenbach undertook to explain the phenomena of hypnotism, somnambulism, clairvoyance, &c.; and its identification with the light of radiant matter would serve to elevate another department of Borderland investigation from the domain of "superstition" and "morbid fancies" to which it has been relegated by so many students of science. For without undertaking to assert that Reichenbach's explanations are established, the opinion may be entertained that his views are treated with less consideration than they are entitled to.

In reference to the literature of the subject the vacuum-tube phenomena are discussed in various text-books of physics, such as Ganot's, Deschanel's, &c., and in the detailed accounts of investigations in the *Proceedings of the Royal Society*; while the Reichenbach phenomena are dealt with at length in the work of Reichenbach, the first and second editions of which were translated by Professor Gregory and Dr. Ashburner. The third edition, greatly enlarged, still awaits translation, but is available for those who are, happily, masters of German. A condensed statement of its conclusions, from the pen of A. J. Ellis, will be found in *The Zoist* for 1855-56; while a translation of the portion which deals with the relations of the Odylic force to clairvoyance, somnambulism, &c., has been made by J. S. Hittel, and is published under the title of "Somnambulism and Cramp."—I remain, yours faithfully,

E. D. BELL.

BONTGEN'S VINDICATION OF REICHENBACH.

The Harbinger of Light, of October 1st, writing on the same subject, says:—

Dr. Kraft, writing to the *Frankfurter Zeitung*, alleges that the famous discovery of Professor Röntgen, is, in reality, a re-discovery of the Odylic rays; the existence and nature of which

were first proclaimed by Baron von Reichenbach, upwards of forty years ago; when Dubois-Reymond, perhaps the most famous French physiologist of his day, coolly characterised his scientific labours, as "the most deplorable aberrations that had ever scattered the brains of a human being," and as "fables that deserved to be flung on the fire." And now comes Professor Röntgen, who demonstrates beyond all dispute, that these "deplorable aberrations" of Reichenbach, were really the revelations of a great scientific truth. In his *Der sensitive Mensch und sein Verhalten zum Od* ("The Sensitive Man and his Relations with the Od"), published at Stuttgart and Tübingen, in the years 1854 and 1855, there will be found at p. 2252, the following passage:—"Madame K. was amusing herself by bringing the back of her hand near the conductor, so as to draw forth electricity with the tips of her fingers, when these, by reason of the odic current, became so transparent that she could distinguish with precision, the veins, the nerves, the tendons and the muscular ligaments. This may prove to be of incalculable efficacy in therapeutics, especially for purposes of diagnosis. For, given the possibility of rendering the body of every sick person diaphanous, by good sensitives, these will be in a position to discern, what internal organ may be morbidly affected, and what progress it is making towards amelioration or deterioration. Moreover the physiological processes of the body in health may be examined in the same way." Here we have the X rays accurately described, and their utility to the science of therapeutics clearly pointed out, more than forty years ago, by the great chemist who discovered creosote and paraffine; who was one of the first geologists of his day; and whose mind was also of such a practical character, that, in conjunction with the Count von Salm, he established large manufactories in Wurtemberg, and Moravia, which enabled him to amass a princely fortune. But the Baron von Reichenbach was a spiritualist; and therefore official science which was then, as it is now, materialistic to its finger-tips, received his discovery of what are now called the X rays with derision, and scornfully dismissed it, as the diseased product of a brain subjected to "deplorable aberrations!" It should be added that the very word "Od," expresses the idea of an all-penetrating force in Nature.

PHOTOGRAPHING SOUNDS.

WHAT with scientists and psychical researchers we are really getting somewhat mixed. Mrs. Besant no sooner shows us the colours of our thoughts, than an American professor explains that an angry emotion can be converted by chemical precipitation into a brown poisonous compound, and now to complete the general topsy-turveydom, we have photographs of sound.

Professor Graham Bell, of telephone fame, and his cousin, Chichester Bell, have discovered that a gas-flame or a jet of falling water reproduces by vibrations every sound heard and every word spoken near it. The two gentlemen named have devised an invention for collecting these tiny sounds. A jet of water plays near the sound as it issues, perhaps a musical air, perhaps a political speech, perhaps a private conversation between two great financial magnates which they would not have got out for the world. A little water from the jet falls upon a plate of glass and spreads over it in a thin film. The vibrations are repeated upon the glass in delicate waves. These are caught upon a sensitized tablet behind the glass plate, and reproduced by instantaneous photography. The water is slightly coloured, and the sunlight must fall upon the glass plate. By means of Professor Bell's apparatus the waves are re-translated into sound, and thus an exact copy of what has been said or sung is made. Properly utilised this invention will do away with the toilsome process of learning shorthand.

MR. LANG ON DR. BARADUC'S EXPERIMENTS.

Writing in the *Daily News* on Dr. Baraduc's lecture

on his experiments in photographing thought, Mr. Andrew Lang says:—

Assuming, purely for the sake of hypothesis, that there are analogies in nature between subjective moods of the mind and physical facts now capable of scientific examination, then Dr. Baraduc's ideas may seem less extravagant than they do without the aid of this charitable assumption.

The Doctor told a French reporter that something "goes out of" a man at death. This, of course, is usually held by everyone who is not a materialist; the "spirit" goes out, but that is not precisely what Dr. Baraduc seems to mean. He speaks of "a superior principle, which has not hitherto been admitted into the domain of physical science, for lack of registering apparatus." But now "the photographic plate reveals the Light of Life, and we can have a photograph of the vital force of men and beasts." In fact, Dr. Baraduc can photograph the very lights which the hero of Bulwer Lytton's tale was enabled to see in trance.

"Photography can register the invisible and fluidic energy of our vitality; this should be the aim of science in the future," says the Doctor, who registers the vital force of man by a "biometer." Man is a colony of cells, a hierarchy of consciousness. "Each of these little beings has a material body, and a little luminous soul. Suppose an exaggerated intercellular tension of all these little luminous souls, under stress of the will and the spirit, and you will have an escape of the whole fluidic force. In the same way, if thought is simply fixed on an image, this image of light will have a sufficiently powerful photochemical action to impress the film, and that in a fashion invisible to the human eye. "This," says the Doctor, "is what I call a 'psychicon' ('psyche' and 'eikon,' an image of the spirit), a luminous and living phantasm of the thought." If this be true, we have, in part, the rationale of "Telepathy," the thought of Jones impressing itself somehow on the thought of Brown, "standing at some considerable distance; standing, in fact, in quite another room." We have, too, the rationale of the hallucination of light, which accompanied the visions of the Maid of Orleans, and of many other visionaries, such as Pascal, Colonel Gardiner, Mrs. Wodrow, many lunatics, and the saints. Dr. Baraduc might be a mystic, not a photographer, and perhaps he is rather more of the former than of the latter. He does not profess to photograph thought, as people have said, but only to photograph "the image modelled with the light of life, by our thought, and externalised under the force of will, by the breath (souffle) of the spirit." Alas, we are now in full metaphysics; What is "will," what is "spirit"? These agencies are unrecognised by physical science. In any case, "this light of life is not the soul as conceived of by religion, but the sensible vital soul, the plastic and luminous medium," in fact our very old friend, "the animal spirits."

Though thus obviously "paying himself with words," Dr. Baraduc continues his photographic experiments on a live pigeon, as Miss Cobbe will be sorry to hear. He fixed up the poor bird, painfully agitated, with a plate on its breast, and got three kinds of impressions—first, things like the bursting of a shell ("proof of the wild terror of the fowl"), then whirls (tourbillons)—"the shudder of anguish," then mere lines, the passion dying down. Then the Doctor killed the bird, and the photographic plate registered nothing more. All late experiments gave similar results. Human heart-beats are also photographed—probably the Doctor can register the passion of love. Our fluidic body "doubles and contains our material body," and is obviously our "astral body." Such are the theories and experiments of Dr. Baraduc. They correspond to popular superstitions, and to the hypotheses of "many an old philosophy." This is not calculated to prejudice science in their favour, but, of course, anybody can repeat the experiments. The language employed by the Doctor is not the language of physical science, hypotheses "fingit" with a rather reckless alacrity. Moreover, it is plain that he must submit his plates to a microscope. He has apparently been photographing the pigeon's feathers in motion and taking the results for the agitation of "the light of life."

VIII.—MORE ABOUT THE BURTON MESSAGES. BY MISS X.

I.—A REJOINDER TO SOME CRITICS.

PERHAPS no clearer proof could be produced of the extreme shallowness of the average critic of psychical phenomena, than the reception by some of the newspapers of my address on "Some Experiences, apparently supernatural," delivered at the Westminster Town Hall on December 4th. How is the public to trust newspaper evidence as to matters of any doubt or difficulty, when statements so utterly without foundation are made as to what has just happened at their very door?

The *World* gracefully describes the meeting of the Society for Psychical Research as a "peculiarly nauseous recrudescence of offensive spiritualistic balderdash," and the narrative of the experiences as a "vulgar imposture." The *St. James's Gazette* was less offensive, but quite as stupid; the *Westminster* was the victim of a series of especially silly mis-statements—so silly on the face of them, as to be utterly unworthy of reply, and which I consequently ignored. At the personal request of the editor, however, I granted an interview to a representative of that paper on December 17th, which I reproduce below.

Silliness is so very common, and so very commonplace, that it is difficult to light upon any variety in the least new and original. Mr. Wilkins's criticism published in the *Westminster Gazette*, however, was almost clever in its entire ineffectiveness. Had he done me the honour to be present—and his patroness, Mrs. Fitzgerald, was cordially invited to send a representative—or had he even read the account of the phenomena, which Mrs. Fitzgerald professes (in a letter addressed to me) to have done eight months ago, he would not have found it necessary to "protest" against ten categorical statements which I never made. I not only did not make them, but I made nothing in the least like them, and I entirely agree with Mr. Wilkins that the ten statements are false and foolish from beginning to end by whomsoever they may have been invented.

It would be impertinent to waste the space of *BORDERLAND* over any sort of detailed refutation. The intelligent reader is referred for further information to the account published eight months ago, and to the *résumé* of my address at the Westminster Town Hall which appears below.

THE DECALOGUE OF INDICTMENTS.

The following is from the *Westminster Gazette*—

(1) It is stated that the mausoleum is of "white marble, square." It is not square, nor is it of white marble, but of dark Forest of Dean stone.

(2) "On the altar rests the coffin, which holds all that is left of Richard Burton."

The coffin never rested on the altar at any time, but on a place prepared for it to the left of the altar as you enter. Such a thing as a coffin resting on the altar would be contrary to Catholic usage.

(3) "The comradeship begun in the distant lands of the rising sun," &c.

This shows absolute ignorance of the most elementary facts of Lady Burton's life. She first met her future husband on the ramparts of Boulogne. They were married six years after in London, and they did not go to the East until eight years after their marriage. She never saw "the distant tents of the lands of the rising sun" (*sic*) until she went to Damascus in 1869.

(4) There is much about "Alice," the maid. It is a mere detail, but the name of Lady Burton's maid was *not* Alice, nor anything like it. I suspect the "Spirit" got mixed here.

(5) There are no crystals of Sir Richard Burton's at the British Museum (as stated). The crystals were left by Lady Burton to her sister, Mrs. Fitzgerald.

(6) The statement that, in consequence of the "communications," Lady Burton was "for some time unattended" by a medical man, is untrue. Of late years she was always attended by a doctor, sometimes by two or three.

(7) The directions of the "Spirit" that Lady Burton should "have a capable literary secretary, no mere type-writing clerk," is a cruel and most unjust reflection upon the young lady who was her private secretary and friend for the last six years of her life, a lady in whom she had implicit confidence, and whom she made one of her literary trustees.

(8) There is a lot of nonsense about a dead rose. Lady Burton never removed any dead rose from her mantelpiece. It was there to the day of her death for any casual visitor to see. It therefore hardly needed a special revelation for the "Spirit" to discover it. She was fond of keeping such relics. Many people are. There is nothing abnormal in this.

(9) The medical practitioner she is said to have "discovered" had no "rare name." It was an ordinary name and one well known in the medical profession.

(10) It is not true to say that after Lady Burton's death the cemetery authorities interfered and "concreted the door of the mausoleum." They took no action in the matter; the door is *not* concreted, and it can be opened with the key which is in Mrs. Fitzgerald's possession. By her dead sister's wish she alone grants or refuses permission for people to enter, and she very properly refused admission to certain spiritualists who wish to go and hold their unholy revels in the chamber of her sacred dead. In refusing such applications Mrs. Fitzgerald has, I am sure, the sympathy of all healthy-minded and right-thinking men and women.

1.—THE SQUARE MAUSOLEUM.

A photograph of the Mausoleum illustrates my article of April last. It is a copy of one which Lady Burton herself gave me six months before. Presumably, therefore, I was hardly likely to be ignorant as to its outline. *Æsthetically* it is a terrible production, a stone tent with stained glass windows!

2.—THE COFFIN ON THE ALTAR.

The altar is of the smallest, the coffin, naturally of the largest; moreover, on the occasion of my spending a dreary afternoon in the Mausoleum, the coffin was covered with a sort of gilt American-cloth table-cover. Lady Burton, on that occasion, used it for a table and took notes on it of the sitting. Was I likely to say, "It rested on the altar"? Is there any religion anywhere which would tolerate a coffin on an altar, even if, considering their respective sizes, such a feat of balancing were possible?

3.—"IN THE LANDS OF THE RISING SUN."

I never said a word about "the comradeship beginning in the lands of the rising sun," nor anywhere else. This is another pure invention. Readers of the *BORDERLAND* for last April may remember a postscript quoted from Lady Burton herself, as to where it did begin, if they are anxious in the matter.

4.—"ALICE THE MAID."

"There is much about Alice"—very certainly not the maid, whose name is very well known to me, as she

is often referred to in Lady Burton's many letters to me. Alice is called Z. in the account published last April, and her identity can there be studied at leisure.

5.—THE CRYSTALS.

The crystals are certainly not in the British Museum, and I was very unlikely to make any mistake as to where they are or to whom they were left, as Mrs. Fitzgerald is well aware. It is a point on which more may be said later. I am in possession of four letters from Lady Burton as to her wishes in regard to those crystals. I have also other information on the same subject.

6.—"UNATTENDED BY A MEDICAL MAN."

On this point I read, in the course of my address, quotations from letters to me and to another friend from Lady Burton, dated September 5th, in which she describes her relation with four doctors who attended her during the period in question.

This phrase again is a pure invention.

7.—"THE CAPABLE LITERARY SECRETARY."

Mr. Wilkins tells us, and I hear from other sources, that this person really existed, and that she remained with Lady Burton for six years. Nothing could be more satisfactory. This imperious order of the alleged Sir Richard was therefore scrupulously obeyed.

8.—"A DEAD ROSE."

It is satisfactory to have Mr. Wilkins's additional testimony to the existence of this dead rose, which I agree was a very harmless possession. I never made any statement as to its removal, though "Sir Richard's" order in this matter is one of those of which Lady Burton wrote to a friend on October 4th, 1895, saying that she had been making a list of all the orders given to her in the MS., twenty-five in number, and was carrying them all out as speedily as she could.

9.—"NO RARE NAME."

The name occurs but twice in the Medical Directory, and in regard to one family only in the London "Red Book." It is because it is "so well known in the medical profession," so honourably known, that I refrain from quoting it.

10.—THE AUTHORITIES INTERFERE.

I have not the faintest notion what the authorities have done, having neither asked nor desired permission to enter. Had I even entertained the smallest ambition of the kind I should certainly not have expected to be allowed to do so. In letters dated August 15th, 16th, 17th, October 4th, and November 25th, Lady Burton distinctly states that, to her deep regret, no séances would be allowed in the Mausoleum were the fact of that of August 5th known to the authorities.

My own sympathies were entirely with the authorities.

LADY BURTON'S WISHES.

Such are the indictments of Mr. Wilkins's protestations. They would have been more effective had they not been, not only utterly untrue, but utterly improbable, and of a kind as to which anyone who had read the article, or heard the address at the Westminster Town Hall, could without further information answer for themselves.

Mr. Wilkins has further stated that—

The "revelations" were so contrary to everything one knew of Lady Burton, and so completely opposed to all that she reveals of herself in the letters, diaries, and papers which have been entrusted to me for the purpose of preparing her biography, that I at once called Mrs. Fitzgerald's attention to them. Mrs. Fitzgerald is the sister and executrix of the late Lady Burton, and she lived with her during the last five years of her life. She is, therefore, much better qualified than anyone else to speak on the matter. It is at her request and with her authority that I am writing now to protest against this fresh endeavour of certain persons to advertise themselves at the expense of an honoured name.

The authority for the publication of these facts has already been stated in BORDERLAND, but I repeat it here.

After the four sittings, two at Mr. M. D.'s house and two at Mortlake, the notes taken at the time were read over and signed as correct by all who had been present. Lady Burton then proceeded to discuss their publication, which she earnestly desired, for a reason characteristically unselfish. "If I can have this privilege, why should not other sorrowing widows be encouraged to try?" she urged, when we represented certain difficulties as to immediate publication. Moreover, she desired that BORDERLAND should be the vehicle rather than the *Proceedings of the Society for Psychical Research*, with the critical methods of which she was not wholly in sympathy.

Before leaving London I sent her a carefully typed transcription of the original documents. On August 1st and 7th, she wrote me detailed comments, asking that I would proceed to prepare a public statement, in which, while facts and names were to be slightly disguised, the story was to be told in its entirety.

On August 15th Lady Burton sent me some special directions as to "disguising facts." The "séance" was to be called a "sitting," probably "séance" struck her, as it must others, as a word of disreputable associations, and the Mausoleum was to be called "a tent." She reminded me that there were two tents, one in the burial ground and one in the garden, and it was not necessary to particularise. She added that people used to suppose that she gave her tea-parties in the marble one. As her only reason for secrecy was the fear that the Mausoleum would be closed to her, it was not necessary to observe this injunction, in writing after Lady Burton's death.

On August 16th she wrote to the same effect to Mr. M. D., and on August 17th she wrote to me adding that the scene in the Mausoleum, of which she writes in most enthusiastic language, had left her with the power of personal communication with her husband. And she goes on to say that the closing of the Mausoleum would for this reason break her heart.

On September 5th Lady Burton wrote to Mr. M. D., through whom I transmitted the papers, that she had received them with the greatest delight and was about to transcribe three copies, one for herself, one for Mr. M. D., and one for me. She again expressed extreme pleasure in the episode.

On October 9th Lady Burton returned to me my type-written copy of the originals, together with the copy specially prepared by herself for publication. She added certain details with a view to its publication, saying that she had drawn a red line through certain sentences she wished me to omit, without effacing them. She also explained that in her transcription, as she alleged by her husband's instructions, she had added

words and phrases where it seemed desirable, to make the sense clear.

She wrote again in the same strain to me on October 12th, and to Mr. M. D. on October 9th, adding to both that she could never forget the scene and should always long for more. I need hardly enlarge further, though it would be easy to do so, on the question of Lady Burton's views and wishes in the matter. In conversation she was, if possible, even more emphatic.

I can well understand that some anxiety may be felt by certain of Lady Burton's friends lest the whole of the proceedings and of her comments should appear in print, but I hasten to reassure them on this point, as, not only have we respected Lady Burton's views as indicated by her red pencil lines, but out of respect to her memory we have been, and intend to remain, reticent on various points, which she did not appear to regard, as we do, as of an entirely private nature.

THE "WESTMINSTER GAZETTE"—A REPLY.

At the risk of some repetition of what has been more fully detailed above, I reproduce, in part, the interview which appeared in the *Westminster Gazette* of Tuesday, December 22nd:—

Miss X., whose publication of "The Burton Revelations" has created some sensation, and called forth a protest from Mr. W. H. Wilkins, which appeared in our columns, has, in an interview with a representative of the *Westminster Gazette*, made an interesting answer to the catalogue of indictments brought against her.

It will be remembered that Mr. Wilkins, who spoke for Lady Burton's sister, declared that the publication of the "revelations" was made "regardless of the feelings of the living and the wishes of the dead," and that the communications teemed with palpable inaccuracies and misstatements.

"I found in Miss X.," writes our representative, "a very practical, clear-headed woman, who, so far from being steeped in the morbid belief of latter-day spiritualism, regarded the origin of the revelations as inexplicable. 'I am inclined to believe,' Miss X. told me, 'that these were, in fact, mainly externalisations of sub-conscious information in my mind and that of Mr. M. D., who was formerly a friend of Sir Richard Burton's. But I know that this was not Lady Burton's view.'

"Can you tell me," I asked, "if these revelations were published in accordance with Lady Burton's wish? The very contrary has been stated."

"It was by Lady Burton's own wish that these revelations were published," answered Miss X. "We arranged it all in one of the last interviews we had together. Mr. M. D. was also there, and could substantiate what I say. But if this evidence is not sufficient, I can show you passages in three of her letters and elsewhere, referring to the type-written account of the proceedings in the mausoleum, which I sent Lady Burton. And you will agree with me that the final and corrected edition was sent back by Lady Burton for the purpose of publication. Here is one of the letters," said Miss X., handing me the document. . . . [One of those already referred to.]

"Lady Burton," continued Miss X., "wrote to Mr. M. D. in the same strain, for she sent him also an amended edition of the proceedings. She went to this trouble that the revelations might finally appear in the form she wished."

"Why did not Lady Burton publish them in her lifetime?" I asked.

"There was only one fact," replied Miss X., "that deterred her from doing so. I can show you four letters in which this is stated. [Miss X. then produced the letters in which Lady Burton expressed her dread of the shutting up of the Mausoleum.]

"I waited some time," concluded Miss X., "after Lady Burton's death to publish the revelations, and even then I decided not to give the entire proceedings as set down by Lady Burton in the final edition."

"Then I conclude you were quite convinced that you were acting in accordance with Lady Burton's expressed wish?" I asked.

"It was much more her wish than mine," answered Miss X. "What about the alleged inaccuracies and misstatements in the communications?" I asked.

"As to the statements," answered Miss X., "which form the subject of the first six indictments of inaccuracy, they must have been evolved from Mr. Wilkins's inner consciousness. They are not taken from the communications, nor did I make them in my address at the Westminster Town Hall, nor anywhere else. With regard to number seven," continued Miss X., "that Lady Burton should have a capable literary secretary, I conclude from what Mr. Wilkins says that she had a capable secretary, which was all that was required. As to the dead rose I am glad to have Mr. Wilkins's corroboration of Lady Burton's statement as to the existence of the relic."

"One more point and I have finished. I never said that the cemetery authorities interfered and concreted the door of the Mausoleum. Lady Burton told me herself in writing that by the terms of her will the door was to be kept open for a certain period. I do not wish or intend to make application for admission. I was only there once, and that was by Lady Burton's special invitation. I think," concluded Miss X., "that this is quite a sufficient answer to Mr. Wilkins's absurd allegations, although I could go into the matter with much greater length and with documentary proof of my statements. That proof will, indeed, be forthcoming in the article that I am about to contribute to the *Proceedings of the Society for Psychical Research*."

II.—A NEW VIEW OF THE CORAL BROOCH STORY.

I have repeated many times, that though perfectly open to conviction, I at present do not find myself compelled to believe that the spirit of the late Sir Richard Burton was in any degree concerned in what I still prefer to regard as a curious psychological problem, even after subtracting all that is explainable by thought-transference, subconscious observation, and possibly even, in some degree, of some strain of facts due to Lady Burton's anxiety to establish her point of view.

Perhaps, however, nothing in the whole series of incidents is so difficult to reconcile with my own view of the case, as one which, at first sight, looks like a breakdown in evidence otherwise well substantiated.

HOW IT WAS LOST.

It will be necessary to remind my readers of the details of the story of the coral brooch, and then to direct their attention to some special features of the incident.

It occurred on the occasion of the first sitting, July 25th, 1895 (present Mr. and Mrs. M. D. and myself), not on the Ouija board, but in the course of my own automatic writing. It was part of a test incident, which was afterwards described on the Ouija board "as the Alice trivialities"; and later, "Sir Richard" added, "I don't care a hang about Alice, only to prove to that Sidgwick-ridden Seer, hard to convince of what is under her nose! Alice is a test for her."

The phrases in question, were as follows, obviously addressed to Lady Burton:—"You should not have given away my pin. You would not have lost it. . . . Alice lost it; pin." On a later occasion we had further, "Alice had no business with my pin," and were told that "Isabel gave it," and, again, that we were to look in the crystal in hope of recovering it. We asked, "Do you mean the pin?"—"Pin is brooch"—"What is it like?"—"Coral. One big piece. Pink." Note the description.

When the paper containing this was sent to Lady

Burton, she was specially impressed with this incident, and in a note of August 3rd to Mr. M. D., in which she urges him to introduce her to me (not realising that we had ever met, as Mr. M. D. had spoken of me only as "Miss X.") she begs that it may not reach "Alice" as she was anxious to recover the coral herself and that it should not again fall into "Alice's" hands. She sketches the brooch on the margin of the letter, representing it, not as in the above description, but as a round piece with smaller stones encircling it. As we knew it had been a stud, this struck us at the time as decidedly odd. Lady Burton described it to me afterwards as a remnant of a period "when men wore one swagger stud." I thought it must have been a very swagger stud indeed.

On August 7th, Lady Burton wrote again to Mr. M. D., describing some curious circumstances she had just heard from "Alice," connected with her previous attempts to recover the coral, adding that "Alice" had never told her this before—that she had in fact lost it in July, 1894, and that she intended to take "precious good care" that she should never have it again. She continues for more than a page on the same subject, and she also adds a note to the same effect in the MSS. copy. It will be remembered that when Lady Burton was at Eastbourne, she sent me a list of questions, to which she begged me to get answers.

THE FINDING OF THE BROOCH.

One was about the coral, which she was still very anxious to recover. After some delay, we one day (November 3rd) experimented on the board with these questions. Here is the result. The alleged "Sir Richard" began. "Did you advertise coral?"—"Hasn't she?"—"No." "Do you want her to?"—"Yes, *Morning Post* only." "How often? Once only?"—"Yes." "Is she to give her name and address?"—"Fiddle-de-dee, No." Remembering his previous contempt for the whole of this question, we asked, "Is this only a test of what you've told us?"—"Yes." I delayed sending this for about a fortnight, as I hoped Lady Burton had forgotten about the questions, but she showed some anxiety, and I sent her the account of the séance in full. She was greatly pleased, and comments in a letter written November 25th, upon every detail. On the question of the brooch, she wrote that she would certainly advertise for coral in the *Morning Post*.

On January 3rd she wrote to Mr. M. D. (who had meanwhile been abroad) as to the séance;—sending me her very kindest wishes for the New Year and a message that she had got back her brooch after a single advertisement.

On February 6th Lady Burton again wrote to the same effect to Mr. M. D. and also to myself.

On February 9th she sent me some curious details as to the alteration of the brooch, which she was assured was her own. She said the dealer was in the habit of buying from the London pawnbrokers, and that he evidently considered the brooch good enough to be made more of. He had, therefore, altered it from its original round shape, and had made it into the more fashionable "bar." Her explanation was accompanied by careful sketches. She also, again, repeated her account of "Alice's" loss and her own views of the fact.

I am bound to say that this story struck me at once as another example of Lady Burton's desire to support her theory of Sir Richard's communications at any cost,

though at that time I was also prepared to believe "Sir Richard" wrong in his description, and to suppose Lady Burton right, though it seemed as if the stud must have been one of extraordinary size and detail, and demanding in its wearer a yet greater eccentricity than that commonly assigned to Sir Richard Burton.

However, she had got what she asked for. Here is a copy of her advertisement in the *Morning Post* of December 3rd:—

REWARD.—Lady Burton lost on a Sunday in July, 1894, a Pink Coral Brooch, one large piece in middle, and smaller ones around; it was picked up in the street, and she has reason to believe it is in some of the pawnshops. If anyone having knowledge of this will communicate with her to 67, Baker Street, London, W., they will be rewarded. December 2nd, 1895.

It was not till some time later that we discovered the whereabouts of the jeweller in question in a town in Kent. A trustworthy member of the Society for Psychological Research was requested to interview him, and on April 30th he reported as follows:—

The jeweller (a magistrate and respectable man) was rather amused to think that Lady Burton fastened upon it as really hers. He sent it as being fairly like the description given in the advertisement, but Lady B. at once pronounced it to be hers. The alteration seems to be a pure piece of assumption on Lady B.'s part to account for its being unlike. There is no evidence of alteration. He never told Lady B. it had been altered. She told him that it must have been. . . . Lady Burton's circumstantial account of the alteration is surprising in view of the extremely scanty evidence—in fact, there is nothing to justify the idea, as far as I know at present, except the fact that the recovered brooch was *unlike* the lost one. The jeweller and his assistant ridicule the idea of being able to recognise the coral alone. They think it would be absolutely impossible in this case; they could not recognise it themselves if placed among other good coral.

Further evidence to the same effect was furnished by "Alice" on November 2nd, 1896. On being asked for her opinion on the matter, she wrote:—

It is quite true that Lady Burton gave me, after Sir Richard's death, his coral stud. It is also true that I lost it, and endeavoured by advertisement to recover it. I never did recover it. . . . Mrs. Fitzgerald showed me a brooch that Lady Burton had bought, and accepted as the stud in answer to her advertisement of the loss. I laughed at the sight of the brooch. It had about a dozen stones in it. My stud was one coral, backed with gold for a pin to attach it.

THE IMPORTANCE OF THE INCIDENT.

Next to the prophecy of death I regard this as the most inexplicable incident of the whole series. Here is the fact, that a small and insignificant article (its insignificance is, in this case, of supreme importance) is correctly described, though, however, absolutely unknown to Mr. and Mrs. M. D. and myself, when no one else was present. The description was obviously not derived from the consciousness of Lady Burton, who consistently described it incorrectly from the very first. It should be made quite clear that this was *from the first*. I do not wish to suggest that she invented the description after receiving the brooch.

Nor, I think, can the alleged "Sir Richard" be blamed for the fact of her receiving a brooch obviously not the one lost, considering the terms in which Lady Burton so minutely described it.

THE PROPHECY OF DEATH. A NEW DETAIL.

The other most startling fact of the whole series, the accurate prediction of the death of Lady Burton, de-

rives new interest and importance from a fact which has but lately come to my knowledge. I had always felt inclined to discount somewhat for self-suggestion in this connection, knowing Lady Burton's extreme anxiety to fulfil the *soi-disant* Sir Richard's every command. It was not till a few days ago that I realised that Mr. M. D.'s last appointment with her was not, as I had supposed, on the day she died, Sunday 22nd, but on Palm Sunday, the 25th, a week later! Mr. M. D. writes, December 22nd:—

She wrote to me about a week before her death, saying that she was coming to London from Eastbourne—that she would be settled in Baker Street, and asking me to call and see her on Palm Sunday, when (she writes) we will talk over all that interests us.

Had she lived till then she would have exceeded by three days the time allotted in the prophecy, "not eight months," which was uttered on July 26th, 1895.

X.

ISABEL, LADY BURTON.

Husband, I come—I hear the call, I run
To meet the tinkling of his camel bells,
The dear dream-music, hope and memory's spells
Enraving my happy spirit, won
To brighter journeyings beyond the sun
Where faith with love's imagination dwells,
Where joy's new song in other language tells
The blessing of us twain in God made one.

Fairest of women time nor grief could dim
Thine eyes' blue radiance, nor the smile that past
Through nature's travail to the light beyond;
The eternal heavens claim thee, by the bond
Of like to like, in bliss reknit with him
Thy soul's desire from girlhood till the last.

EMILIA AYLMER GOWING.

III.—A RESUMÉ OF MISS X.'S PAPER.

Miss X.'s paper on the Burton Case, under the title "Some Recent Experiences, apparently Supernormal," was read before the Society for Psychical Research, in the Westminster Town Hall, on Friday, December 4th. The Chair was taken by the President, Mr. W. Crookes, and the hall was unusually full.

The following *résumé* of the paper is taken from the January Number of the "Journal" of the Society.

"Miss X." opened her address by explaining the delay which had occurred in presenting this case to the public. By Lady Burton's special directions, a part of it had been published in *BORDERLAND* immediately after her death, but as her relatives objected to the further publicity of its presentation to the Society for Psychical Research she had, as a matter of courtesy, acceded to their wishes, and had delayed the matter for eight months. The critical and systematic methods of the Society for Psychical Research were not wholly congenial to Lady Burton, and the accounts of the phenomena which had been prepared at her dictation had not been originally intended for the *Proceedings*, though, at the special request of "Miss X." and Mr. M. D., she had consented to their adaptation for this purpose.

By their "adaptation" "Miss X." meant their restoration to their original form, the *ipsissima verba* of the original messages, which happily remained in "Miss X.'s" possession. While the MSS. had been in Lady Burton's care, she had dictated a careful transcription of such parts of their contents as she considered suitable for publication, omitting a great deal of matter of a wholly personal and private character which would of course remain unpublished. She had also supplied many words and phrases which rendered the messages more coherent, and which

she alleges, in various letters, were dictated to her by the spirit of her deceased husband. However, such interpolations "Miss X." considered, were, from the point of view of evidence, undesirable, and she had therefore very carefully restored the original reading, though it was undoubtedly often disconnected and difficult to follow.

"Miss X." was anxious to state as emphatically as possible that in presenting Lady Burton's evidence she in no sense committed herself to Lady Burton's point of view, which was obviously that of a convinced Spiritualist. "Miss X." considered that the phenomena she was about to describe were, to a considerable extent perfectly explicable on normal lines, given the hypothesis of thought-transference and subconscious memory and observation. Accidental coincidence, possibly, might explain certain details, and in regard to the small residuum she herself was perfectly willing to remain agnostic. Only very stupid people talk in these days about the "impossible," and she did not feel the hypothesis of spirit-return by any means impossible, having a very strong faith in what our fathers would call "special Providences" and in the Life of the world to come. In this particular instance she considered it, however, unnecessary. We had waited long for such alternative explanations as we now possessed, and as but a few years ago such a story as she had now to tell would have been inevitably classed as "spiritualistic" in every detail, she felt encouraged to believe that the time was not far hence when we should be able more exactly to classify even those incidents which perplexed us now, and perhaps to demonstrate and command their production. In what direction such classification might lie, was, she felt, unimportant, except to those who had a theory at stake;—having no such theory, spiritual or material, she herself was content to wait, and meanwhile to say boldly, "I don't know."

For the sake of brevity, she would, throughout her paper, preserve the form of personal statement which the messages had originally assumed. They purported to proceed from Sir Richard Burton himself, and for the sake of convenience she would use such phrases as "Sir Richard said" and the like, but she begged her audience to bear in mind that she did so for convenience only, and without in any degree committing herself to any theory as to their origin and source,—without, for one moment, admitting any necessity to suppose that the late Sir Richard Burton was in the very least concerned in the matter. Her audience were well aware that sub-conscious information was very frequently externalised in picturesque or dramatic forms, as, for example, in pictures in the crystal, in which an active visualiser could often perceive not mere pictures only, but scenes full of action; or occasionally writing, which though proceeding from the mind of the Seer would be, as it were, put into the mouth of some second person or even in the form of dialogues and conversations.

"Miss X." pointed out that the time at her disposal would not admit of any discussion of the details of the experiences. She believed that her own part in the story was, using the word in its broad, not its spiritualistic sense, that of a medium, that is to say, that the information, coming probably from various sources, was by her formulated and externalised only, that she originated nothing, and even that nothing was self-suggested. The subject, as a whole, was one in which her own consciousness seemed unlikely to concern itself. Sir Richard Burton she had never seen in her life, she had never read one of his books, and had no desire for his acquaintance, living or dead. She was fortunate enough to be interested in a very great variety of subjects, but was always bored by geography in general and African travel in particular. Her acquaintance with Lady Burton was of the very slightest;—she had found her a charming and attractive woman, but they had little of common interest, especially in their point of view as to psychic phenomena.

Moreover, the special form in which the greater part of these messages had been externalised had been one not especially congenial to "Miss X." She had seen so much folly perpetrated in the name of automatic writing that she had always felt that planchettes and Ouija Boards lent themselves specially to self-deception; that such a very little automatism went such a very long way that the productions of automatic writers were often at best much on a level, as regards the relation of the parts of one's consciousness, with the nonsense-dreams suggested and aided by some subjective perception.

Further, in the first sitting, in her opinion the most interesting, in so far as it was the most spontaneous, two of the three persons present were personal friends of the Burtons, and had special cause for interest in African affairs. In the second day's sitting, in which a fourth person, Major Anstruther Thomson, had been added to the party, the results, undoubtedly interesting as thought-transference, were all within the knowledge of some one present, and the later sittings with Lady Burton herself were evidentially of much less value, as her presence may have suggested the answers to questions she herself asked, and they lacked the spontaneity to which "Miss X." attached so much consequence. Speaking for herself, she had little confidence in induced phenomena, including séances and experiments of any kind.

"Miss X." proceeded to relate in outline the experiences under consideration. An idle experiment with a Ouija Board led to a long series of messages, partly by means of the board, with the assistance of her friend, Mr. M. D., and partly by means of "automatic" writing by herself, always with the precaution of keeping the paper at arm's length, and beyond her range of vision.

These "messages" (using the word in the sense familiar to the Society for Psychical Research) purported to come from Sir Richard Burton, their object being to direct his widow how to make the best of the eight months of life, which, he averred, were all that remained to her, so as to carry on, as far as possible, some work she had in hand, and which concerned the fame and reputation of her husband.

In consequence of the expressed scepticism of "Miss X.," and apparently to induce her continued interest, "Sir Richard" submitted to a series of test questions, giving names of persons and places, with some personal descriptions, and sketches of character, of former friends entirely unknown to her. Moreover, "he" volunteered, as test information, the account of the loss of a brooch which was correctly described, together with some detailed statements as to its history.

After some consultation, it was decided that, as most of the statements could be verified only by some one having intimate knowledge of Lady Burton's affairs, she herself should be consulted in the matter, withholding only that part of the message which foretold her own death. By an unfortunate accident, however, the prediction transpired, a fact evidentially to be regretted, as it is impossible to exclude the possibility of self-suggestion in its accurate fulfilment.

Lady Burton expressed the most vivid interest in the phenomena, testified in detail to the accuracy of all the statements, was convinced of the personal identity of Sir Richard Burton as alleged in the messages, and earnestly begged "Miss X." and Mr. M. D. to pay her a visit at Mortlake, suggesting that sittings should be held in Sir Richard Burton's mausoleum, where, she alleged, she constantly conversed with him and where, she believed, it would be possible to receive answers to various questions which the messages had suggested.

"Miss X." and Mr. M. D., without at all committing themselves to the views of their hostess, were nevertheless willing to

carry out this experiment and the results were very curious and interesting, though susceptible in great degree of explanation by "suggestion" in addition to thought-transference.

To Lady Burton's strongly expressed regret, Mr. M. D. and "Miss X." left the neighbourhood almost immediately, the one for Yorkshire, the other for Scotland, but later in the autumn another sitting was held for the express purpose of proposing a series of questions which she had prepared,—again with very interesting results, which will be given in detail in "Miss X.'s" forthcoming account in the *Proceedings*.

Lady Burton testified that, in her opinion, in addition to various general statements which she considered highly characteristic of her late husband, there were made, in the first three sittings, twenty-four assertions as to matters absolutely unknown to "Miss X.," and almost all unknown to Mr. M. D. Major Anstruther Thomson testifies to the accuracy of the answers to all his test questions. On each occasion careful notes were taken and afterwards transcribed and signed as correct by all present. The original notes were largely annotated by Lady Burton, and as has been already stated, a special copy compiled from these was prepared by her for publication. There are also over a score of letters from her, critical and corroborative.

It is worth especial mention in view of the theory that self-suggestion may have aided in bringing about the exact fulfilment of the prophecy of Lady Burton's death, that "Miss X." received a letter from her just before her return to London, expressing the hope of frequent intercourse, and that Mr. M. D. had an appointment with her for the very day* on which she passed away.

"Miss X." concluded by saying, "I have called these experiences 'super-normal.' In the super-natural I have no belief. It seems to me that it is in the *nature* of a thing that we may look for its limitations. But things act often in some fashion that is unfamiliar to us, in consequence perhaps of the exertion of undeveloped powers or of new combinations of powers already known to us—hence the possibilities of the super-normal lie in wait for us on every side. The manner and the reason of such exertion we shall know when the right time comes. Knowledge is the reward of labour, and our waiting task is that of careful observation, careful record, and, I think, above all, suspended judgment and an open mind."

In a few words at the close, thanking "Miss X." for her very interesting address, the Chairman remarked that he had never heard a paper more carefully or scientifically thought out or more clearly expressed. He had himself been acquainted both with Sir Richard and Lady Burton, and he considered that some of the so-called "messages" were characteristic, though the language in which they were expressed was, as a rule, of a less forcible type than that to which Sir Richard's friends were accustomed.

* Mr. M. D. has since discovered that the date was, in fact, a week later.

IX.—SOME PSYCHICAL AUTOBIOGRAPHIES.

THERE is nothing like personal testimonies. I begin with this article a new feature in *BORDERLAND* in the shape of the autobiographies of psychics—devoted, not to the narrative of the normal incidents of life, but rather to the description of the supernormal phenomena which they have observed or experienced since their childhood. I shall be glad to receive life stories of this nature from any of our readers. Adequately supported, this series will not be one of the least useful and instructive that it has been our privilege to publish.

I.—THE EXPERIENCES OF AN ACTRESS.

I HAVE often thought I should like to tell you of a few strange things that have happened to me. I do not pretend to understand them even now, and suppose I never shall—at least, not this side of the land of shadows; but every word is true. I can only tell them as they occurred to me. You can judge for yourself.

STRANGE SOUNDS PRECEDING DEATHS.

The first took place when I was just eight years old, in 1854, the last in 1892, so they have spread over a pretty long period. In January, 1854, my dear mother lay dying—it was Saturday night—and we were all up in her chamber, no one expecting her to last till morning. The rest of the house was quite deserted. Suddenly there was a loud crash, seemingly downstairs. My father and brothers went down, but soon came up again to resume their watching. But I remember feeling very frightened, thinking robbers had broken in. Of course, being so young, they did not say much to me about it, but I could see both father and mother (who was quite conscious and heard it like the rest) knew very well what it was. At about the same time mid-day on Sunday my mother left us.

The next happened when I was nearly five years older, in December of 1856. I was spending Christmas at the house of my second elder brother. I was to stay overnight, and slept alone in a room running off the same lobby as the one that was occupied by my brother and his wife. My father had been very ill for a fortnight previous. About three in the morning I was awakened by a dreadful noise; it sounded like a big iron ball bounding from stair to stair. After bouncing against my door I heard it roll away in the direction of my brother's room. Soon I heard his voice, telling me to get up; he wished to speak to me. I did so. He asked me if I had heard a noise. I said "Yes. Whatever was it?" He said he did not know. It had woke him up. But he could find nothing to account for it. However, we had best both get into our beds again. I did so, and suppose he did the same. In the morning we talked it over, and soon after he went out to see how father was. It was some hours before he returned, and then only to tell us that father had passed away about three that very morning—in fact, just at the time that we both heard that awful noise.

A GRANDFATHER'S APPARITION.

My next experience was that of sight, not sound. A little over a year after father's death I was staying with some friends for a few days. The eldest daughter and I were chums. It was her birthday, and we were all to go to the theatre. In those days that was a very rare event, and I was all excitement with delight. I was ready long before the time to start. The others took things pretty cool, and did not hurry themselves. Someone wanting

something from a room below, asked me to fetch it; eager to oblige those who were about to give me such a treat, I ran out of the door almost before the request was framed; but I was just as soon in again, and the door banged to. Standing just outside on the top stair, leaning on his stick, and dressed just as I had always seen him, stood my grandfather. Of course I thought it was the old gentleman in the flesh. What frightened me was seeing him here, in that house in Red Lion Square, so far from his own home at Hampstead, which I had never known him to leave. He was my father's father, and nearly ninety years old, but able up till the last moment to potter about the grounds of his house. I assure you I did not think it was anything unreal till someone opened the door, and then he was nowhere to be seen. However, I soon recovered from my fright, being much more interested in getting to the theatre than talking of my grandfather. But in a day or two after I heard the old gentleman was no more; he had died that evening.

TRANSPARENT PHANTOMS—DOG AND MAN.

The second time I saw something was in 1867. I had been about two years married. My husband, a professional, was away in the country. One day my mother-in-law came to see me; in the evening I walked home with her. She was living in the neighbourhood of Lorimore Square, Walworth. We were in the Kennington Road; to shorten the distance we went through Chester Street, Mansion House Street, and, crossing Kennington Park Road, away up New Street—this brought us round past one end of the old Surrey Gardens (then shut up). Just at that spot a considerable gap occurred between the houses; there was a wooden fence some six or seven feet high, pretty well covered with posters of all sorts; when about the centre of the fence I stopped to fasten up a shoe-lace that had worked undone. I stooped with my face to the fence, thus bringing my head within a very few inches of it. My mother stood beside me, looking about and chatting away. In raising my head I was astonished to see the forms of a man and a large black dog standing between me and the fence. Starting up with a cry of fear, I looked the man square in the face. He was a stranger to me. He was dressed in rather old-fashioned clothes, and wearing a black cloak and silk hat; the cloak had fallen back, leaving his right arm free; his right hand rested on the dog's head; but through both creatures I saw the fence. They were sitting in shadow. Had they been real, in rising I must have butted the man in the stomach; I was so close to them. My companion, hearing my exclamation, looked up and saw them also. We hurried away, and I took care not to return home that way. The next day I went and examined that fence, but could see no gate or opening anywhere. And please note I could see the fence through the things; it was like looking through smoke.

A PHANTOM IN SILK.

On another occasion I was in the dressing-room of the place where I was directress of a troupe, in company with five or six of my girls, waiting for our turn to go on the stage. The room opened off a short lobby, that in turn opened off the outer lobby, through a swing door; facing that door was a flight of narrow stairs leading to the green room, as it was called. Of course, to reach those stairs one would need to pass our dressing-room door. Just outside the swing door was a pay box, so anyone entering there had to do so in full sight of the man in charge, who, of course, was not supposed to allow strangers to pass. We were all chatting away when we heard the swing door open, then close; then the swish, swish of a stiff silk dress brushed past our door and above the stairs. We all heard it, and I waited, expecting any moment to be called down, as sometimes the foreman's wife came to the hall, and wishing to see me about something, would go down to the green room to wait till I was at liberty to see her. Not receiving any summons, I at length ran downstairs, only to find the room quite empty, and gas turned low as usual when not in use.

Going up again I went to the man at the pay box, and asked him where the lady was that had just gone downstairs. He stared at me, and said no one had gone down that evening, neither had he heard the door open as we had. I was sure someone had gone down. He was quite as sure no one had, so there it ended for the time. That night my husband came (as he often did when able) to meet me. Two of my girls lived in the same direction as ourselves, and we all walked home together, one of them pairing off with him, the other with me. Going up Greek Street, we were in front of the other two. It was a lovely moonlight night, but the street was deserted but for ourselves; getting to the top we halted to say good-night—the girls were going further on across Oxford Street—as we were parting, the lady who had walked with my husband whispered to me: "Madam, I heard that noise again, and so did Mr. S. He turned round to see who it was." "Nonsense, Wartz!" I replied. She declared she had. So as soon as we were alone I said to him: "Harry, what did you turn round to look at just now when you were with Wartz?" "Oh!" he said, "I heard the rustle of a silk dress, and looked to see where it came from, as I had not noticed anyone pass us." Was not that very strange? He had not heard a word of the former incident in the theatre till I told him then. We agreed it was very strange, but nothing ever came of it that I can remember.

AN APPARITION BEFORE DEATH.

While in that place I saw a short old gentleman, once when peeping through the curtain to see someone I knew in front. Someone spoke to me; turning round I saw a man standing beside me, but he vanished in an instant. Again in the green room, that time pretty well dressed, having a moment to spare, I ran down to spend it there. On entering I saw at the other side of the room an old gentleman talking, I thought, to one of my girls. Speaking to another of them I asked who the stranger was that was talking to Jenny. "I don't see anyone talking to Jenny," she replied. "Oh!" I said, "that one in the brown hat, with his back towards us." Again she said she did not see him. Just then I was called to attend the stage. When I entered the room again he was no longer there. Later on I asked Jenny herself who he was. She assured me she had not seen

or spoken to anyone of that description that night; indeed, had not noticed any stranger present. I said no more. A few weeks afterwards she was absent one evening; the next some friends of hers came to tell me she was dead. The previous night, when hurrying to catch the train to get to business, she was taken ill at the station, carried home, and passed away before midnight. Strange, wasn't it?

A DOUBLE CRASH BEFORE DEATH.

A little more and I will finish. In 1881 we were living near St. George's Road, Southwark. My husband was in the provinces. I had a short engagement at the South London. One Monday morning in November I was startled out of my sleep by a terrific crash at my bedside. Striking a light I looked about, but could see nothing to account for it, so went back to bed. On the Wednesday morning about the same time I was awakened again; this time the noise was even louder. Too nervous to sleep again I got up, and, lighting the fire, stayed in the other room. For days I felt wretched. I was sure I had lost a relation. I had not written to my brother for years. I did so then, asking news of himself and my sister. He answered at once. He was well, so was my sister when last he heard from her, but his own wife had died rather suddenly the week before; taken ill on Sunday, she grew so bad that at three on the Monday morning they thought she had left them. After lying like that for half an hour she rallied, but passed away at the same time on Wednesday morning. That accounted for the crashes I had heard.

THE PHANTOM VOICES OF THE DEATH-DOOMED.

The Christmases of 1883 and 1884 my husband was at the Theatre Royal, Birmingham; he was engaged for the run of the pantomime, and as his stay was likely to last three or four months, I went down with him. The pantomime was most successful, and morning shows were given almost up to the last. One day in March, desiring his company to visit the town, I arranged to meet him after the performance at the stage door. It was already growing dark when I started out about five. Just after turning up a street (of which I have quite forgotten the name)—but it was opposite Day's Music Hall—I heard my husband call out my name quite loudly. Thinking I must have passed him, I at once called back: "Yes, Harry; where are you?" Looking round I could not see him; and one or two were regarding me curiously, which added to my confusion. On reaching the stage door I found he was not yet out of the theatre; indeed, I had to wait for him nearly ten minutes. I never told him about it; he had grown tired of my uncanny visitations, and a wee bit frightened. We soon after that returned to our old lodgings in St. George's Road. In July of the same year I had been out one day shopping; returning home I let myself in, having a latch key, and was walking upstairs when I heard my old landlord call out: "Mrs. S." Not stopping to think, I replied: "Yes, Mr. T." Then found he was not to be seen; retracing my steps I knocked at the kitchen door; was told to enter; did so, and saw that person with his wife seated there. Asking if he had called me, they said no; indeed, had not heard me come in. I thought I must have been mistaken, and went upstairs. Mr. T. died in August. Some weeks after, under similar circumstances, I was again called by name. This time twice; as before I answered: "Yes, Mrs. Y.," thinking it the voice of a fellow lodger, also a professional. As before I was alone. Going to her room I found she was not even in the house—was

away at rehearsal, in fact. That poor lady died early in 1885, a short time before my own husband passed away, which happened in April of 1885.

Now, sir, what can you make of all this? All three were alive and in their usual health when I heard their voices; all three were in their graves within a year and a month. Since coming to Scotland I have heard the noise I have referred to once; that was in June, 1892. I wondered who it was then. The mail of the following September brought me news of the death of my elder brother, who went to Sydney when I was a child, and died there the 22nd of June. I have no more to say. These things have occurred to me. I have written nothing but the truth. If they be merely coincidences they are strange ones. I do not pretend to understand them at all.

F. S.

II.—THE VISIONS OF A DUTCHMAN.

STRANGE experiences I have had since my earliest youth. Psychic by heredity, my mother was very religious. Once in the morning she awakened and saw her deceased mother sitting before her bed. My father was sceptical, though at his deathbed he made me move the curtains for he seemed to see there things which sometimes frightened him, and sometimes delighted him. When he had fallen seriously ill, he saw the apparition of men entering with a coffin. He was angry that there was made so much haste with it, and said "before the 25th (October) all will be over." This came true, for that date he was in his grave. None of my brothers or sister had ever mystical experiences besides perhaps my eldest brother, who in his dreams heard his dear dead mother speak to him.

ODD PHANTOMS.

When about 7 or 8 years perhaps, I, with my youngest brother, was in the evening brought to bed upstairs, when it seemed to me that a tip of a black gown was flying away. Looking down the stairs I believed I saw the devil; afterwards one of my brothers was brought home very ill and wounded. About 12 or 13 years old, as I was going home from school, and passing over the large park-like square at which we dwelt, suddenly in the midst of day in bright sunshine and blue sky, I heard behind me the rustling in the air as from a large bird. Looking back I saw really such a beast of a colour of dirty white; as soon as I turned my head it stopped and vanished in the blue air. Only a few yards separated it from me.

A MOTHER'S DOUBLE.

On coming home (at the Hague) unexpectedly, I found my mother sitting on the table in her bluish gown without stirring at my entering the room. Soon after she came from another room laughing and friendly as always, rejoicing at my coming over. Till this moment it is not clear to me how it was I saw her sitting on the table in that bluish gown. Years after, when thinking of it, it struck me I had seen her ghost. Nothing particular happened, though my mother was in the latest times of her life, for about two or three years later she died.

A MOTHER'S GHOST.

My mother died in March. Some months later about June, about 4 or 5 o'clock in the morning, I lay reading in my bed one of the books of the astronomer, Camille

Flammarion; it was already bright sunshine. Suddenly I heard some noise or rustling and happening to look up I saw my dead mother crossing the room inside the window from one corner to the other. She was larger than in life and enveloped in a bluish light, streaming and beaming in a glorious blue bright light. I heard her pass, and she looked like a glorious queen, looking down as in deep thought. It was a lovely sight, and I shall never forget it in my life. Of course, it lasted but one or two instants. I remember having seen formerly in my youth our former queen, the first wife of our late King William, Queen Sophie, walking along the terrace at Scheveningen; she was a stately woman full of dignity and majesty, surrounded by several servants and lackeys in bright clothing. Now whenever I think on the holy apparition of my sainted mother, I think also on that stately walking of late Queen Sophie, but it was still much more beautiful, glorious, and bright. Things went better for me afterwards.

A GHOSTLY KISS.

One night, weeping in my sleep over the loss of my mother, I suddenly felt somebody come and kiss me on the forehead. Directly I was quiet and consoled; all happened in my sleep, and I will never forget it.

A BUDGET OF EXPERIENCES.

About a year later, I having removed to other rooms in another part of the town, I was sitting in the evening at perhaps 10 or 11 o'clock, reading my newspaper, when suddenly, happening to lift up my eyes, I saw near the ceiling two eyes like points, looking angry and sending down two rays, sharp and defined of light blue and white light, and then it disappeared. Afterwards things went bad and good. I removed to other rooms, where the first night sleeping I awoke by heavy knockings on my chamber door. I found in that house her who became my wife. Very soon we were engaged, and I had to leave the house. There grew a coolness, and in another room I heard my betrothed sobbing; on this very moment I saw a white female figure floating from without through the window along the wall, with face lifted upward as in high agony; it had a white greyish colour. I gave lessons in the house, and while speaking with my scholars, sounds and sighs were heard by me, and some of them unpleasant sounds, as coming from uncivilised female people—that happened after the coolness was already over. A year later we married, and have a very happy marriage.

APPARITION BEFORE DEATH.

Shortly after my father came to die. One evening at about 11 o'clock, sitting alone at the table, I believe reading a book or newspaper, I happened to lift up my eyes and saw my father floating along the wall, and he had the appearance of many years ago, when I, as a young child, had seen him coming in the morning out of his bed and clad in his shirt. Just so I saw him in a yellowish clear light float on the wall as in deep thought. Some days afterwards, I with my wife was sitting quietly in the room. We both suddenly heard the noise of the street door being opened and falling back but not shut in the lock, seeming as if the wind had opened it a little. "There now," I said to my wife, "the servant has forgotten to shut the door." When about half or a quarter of an hour afterwards my wife went into the corridor, she found the door shut in the lock. My father after a few days died.

THE PORTRAIT THAT SMILED.

Once, a Sunday morning, being one instant alone in the room, it was again bright sunshine, I looked intently to the portrait of my dear deceased mother. *She turned her face and smiled at me.* It was a broad cloudy smile which I found later back in the face of *Bismarck*, in one of his latest portraits made on his 80th birthday.

FIGURES ON THE WALL.

Once, on a Sunday, it was in December, 4 o'clock, getting dark already, that I, happening to come in the room next to that in which we generally sat, I saw on the wall, say five human forms, being four of them good and one of them evil. The four good were of a bluish light, had long beards and prayed fervently, not alone with their lips but with their whole forms which could be seen about till the middle or somewhat more, they seemed to me to be saints, the fifth was yellowish, had a small *hat* on his *head* and looked scornfully and defying. The whole soon vanished, but for my lifetime I will remember that vision.

THE RETURNING GRANDMAMMA.

My little boy when about three years old, several nights awakened crying and weeping very sadly. Asking him what was the matter, he always said, "O 'ma (grand'ma) is coming and will do me harm coming in my bed." My wife and I said "Nonsense," but over and over it happened, he weeping very very sadly and softly. I asked how is she looking there, and then he said invariably, "She has a green umbrella." When the second child was to be born, I slept with him in another room and there again in the bright light, in the morning awakening, sat between our beds with her back towards me, an old woman, I saw her *grey hairs*, but instantly it vanished. I learned my child the prayer, "Me moar den greden God loat Torgen" (Whoever only lets care the good God, &c.) and since the child was quiet in the night.

THE VISION OF THE UNBORN SOUL.

When the second child was to be born in the night of the 3rd to 4th June, I walked to and fro through the rooms, and about 3 o'clock when daylight again came back the blue light streaming in and the sky already blue, so that the tower of a neighbouring catholic church already could be seen again from the window, I came in the room and suddenly felt aware there was somebody else in the room, I wondered and looked up. There stood in the blue coming daylight at the window looking quietly to the tower of the said church, a little snowy-white cloudish figure large about one and a-half yard. I was much frightened and hastily went back. Shortly after the child was born. And whenever I look my young child in the eyes, I think on that snowy white creature I have seen in the night of his birth. He is a much intelligent child and everybody stops to look at him.

One evening sitting quietly reading I looked up and saw the face of my father in the window curtains looking at me, his face was deep blue and seemed made of flowing water.

A PREMONITORY DREAM.

Another time, several nights I found myself in a kind of great warehouse, and bright yellow sunshine was there. At last I found myself in a room in the presence of a gentleman, who seemed to be very anxious, and he

rubbed his hand slowly as in deep care over his forehead and bare skull, on both side of this the hair being black. Shortly after a gentleman came back from our business in India (one of the elephants!) with an incurable disease and, when I saw him, though very ill, he had the same appearance as the gentleman in my dream. After nearly a year or half a year he died, and at night, near the morning, I saw a fine yellow light on the wall near my bed. I said to my wife, "Now Mr. X. is dead." As I, when going to my office, walked that morning along his house, I saw the shutters before the windows and the windows opened, then I knew the poor man was dead.

Once a night I saw passing through the canal before my office a large black boat, it made noise when coming, all was dark and dreary. A lot of prisoners sat on the boat and there stood soldiers on the boat to take care of them.

My father was always very busy. Once I saw him in my dream sitting on a table very busy at work with office books, the whole in a church of crystal.

Once my father came in my dream an instant singing a fine song, though in his lifetime he only could whistle in a bad way.

A PROPHECY FULFILLED.

Still what of another who spoke about such things. (I speak seldom or never to others about these things, only my wife who dislikes it). A friend of mine told me that his grandfather told the following story. After Napoleon I.'s defeats riots everywhere began, also here in Leyden the mob was chasing the French officials, and a little French woman came beseeching for shelter her husband being killed. She was taken in and after the danger was over she before going away said: "Money I have not to spare, but I will give you the assurance that none of yours, nor your sons, and further descent will ever be forced in conscription, which fore-saying to this very day to the letter is fulfilled, none of that family being in military service, though being spread everywhere."

MISCELLANEA.

The same man told me that his mother when very sorry for the long ago, her mother, and the loss of money that there came from that mother, suddenly was surprised by the appearance of her dead mother, that consoled her and showed the place where the papers were hidden, which secured to her the money.

An old aunt of mine talking with an acquaintance of hers over the sickness of a child, suddenly saw a white dog leaping through the house and then the women to each other said: "Now the child is dead," and when they went out to see, the child was really dead.

C. P.

III.—MADAME D'ESPERANCE.

The life story of this well-known Materializing Medium will shortly, I hope, be published in the shape of a Psychic Autobiography. Madame D'Esperance called upon me last quarter, but we had only a hurried interview. Afterwards I was glad to see that *Light* has obtained and published in outline, some account of the way in which this fellow mortal began to know that the invisible world is as real as that which is visible. In her case it seems indeed as if the invisible world was at first the more real of the two. From her infancy

Madame D'Esperance dwelt among the spooks, seeing them moving in and out among men as real and as human as her own parents.

AN EARLY DISCOVERY.

So far as I know, the first real thought I ever took in connection with these experiences was when the necessity arose for defining and separating them from the experiences of the workaday world; when I came gradually to the understanding that the world in which I spent most of the day was not the same world that the people round about me inhabited. The discovery did not trouble me. I fancy I was rather proud of being the sole proprietor of a world to which my nurse and others of the workaday world had no *entrée*; where the people were kinder and quainter. It was a wonderful land, and I never tired of relating its marvels and beauties, till one day I was told that I was "old enough to leave off romancing and weaving absurd stories."

It took me some time to understand that my stories were not believed, but when I did my indignation was boundless. I learned, however, at last that there are some things it is as well not to talk about to everyone; so I gradually left off translating the voices of the wind or the songs of the birds, which nobody believed, or only called romancing—a word which I grew to hate.

A CHILD'S SHADOW LAND.

To compensate for this I took much more comfort in my human (?) companions, who inhabited what I called my "shadow" land, though they were anything but shadows to me. They were always kind. If I passed them on the stairs, or in the old-fashioned rooms, they greeted me with friendly smiles. They seemed to like to have me watching them as they moved about, and this I often did. Sometimes strangers came, but for the most part I grew to recognise them all, and loved them dearly.

One old lady who frequently occupied a seat near the chimney corner attracted me; she looked so sweet and gentle in the quaint white head-dress and lace fichu she wore, as she sat with swiftly moving fingers under which a stocking was always being formed. The vision fascinated me as I observed, time after time, how the deft fingers manipulated the yarn and the glittering needles, till the idea came to me that I might learn how to knit from watching her.

I teased my nurse to supply me with the necessary materials, and then tried hard to imitate the movements of my shadow friend.

PROTECTED FROM GHOSTS BY SHADOWS.

They said our house was haunted, and gruesome stories were told of the ghosts who perambulated in many empty rooms. I was horribly afraid of ghosts. I didn't know what they were, but all the same, I was afraid of them; afraid to move from one room to another without my shadow friends for company; afraid to be left alone in bed unless I saw the friendly face or smile of one of them, and felt certain they would protect me from the dreaded ghosts. With them I knew no fear; dark rooms had no terrors for me. I would spend hours in the haunted rooms, content to know that my shadow friends were an all-sufficient protection against the ghosts; but without them I was the veriest coward. This seeming inconsistency gained for me the reputation of being "queer."

Madame D'Esperance had her ears boxed for describing the old lady from shadowland who knitted so quickly in the chimney corner. But she got over that. What filled her child soul with horror was the assurance given her by the doctor that "other people see these things but they are mad." From that moment she shuddered with dread whenever she saw them, believing each apparition was a proof that her reason was going. At last to her great delight, she found that they appeared but seldom and almost entirely vanished.

THE ESSAY WRITTEN IN SLEEP.

When she was at school, she had a very curious experience. She had to write an essay on Nature.

My attempts at writing only resulted in wasted paper, headaches, or miserable tears at my non-success. I began to despair of ever producing a readable sentence. Every morning I rose with the determination to write something before night, and each night I went to bed resolved to keep awake to think out something before morning; but thoughts would not come—neither in the daytime nor in the night.

At last, when it had reached to within three days of the allotted time and I had still done nothing, I was driven to my knees and prayed long and earnestly that God would send me thoughts. When I went to bed that night I took with me candles, paper, and pencils, intending, when the other girls were asleep, to light my candles and begin to write; but, alas for me, they would not let me have a light, and, in despair, I cried myself to sleep.

Next morning, when miserably gathering up the scattered sheets of paper from the floor where they had fallen, I discovered that they were covered by closely-written lines, which turned out to be a charming, well-thought-out essay. This, after due consideration, I was allowed to send in as my work, the handwriting being unmistakably my own, though the ideas were clearly from a wiser and older head.

My story of how I had prayed for thoughts to be given to me, together with my known somnambulant propensities, was accepted as the probable explanation of the otherwise mysterious occurrence.

THE SHADOW PEOPLE REAPPEAR.

Some years later, when I had exchanged the busy, occupied life of eldest daughter in a large family for that of a young wife who for several hours a day was left to her own company, I was horrified to find the shadow people reappear, and I began to be tormented by the old fear of a diseased brain. I never spoke of these strange visions, I was too much afraid of people thinking me mad; but the weary secret was a torture to me.

At last she began to hear about spiritualism, at first she scoffed but soon she learned the truth, and a great peace and rest came to her. She got automatic writing and then she began to sketch the portraits of the shadow people.

These were generally done in the dark, as I found that the darkness acted as a background, throwing into strong relief every small detail of the figure I tried to sketch. At first I was as much surprised as anybody to find I had actually succeeded in making a tolerably accurate drawing under such conditions. I did not understand how I did it; all I knew was that to me it was not dark. Most of the portraits so drawn were identified and claimed by the friends of the portrayed person, so that out of some hundreds drawn I only retain a half-dozen or so which were not recognised.

A MATERIALIZING MEDIUM.

After experiments for five or six years, they began to experiment for materialization. At the fourth sitting:—

Those sitting outside the cabinet declared that they saw a hand, then a face, appear between the openings of the curtains. I (sitting in the darkness) saw nothing, and was distinctly incredulous. I went outside the curtains to have a look, but found to my dismay that my limbs would hardly bear me. I did see a face, but sank into my chair immediately, feeling strangely weak and powerless; and a sort of far-away-from-everybody-sensation frightened me very much. While in the cabinet I heard the remarks of the people outside distinctly, though they seemed to be speaking miles away. They were talking to the owner of the face I had seen, inviting him to come out, but he declined on the score of having no clothes.

During the interval between that evening and our next meeting, my friend, Mrs. F., and I manufactured some garments out of some old garments which we intended to place at the disposal of our strange visitant should he come again. The garment was taken to the séance room and hung up within the cabinet, ready for use when the spirit came. He did come, and examined the garment critically, but was evidently not so pleased with it as we

were, for he rolled it up and threw it out into the room; afterwards stepping out himself fully clothed in a robe of purer, finer, and more graceful fashion than that we had provided. This was the beginning of a—to me—new phase of mediumship, and, curiously enough, the more it was cultivated, the more difficult it became to obtain any other kind of phenomena, showing that the one phase was cultivated at the expense of the other.

HOW MADAME DEMATERIALIZES.

It may be interesting to add to Madame D'Esperance's account of her psychic experiences, a summary of the illustrated article published in *Light* of November 21st, on her Dematerialisation. The article itself is a review of a French translation of M. Aksakoff's book.*

Madame D'Esperance arrived at Helsingfors in December, 1893, to give a materializing séance at the urgent request of spiritualists of high social standing.

At this séance M. Aksakoff maintains and proves to the satisfaction of our contemporary, that the materialized spirits were made up of human materials obtained by them from Madame D'Esperance's body. During the materialisation her legs appear to have evaporated!

Although Madame D'Esperance was suffering, she held the séance, and her own letter, addressed soon after to Mr. Aksakoff in St. Petersburg, gives an excellent idea of what happened. Her statements, says *Light*, are completely corroborated by the sitters, and M. Aksakoff vouches in the strongest terms for her entire truthfulness. In the letter she says:—

The peculiar thing about this séance consists in the disappearance of half of my body, which I only found out by accident. My head, or rather the nape of my neck, was giving me a good deal of pain, and I crossed my hands behind my head to support it, which seemed to relieve me. My arms got tired in that position, and wishing to rest them on my knees, I found that my legs were gone, and that my hands, instead of resting on my knees, were on the chair. That frightened me a little, and I

wished to know whether it was true, or if I was dreaming. There was light enough, so I called the attention of the person sitting next me to the strange thing; he examined the chair, and so did four of the others, and they all declared it was true, and that only the upper part of my body was really there. The chair had only my dress on it; my arms, shoulders and chest were in the proper place above the chair. I could speak, move my arms and head, drink water, and even feel my legs and feet although they were not there. During all this time the forms came and went, but they only showed themselves; hands of different shapes and sizes touched those who were nearest the cabinet. I think it must have continued an hour, from the time I first discovered my strange condition, which was long enough to verify it, and quite long enough for me, who did not know if I would ever get

back my legs and be able to go home, a doubt that made me very nervous.

A peculiarity of Madame D'Esperance's mediumship is that, by a bargain with the spirits, she never goes into trance, and always sits outside the cabinet; and, although she becomes passive to the point of indifference, she always knows all that goes on. Now, as mediums are generally out of sight and in an insensible condition, Mr. Aksakoff thinks that partial dematerialisation may be a far more frequent phenomenon than we at all suspect.

The bulk of the volume is devoted to the correspondence between the author and the various persons present on the occasion; and in it the whole matter is thrashed out and winnowed with a care and minuteness that are calculated to meet every objection.

The importance of the "case" is that it corroborates the theory of Mr. Aksakoff and others about the source from

which the "spirits" draw the substance for their materialisations. That theory, briefly, is that there are three degrees of materialisation. In the first degree, we have "invisible materialisation"—invisible to the multitude, but not to the clairvoyant. In the second degree, we have the visible and tangible materialisation of hands, faces, and other parts of the body. In the third degree we have full forms, in all cases the matter must come from somewhere, and M. Aksakoff believes it comes from the medium.]



MADAME D'ESPERANCE.
(From a Photograph by Mr. Boursnell.)

* "Un Cas de Dématérialisation Partielle du Corps d'un Médium," Enquête et Commentaires; par M. A. AKSAKOFF; Traduit de l'Allemand Paris: Librairie de l'Art Indépendant, 11, Rue de la Chaussée d'Antin. Price 4fr.

X.—SOME STORIES OF MEDIUMS AND THEIR EXPLOITS.

UNDER this head I gather from time to time the more remarkable stories which reach me either from correspondents or from other sources. Friends who have first-hand information as to remarkable mediums are requested to communicate with me.

I.—MRS. BURBANK, OF QUEENSLAND.

MR. A. H. BURBANK, Government Surveyor, Mount Gravatt, Brisbane, Queensland, feeling encouraged by what I wrote about his wife, sends me the following additional statements about her mediumship:—

1. Mrs. Burbank will be standing in circle (own family, with, say, four other friends) and say to me, "Yes, your dream (pointing to one) was a reality, you were with me in the spheres, while I was lecturing—the room was circular, roof a dome of sapphire, you saw me robed, and the robe was hung with pearls which 'chinked' as I moved." On referring to the friend he avers that it was a perfect description of his dream: She seems to see every thought and action in the room, whether darkened or otherwise.

2. One evening she described two gentlemen (one of them she never saw before) who were thirteen miles away—related their conversation, part of which was a jockey being killed that day—she saw the vision of the lad lying on our parlour floor, and described him accurately—on reference all was correct.

3. If, say, we have four friends, she will stand before them and tell each his gift, and in four instances they have developed them. Let me take one case for instance. A young man (a surveyor) whom we had known as of strict Church of England faith, visited us for a few days, during which time he attended our sittings, and was so improved with the general results that he commenced to investigate. As I told you before, Mrs. Burbank is controlled to play all sorts of music (which, by-the-by, has developed wonderfully). This friend, P., was so affected one evening that he wanted to get up and sing to the music in a language he did not know. It appeared that his affinity (an Etruscan) evolved the music, and his soul recognised it as familiar. Mrs. Burbank told him that his chief gift lay in impressional speaking and writing, and that one stood near him ready to help him, and she described the spirit's appearance and gave the name as Rev. Joseph Wilkinson, of St. Peter's, Redcap, Yorks'ire (this was only given last night, and we know of none, nor have we the means of ascertaining the identity—we have had so many verified that we cease to seek for further tests), and that he would control P. to write and speak, and then Mrs. Burbank's control (Soel, a Hebrew female, who lived time of Pyramids) gave three subjects. P. sent next day and obtained about six pages of foolscap on each subject in the three days he sat.

The matter given was all opposed to his early teachings, and he said that he never gave a thought to the subject or the context, but that each word came inspirationally. Next evening he spoke, but in a low voice, and rather nervously—but it was well to the point.

Another sitter, a youth, she saw could spirit-travel, and has developed him in that direction—she has also tested him with visions of incidents of past life—for instance, during a dark séance I asked him (as a clairvoyant) what he saw, and he said, "I see Mrs. Burbank tied to a stake, she is left to die, and I see myself bringing her food, but her head droops and she cannot take it." Mrs. Burbank (Soel) then said, "That youth sees perfectly." This one, my student (Mrs. B.), was so martyred, as a few days afterwards was the youth; the other student you have (P.) was martyred likewise some time afterwards—the two souls (youth and Mrs. B.) came to earth and bore home that of P.

The souls of these see what happened in previous lives, they are so gifted.

Often an embodied soul will come into our room, and this Soul will embrace and converse with a disembodied one. Mrs. B. feels the contact of the hands of the embodied soul.

4. Scientific subjects—like "action of different foods in the blood," will be given, lasting an hour or more.

5. One control at the piano played (in the dark) a piece with the two hands and left heel, and then would play with one hand, and placing the left heel on the rung of the chair, and resting left elbow on knee, would act as if smoking a cigar and looking round. He gave the name of Mons. Julien, and said he played in the Vaudeville gardens. Mrs. Burbank gave two evenings in Brisbane, and had a Lipp grand piano—Samuel controlling—all said it was artistic music, &c.

While controlled she can be seen clairvoyantly walking round the room, and she tells me that could she tap my knee by signs she could register the thoughts of every one present—for she knows them accurately, but when her spirit returns to the body it is but as a dream, and no permanent knowledge exists. When Dean Monmouth controls and stands before the audience, Mrs. B.'s spirit goes round the room, reads the thoughts, and then the control adapts his text to it. Many sitters have told me that "such and such a text was the very one they long had wanted explained." She travelled to Mars last night, and described a terrible war lasting six years—so terrible that the bodies could not be got rid of, and that a hot, dry, and scorching wind was blowing over them and drying them.

A noise occurred which brought her back. She plays and sings in the dark better than in the light. She is never in trance, but nearly normal. Till six months since we never read a book on spiritualism, and I now find that the majority of our teachings and results agree with (fairly) what I now read. Her musical friends say that if she learns the notes on the violin, they will play that instrument also; we have one now, she learnt the notes and then played off by note "Ah, che la Morte" and several others, but not under control. It was quite normal. In twelve months more we hope that she may play in the dark unknown music as she does now on the piano.

II.—EUSAPIA PALADINO AND HER "ASTRAL" HANDS.

A COMMITTEE, comprising M. Sully Prudhomme, of Académie Française; M. Desbaux, Director of the Odéon; Professor Richet; M. de Rochas, and Dr. Dariex, invited Eusapia Paladino to Paris to hold some further experimental sittings, which commenced on September 15th.

Similar phenomena to those previously occurring in her presence were repeated—movements of objects at a distance, lights, and levitation of a table above the heads of the sitters, without contact of the medium's hands, and remaining suspended while two of the committee endeavoured to press it down. These experiments will be fully described in the "Annales des Sciences Psychiques."

Another series of sittings was subsequently held at Bordeaux, at the residence of M. Maxwell, Deputy Attorney-General of Grenoble, who had invited Baron de Wateville, Count de Grammont, and M. de Rochas to assist. *Questor Vita* thus summarises the results allowed in *Light*, November 26th:—

The committee decided to take the phenomena as presented, and to concentrate their attention upon the observation of the process by which movements of objects at a distance were effected without contact. The result of their investigations in

this respect was a unanimous conclusion that movement of objects at a distance from the medium is effected by means of "astral" hands projected from the medium; while the movement of objects close to the medium, such as the levitation of a table without contact, appears to be effected by means of an invisible force which flows through the medium's hands. M. de Rochas considers that this conclusion constitutes an important contribution to our knowledge with regard to the production of psychical phenomena.

While both of Eusapia's hands were being held by M. de Rochas, his face was held and squeezed with considerable force by an "astral" hand. Hands were inserted under his arms, and he was lifted up off his chair, the chair being placed over his head, upon his shoulders. Other members of the committee were touched in a similar way, one of them seeing the fingers that were held over his face and eyes.

As to whether the hands thus materialised and projected to a distance from the medium were those of Eusapia's own "astral" form or not, M. de Rochas could express no opinion.

Eusapia, at the request of M. de Rochas, held her hands some inches above one end of the table, which was then levitated. While so suspended in the air, M. de Rochas pinched the intervening space between the table and the medium's hands. The sensation of the pinch reperacted to Eusapia, who uttered a cry of pain; showing thereby that an invisible connecting medium passed from her hands to the table, carrying sensation and dynamic energy. It is, therefore, possible that these astral hands are materialised thought-forms, projected through the medium by means of an invisible vital circuit which is known to carry dynamic energy and sensation.

The presence of an operator external to Eusapia was, indeed, verified several times during these experiments, when his face and beard were partly seen. One of the committee entered the cabinet behind the medium on one occasion, and was "handled" to a very palpable degree. This intra-normal operator assumed the name of "John King," and informed the investigators, through his subject, that he was an ex-Egyptian.

M. de Rochas pursued further his researches into the identity of process existing between electricity and the vital emanation radiated from the medium. It was found that the passing of an electric current from a Wimborst machine by means of a chain, one end of which was fastened to the subject's shoulder and the other to the table, gave considerable additional strength to the phenomena. Eusapia in her normal state objected to the use of electricity, but when in intra-normal or "secondary" state, her control asked that it should be used.

M. de Rochas found Eusapia very susceptible to mesmeric influence and suggestion. He reproduced the usual visual and auditive hallucinatory phenomena with her. Indeed, he discovered that it saved time to mesmerically induce her into the secondary, or trance state, rather than to wait till she was entranced by the invisible operator, who, however, then took control of her. M. de Rochas also produced the phenomenon of the "exteriorisation of sensibility" with her, which formed into a column at her right side. He was, however, unable to proceed through the process of developing this into the "double," because the invisible operator seized upon this vital emanation and used it for his own purposes in the production of the phenomena already referred to.

The positive value of these experiments, as compared with those at Cambridge and with the mere negativeness entailed by persistent and determining scepticism, stands self-evident. Indeed, as M. de Rochas observed, in this respect, and therein confirming the criticism of Ochorowicz, "If a considerable number of experimenters in different places affirm the reality of certain phenomena they have observed, while a few others fail to obtain them, the probability is that the latter did not know how to establish the conditions necessary to obtain the phenomena in question."

III.—THOMAS WILD OF ROCHDALE, AND HIS SIAMESE TWIN.

A VERY curious story is told in the columns of *Light* concerning the medium, Thomas Wild, of Rochdale. A

correspondent writes thus concerning this remarkable medium:—

Thomas Wild is one of twin brothers, born in the year 1842, conjoined by a ligature, best understood by recalling the Siamese twins. The two children were separated soon after birth, and Edmund, the other child, only survived about three weeks. Here we have a fact for our philosophers to dwell upon. Edmund, the twin brother of our remarkable friend, Thomas Wild, claims that Thomas's body is as much his as it is Thomas's, and when he controls he does so absolutely: and Thomas is removed outside his physical organism, and remains standing by while Edmund converses on the one side with friends "passed on" and on the other side with those waiting here for communications.

The remarkable feature of this service is that the names, ages, sometimes the cause of death, but always the place of residence, are given in connection with each communication—the town, street, and often the number of the house.

IV.—MRS. GRADDON AND HER PATENTS.

MRS. GRADDON is one of those mediums who make practical use of their mediumship. She is a widow, and she claims that her husband, who was an inventor, has given her, since his death, designs of machines which she has patented. She tells the story as follows in *Light*, January 9th, 1897:—

On the morning of April 20th, 1886, before I was a Spiritualist, about a fortnight after the death of my husband, who was himself an inventor and keenly interested in all mechanical appliances, I was standing in the breakfast-room discussing with my children and the servant the question of dinner, with a view to which I had been chopping up some veal. Suddenly I was conscious of a very curious sensation. Hardly knowing what I did, I called excitedly for a pencil and paper, which were brought. Then I sat down, and my hand was made to draw a diagram of what I afterwards saw was a chopping machine. After long consideration, and acting on the advice of friends, I decided that the idea indicated by the diagram was a practicable one, and proceeded to patent it and have a model manufactured. Then I got a City firm to take the matter up, and entered into an agreement with them, under which they paid me £50 down and undertook to take out the foreign patents and put the machine on the market. Unfortunately, within three months afterwards they went into liquidation. Now that contingency had been provided for in the agreement, under which, in such an event, the sole interest in the invention reverted to me. But when I took steps to enforce this, I found it would cost me £300 to pay off the commitments into which the firm had entered with foreign patent agents and others before I could regain control of my patent. Try as I would, I could not raise the money, and eventually the patent lapsed. In the meantime, however, I had come into contact with some Spiritualists, and had begun to investigate for myself, with the result that I rapidly developed as a medium. I then discovered what I had previously suspected to be the case, namely, that the idea of the chopping machine had been given to me by my husband; for I should tell you that when he was dying he had promised me, at my earnest entreaty, that if it were possible for him to come back to me from the world of spirits he would do so. This was the method he had adopted to provide for his widow and children; but it seemed then that his effort had been in vain. In the meantime, however, other means were provided for our maintenance, and I was told that when the proper time came he would communicate to me the design of another machine of the same kind as the first, but of a more perfect character. I received that design last April, on the same date (the 20th), and at about the same hour, that I had received the first invention ten years before. Instead of writing the letter, my hand at once began to rapidly outline the design of a machine, and I saw the long-expected invention had come at last. These are not the only inventions I have received by automatic drawing.

XI.—THE DEVELOPMENT OF PSYCHIC GIFTS.

REPORT OF A YEAR'S WORK AT HERTFORD LODGE.

MR. THURSTON'S interesting attempt to develop psychic gifts by opening a kind of Psychic College at Hertford Lodge, Battersea, has frequently been noticed in *BORDERLAND*. The following report of the first year's experimental reunions has been kindly supplied me by Mr. Thurston. For the cross-headings Mr. Thurston is not responsible. The results attained are very suggestive, and indicate the possibility of the general developing of psychic gifts by study and attention. If we paid as much attention to the development of the sixth sense as we do to fashion plates and the odds on the turf, we should probably be able to use that sense with the same confidence with which we use our eyes and ears.

MR. THURSTON'S REPORT, 1895-6.

A SERIES of seventy meetings of ladies and gentlemen was held in my house at Hertford Lodge, Albert Bridge, S.W., from November, 1895, to the middle of July, 1896. Our object primarily was to develop by systematic practice the mental gifts commonly classed as psychic and subsidiary to this to discover by experiment the methods of practice most conducive to this development and most feasible of adoption in mixed companies.

A.—THE SUBJECTS AND METHOD OF STUDY.

The psychic gifts we practised were not only the powers of absorbed inner attention and exaltation of the subconsciousness, but also the more positive ones of clear visualisation by the mental eye and thought-projection into the minds of others.

STUDENTS—NUMBERS, ATTENDANCE, AND RESIDENCE.

The attendance sometimes amounted to sixteen, sometimes fell to four. But the average attendance was the more workable number of eight or nine. A record of each meeting was made by me from notes taken at the time and submitted for correction and confirmation at the subsequent meeting.

In the course of these experiments many interesting and curious facts were continually cropping up which tended to support theories like those of thought-projection and telepathy. But as our primary object was to exercise ourselves in these faculties on the assumption that they exist, and not to tabulate facts to support these theories, our facts are not the results of arrangements exact enough to make them of much evidential value. But meetings like these may become a forcing-bed for the very facts which at present are only obtained sporadically.

The persons attending were residents in London. The majority were ladies. This was due to two causes. Persons of that sex are more anxious to develop these psychic qualities and the hours arranged being in the afternoon suited their leisure more.

SUBJECTS STUDIED.

Of the seventy meetings twenty-five were arranged especially to practise clairvoyance and thought-transference, twenty-four psychometry and thought-projection, twenty-one automatic writing and table-movements.

I shall first describe the methods of procedure, which we found by course of trial the most convenient to adopt.

At the meetings for clairvoyance we always began by dividing ourselves into two groups, each to take a turn at a twofold practice. The one was to develop the habit of attention, which by concentration intensifies all impressions coming from external sources and retains them in clearly visualised pictures, until they can be seen by the mental eye as distinctly as by the sensory eye: the other the kind of impression which by becoming abstracted from external impressions devotes itself to receiving those from internal or subconscious sources, and then projecting them into the external sensorium until they become forms of imagination or hallucination according to the greater or less hypnotic state attained.

The strengthening of these two faculties by practice I consider the first step in acquiring that interchange of mentality which constitutes the basis of clairvoyance.

VISUALISATION AND TELEPATHY.

A screen was arranged across the room. On one side a picture was set up against a dark background. Not more than four conveniently, whom I called the visualisers or operators, engaged themselves intently gazing at this picture, every now and then closing the eyes to see if the picture could be seen mentally with precision and correctness. Meanwhile, the others sat on the other side of the screen with pencils and memorandum slips by their side and tried to attain the absent-minded frame of mind. To attain this passive state there are different methods. They may be classified as gazing at external points as a bright disc, crystal or mirror, or at internal points such as a spot visualised in the brain or a fixed idea or vision. In all cases the attention must be kept passively and abstractedly without straining the eyes, but watching through some part of the brain as through a frame. The state of abstraction may also be attained by closing the eyes and going in imagination to some distant spot in space and resolutely remaining there. But if one wishes to sense any thoughts in the immediate environment mind wandering must not be indulged in.

THE SENSATION OF PASSIVITY.

If the right state of passivity has been induced, the percipient ought to feel a warm calm dreamlike state of mind, with sometimes also a sense of clouds or fumes wreathing from the brain. The difficulty always is to get the creative faculty of the brain quite dormant. To attain this one requires to distinguish the difference of feeling existing in the consciousness when the creative fancy is at work and when it is not. I left it to the discretion of each percipient to use the method of inducing passivity the most congenial, but I found that practically

in a mixed assembly they all preferred the method of gazing internally, whether closing the eyes or not.

SIX-MINUTE TURNS.

It requires properly some time for a person coming from a busy state of life to acquire this passive hallucinatory state of mind—some quarter or half hour at least. But practice enables one to do it in a shorter time; and the exigencies of the time at our disposal as well as the fact that the other group could not meanwhile keep their attention on the strain without tiring compelled me to allow only about six minutes to the concomitant gazing practices.

If we had been meeting for the sake of getting phenomena, of course, we should have arranged a longer time, but, as our object was for each one to practise, this arrangement worked very well and was the only one possible to give each group a turn at each practice.

Again, if we had been meeting to prove thought-transference, obviously the most successful plan would have been to have selected the best operators to be always operators, and the best recipients to be always recipients; but this plan would not have carried out our main object, consequently, at the end of each experiment, the first set of operators took their place at the table among the recipients, while a new group of operators went behind the screen and gazed at another picture set up there, until in this way everyone in the room had practised both forms of attention.

"WRITE DOWN WHAT YOU SEE!"

In every case, at the end of the six minutes, the operators left their side of the screen and stood at the back of the recipients and without any contact or word tried either to project the mental picture into the brains of the sitters, or else built up the idea as it were in relief upon the table. Then the recipients were required to jot down on the memo-slips any impressions or pictures, however vague, which had occurred to them; and to sign their record. Strict silence was maintained from the commencement of the gazing until the last note had been written, and then the records were compared with the originals and all points of resemblance noted. All the original slips were retained by me, and whenever they bore any striking correspondence to the picture, were pasted in my book of records made from the notes.

THE BEST SUBJECTS FOR EXPERIMENT.

With regard to the subject of the pictures we generally arranged to have one a portrait or figure—fancy or from life—and one, a scene or landscape. We found that the fewer the details the better the result. Thus a single figure in a striking dress or attitude was a better picture to use than a crowd of figures. Once or twice for experiment we used a statuette.

At first we gave no indications whatever to the recipients as to the kind of picture being projected, but after a while we discovered it was a better practice to begin from the more easy to the more difficult; we experienced that if I announced the kind of subject so as to narrow down the internal attention to look for certain details only, such as the dress of the figure, the pose, the mood, beginners obtained more successful results, and were not only encouraged, but taught the right attitude of mind.

Consequently, we fell into the plan of announcing the subject by a few general particulars, such as whether

figure or landscape, or whether fancy or from life. In every case I carefully recorded the exact words announced in these hints.

PICTURE-TRANSFERENCE BY TELEPATHY.

This preliminary practice of picture-transference by telepathy took up generally the first half of the time. In the time remaining we all sat passively in silence round a table and tried to penetrate clairvoyantly into the mental and psychic environment of the other sitters, noting and remembering any scene or face we saw in connection with them, or any name or phrase that came into our head or may have been claudibly heard. At the end I wrote down whatever each chose to record and whatever correspondences with veridical circumstances were noteworthy.

THE CLASS FOR PSYCHOMETRY.

I shall now describe the procedure at the meetings for psychometry. Our first practice was to psychometrise objects held in the hand. This consists of a kind of absorption and concentration of the inner attention into other points of time or space or personality, and to sense by intuition any peculiarities of mood or environment which the adopted consciousness presents.

The development of this attention to the subconsciousness is a valuable addition to the mental education, and our object being thus to practise and not to prove psychometry, we made no attempt to establish any theory as to its cause.

We found by experience that the best objects to practise upon were letters in which the writer was in striking circumstances or showed some strong emotion or mood, or else trinkets or relics once in the possession of some strongly marked personality. These letters or other objects were brought by various members. It was the rule that all letters tendered should be taken from their original envelopes and be put into fresh covers. Without doubt this made the process of sensing the more difficult, but it removed the chance of assistance from other faculties as graphology. The psychometrist was allowed to hold finger and thumb inside the cover against the writing, or to place the object against the forehead. We sat round a table, and each having a letter or object allotted to him, recorded any impressions on paper.

The psychometrist was usually informed of the sex of the writer, and sometimes was required to investigate on particular lines. In such cases the facts were noted by me.

When all had finished, I read out each statement and marked against it the judgment as to its correctness given by the bringer of the letter. I kept and filed these annotated slips and noted any striking points in my record book.

THOUGHT-TRANSFERENCE.

After this practice at psychometry we finished proceedings by a brief practice at thought-transference. We generally decided first some particular class of objects for selection.

At first we used to pair off in groups of two; and each individual would take turn to be operator, and project the object, mentally selected, into the thoughts of the other, holding the hand, steadily gazing into the eyes, forming the shape and other qualities clearly in the thoughts, and resolutely refusing to allow the

ideas of any associated object to rise in the mind, repeating the word, mentally, all the while.

The mere practice of doing this is an excellent discipline of the mind, independent of any immediate successes, and the other practice of trying to be in sympathy with another mind is as excellent a training.

At our latest meetings we modified this plan of action.

It was found in practice that the thought of a strong operator sometimes affected the listener of other pairs. The only way to obviate this was for each pair to operate separately; but the time at our disposal was against this. So we made a new disposition. One person selected the object mentally, and the rest all listened inwardly, and then silently wrote down the name of the object sensed. Then, all the answers being first recorded, the projector was asked to name the thing projected.

AUTOMATIC EXPERIMENTS.

As regards our procedure at the meetings for automatic movement there is not much to state.

The first part of the time was occupied by each of us holding a pencil, planchette, psychograph, or ouija-board, and trying to get names or surnames written automatically, which might give some proof of impress from psychic source.

The last part of the time we gathered round a small table and tried by tilts or raps to get similar proofs of psychic impress operating, whatever be the cause, from within outwards.

We did not experiment as to the causes; we wished only to attain the power of getting these results more readily; and when that is attained, we shall doubtless be in a better position to satisfy ourselves as to the causes immediate, mediate, or remote, whether they be born of our own intelligence, or of an intelligence within our intelligence setting in action some unconscious cerebration or nervous outflow, or whether they be effected by some mysterious forces outside of ourselves, emanating from unseen organisms gaining temporary power to act on our grade of matter by the fact of two or three being gathered together in unanimity of expectation.

I will now pass on to recount some of the most interesting of our experiences in each set of practices.

B.—RESULTS ATTAINED.

As regards to transference of ideas by the picture-gazing method, there was scarcely a meeting that did not elicit some indications that the dominant idea in the mind of the operators was being felt in some way by the percipients.

PICTURES TELEPATHED.

On some days these indications were more manifest than others. It depended on so many things—on the passivity of the percipients and the activity of the operators, on the number of practices and the length of time allotted, on the simplicity or complexity of the subjects selected, and, lastly, on the weather and other factors that tend to disturb the mental state.

(1) FIGURES AND GROUPS.

The following are some specimens of the best results:—

On December 16th, the operators were visualising a photographic reproduction of a well-known

picture by Edward Bissan—a dark-haired maiden, with gauzy drapery clinging on body, but hooding head and shoulders, arms folded, clasping flowers to the breast, and two winged cupids fluttering near holding out flowers.

The subject was announced to the percipients as a "Fancy Female Portrait." No mention was made of the cupids or flowers.

One of the percipients wrote down the following impressions as received. I add, in brackets, my judgments as to correctness.

"I see a girl (right) standing (right), one arm raised (wrong), clinging dress (partly right), birds (winged cupid:) and flowers (right), dark hair (right)."

On the same day the next set of operators visualised a reproduction of a well-known picture—a girl in a panelled room, pensively striking a chord on a spinner, while one elbow and knee rests on a high-backed chair. Time, last century.

It was announced to the percipients as "Another Fancy Female Portrait." No mention was made of the occupation of the figure, yet the idea was transferred to two percipients.

One wrote down:—"I see a girl (right) playing some musical instrument (right), looking upward (wrong), dress confined by a girdle (right), columns in distance (no)."

A second wrote:—"I get the impression only of a lady playing some musical instrument."

On February 3rd, the subject before the operators was one of the Bassano series of fancy portraits made from real life called Love's Eyes—head and shoulders of a girl with large eyes, looking up, and with plentiful curling hair over head and down shoulders.

It was announced as "A Female Portrait." No mention was made as to whether it was full length or not. It was required to find all the details. Three percipients were fairly near the mark.

One wrote:—"I see the head and shoulders (right) of a lady about twenty-three (right), oval features (right), straight nose (right), square, open forehead (no), hair appears waved (right), eyes full (right) and dark (right), mouth small (right), decided lips (right), dress low, but not clearly shown (right)."

A second percipient wrote:—"A girl's head only (right), with fair hair (right), wavy (right), hanging over each shoulder (right), eyes large (right), mouth small (right), nose straight (right), white garment around shoulder (right), oval-shaped face (right), pointed chin (right), dimpled (?)"

A third wrote:—"A girl with long fair hair (right), looking upward (right), dark dress or mantle (no), small, straight nose (right), small mouth (right)."

On March 23rd, the subject being visualised was Rossetti's Beata Beatrix—a picture too well known to need description. It was announced as "Photo of a figure—to find sex, dress, &c." A percipient caught the leading points of the subject well, writing:—"A female figure (right), sitting (right) or kneeling (?), dark hair and eyes (right), sad expression (right), dark blue drapery (right) and black lace (?), hands clasped (right)."

On the same occasion, the two groups having reversed positions, the picture set to be visualised was the portrait of Macchiavelli, from a Florence gallery. It was announced as a "Portrait of a male."

A percipient wrote:—"A tall figure (right), standing (right), robed like a pontiff (right) or apostle in some Roman sort of dress (somewhat so), has a key or crook

in hand (?), on his head a biretta (right), face smooth (right)."

Another wrote:—"A monk in religious habit (right), tonsured head (not visible), cypress tree in background (no)."

On June 1st, the subject was a portrait of the son of Lord Manners, as exhibited in the Royal Academy, 1896. It was announced as a "Portrait of a child—to find sex, dress, attitude."

A percipient wrote:—"The child is a boy (right) in Lord Fauntleroy dress (right), fair brown hair (right)."

Another wrote:—"I see a persistent view of a foot in a brown or yellow shoe (right), with part of the leg in black stocking half way to the knee (right)."

On June 13th, the subject was another of the Bassano series called St. Cecilia—a fair lady in classical dress, holding a lily; background, a pattern on the wall forming the semblance of rays round her head. It was announced as "Portrait of a lady—to find dress and background." A percipient caught two of the salient features.

"I see a figure of a woman in white (right), robed, with halo (right) or large hat (very like it), straight hair, hanging (no), large lily in hand (right)."

The above are all examples of single figures reproduced. I will now give some of composite groups. They were more difficult and less often tried.

On May 11th, the subject was a photograph of two Japanese wrestlers. It was announced simply as a "Photo of two figures from life—to find the peculiar attitude." A percipient got a good impression as follows:—

"I see a Japanese man (right), standing (right), with a Japanese lady (sex wrong) kneeling on the left (nearly so); the latter had green skirt, black bodice (no)."

Another percipient was near the mark. "I see two acrobats (right), one standing on the other's head (no), both dressed in tight-fitting black clothes (nearly naked, dark skin)."

On May 25th we had a very composite subject. It was a picture called "The New Woman," in which a group of merry Swiss or Tyrolean boys and girls are holding up a girl riding a bicycle down a mountain road. It was announced as a "Landscape, with group of persons, of both sexes, in action."

One of the percipients got a good transference, writing:—"I see a group of happy young people (right), one or two raised above the rest (right), arms of several uplifted (right), dressed as workgirls in short skirts (right), several with neck-kerchiefs loose round throat (right), children dancing round a May-tree (no), several of the boys in shirt-sleeves (right), all are merry (right), grass land (right), river in distance (no, but white road like river)."

Another percipient also partly caught the idea, thus: "Trees with white blossoms (wrong), white mountains in the distance (right), figures in short costume (right) dancing, and others reclining (wrong), a bright happy tone (right)."

On the same occasion another picture was announced, "Photo of Two Female Figures—Fancy." It was a well-known picture called "Towards a Better Land," an angel uplifting a beautiful female with flowing hair and upstretched arm.

The following was written by a percipient: "I see a woman with flowing hair (right), and dress blown by the wind (right), looking out to sea (sea below), as if in search of a ship."

Now I will give some specimens in which the subject set was scenery. The best result was with interiors.

(2) BUILDINGS AND LANDSCAPES.

On February 10th a subject was announced "Photo of a Building." (It was a photo brought by a lady of the interior of a large Catholic church.) Four out of six percipients got near the mark.

The following was written by one: "I see the interior (right) of some large building (right), columns with Gothic arches (right), perhaps the interior of some cathedral (right)." Another gave: "Columns and arches (right), a memorial stone lying flat, with inscription on it (?), stained glass and windows (right)." A third wrote:—"Interior of St. Paul's arranged for a funeral." A fourth, "A white building with arches (right), small indistinct figures (?), dark background (wrong)."

On May 4th a subject was announced "Townscape." (Photo of Plaza of St. Mark's, Venice.)

One of the percipients wrote down: "The chief impression I get is of some building ecclesiastical (right), roofs and fretted work of some sort (right). Then I see distinctly the façade of some large cathedral (right), with some windows round and others rectangular (right). Next I see a figure in kingly robes (there was a statue in the centre—conspicuous in the photo), then figures of angels and apostles (?). Finally I am strongly impressed there is a plaza of a town in Italy somewhere in the picture like the one of St. Mark's, Venice (right), in front there is a campanile (right), and a single tree somewhere (wrong), also a bird's nest, but why? It seems incongruous" (no nest in photo, but there is a tree with old nest just opposite the window of my sitting-room, which might have been unconsciously recently observed). The percipient also has visited Venice, a fact which might have aided him to catch the impression so definitely.

Sometimes we tried a combination of landscape with figures.

On March 30th a subject was announced "Landscape with Central Figure." It was an engraving of a picture called "Solitude." A German peasant girl, like a Marguerite, seated in a large punt moored by beds of reeds in the marshes beside a river. She is all alone. Her head is bowed, the sun is setting.

A percipient wrote: "A lake or river (right), with landscape on left side (?). A girl (right), in front, in short petticoat (right), something bright on head (wrong), blue hills behind (wrong)."

Again, on May 18th, a subject announced "Landscape, with a Male Figure." A picture called "Contemplation." A hooded monk is pacing a wide stretch of sand beside the sea, hands clasped.

A percipient wrote: "Tall figure (right), in Eastern costume (wrong); long hair and beard (wrong), beside a long stretch of sand or sea (right), standing (right), in prayer or adoration (right)."

Another lady member wrote: "I see a young man (right), with short dark hair (hooded), standing in a lonely spot (right), with loose robes (right), looking sad (right), undecided (?), long staff in hand (wrong)."

The above will be enough examples of this picture transference. I could give you several more, but these are typical of our best results as yet.

SOME SOURCES OF ERROR.

Of course, on every occasion there were percipients who could see nothing or saw more facts wrong than right. But sometimes these very errors were themselves very instructive. They showed in what way the mind

had been acting in a wrong direction. I will give some cases that illustrate this.

The following show a common fault on the part of the percipients of letting, unconsciously it may be, the creative fancy remain active at work. The mind listening and groping inwardly all right succeeds in catching quite correctly some striking detail of the picture, and instead of remaining passive to see other details, lets the fancy be stimulated into activity by the suggestion received, until it amplifies the one point into a picture of its own. A similar process is seen in dreams—a state of mind very akin to clairvoyant and somnambulist states.

On March 16th the subject being visualised by the operators was an angel blowing a huge trumpet that coiled round the neck. One of the percipients, half apprehending the idea of the trumpet, amplified it into "a person with a fur round his neck, struggling with a python." Another, also, made it into "a figure holding a bow."

On January 27th there was a failure very instructive to us. The operators were looking at a group announced as a "Group of Persons," that had a Christ with a halo round the head, and on each side an angel with outspread wings. One of the percipients wrote down: "I see a central figure of a man in long robes like a Roman dress. On his head is something like a helmet with eagle's wings on each side. Also I see two swans with outspread wings sailing each side of him." Here he had evidently apprehended the idea of the outspread wings of the angels twice; but his fancy had first woven it into the notion of wings to a helmet, and afterwards into two swans.

Another instructive failure was on February 24th. A lady had brought a photo of a church and graveyard to be visualised. Conspicuous in the picture was a tombstone of pyramidal shape. It was announced as a "Landscape."

A percipient wrote down: "I see a pyramid standing in the desert with other indistinct shapes, one is, perhaps, a sphinx."

In this case the mind had caught the shape of the tombstone from some operator's mind, but had gone on to elaborate the scene of the pyramid in the desert.

It also shows another source of error, viz., the tendency of the somnambulist mind to apprehend form without the right idea of size. Consequently it magnifies or minimises. Thus a tombstone became the size of a pyramid. Again, on another occasion a shrub became a tree.

Another instance of partial apprehension being built upon by the creative faculty, will be noticed in the very first case quoted (December 16th), where two winged Cupids are turned into two birds.

Sometimes, apparently, one detail only is apprehended by the percipients without awaking the fancy; but the fault is that the mind rests there without discovering the whole picture. An instance of this may be noted in the case of June 1st, quoted above, where a portrait of the son of Lord Manners was being visualised, and a percipient saw only the foot correctly.

All cases like the above, where one detail is seized to the exclusion of the rest, are, perhaps, due to a fault on the part of the operators. These, when trying to visualise a subject as a whole, are apt to concentrate their attention too exclusively on some one detail.

This is somewhat unfair to the percipients who catch this one point and not the rest. But it is a very difficult one to avoid, especially when the attention is on a great strain. Indeed, some psychologists affirm that

it is impossible for the attention to take into the consciousness more than one detail at a time; the idea of a comprehended whole being attained only by a rapid apprehension from point to point. They have illustrated this argument by an ear listening to a concerted orchestra.

Another common error on the part of operators is, when looking at a subject, to let the attention wander on to some associated idea. Some have confessed to this straying of thought, when the extraneous idea, and not the original, has turned up in the minds of the percipients.

There is one more source of error of the percipients to notice. It is that of catching ideas from their immediate neighbours and not from the persons on the other side of the screen.

A notable instance of this occurred on May 25th. A portrait of Fra Angelico was being visualised, and by an error of judgment it had been announced as "A Male Head. Religious subject." Now this word religious was objectionable for two reasons; it limited the subject too much, and was so suggestive that it started the irrepressible fancy to work.

In the mind of one of the percipients it immediately caused a picture—the Christ crowned with thorns, by Guido—to start in my imagination. Feeling this to be a suggestion of the fancy, and annoyed that such a suggestive word had been mentioned, I banished the false picture by my will, and subsequently caught a fair impression of the right subject writing down: "I see a figure in a long monk's robe with hood (right), and a pastoral crook (no); also a library with bookshelves and illuminated scrolls and missals (wrong)," but a lady who had brought the photograph and was among the operators confessed that her thoughts had wandered to the library of San Marco in Florence, where she had seen the original of the portrait hanging. On comparing notes afterwards it was found that no less than four out of the five other percipients had got the idea of the Guido Head immediately, and had not changed from it, thinking it to be the right one.

This might have been a coincidence of everybody's fancy starting the self-same picture, but I am inclined to think it was a case of telepathy from the wrong source.

The remaining percipient obtained the impression quite right at once, writing "a monk with hood surrounding the head (right), sad expression (right), eyes upraised (right), and hands clasped (right)."

Another curious mistake on the part of a percipient is worth briefly noting. A lady, instead of seeing the picture being visualised, gave a very accurate replica of another picture which I had previously selected and stowed away as the next subject for practice that day.

C.—CLAIRVOYANT MIND READING.

I will now pass on to record some of the experiences we had in the other practice at these clairvoyant meetings, the looking into the psychic surroundings, so to say, of the others present.

Observing and listening with the inner mind, some saw pictures and faces, and some heard names and surnames and spoken words, and on comparing notes at the end we discovered that often these sights and names had correspondences with events that had either recently occupied the mind of someone present or been connected with it in the past.

Scottish Lodge Papers. 9, Hart Street, Bloomsbury, London.
6d. Vol. III, No. 9.

The Cosmogony of Welsh Tradition
Planetary Rounds and Chains

Vol. III; No. 10.

The Cosmogony of Welsh Tradition

Spiritual Review. 113, Edgware Road, London.
1s. 6d. per annum.

October.

Esoteric Theology. Dr. B. Hutchinson
Mediums in a Thunderstorm
Some of the Blessings of Modern Spiritualism

November.

Nature and Character of Greek and Roman Divination. By Emma H. Britten
Some of the Blessings of Modern Spiritualism. A. F. Tindall, A.T.C.L.

December.

Angels and Spirits of the Unseen Firmaments. By Thos. S. Wilmot
Death of Mrs. Horatio Hunt
Cranial Psychology
Esoteric Theology

Theosofisk Tidskrift. Organ of the Scandinavian Theosophical Society, Stockholm. 35 öre.

November.

Youth and Age. Georg Ljungström
Theosophy, the Foundation of all Religions. J. D. Buck
Reconciliation. Poem by Georg Ljungström

December.

Theosophic Foundations of all Religions. J. D. Buck
Theosophia. Stockholm.

The Theosophical Movement in Sweden (in English)

Theosophic Isis. 28, Trothy Road, Southwark Park Road, London, E.C. 6s. 6d. per annum.

October.

An Abyssinian Brother
Religion in Ancient Egypt
Whence am I, Whither do I go?

December.

Address by Mrs. Tingley to the "Crusaders"
Occultism in Medicine

Theosophical Forum. 144, Madison Avenue, New York.

October.

Is Karma Immutable Law?

November.

Have Animals no Karma?
Is it Wrong to Kill Animals?
The "Crusade" not Official

December.

Is there Accidental Karma?
Can the Soul Die?

Theosophic Gleaner. Theosophical Society, Bombay.
1s. 6d. per annum.

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The True Theosophist
Man—The Master of his own Destiny

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Theism and Pantheism
Man—The Master of his own Destiny

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Raja Yoga Bhaskara

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Predestination and Free Will

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A French Ecceles. H. S. Olcott

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\$2.00 per annum.

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First Convention of the Theosophical Society in Germany. By Franz Hartmann

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Theosophy in the Apocrypha

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September 28.

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October 16, 23—November 6.

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Spiritualism and Socialism

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Some Fundamental Principles of Psychic Science

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Peter's Dream
Externalization of Mental Pictures

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The Munich Congress. Dr. C. du Prel
"Od" and Vital Force. Dr. C. du Prel

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