

BORDERLAND:

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CHRONIQUE OF THE QUARTER.

THE LATEST ON SPIRIT PHOTOGRAPHY.

ONE of the topics most prominent during the past quarter has been that of Spirit Photography. It crops up every now and then, is pursued in all directions, and then we are left very much where we were before so far as any conclusion is concerned, only that the position has been complicated by more evidence and fresh theories. Unfortunately the evidence is never of a nature to settle the question. One critic scoffs at what another considers test conditions. So many difficulties present themselves that our requirements in the matter of evidence become more and more exacting, while the very nature of the experiment almost forbids hope of attaining such conditions as the critic has the right to exact. All who have experimented in any matters "occult" ought to insist on the recognition of the fact, that phenomena worth having are not to be commanded, that their absence proves nothing.

Not to succeed in photographing a spirit does not prove that spirits cannot be photographed, but to pass off as spirit-photography, as but too often happens, a negative which has been tampered with in the background, proves a good deal too much. It proves not only the dishonesty of the medium, but, what is not half enough considered, the folly of that section of the public which has made such an attempt possible.

In a most interesting paper, which we print elsewhere, Mr. Glendinning has summed up such evidence as we have on the subject, but, like religion, every one must work out the occult problem for himself, and some people have not, and never will have, the requisite material.

BERLIN SEANCES.

The Berlin materialization experiments have attracted less attention than those of Eusapia in Milan, possibly, among other reasons, because the witnesses were less scientific and, consequently, the evidence less valuable. The

medium was Madame d'Espérance, and Dr. Wittig attended on behalf of M. Aksakow, who was absent from illness. Certainly there was nothing to complain of in the quantity of the results, thirty manifestations having occurred in a single séance of two hours. One can only regret that the conditions seem to have been less carefully arranged than might have been wished. Dr. Wittig mentions that on the first occasion, September 16th, more than thirty people were present, many of them unknown to him. Materialization in the dark before a mixed audience—however great may be our personal respect for the medium herself—cannot be regarded as of great evidential value. We understand that the seances will be repeated, and in justice to Madame d'Espérance we hope that the whole affair may be placed on a basis to which no exception can be taken.

THE DIVINING ROD.

One cannot but wonder that, considering their possible practical utility, some competent man of science has not investigated the claims of the professors of the art of divining the whereabouts of water. A few experiments were reported some years ago by the Society for Psychical Research, but no conclusion was arrived at, and nothing practical came of it.

We take the following from the *Bridlington Free Press* of November 4th:—

On Tuesday morning some very interesting and successful experiments were made at Sewerby Fields, by Mr. John Stears, engineer, of Coltman Street, Hull, who was invited to Sewerby by Colonel R. G. Smith, for the purpose of ascertaining whether a supply of water existed on the farms. The want of water has been much felt during the dry summer we have just experienced, and it had to be fetched from the Bridlington Water-Works. Mr. Stears has been for many years endowed with what is called odic force, or animal magnetism, and has been successful in finding water in many parts of Yorkshire. By the kind invitation of Colonel Smith, several ladies and gentlemen were present, including Colonel Y. G. Lloyd Greame, Colonel and Mrs. Armytage, the Rev. R. and Mrs. Fisher, Mr.

Halliday, of Malton, &c. The weather during the morning was very unfavourable, but it did not at all interfere with the operations. At about ten o'clock the party met, and Mr. Stears selected a hawthorn twig from the hedge, of this year's growth, or rather two twigs joined at the base, making the form of a V. Taking hold of the ends of the twigs, having the base outwards, Mr. Stears walked along the stack yard, and had only proceeded a few yards when the twig began to rise, indicating water. In this way two streams were found which joined, and following its course through an adjoining plantation, the stream was traced through several fields to the cliffs, where indications of an outlet were found on the beach. No difficulty was experienced in following the stream, for the twig kept busily moving in the upward motion as long as he kept on the track of water, but as soon as he got off it, if even by an inch, the rod ceased to move. Those who were present were highly pleased with the proceedings, and thanked Colonel Smith for the invitation to witness it. Mr. Stears anticipates that water will be found between 80 and 100 feet from the surface. The greatest depth to which the power of Mr. Stears has yet extended has been 128 feet.

THE SEQUEL.

The sequel is told in the *Westminster Budget* :—

Since then Mr. Halliday, plumber, of Malton, has bored an artesian well at one of the places indicated, and found a very copious supply of water at a depth of 87 feet, after going through sand, clay, and a bed of what Mr. Halliday says is quartz and lead ore. Mr. Campion, who was previously without a supply of pure water, is delighted with the results of the visits of the "diviner," and has faith in his power with the rod. Mr. Stears has since been called in to experiment on several farms on the Birdsall estate of Lord Middleton, the operation being conducted in the presence of Julia Lady Middleton, the Hon. Geoffrey and Mrs. Dawney, Mr. Persons (Lord Middleton's agent), and others. Other farms were visited, and Mr. Stears, after employing the rod, indicated the presence of water at each. Mr. Halliday has also received instructions to make tests at these places, and operations are now in progress. Mr. Stears has successfully "divined" for water on two of Mr. Lett's farms in the East Riding, and also at Amotherby, near Malton; and his success is drawing fresh attention to the "divining-rod" and its capabilities in the hands of a duly "inspired" professor. Mr. Stears claims that he can also discover metals as well as water, and he alleges that not one person in 10,000 can use the rod successfully. His explanation of the power he possesses beyond the ordinary run of his fellow-men is that it is what he would call "animal electricity," because at times, after using the rod for a long period, he loses his power with it, and only recovers it after short rest and refreshment. In the presence of Lady Middleton and the rest of the company he made several interesting experiments—for instance, standing on a china dish, to show that china is a non-conducting agent (the rod ceasing to oscillate even when over water); finding metals hid in the ground, &c.

NEW SOCIETIES.

It is interesting to learn that a Society for Psychical Research has been founded in Melbourne. The preliminary meeting, of which Professor H. Lawrie was chairman, was well attended. Their lines of research seem to be based on that of the London Society, or, one ought rather to say, the parent of all Psychical Research Societies.

From Melbourne, also, we receive the announcement of a new Theosophical magazine to be called, "The Austral Theosophist: a Journal devoted to the diffusion of Knowledge on Theosophy and Occult Science." The object, we learn from the prospectus, is "to furnish a vehicle for the circulation of intelligence concerning the work of the branches of the Theosophical Society scattered throughout Australia, Tasmania, and New Zealand."

PSYCHICAL RESEARCH IN NEW YORK—

The New York Psychical Society seems, to judge from a recent utterance, to have very definite views on phenomena as to which other enquirers are, for the most part, still seeking information.

Spiritualism offers the actual evidence of the continuation of the mind, or spirit, after the change called death; and though it may be asserted by some theorists that our methods of communication are not desirable, that they retard the progress of the disembodied in their onward, progressive march, yet when we consider just for a moment the fact that if we are all, in our essence and origin, angelic and divine, surely the angelic and even the divine can come into touch with our more angelic and diviner selves without any contamination. The water-lily unfolds its silken petals to be kissed by the orb of day, discloses its golden heart and its pure, unsullied raiment, notwithstanding it absorbs its nourishment from the very slime and mud by which it is surrounded; so an angel may come into the very lowest and darkest walks of life on a mission of redemption without soiling its garments. An angel does not fear its environment, because it can draw from all quarters the vitality and strength, experience and knowledge that make up its angelhood.

We are told that table-tipping, spirit-rapping, and the like, are not desirable methods of communication, not dignified enough, as it were, for angels or spirits to use. Mrs. Besant might just as well tell Mr. Vanderbilt or Mr. Gould, who have telegraphic appliances innumerable, that such methods of communication are undignified and should not be indulged in, for the raps upon the sounding-board of the operating instrument are such insignificant things! And yet the most important messages for man's welfare are transmitted over the wires, communicated by raps, which are interpreted, and which mean a great deal to those to whom they are sent. And so spirit communication, or telegraphic intelligence, comes in the form of raps, or signals, and the message of life and immortality is brought to man thereby. Raps and table-tipping, however humble and insignificant they may appear, are made sacred and holy when our loved and lost use them as a means of communication with our hearts to declare that they are not dead, but still live.

—AND IN LONDON.

The Society for Psychical Research has occupied itself lately with two persons prominent in branches of enquiry differing from those of the Society itself, Mr. Stainton Moses and Madame Blavatsky.

Of the former, Mr. F. W. H. Myers spoke uniformly in terms of personal respect and friendship, though he somewhat severely criticised his standard of evidence. Deeply interesting and valuable as were the phenomena which he recorded, they would have been of even greater importance, if Mr. Stainton Moses had considered the needs of the unprejudiced, as well as of the sympathetic investigator.

In regard to Madame Blavatsky the Society has already expressed itself freely. Mr. Walter Leaf's paper consisted mainly of additional evidence—contained in letters from herself to M. Aksakow—as to the story of the founding of the Theosophical Society which, according to this showing, had its rise in the failure of a Spiritualist Club which she attempted to establish in America with the assistance of Colonel Olcott, the "Mahatma" to whom she owed her revelations being an adaptation of "John King," who inspired the earlier venture. Some members of the Theosophical Society, Mr. Mead, Mr. Page Hopps, and others,

spoke in reply, indignantly asking why this evidence should be produced at all when the subject of it is no longer here to defend herself. They were told that the letters were not now produced for the first time, but had already—in 1886—been made public in Paris, where they had effected the destruction of the Paris branch of the Theosophical Society, and that such claims as Madame Blavatsky's should rest on a basis stronger than that required by those whose pretensions were less.

These papers are as yet not published, so that we cannot venture on a more complete account of either.

It is probably on account of the revival of the S.P.R. attacks on Madame Blavatsky that, under the heading of "Our Policy," the following paragraph appears in *Lucifer* :—

As time goes on, and the Theosophical movement comes more and more into public prominence, attacks on it multiply from every side. As its teachings are difficult to assail successfully, many of the attacks consist of personal charges levelled against the leaders, both dead and alive—as the world counts life and death—and some of the younger and weaker members are eager that answers should be made to the varied accusations. Now, and speaking for this magazine and for the policy of its editors and their co-workers, we say that we are ready to defend our principles, but we have not time to be continually rebutting personal attacks. There is work to do more serious than this petty warfare, and we prefer to answer slanders by work rather than by words.

ANNIE BESANT.
G. R. S. MEAD.

HYPNOTISM BY LICENSE.

License to practise hypnotism in Belgium under a law which says that "whoever shall hypnotise a person who has not attained the age of twenty-one years or who is not in sound health, if he is not a doctor of medicine or provided with a license, good for a year and always revocable, shall be punished with imprisonment and fine," was recently taken out by M. Astere Denis, a merchant, poet and publicist, who published a work, "*La voie nouvelle et l'utilité de l'hypnotisme*." The cures of M. Denis are numerous and varied, and it is well known that a multitude of persons afflicted with alcoholism and vicious and lazy children have been, through his treatment, either cured or greatly relieved, so says *Le Messager*. The question is discussed at length in the *Revue de l'Hypnotisme*, and though M. Denis's personal competence is not disputed, it is suggested that some committee of investigation should be appointed to enquire into the claims of those applying for such licenses, the granting of which should be regarded as a serious responsibility. Even midwives and nurses are not permitted to practise their arts without due enquiry into their qualifications by proper authorities, and the profession of healer in general is at least as important as theirs. In England, of course, we leave the public at the mercy of any quacks and humbugs it may be silly enough to employ, but even the responsibility of leaving people to suffer the results of their possible credulity is perhaps less than that of granting certificates without proper enquiry, and in Belgium these seem to be in the hands of the civic rather than the medical authorities.

STILL UNEXPLAINED—

In the *Pall Mall Gazette*, Oct. 30th, "Hypnos" attempts an explanation of the "Julia" phenomena. The real problem in regard to psychic automatism of all kinds is the same; not what is the nature of the automatism, which is a psychological question, but what is the source of the message communicated? The scribble we unconsciously make on our blotting paper while waiting to recall a name or find a suitable word, is of precisely the same nature, psychologically, as the most elaborate automatic writing ever produced. It is not till we write something not known to us by ordinary means that the question has any psychical interest. The same holds true of all forms of automatism, including "spirit messages," crystal gazing, telepathic messages, and the like. Unless they bring us information we don't know by ordinary means we have no reason to suppose they themselves are other than ordinary. "Hypnos" need not concern himself with questions of "unconscious movement" and "suggestion"—we know all that. What we do want to know is the source of the information which is sometimes conveyed.

—AND STILL MISUNDERSTOOD.

The *British Medical Journal* offers a warning on the danger of cultivating habits of automatism, as "automatism is a reduction of mental function to the plane which obtains in the lower developments of animal life, and an enduring reduction to this state in man as seen more or less completely in some forms of insanity, confirms this view." The same may be said not only of hypnosis, which many very eminent doctors regard as a valuable aid to medical science, but of any form of concentration of thought, regarded generally as a sign of strength rather than of weakness of mind. The stories of Sir Isaac Newton, Cruden, Dr. Johnson, Jonathan Edwards, are all too well known to be worth quoting, and we do not ascribe their power of abstraction, of concentration, temporarily, in one direction to—

Mental degeneration, a lessened grip on reality, to confusion between the phenomena of the complete and incomplete states of consciousness, ending in the acceptance of the latter as realities with consequent delusions, just as dreams are accepted as realities by some insane persons, by savages, and occasionally by children.

THE GHOST ON THE RAILWAY.

The railway ghost had quite a vogue in his day, but the haunted railway carriage is out of fashion. No place is better adapted for the locality of a ghost story than the scene of an accident, either past or future, and a story which comes from Sittingbourne is at all events suggestive. Exact evidence is as yet wanting.

Some sensation has been aroused by the strange story that a level crossing near this town is haunted by ghosts. The tale goes that at the witching hour of midnight a person has appeared on the line, where the apparition is said to take its ghostly walk, heedless of passing trains. Of recent years the level crossing which used to exist at the spot has proved a death-trap to several persons, and in consequence of the numerous fatalities a foot-bridge has replaced the crossing. It is actually alleged that the spirit of one of the victims now

haunts the crossing, and numbers of people who reside in the immediate vicinity may be seen out of doors at night-time, waiting for the apparition. The rumours arise, no doubt, from the fact that a few days since, as a goods train was passing the spot, at about two a.m., the driver thought he saw someone on the line, and he believed that he had run over the person. The train was brought to a standstill and a search made, but no one was to be found. Superstition was rife at once, and the driver is credited with the belief that the apparition foretells impending danger. The supposed ghostly visitations continued from that date, and this part of the line now enjoys quite a local notoriety.

TWO NEW BOOKS.

Mrs. Hardinge Britten has ready for publication an *Encyclopædia for Spiritualists*. It is mainly biographical in scope, and extends to two large volumes of several hundred pages each. As the expense of production is likely to be considerable she is anxious to secure a considerable number of subscriptions (16s., payable to Dr. Britten, The Lindens, Cheetham Hill, Manchester), before actually going to press.

The first Edition of "Spirit Teachings" being quite out of print, the Council of the London Spiritualist Alliance have decided to issue a Memorial Edition as a token of their loving regard for Mr. W. Stainton Moses, the founder of the Alliance, and its President up to the time of his decease. The Memorial Edition will be as nearly as possible an exact reproduction of the first edition, but it will also include a portrait of Mr. Stainton Moses, and a Biography from the pen of one of his most intimate friends. In the hope of securing for the Memorial Edition a very large sale, the Council have determined to issue it at the very low charge of 2s. 6d. per copy to *Subscribers only* (exclusive of the cost of delivery), which is less than half the price of the original edition. The Council trust that many friends will thus be induced to subscribe for several copies each, with a view to their judicious distribution as opportunities may arise. Orders should be sent at once to the President of the Alliance, 2, Duke Street, Adelphi, London, as, after the Subscribers have been supplied, the price will be increased.

"PROFESSOR" BALDWIN AND "TRUTH."

The article which appeared in the last number of *BORDERLAND* concerning "Professor" Baldwin has been made the theme of three articles in *Truth*, in which the "professor" has been handled with the vigour characteristic of our contemporary. So far as *BORDERLAND* is concerned there is nothing to explain and nothing to justify. I published a statement supplied by a gentleman in whose veracity I had, and have, the utmost confidence. I published "Professor" Baldwin's own letters to me in which he set forth, with the utmost candour, his own position in the matter. In his letters to *Truth*, the "professor" seems to have written exactly as might have been anticipated from his very candid autobiographical confession which I published in our last number. He is a man whose health is broken, and, what is far more serious, who has lost all desire to defend what he knows to be the truth. He admits he does not understand the power which he possesses, and in defending himself against the

attacks of those to whom the fact that such powers exist is absolutely incredible, he naturally takes the line of least resistance, and endeavours to pose as if he were a mere trickster. "Professor" Baldwin is more than that, and he knows it, although he does not care to face the music by standing to his guns. It would be more courageous if he were to defend the position which, as I understand it, he has taken up, in discussing this question among his friends, namely, that he is able to do many things by the aid of that faculty of mind which is familiar to all those who have studied hypnotic experiment, but which is naturally scouted by those who have never taken the pains to investigate the familiar phenomena of hypnotism. To the writer in *Truth*, the whole range of psychical experiments, from telepathy upwards, seems to be hocus-pocus, and with anybody in such a state of childlike ignorance it may be a waste of time to argue.

The "professor," it must be admitted, occupies a somewhat difficult position, although one which, if he had cared, he might have defended much better than he has done. As I understand it, he contends that he is able to produce the phenomena largely by the aid of ordinary dexterity and legerdemain, but also mingles with such manifestations of dexterity phenomena which are in no sense tricks, but are due to the exercise of those powers of which I spoke in my first article. These may sometimes be described as telepathy, and at other times as clairvoyance, or the higher sensibility of the faculties which often accompany hypnotic trance; but a nerve-broken man does not think the game is worth the candle, and a person whose one idea is to follow the career of a public entertainer is not exactly the man from whom we would expect much eagerness to play the unpopular rôle of a champion of *psychical truth*. Hence *Truth* has gained what appears to the public an easy victory, but to those who are at all familiar with the subject its slashing articles are the mere beating of the air, which seems to be full of sound and fury, but, in reality, signifies nothing. The real issue remains untouched. It is perhaps better that the battle should not be fought upon a case in which the chief witness gives himself away rather than imperil the success of his entertainment by battling for the fractional element of truth of which he is conscious, but which he does not feel sufficiently in earnest to defend in a hostile arena. At the same time there is nothing in the world to complain of in the manner in which *Truth* has conducted this controversy. If you once admit the absolute impossibility of such phenomena as telepathy and clairvoyance, and that we take it is our contemporary's condition, *Truth* is doing nothing but a public duty in calling attention to the subject in the way in which it has done. It cannot be too often repeated that all earnest investigators of *Borderland*, so far from resenting, eagerly welcome the most searching examination of the evidence upon which rest their belief in the reality of such phenomena.*

* Mr. Stead wrote this note from Chicago, but it is only fair to Mr. Baldwin to add, what Mr. Stead is not yet aware of, that he is publishing a pamphlet in which, as I understand, he proposes to take the line which Mr. Stead suggests.—THE SUB-EDITOR OF *BORDERLAND*.

II.—HYPNOTISM.

BY MISS X.

THIS article is not intended for those who are already prepared to make a serious study of Hypnotism. For this purpose they cannot do better than read carefully Dr. Lloyd Tuckey's "Psycho Therapeutics," or Dr. Kingsbury's "Practice of Hypnotic Suggestion," following up the further course of study which those excellent hand-books prescribe. All that I propose to attempt here is to meet certain questions and difficulties to which our Borderland correspondence and investigation have especially directed attention; to correct some common errors current among those who have given imperfect attention to the subject, and to suggest its possibilities of interest to those who have as yet given to it no attention at all.

HYPNOTISM AND MESMERISM.

There are many whose first objection to the practice of Hypnotism is that it contains nothing new, it is nothing but the old teaching of Mesmer and Elliotson, which we knew all about long ago.

This objection, as a matter of fact, *understates* the case. The only new element in the problem, that of the value of Suggestion, was known, if not to Mesmer, at least to his early followers—Faria used to induce the sleep by verbal command only, without passes—and the sole novelty lies, not in the fact, but in our appreciation of it. For the rest, we have subtracted from, rather than added to, the early discoveries. We have given up the "odic force" and the "electrobiology," which served to explain the phenomena to earlier writers. The old books contain pictures showing streams of light issuing from the person of the operator, and directed with healing force towards the person of the sufferer. Now the operator has lost his importance—he sends out no streams, and has no special gifts—he is little more than a machine; and, indeed, machines have been invented which, in many cases, do his work perfectly well. And then, too, we have given up all the mystery which surrounded the performances of Mesmer, all the supernaturalism which Elliotson employed. Spiritualism has no more connection with Hypnotism than it has with vaccination.

THE HISTORY OF MODERN HYPNOTISM.

A brief glance at the history of Hypnotism will help to make these points clearer.

The history of modern Hypnotism divides itself naturally into three chapters.

1. As practised by Mesmer under the name of Animal Magnetism. From 1775.

2. As practised by Dr. Braid of Manchester. His treatment was known as Braidism, or Hypnotism, to effect a distinction from the magnetic fluid theory. 1843.

3. As practised by Liébeault of Nancy, and distinguished from all previous theories by the discovery of the value of suggestion. 1860 to our own day.

To point out a few landmarks on the way from Mesmer to Liébeault will facilitate the consideration of modern discovery.

While studying for his medical degree in Vienna, Friedrich Mesmer's attention was drawn to some remarkable cures effected by a Jesuit priest, Father Hehl. These cures were said to be due to the application of a fluid or magnetic influence, emanating from steel magnets, which were applied to the persons of the patients. Mesmer

discovered that he was able to produce the same results by merely passing his hand over the parts affected, and he deduced the theory that animals, as well as metals, possessed this power, and drew the attention of various learned academies to a force which he called "animal magnetism," and which was long believed to be the power at work in the hundreds and thousands of cures which were ascribed to him, and practised by others under the name of *Mesmerism*.

That much quackery was practised, much superstition fostered, is beyond doubt, but we may do well to follow the charity of Dr. Moll, who writes:—

I do not wish to join the contemptible group of Mesmer's professional slanderers. He is dead and can no longer defend himself from those who disparage him without taking into consideration the circumstances or the time in which he lived. That those who defame Mesmer know least about his teaching, and have the least acquaintance with his works, is very clearly shown by a whole series of books about modern hypnotism.

Among the successors of Mesmer we should specially mention De Puységur, who was, perhaps, the first to observe the somnambulant or deepest stage of hypnosis, of which we shall speak hereafter; and the Abbé Faria, who, in 1813, forestalled the later discovery that the sleep was due to a brain-condition of the subject, not to any influence from the operator.

The year 1843 saw the beginning of the modern science of Hypnosis. A little volume was published by James Braid, a young Manchester surgeon, under the title of "Neurypnology," followed three years later by a second, "The Power of the Mind over the Body." He had been much disgusted by the teachings of animal magnetism as practised in England by du Potet and Elliotson, the last of whom unhappily involved some really valuable observations, with phrenology, and the clairvoyance of the Okey sisters. Careful study of the phenomena, apart from their popular presentation, convinced him, as Faria had already been convinced, that the hypothesis of the magnetic fluid, or mesmeric influence, was quite superfluous, that the state was purely physical, and depended upon the action of the nervous system; and that it might be produced by methods other than those of the passes or other forms of contact hitherto considered essential. He was the first to induce hypnosis by fatigue of the eye, aided by verbal suggestion; and he was the inventor of the term *Hypnotism* (i.e., the state of sleep), as distinguishing his own practice from that of the earlier magnetisers. He also was the first to discover the value of Hypnotism as an anæsthetic.

This was a tremendous advance, but his discoveries attracted less attention than they deserved, perhaps because medical attention was, just about the same time, absorbed with the new discovery of chloroform. Nevertheless he may be regarded as having had a direct influence on the modern practice of Hypnotism, since it was the study of Braid's book which led Dr. Liébeault to open a small dispensary for the treatment of the poor at Nancy, in 1860. This brings us to the latest chapter in modern Hypnotism. In 1866 Liébeault published his first work on the subject. In 1875 an important article on "Induced Somnambulism" was published in Paris, by Charles Richet; in 1878 Charcot began his famous work at the Salpêtrière; *

in 1886 Bernheim, whose very name secured attention for his subject, published his famous work on "Suggestion and its Application to Therapeutics"; and in 1889 Doctor Lloyd Tuckey published, in London, his "Psycho-Therapeutics," advocating the Nancy treatment, a book which, now in its third edition, remains our standard work upon the subject; and in the same year Dr. Voisin, of the Paris Salpêtrière, read a paper before the British Medical Association at Leeds.

ITS POSITION TO-DAY.

Real students of Hypnotism must be the first to acknowledge that the great thing necessary just now is to save it from its friends. The subject has long been, and to some extent is still, shrouded in mystery, and quacks and charlatans of every variety have made their profit out of it. Much, in spite of recent research and inquiry, remains unknown; the unknown is taken for the sublime; from the sublime to the ridiculous is but a step. Those most interested in Hypnotism cannot but acknowledge that many, interested only in themselves, have done their utmost to bring the whole subject into contempt. It has been treated as a mere entertainment; it has been surrounded with quackery and superstition; it has fallen into the hands of those whose little knowledge is indeed a dangerous thing. The number of really well-meaning persons prepared to pour forth any amount of misinformation on the subject of Hypnotism is quite as great as of those equally well instructed as to Greek, ghosts, or Gladstone.

Introduce the topic into any average circle of fairly well-informed men and women, and within a few minutes you will inevitably learn that Hypnotism is very amusing, but of no use whatever—that it is a mere pretentious name for a trick exposed long ago under the title of mesmerism—that it is extremely dangerous, and tends to weaken the will of the subject—that, once hypnotised, the subject is at the mercy not only of the present, but of any other unscrupulous agent—that it is a source of crime and a limit to human responsibility—that only weak-minded persons are susceptible, and that it is wicked to enfeeble will-power already insufficient. Or, on the other hand, we learn that Hypnotism is a universal panacea, a cure for all ills, mental and physical—that it is to stamp out drunkenness and supersede anæsthetics—that it is a great agent to be as widely spread as possible, and that all having any hypnotic power should go forth as missionaries and propagandists for the benefit of the human race.

To illustrate the error of both extremes is in some degree the object of this paper. Hypnotism, however regarded—therapeutically, psychologically, morally—needs to be rescued, not from its opponents but from its friends. The fact that many members of the British Medical Association of 1889 seemed to be about as well informed upon the subject as the French Royal Society of Medicine of 1784, drawing conclusions, one cannot but suspect in both cases, not from what Mesmerism or Hypnotism had done, but what it was reported capable of doing, is due to the zeal of those who have combined to place Hypnotism on such a footing that its investigation is considered as much beneath the dignity of a learned body now, as it was a century ago.

This state of things will not be mended as long as it is possible for the showman to make Hypnotism into an entertainment, or the quack to use it as an excuse for trifling with disease. It is very easy to exaggerate its danger—a point on which we shall have more to say presently—but it has its dangers as have all agencies of the kind, and is not to be employed indiscriminately any more than nitrous oxide gas, Somebody's Soothing Syrup, Somebody else's Liver Pills, Cocaine, or Chloroform.

WHAT HYPNOTISM IS.

Probably no serious student would venture upon any accurate definition of Hypnotism—we do not as yet know enough to say what it is, but only what it is like. It is—with limitations—very like sleep, as its name implies, and the hypnotic intelligence is very like the dream intelligence. In both, it seems evident that something has been subtracted from the ordinary consciousness.

In our dreams we commit, without hesitation, various acts which in our waking state would be condemned by reason and judgment. We converse with people we don't know, we walk about in insufficient costume, we pass, without surprise, from one scene or group of persons to others wholly unconnected with them. We are not quite "all there." So in the hypnotic state. We are literally not "all there," and the different degrees of hypnosis depend upon how much is "there," and of what kind. In sleep, when we are "not there," at all—that is when we are in deep sleep—we have no remembered consciousness whatever, but in the hypnotic state we are able to arrive, not at mere unconsciousness, but at a different consciousness, a consciousness having at times its own special memory and its own distinctive powers, and those, occasionally, of a very superior kind. Hence the great interest and importance of the hypnotic condition as distinct from that at which we arrive in mere ordinary sleep.

Mr. Jay Hudson, following, in great measure, in the wake of the Society for Psychical Research, lays down a law of psychical phenomena which, so far as it goes, is the law also of hypnotic phenomena. He considers that a man is composed of two selves, the objective self, which is the normal man, and the subjective self, which comes into activity under certain conditions, when he dreams, when he is hypnotised, when he exercises any automatic activity such as automatic writing or painting, crystal-gazing, rapping out messages, trance utterances, and the like. The objective self having by experience, or in virtue of some inherent difference, acquired the manners and customs of ordinary existence, does not assimilate any statement or suggestion offered, without reason and inquiry; the subjective self is more impressionable and for the most part takes what it finds and uses it to the best of its ability. Hence the irrelevancies and incongruities of our dreams, and the ready acceptance by the hypnotised person of the assertions of those who are influencing his mind for the time being.

It is characteristic of the hypnotic sleep that the subject accepts, without inquiry, the suggestions made to him. There are stories innumerable of the effect of suggestion upon the somnambulist in ordinary sleep. One recorded by Abercrombie, and very often quoted by later writers, is a good case in point.

An officer, serving in the expedition to Louisburgh in 1758, was the constant butt of his associates, who had discovered that his dreams could be influenced by whispering in his ear during sleep. They would make him believe that he had fallen overboard, that a shark was pursuing him, that he was engaged in a quarrel, and so on, in each case arousing him to suitable action—the attitudes of swimming, diving, firing a pistol, and the like. He would awake with a sense of exhaustion but with no recollection of his dream.

In the hypnotic state exactly the same kind of thing may be very easily produced, and at first sight the analogy of the two conditions, of sleep and hypnotism, seems very exact, and Liébeault, Bernheim, and other writers of great experience, maintain their close relationship. Dr. Lloyd Tuckey of London, and Dr. Moll of Berlin, think that the analogy has been somewhat overpressed, and, indeed, the

differences seem fairly obvious. The hypnotised person seems to be capable of far greater powers and activities than, except in the very rarest instances, are recorded of the ordinary somnambulist. Moreover, the hypnotised person is in relations with his hypnotiser, with whom he talks and who influences his ideas and conduct, whereas the sleeping person, except in such rare instances as that of the somnambulist quoted, has relations only with himself.

However, for our present purpose it may suffice to answer the question, "What is Hypnotism?" in some such terms as the following:—

Hypnotism is a condition, artificially induced, in which the mind is prepared to a degree unusual in the waking state, to receive and to carry out the suggestions of others.

It will be observed that we say *unusual*, not *unknown*, in the waking state, or whence would come all the "cures" performed at the shrines of saints, by faith-healers, vendors of quack medicines, by charms, anointing with oil, and other similar agencies?

Whether the condition is due mainly to the withdrawal of certain powers or to the stimulating of others, to the sleep of the conscious self or the awaking of the sub-conscious self, is a problem still in the balance.

WHAT SUGGESTION IS.

Considering the very small importance which most of us attach to other people's suggestions, it seems as if a condition which enables us to assimilate them more easily might be hardly worth the pains bestowed upon it!

The suggestion and influence of others have, however, greater weight with most of us than we are readily inclined to admit. However great may be our independence or self-sufficiency we are unconsciously impressed and worked upon by those about us, to a degree of which few are aware. It is a mere commonplace to say that the power to avail himself of this fact constitutes the real skill of the leader of men, from the orator or preacher down to the "managing woman" and the persuasive tradesman. By the process of absorbing the interest and sympathy of the audience, the attention is turned in one special direction, is virtually subtracted, as in sleep or hypnosis, from all the interests of the normal state, so that, for the moment, we "forget ourselves" and are unconscious of the lapse of time. Into the blank thus created the orator is at liberty to introduce such ideas as he is desirous of impressing upon us, and in the mind so prepared they assume an undue value and prominence, and we are persuaded if not convinced.

The mother who picks up the crying child and "kisses better" the wounded knee, the physician who assures his patient of recovery in other scenes, the quack who administers his electro-magnet and his bread-pill, the teacher who encourages to renewed efforts of memory or understanding with "You can if you try"—all are constantly illustrating the value of suggestion. We all know the effect of suggestion upon a crowd as expressed in the saying, "One fool makes many." It lies at the root of much religious emotion of the Revivalist kind, as all readers of the history of field-preaching, of Irvingism, and Shakerism, must allow.

It is a recognised force, valuable or mischievous according to its use, and upon this force, according to the latest and best supported theories, the whole importance of Hypnotism depends. Some minds are much more open to suggestion than others. We all know the story of the man who wagered a large sum that he would persuade a crowd of persons that the lion on the top of Northumberland House wagged his tail. The passers-by did not all accept his

suggestion that "It moves, it certainly moves." A large proportion went on their way convinced that he was one of the fools empowered to add to their number. In short they were not suggestible.

It is obvious that there are certain occasions when the suggestions of others might be of infinite value to us—occasions when the ideas have become so set in a certain direction that our own will-force is not sufficient for their readjustment. Who does not remember the discomfort of the mood which in childhood followed upon being naughty? We wanted to start afresh and did not feel cross or disobedient any longer, but there was a horrible embarrassment in changing the current of thought and action, except in the presence of the one or two who had the tact to divert our attention in a new direction, to "suggest" some idea strong enough to wipe out those with which the weary little mind was already occupied.

How does Hypnotism subserve this purpose? We have already seen that the hypnotic state is, in varying degrees, a state in which the normal powers are lulled or dulled as if in sleep, when observation, the logical faculty, the power of judging assertions and balancing cause and result, are, for the time, in abeyance, and the mind grasps, without inquiry, any statement or command authoritatively thrust upon it. Dr. Lloyd Tuckey, following Tarchanoff, illustrates this condition by the following analogy: The addition of one more ray of light into a room already fully illuminated, commands no attention, while the same ray introduced into a perfectly dark room assumes undue importance and becomes of wholly disproportionate consequence. So with a single assertion or command. We tell a man in the waking state that his coat is on fire. He refers the matter to his reasoning faculties which, as there is no fire in the room at the time, dismisses the statement with instant contempt. Make the same assertion to one whose mind is an absolute blank. It stands alone in the void, the logical faculties are absent, the statement is received and acted upon. The man tears off his coat and stamps upon the imaginary flames.

The mind, empty for the moment of its usual contents, seizes and acts upon the first authoritative statement supplied from without.

This state, however, would last as long only as the hypnotic state. The idea conveyed would, of course, pass away with the condition which made its reception possible. The woman who has nursed a sofa cushion, at the command of the hypnotist, under the impression that it was a baby, will on awaking from her trance, restore it to its place and wonder how she came to find it on her knee.

Under these conditions but little could be accomplished. It might be suggested to the drunkard that brandy was a nauseous beverage, and while actually hypnotised he might refuse the proffered glass, but he would probably be all the more ready for refreshment when the trance was over.

POST-HYPNOTIC SUGGESTION.

The real value of hypnotism as a curative agency lies in the possibility of suggesting to the subject ideas and commands which he will carry out in the waking state. To the child, that he will give up biting his nails; to the hysterical girl, that she will have no more fainting fits; to the kleptomaniac, that he will have no further longing after his neighbour's goods. The single ray of light introduced into the darkened room is of greater relative power than any other in all the flood of light which occupies it before and after.

We have thus seen that (1) Hypnotism is the science which deals with the state of hypnosis; (2) that hypnosis

is a state characterised by increase of power to receive suggestion; and that (3) obedience to this suggestion may be deferred, and may be executed in the waking state after an interval longer or shorter as the hypnotiser may suggest.

IN THE CONSULTING ROOM.

Let us, by way of illustration, imagine ourselves in the consulting-room of one of the many doctors who now make use of hypnotism in their ordinary practice. This scene shall be to the best of my ability a photograph, but a composite photograph, representing not one scene, but many.

There are present the doctor, his assistant, and ourselves. The first patient is a young lady accompanied by her mother. The doctor has been treating her for some time, and has learnt the symptoms of her malady. She has been overworked at college, has become anæmic, nervous, and sleepless. She has been treated in the usual manner; tonics, gentle exercise, fresh air, mental rest, have been prescribed. The last has proved unattainable. The mind refuses to rest, it preys upon itself, disturbed nights and weary days destroy all hope of profit from the remainder of the treatment. Hypnotism, all ordinary methods failing, is to be tried for the first time.

She is placed in a comfortable chair so that her head is supported. Her hat is removed and her mother is invited to take a seat beside her. The girl is nervous. "It is of no use," she says. "You will never succeed."

"Why not?" suggests the doctor, gently. "You are a student; you know what it is to abstract your thoughts, to become oblivious of your surroundings?"

"Certainly," she agrees.

"Well, now," he continues, "instead of abandoning your mind to quadratic equations, just resign it to the contemplation of these," and he holds up two fingers about six inches from her eyes and a little above them.

"But that will make me squint!" she says.

"Never mind; when you're tired of squinting, shut your eyes."

There is about two minutes silence, then she begins again. "I think, doctor, I should be able to abstract my mind better, if you would explain to me why I need squint. I am sure you must have a good reason for asking me to do anything so disagreeable."

"By all means. Our experience is that the state at which we want to arrive is most easily produced by fatigue of a nerve centre. Sometimes we ask our patients to watch movement—the motion of the hand up and down before the eyes. Sometimes we employ a sudden flash of dazzling light. Some use a loud noise, the beating of a gong for instance, to tire the hearing."

"You won't do that, will you?" she asks quickly. "It might lead to murder. I would always risk hanging to stop a noise."

"No, I don't propose to try it in your case. But I should like you to persevere for a few minutes in fixing your gaze upwards. Have you never noticed the sort of stupefaction that follows from a fixed gaze?"

"Oh yes; on Sundays I've stared at my Prayer Book in a long kneel, till I had hardly sense left to get up again."

And the silence is renewed. Presently I see a look of blankness steal over the expressive face, the eyelids droop. The doctor relaxes the rigidity of his fingers, and draws them slowly downwards before her face. The eyes open again, and the air of alertness and intelligence returns for a moment.

"Hush," says he, "don't speak, you're asleep—you're asleep," and he continues his stroking motion a few inches in front of her face. His voice is low and gentle—

"you're asleep," he continues, monotonously—"asleep. You're asleep, asleep. You're sleeping."

The eyes re-open, and the girl seems thoroughly alert.

"What did you do that for?" she asks, "I was just beginning to feel sleepy and comfortable, if only you hadn't changed the tense. That just aroused my attention."

"I am so sorry! I'll remember that another time. Now, I don't want to weary you, and we'll stop for to-day. We have made a good beginning and I'll ask you to come again in two days. Remember all we said about diet and fresh air;" he adds to the mother; "this is going to succeed if we persevere, I think."

"Do you really think so?" I ask, as the door closes.

"Oh yes, undoubtedly; but it will take time. She is too much interested in the phenomena. That is the drawback in the case of a very active mind."

"Do you mean that her will power is too strong?"

"Not a bit of it. The impossible cases are those of weak will power or of uncontrolled and restless wills. No, her powers are all in her favour. The greater the will power, supposing that the patient is willing to exercise it in our favour, the better for our purpose. She can will to keep wandering thoughts out of her mind; will to devote her attention as I shall prescribe; will to obey whatever I may suggest to her. But at present the idea is new. She has an active, enquiring brain, and till she has explored her sensations, and comprehended my methods, we shall do nothing."

"Don't you grudge the expenditure of time?"

"Not in the least. The case is promising—she showed decided tendency to the sleep, at the first visit, and I have had cases in which absolutely nothing has been done during the first twenty, or even more. Now this—" as a card is handed to him, "does make demands on one's patience!"

The new arrival is a lady whom I at once recognise as a fashionable beauty, whose portrait is a familiar object in shop windows. She has, it appears, been here often before, and she is good enough to explain to me her reasons.

"I'm trying to get hypnotised so that I may get not to worry. I'm always worrying, and it is ruinous to one's looks. They say there's nothing like hypnotism for worry, and there's so much to worry about. We're trying to let our Scotch property you know, and then I want to give up our South Kensington house and live in Grosvenor Square; and there's no house that suits us in Grosvenor Square; and then there's my maid is threatening to get married, so selfish you know, and all the time I worry, and I'm getting to look positively hideous."

By this time she has taken her place in the chair; she is quite familiar with the method of procedure, and lies back with eyes half closed.

"This good kind doctor is so persevering," she continues to me. "I am such a tiresome patient I know. He is always telling me to go to bed early and take a walk every day, but I can't do that in town and so I'm trying hypnotism. My sister takes chloral, but they say hypnotism can't hurt you any way, and chloral makes your eyes look muddy."

No one answers her. The doctor is making passes up and down in front of her eyes. We are quite silent for five minutes.

"I am beginning to feel so nice and creepy," she observes. The doctor is still silent and continues stroking the air. "I know I'm really very tiresome," she says presently, "but I'm so afraid of forgetting if I don't say it now. I want you to be very, very kind. Not to me—to the Society for Imbecile Women—so sad, you know! I'm going to have a little bazaar in the park, and it would be so

nice if you'd come to do some of your delightful amusing experiments in a tent on the lawn."

The doctor is apparently deaf; he passes continue.

"Now I believe you're vexed," she continues. "I know I promised last time I wouldn't talk. You'll think about the bazaar, won't you? And now I'll try again."

In five minutes the clock strikes. She is on her feet in a moment.

"Now I must fly," she says. "Thank you so much. You can't think how rested I feel. It is the most delightful sensation."

It takes her several minutes more to get out of the room.

"Is there any use in that?" I ask.

"Yea, a little, possibly; as much as in a bread pill, or any other agent she happened to fancy. One must take what comes. Doctors can't choose their patients, and I live in hope of getting her really asleep one day. After that things would probably be easy. She is only too suggestible if one can but get her into the right condition to start with. Perhaps that may interest you."

The letter he hands to me is from a famous dentist, asking for the doctor's help on behalf of an invalid patient, for whom a painful dental operation is necessary, but whose health will not allow of the administration of anaesthetics.

"Do you often use hypnotic suggestion for this kind of thing?" I inquire.

"Not often, unless the patient has previously proved to be a good subject. A man expecting a painful operation, and ill into the bargain, is not in condition to fix his mind on the process of Hypnotism. In this case, however, we shall probably succeed. He was under my care some months ago for acute neuralgia, and I succeeded in relieving the symptoms for the time, but the poor fellow is in advanced consumption, and there's not much we can do for him."

"No; I suppose you don't profess to hypnotise bacilli out of existence?"

"No, we don't; but all the same, we can do a good deal for even tubercular consumption. We can suggest sleep, and repose, and freedom from pain, and so give the system an opportunity of resting and gathering strength to resist the attacks. We have even succeeded in reducing the temperature in fevers, but naturally that sort of thing is not achieved the first time, and can only be attempted in the case of those who are subjects already. There will be another patient here directly who will interest you, I think. He has been for years a dipsomaniac, and comes of a family of drunkards. He is perfectly alive to the horror of his position, and has taken infinite pains to cure himself, but hitherto has invariably relapsed. His physique, his mind even, are thoroughly deteriorated, what the French call *dégénérés*, and the case is a painful one. He is a man of means and position, and before he came to me had been more or less benefited by various 'cures,' but nothing had been permanent. Still, believing as I do, that the efficacy of these so-called cures depends greatly on suggestion, aided by favourable surroundings, good example, and absence of temptation, and the like, it seemed to me that if suggestion could succeed, even partially, under ordinary circumstances, it ought to be all the more useful under Hypnotism."

"Was he difficult to hypnotise?"

"Not at all. Few drunkards are. The very readiness with which they yield to suggestion to drink denotes the possibility of success in suggesting absence from drink. The fact is, their minds are not vigorous enough to initiate an alternative course in either case. Our hope lies in making the superior alternative habitual. No; the trouble is that

the poor wretch has no help in himself, no backbone. When the effect of my suggestion wears off, he has to come to me for another; indeed, I find it best to make him repeat himself at stated intervals. Of course, in a general way, we expect that by the time a suggestion—properly received—has worked itself out, the new habit will be formed, and this, aided by self-restraint, and the exercise of the will-power, is generally sufficient.* He wishes to reform, and comes here quite of his own free will. Indeed, he came once when he was decidedly under the influence of drink, but I have made him see that that is absolutely useless. Hypnotism depends on a certain condition of the brain cells, and the brain must be in a fairly normal state in order to make that condition possible. A drunken man, a man in the crisis of epilepsy, an idiot, are hopeless as patients—a madman almost so; and it is only the healthy brain that can make full use of the help of suggestion, for, to be permanent, it must be supplemented by the patient himself."

At this point the expected visitor, a gentleman of middle age, enters the room, and the doctor talks to him for a few

* In connection with this question of *will habit*, the following case presents some special features. It is from the note-book of Dr. Theodore Green, M.B.C.S., M.R.C.P., London:—"On October 6th, 1893, a man, aged 32, came to me complaining that for two months past he had been unable to get a night's rest without chloral and bromides; also that he had an irresistible craving for alcohol; and that his brain was not able for his work—that of cashier in a very large wholesale business. His account of himself was incoherent and vague, and he presented the restless appearance and excited manner of a person very near dementia. He was of a fair complexion and hair, and in good physical condition of body, and had a good development of brain. I gathered from his conversation that, in 1887, he had had a serious bout of drinking, from which he recovered. Some few months ago he began to be worried about his work, and then commenced taking a single glass of whisky or beer in the evening. He soon found that one glass was not enough, so he had two; in this manner increasing his daily dose of stimulant, till the craving was present all the time. He consulted some doctor, who told him to drink lots of stout, and go to Llandudno. Well, he went to Llandudno, and drank several bottles of stout each day. But as he was nothing bettered, but rather grew worse, from the development of insomnia, he consulted another medical man, who gave him a prescription for 'bromides and chloral.' Without the nightly use of this sedative draught he got very little sleep, and of course his brain became more and more unfitted for the accurate work required of him. He had never been hypnotised before. As he expressed disgust for his unconquerable cravings, and a belief that he could be influenced by Hypnotism, I agreed to try what it could do for him. I insisted that this form of treatment would give him back his normal strength of will, so that he would be able to conquer the craving for stimulants, and would be able to sleep well without narcotics. In fact, I made him believe that it was not I who was curing him, but that I was merely showing him how to cure himself by the exercise of his will. So, throughout the four sittings I gave him, I 'suggested' that his will was growing stronger, and that all his functions were more and more under his own control. I also ridiculed the idea that the person hypnotised gave up or lost all his will power to that of the operator. On October 6th he fell into the hypnotic slumber in seven minutes by gazing at a diamond. I then made suggestions that he would sleep well, and not awake at 2 a.m. as usual, that alcohol in all forms would taste vile, and that if swallowed would be vomited. The next day he telephoned saying he had slept right on to breakfast-time—the best sleep he had had for two months—and that he had had a glass of whisky, but had difficulty in keeping it down. He now went away to Llandudno with some friends, and I did not see him for a fortnight. Shortly before he returned, he wrote me a long and very rambling letter that made me fear still more for his sanity. He said that he slept well for four or five nights after being hypnotised, but that since then he had been getting worse in every way. I advised his speedy return. So on October 22nd I hypnotised him again. This time the sleep was more profound, and he seemed unable to answer my questions till I 'suggested' that he could do so quite easily. I repeated the former suggestions and made use of ordinary mesmeric passes, which I regard as a most useful form of 'suggestion.' On October 24th, hypnosis was produced in two minutes by gazing into his eyes. He seemed to be less excitable. He said he had been sleeping well since the 22nd. He also said that he had taken no more sedatives, and that he did not have much desire for alcohol. On October 25th he came and said that he now slept quite well, and had no desire either for alcohol or sedatives, and that his brain was as clear as ever. He said that on the previous evening he got one of his cash-books up, and worked at it for two hours, as a test, and found that his brain did not become in the least muddled. His manner is now totally changed. He appears restful, and sets and speaks as a man should when in perfect possession of his faculties. I hypnotised him for the last time, and repeated the former suggestions. A month later I met him in the street, and asked him whether he had had any relapse. He replied, 'not in the slightest degree.' Time only can show whether his cure be permanent, but I think I am safe in assuming that any recurrence of the symptoms will be easily abolished by Hypnotism, as they were last October."

moments in an undertone. Presently he takes his place in the chair, and after a very few passes is apparently asleep. At the sound of the doctor's voice he shows signs of consciousness, but without opening his eyes. "Can you hear me?" asks the doctor. "Yes." "Well, now, listen to me. Your brother is coming to stay with you. He can drink a great deal more than you can, without injury, and you will often have to be with him and to see him drinking. Now, remember, if you taste drink while he is with you it will make you sick. You cannot even take the glass of sherry at lunch you have had lately. You can take *nothing*. Do you understand?" "Yes, I understand," and he repeats the doctor's statement. "Now, wake," and the doctor blows lightly on his forehead.

In an instant he is erect and quite himself again. "Do you feel all right?" asks the doctor; "head clear, wide awake?" "Oh, yes; perfectly, thanks." Then, seeing my look of interest, he explains what the doctor had delicately left to my imagination. "I have been under a course of Hypnotism for an unhappy habit of mine, which has not recurred now for five months; but knowing I was about to be exposed to exceptional temptation, I came here for a little extra help. By the way, doctor, the boy is going on capitally, and his school report, both for work and conduct, is excellent. As you suggested, I am promoting his cricket as far as I can."

When he has gone the doctor explains further. "That boy is one of our triumphs. Like so many of the children of drunkards and of the vicious, the child inherited miserable weakness of various kinds. His habits were bad, he was morose and unsocial. He hated study, and wouldn't work. He seemed absolutely without conscience or principle, stole, lied, and was a coward. In despair his mother sent him to me. He behaved abominably when brought here, but at last was induced to submit to treatment, on my holding out the hope of cure for a terrible stammer from which he suffered. This cure was the first thing accomplished; and naturally enough his moroseness soon in great part disappeared, he became more anxious for companionship. Finding that he was disliked by boys better brought up than himself, he became anxious to cure his faults, and by degrees, and after many relapses, he acquired habits of honesty. By this time he had less excuse for lying, and association with others stimulated his courage. Under repeated suggestion, his memory and power of application improved, he formed the *habit* of better conduct, and though far from being a saint, being in fact quite normally naughty, he is one of our most encouraging cases. I have not seen him for six months, and was truly glad to hear so favourable an account."

While we are speaking, the man-servant announces another patient. There is a pause, and then a young lady with bandaged eyes walks slowly into the room. The spectacle is a sad one, she is so pretty and looks so dejected that it is difficult not to feel deeply sorry for her evident suffering.

"I am sorry to see that your eyes are troubling you again," the doctor says.

"Oh, it's not so much my eyes, though I can't see anything, not even the people about me, as my back. It aches so frightfully, and I am getting wretchedly low for want of appetite. The very sight of food upsets me, and, of course, if you can't eat, you can't sleep, and that gives me the most fearful headaches. I want you to cure my headaches, doctor."

It is a dismal catalogue of ills, and I feel that the usually kind doctor might have looked more sympathetic.

"But where is your mother?" he says. "You know the rule. It is of no use to come to me without either

your mother or sister. I never hypnotise without the patient's friends."

"What, not with three people in the room?" she asks. "I wonder how she knows who is present. The doctor is relentless."

"This is all I can do for you," he says; and, taking up a visiting card, he writes in distinct capitals on the back, *You will sleep sound from ten till seven.* "Now go to bed at half-past nine, and gaze fixedly at that the last thing before you put out your light. Then try to fancy you see it before you in the darkness, and you will fall asleep before the clock has finished striking."

She leaves the room with a more cheerful air than she had first presented.

"Poor girl," I say sadly. "What can be the cause of so much suffering? What is her complaint?"

"Nothing at all," he answers. "The hardest of all to cure—a misery to the patient and to her friends."

"You mean to say that her disease is all imagination?"

"It is a disease of the imagination," he answers, "and in its way quite as serious as the diseases she supposes herself to be suffering from. Perhaps there is no malady for which Hypnotism has done more than for this. That poor girl has been a useless member of society for years. She has cost her parents untold anxiety, not to say expense. When she first came to me she couldn't walk, and was paralysed down one side. Now, except at intervals, when she is as you have seen her to-day, she is perfectly well. Probably she has had some nervous upset, and this is the form it takes."

"Why would you not hypnotise her?"

"I always exact the presence of a friend of the patient's, particularly in a case like hers, when the imagination is diseased, and one never knows what form her fancies may take next. And she has got the suggestion, which is all that is necessary."

"The card, you mean?"

"Well, no, the verbal suggestion to sleep is already impressed upon her. That card is simply a stimulus to revive the impression. The fixed gaze is the counterpart of the passes I should make if she were here—and, for the matter of that, is no more than the old dodges of watching the smoke come out of a chimney, or the sheep coming through a gap, or anything else that tires the attention. That is all that is required."

"Then you don't count yourself an important factor? You are not, then, a believer in your own magnetic power, in the hold you have over your Subjects?"

"I have no hold over my Subjects but what they choose to allow. I can do nothing but with their consent, I may even say with their assistance. There is absolutely nothing occult in our relations. However, if, as in the last case, a patient is very suggestible, I always protect her with the suggestion that no one can hypnotise her without her own consent in writing. For the time being I alone am in possession of this, and she has it in her power to withdraw it at will."

"So that the position of things in Lytton's 'Strange Story' is thus rendered impossible?"

"Absolutely. I shall be able directly to show you proof. A lady is coming—a very old patient, very grateful for the help she has received in overcoming some troublesome nervous affections, and with whom I can experiment for your information, as of course I should not do with patients who are under treatment. She is coming on purpose, and knows that I am going to illustrate some little points which may interest you. The last time she was here, by way of experiment, I suggested to her that I could not hypnotise her any more, as I have been doing at intervals

for years, without her written consent. We shall see whether it has any effect. There is another little matter which you may like to observe. She is not well off, poor lady, and when here the other day asked me to suggest to her in the trance, that she should ignore various little domestic worries which I knew were on her mind. This she agreed to do, and when I asked if these were all, she confided to me that she was anxious about her boots which were not strong enough for the present weather, but that she could not afford to buy more. I discussed the question with her, ascertained what kind she wished for, and afterwards sent them to her anonymously."

"Of course, in her waking state she has no recollection of the conversation, and it will be interesting to see how she interprets the circumstance. When she is hypnotised she is quite likely to recur to it, and to arrive at a correct explanation, because, of course, the hypnotic memories are continuous, just as the waking memories are, only that the hypnotic memory is the better of the two as it nearly always includes both."

The lady arrives, and has some private conversation with the doctor, part of which, as it concerns the question which we have been discussing, he is good enough to repeat to me when the opportunity occurs. The patient, who is a sufficiently intelligent but simple-minded woman approaching middle age, first interpreted her welcome present as due to the offices of her guardian angel, so utterly unexpected and mysterious did it seem. She is, however, an automatic writer, and her writing self explained the mysterious gift as owing to the kindness of her good doctor. This fact is of the deepest interest and suggestiveness, as showing the relation of the automatic self with the hypnotic self, the same facts being in the consciousness of both.*

She is placed, as usual, in the easy chair. She has been hypnotised so often that the state is induced in a few seconds. She enjoys the process, and is gratified to learn that we take a deep interest in the results, and that we look to her to illustrate some points which we have not yet seen, as the doctor is very particular never to make use of his patients for experiment, and to confine his suggestions to those of therapeutic value only. She is quite prepared to be of service, and awaits the passes with expectant attention.

The usual process begins, she settles herself comfortably. The passes are made, she watches for a moment, and then closes her eyes. In a minute or two they re-open.

"What can be the matter, doctor?" she says. "I'm not going off." "Oh yes, it's all right; try again." Two or three minutes pass. "It's no good," she says, "I get wider awake every minute." "Shall I leave the room?" I suggest. "I don't think that will make any difference," says the doctor, "she is quite used to spectators, but you can try."

I pass into the adjoining room. In five minutes the doctor's voice recalls me. "It's no use," he says. "We have been at it for as many minutes as we usually spend seconds."

"What do you think about it?" I ask of the patient.

"I can't tell. Something in me resists. I don't even feel restless. But I can't imagine why."

"Well now, I'll tell you why," says the doctor laughing. "The last time you were hypnotised, I suggested to you that it was never to occur again without a renewal

of the written consent you gave me two years ago. But I've got the papers all ready; and you have only to sign it. So you see you are still master of the situation."

The paper, a form of consent to be hypnotised, by Dr. —only, and by no one else, always in the presence of a witness or witnesses, bears to-day's date, and is immediately signed. In about a minute the patient is in a light sleep, the eyes still open. "Speak to her," the doctor suggests. I ask her if she is comfortable, who I am, how many people there are in the room, to all of which she returns intelligent answers. "Now," says the doctor, "I want you to go into a deeper sleep," and he makes a few more passes.

She is now in relation with himself only. I speak to her, she does not hear; I touch her, she is not aware of it; I put smelling salts under her nostrils, she takes no notice; I pinch her, she does not feel. The doctor, from the other side of the room, whispers her name, she responds instantly.

While I have been trying these little experiments, he has been looking for something in the day's paper. He now advances, and placing himself beside her, remarks that, "there is a billiard match on at St. James' Hall." She seems but moderately interested, and he resumes, "Who do you think will win, Peall or Mitchell?" "How should I know? What have I to do with billiard matches?"

"Well, I think it will be Peall. I suppose you have no views about the Manchester Cup? I think La Flèche will win that."

She assents, but shows no interest in the question. After a few minutes' interval she passes once more into the lighter phase, her eyes being open.

"How many people are there here?" enquires the doctor. She enumerates those present. "Miss X. has gone," he interrupts, "she was sitting on the sofa over there," pointing to the place I still occupy, "but she has had to leave us." She stares at me and agrees. "Won't you take her place?" he suggests. She crosses the room, and I am obliged to remove myself hastily as she drops into my seat. I pull the cushion up behind her, and she looks round at it suspiciously. She is holding a small parcel, and the doctor signs to me to take it from her. I remove it gently, and she watches it disappear with a puzzled expression. Again he signs, and I replace it on her knee. "She can't make it out," he says to me. "Who are you talking to?" she asks. "I was thinking Miss X. was here." "Well, she isn't, so there's no sense in talking to her."

"She'll be back soon," he observes, "she will have on a different hat, a green one, just the colour you dislike; by the way, would you like those flowers?" and he points to some roses in a vase. I take them up and carry them to her, holding them firmly in my fingers. She is perplexed when they resist her attempted grasp, and says, "I think they're very queer flowers, coming through the air like that." I put her mantle, which she had laid aside, round my own shoulders, and walk up to her. She tries to take it, but does not seem to realise that it is on anyone and must be unwrapped. I speak to her, and she asks where the voice comes from. This the doctor explains is a "negative hallucination," the suggestion that something there, is not there. He suggests a positive hallucination, that something not there, is there. "Look," he says, "at that caterpillar on the carpet. It must have come out of the flowers."

She is a kindly woman and stoops to pick it up. "Throw it into the fire," he orders. "No, indeed," she protests; "I can't do that, it's cruel." "But you must

* This story, and that of the billiard match incident which follows, both strictly true in all particulars, and hitherto unpublished, occurred in the practice of Dr. Lloyd Tuckey, and I recommend them to the notice of readers of the article in this issue on "The Source of Messages."

do as I tell you." "I shan't do that," and she gently places the supposed worm on a fern in the window. "Throw this into the fire," he says, offering her a dainty silk "chair-back." She takes it from him and throws it into the grate, where, as it happens, no fire is burning. Apparently it has to be a strong emotion or principle which she can oppose to his orders.

"Would you like to see a post-hypnotic suggestion?" he asks, turning to me. "What can we ask her to do?" We plan the little detail, and he turns to her again.

"You will now count twenty," he says, "and at eleven you will wake up. When the clock strikes four you will light the right hand candle of the three on the piano, and till I have coughed three times you will not be able to say the word 'yes.' Do you understand?" She repeats his instructions and then begins to count.

At the word "eleven" her aspect changes. The air of consciousness and interest returns, but she finishes counting up to twenty.

"What are you counting?" I asked. "I forget; what was it?" "Have you finished now?" "I've finished," and she looks at me curiously. "You see I've come back," I observe. "You've come back," she repeats, still staring. "What is it you are looking at?"

"Well, it was very stupid of me, but I thought you were wearing a black hat. It seems so funny I shouldn't have noticed green." "You don't like green?" "Oh, it is very fashionable I am sure," she says politely. "But you like black better?" "I like black better." The doctor coughs, rather loudly, and she glances towards him. "Did you walk here this afternoon?" I ask. "I walked here, yes; I walked here." I felt rather as if I were playing "old soldier." I could not think how to make her say "yes." "You speak French; can you tell me what *oui* stands for?" "The affirmative, I believe." "For Yes?" "For the affirmative." The doctor coughs again, very gently. The clock strikes four. She goes up to the mantel-piece and picks up a silver match-box.

"What are you going to do?" the doctor asks. "Well, I was going to light one of those candles on the piano; should you mind?"

"Pray do if you like, but why?" "It came into my head to do it; I think because the right hand one would look better shorter; you will excuse me?"

"By all means; but if we are to have only one light would it not look better to light the middle one?" and the doctor coughed.

"Yes," she returned promptly, but lighted that to the right all the same, and then exchanged it with that which had been in the middle.

"By the way," said the doctor presently, "I wish you would get some information for me. I am so much interested in the result of a billiard match, that is announced in to-day's paper. You can get such interesting answers by your writing. Here is a paper and pencil. Now, do ask. Who will win the billiard match? I suppose you don't know?"

"Not I," she returned laughing, "I didn't know there was a match; but I'll see what I can do."

She took the pencil, and after a few meaningless scribbles, her hand wrote "PEEL."

"That is excellent news," said the doctor. "Now I wonder if you can tell us who will win the Manchester Cup?"

And she promptly wrote "LA FLÈCHE."

"I have every reason to believe your information is really trustworthy," says the doctor. "You are sure you have neither read about this, nor heard it talked of?"

"I never even heard the names myself," she answers,

"but I know where the information came from. It was my brother who wrote. When he was on earth he always took an interest in races and suchlike things, and never made a mistake."

"I hope you like my hat better now?" I ask, as I rise to take leave.

"That black one? Yes it is very nice. It was the green I did not like, though that of course is only a matter of taste."

Truly here is a wide field for thought. A great revelation of our knowledge and our ignorance, of our power and our weakness, a vast field for usefulness, an immense possibility of danger, another corner lifted of the veil that enshrouds man, the glory and the scandal of the universe.

Let us conclude with a few very practical remarks.

WHO ARE LIKELY SUBJECTS FOR HYPNOTIC SUGGESTION?

The greater number of those of well-balanced mind and body; those who are hysterical, neurotic, or morbid, present special difficulties. The dull, stupid and weak-willed are more intractable still; idiots are impossible. About 10 per cent. of insane cases were hypnotised by Voisin, but this only after immense perseverance.

One nationality is practically as easily hypnotised as another, and men are quite as susceptible as women.

In all cases the consent of the subject is necessary.

Dr. Liébeault failed in 27 cases only out of 1,012. Dr. Van Elden's experience is much the same. Dr. Bernheim and Dr. Lloyd Tuckey put the average at about 90 per cent. Of course, many cases yield after several attempts only, and this leads one to suppose that many of the cases dismissed as unhyptonisable might be conquered by still further efforts. Something depends on the hypnotiser as well as on the patient, and some writers have recorded that their failures diminished as their experience increased. Dr. Forel, of Zurich, for instance, records 11 failures in 41 cases in his first report, 11 in 50 in his second, and 3 in 29 in his third.

A new writer, Mr. Harry Vincent, an undergraduate of Oxford, records some interesting experiences among his fellow students, among whom he succeeded in hypnotising 96 per cent., a fairly convincing answer to those who hold the hypothesis that hypnosis is itself a disease to be induced only in the morbid, the hysterical, and the ignorant.

His suggestions were, of course, psychological rather than therapeutic, and among other things the improvement of the memory. We fancy Mr. Harry Vincent must have been a popular person about the time of the University examinations! He tells of—

"One young fellow *et. twenty*, who complained of the extreme difficulty which he found in remembering dates and the comparative position of localities. In less than a week he was able to remember a whole page of dates after two or three readings, and this increase of faculty was permanent."

Mr. Vincent continues:—

"It may be said that such increase of faculty must have a prejudicial effect on the general health of the individual, much in the same way as the use of stimulants will for a time increase, but finally lower, the mental and physical powers. Such is, however, not the case if the operation be at all properly performed. The dangers of a nervous lassitude, and innumerable other dangers, are all existant in the use of hypnotism by the unscrupulous or the unskilful. Properly handled there is no method more entirely devoid of danger than Hypnotism."

WHEN SHOULD IT BE EMPLOYED?

Never, unless ordinary means of cure have failed, and never except by a properly qualified person well acquainted with the subject.

To hypnotise a patient in order to produce results otherwise attainable, is like stitching up a wound instead of allowing it to heal with the first intention. Dame Nature knows her own business, and we gain nothing by unnecessary interference. In cases, however, of *perverted habit*, mental or physical, hypnotism is often of unspeakable value. I quote a few cases from Dr. Tuckey's list of cures*, selecting those maladies with the names of which all are familiar.

Dyspepsia, chronic alcoholism, extreme anæmia, dipsomania, chronic diarrhoea, chronic constipation, spinal irritation, functional heart trouble, chronic rheumatism, tobacco habit, stammering, insomnia, asthma, moral perversion in children. Equally instructive lists might be compiled from Dr. Kingsbury's book,† or Dr. Felkin's,‡ to go no further than those published in England.

If the power is so great and so important there is the more need that it should not be left in the hands of those imperfectly acquainted with its conditions. In Belgium, Switzerland, and Holland, no one is allowed to hypnotise without a license, as is the case among us with regard to dentistry, midwifery, and other minor forms of medical knowledge.

The danger, in point of fact, lies not in Hypnotism but in the hypnotiser.

I append the history of a case which should be of special interest to students of Borderland phenomena. It comes to us from Dr. Green, of Birkenhead, who sends us several of great interest, "not," he says, "as anything very wonderful, but as merely illustrative of some of the cases of hypnotism."

This case is a curious and interesting one, showing how "ghosts" may be "laid" by hypnotism.

These ghosts, eight in number, were of course *subjective* ones, i.e., they were conjured up by the imagination of the patient—a hysterical girl. The first spook was that of a supposed grandfather, who had died before the patient's birth; No. 2 she called the "white woman"—this one would follow her about and touch her with cold and clammy hands; then there were two boys who would begin fighting, scaring her, and who would vanish when she tried to separate them. Once she saw the figure of a man on an ambulance stretcher, with his face bound up.

A ghostly cat has haunted her for some time, mewing after her, without becoming visible. However, after a time pussy became visible—a large grey one of terrifying aspect. Once a rude man came up to her in the street and spoke to her, but, just in the nick of time, up came a stalwart policeman and took the rude man into custody. All the above figures had no objective reality, although they were very real to the unfortunate patient.

Methods of Producing Hypnosis.—At first I made her gaze intently at a diamond, and after a quarter of an hour she slept. At other times I sent her to sleep by gazing into the eyes. At a later date, when she became used to the treatment, a simple gesture (a downward pass), or the command, "Sleep," was enough to plunge her into profound sleep—and that, even if she were in the middle of conversation.

Method of Laying the "Ghosts."—I commanded each "spirit" in turn to appear, and then scolded it for

* Lloyd Tuckey. See "Psycho-Therapeutics," London, 1893. "The Value of Hypnotism in Chronic Alcoholism," 1892. "On Hypnotism," reprinted from *Brain*, 1892.

† Kingsbury. "The Practice of Hypnotic Suggestion," Bristol, 1891.

‡ Felkin. "Hypnotism," London, 1890.

frightening her, and commanded it not to do so again, and made it come and kneel down and beg her pardon, and promise not to molest her any more. When I said the spirit was close to her, she would cringe away in evident fright, till I commanded it to come no closer to her. These were all most obedient phantasms; they came with a word, and departed as soon.

The ambulance figure, swathed in bloody bandages, excited her pity so much that I told her the man was cured. I bade her watch, and see the man carried in on the stretcher by a couple of men, who then set him down. The injured man slowly arose and divested himself of all his bandages, stood erect, and cured. She was delighted, but said she did not recognise him. I explained to her that that was because he had had his face veiled with the bandages. After this time the little drama of the ambulance waggon was not enacted in her sight. In the same way the other apparitions began to come less frequently, till at last they ceased for long periods of time.

This patient was very amenable to suggestion. By this means I could easily render her deaf, blind, paralysed, or cause her to see anything I choose. I easily made myself invisible to her. It was comical to see her looking for me all round the room while I was standing in front of her all the time. When I bade her see a red cross on a piece of blank paper, she soon saw the complementary green tint, or rather a bluish colour, as the experiment was done under the yellow gas light, which would naturally prevent her from distinguishing between green and blue. In this experiment I was careful not to think of the complementary colour for fear she might learn the correct one by means of telepathy.

CRIMINAL SUGGESTIONS.

Much has been said in regard to the opportunity which Hypnotism presents for suggesting crime.

(1.) It is said, from experience, that about ninety-nine per cent. of hypnotised persons retain sufficient moral consciousness to protect them against consenting to any act which, in their normal state, they would regard as seriously wrong.

(2.) It seems unlikely that anyone could carry out a hypnotic suggestion without exhibiting symptoms which would betray him to himself and others.

(3.) On being re-hypnotised he would be almost certain to betray his tempter.

DANGERS.

Dr. Liébeault has practised Hypnotism for thirty years with no bad results; but then Dr. Liébeault knows his business—who to hypnotise and when. Bernheim, Moll, Forel, Van Eeden, Bramwell, Lloyd Tuckey, and others, also testify to the absence of any but good or negative results.

Dangers undoubtedly exist, and the main source of risk is thus summed up by Binet and Féré:—

"The performance of experiments in public should be condemned, just as we condemn public dissection of the dead body, and vivisection in public. It is certain that there are still graver objections to hypnotic exhibitions, since they are liable to produce nervous affections even in those who do not propose to be the subjects of experiment," and Dr. Tuckey, in quoting this, adds:—

"Such experiments, I maintain, are always useless and often cruel, besides being an offence against the dignity of humanity. The contortions and exclamations of a patient under chloroform are often interesting, and might, by some persons, be thought amusing, but we should hardly choose to excite them for the gratification of idle curiosity or the entertainment of the multitude." X.

III.—OUR GALLERY OF BORDERLANDERS.

III.—MRS. PIPER AND DOCTOR PHINUIT.

IN view of the account of recent séances with Mrs. Piper, which we hope to publish in our next number, it seems desirable to acquaint our readers with something of the history of her mediumship up to the present time. She is an American, and except for one brief visit to England, when, for the most part, her sitters were members of the Society for Psychical Research, she is unknown in Europe, and has the advantage of never having been a fashionable medium.

PERSONAL IMPRESSIONS.

I had the privilege of an introduction to her during her stay in England in the winter 1889-90. As it was thought probable that my real name might be known to her, and that she might have read or heard of such work as I had done as "Miss X.," it was considered desirable that I should be introduced to her as Miss Smith.

As a matter of fact, no formal introduction was ever effected, for, at the moment of my arrival at the house where I was staying, she was in her trance, and I was ushered into the half-darkened room where she sat, grasping the hand of M. Charles Richet, the well-known Paris physician and hypnotist.

We entered without bustle or ceremony, but before I had been two minutes in the room she greeted me, adding to those present—"This is Miss ——— that I told you about." She had, in fact, made certain statements about me some time before while still in America.

"You are a medium," she continued, "you write when you don't want to." She then addressed me by my Christian name, one not familiar to anyone then present, and this she continued to use whenever I saw her.

M. Richet then gave me his seat, and Mrs. Piper, holding my hand, poured out a great number of statements relating to my most private affairs, and those of my friends, which, for obvious reasons it is impossible to publish. They were in a large number of instances, both at this and at later sittings, perfectly correct, and were complete with names and approximate dates. The Report of the Society for Psychical Research observes in this connection: "These sittings were perhaps the most successful and convincing of the whole series."

Mrs. Piper talked to me for perhaps a quarter of an hour or more, and then the control seemed to weaken. There was a pause of a minute or two, some

slight shuddering, and contortion of the countenance, and the séance was over.

I have, so far, spoken of Mrs. Piper, but the person with whom I had made acquaintance was not Mrs. Piper, but Dr. Phinuit.

So far as my sense of hearing gave information, I had been talking to a noisy, blustering, loud-voiced elderly man, speaking very imperfect English, addicted to broad personal compliment, very impatient, and swearing freely when annoyed. Even the face and gesture, so far as possible, carried out this impression. The medium sat with her knees apart, or crossed, and now and then seemed to finger a waistcoat pocket, or to catch her thumb in the buttonhole of a coat. This personality professes to be that of Dr. Phinuit, a French physician, who, according to one account of himself, has been in the spirit world about thirty or thirty-five years.

When the change of personality occurred it was more complete than the finest piece of acting I have ever seen. I found myself face to face with a gentle-mannered, quiet-voiced, smiling woman, young, large and fair, looking at me with an air of bewilderment; gazing alternately at my hand, which she still held, and at my face, in which I found it impossible not to exhibit the amusement which her surprise naturally created.

"You didn't expect me?" I said, laughing.

"No, indeed, I was surprised when I came back to feel such a little hand as this. It was that gentleman," indicating M. Richet, "who was sitting here when I went away."

She spoke with a marked American accent and with a pleasant manner, and we soon made friends. I had much opportunity for quiet *tête-à-tête* talk, and the very strong prejudice against her alleged mediumship which I had brought with me, soon melted away on a closer acquaintance.

In estimating the pretensions of a medium every little trait is of value, and I shall trust to be pardoned for remarks which may seem too personal.

Mrs. Piper had near her, at the time, no lady with whom she could talk confidentially as we did while under the same roof, often for two hours at a time. I was quite prepared to be on my guard against "pumping" and "fishing," but my precautions were quite superfluous. Her talk was of her children, two quaint little girls in "Kate Greenaway" frocks, of their wardrobes, their abilities,

and the purchases she intended to make for them in London. We discussed the rival merits of various patterns of pinafore; I gave her the address of my dress-maker, and considered the future of a black silk gown in need of alteration.

In London it was just the same. If, hearing she was unwell and overstrained, I called to take her for a drive, she expressed no interest in public buildings or the park, but preferred a little shopping and the attractions of Bond Street.

When we, in her presence, discussed our friends, all, for anything she knew, possible sitters or those who had been sitters, instead of using the opportunity to pick up scraps of information, she seemed, on the whole, bored, and would interrupt with some question or remark which showed that her mind had been following quite other tracks. For these very personal reasons, apart from those more scientifically important and convincing, which are offered by Mr. Myers, Dr. Leaf and Professor Lodge, I am inclined absolutely to dismiss the hypothesis of intentional fraud on the part of Mrs. Piper.

NOTES OF SOME SÉANCES.

I do not propose in this paper to quote reports of sittings. Those in England are reported fully in the *Proceedings* of the Society for Psychical Research, Part xvii., and a large number in America are included in Mr. Hodgson's Report, Part xxi., but as I am giving my personal impressions I may quote the necessarily brief account of my own sittings as recorded in the English report.

A large part of the statements were quite correct, but in nearly all cases of so private and personal a nature that it is impossible to publish them. Only fragments, therefore, can be given, with the proper names omitted:—

First Sitting.—December 7th.

"You know that military-looking gentleman with the big coat on and the funny buttons on the pads—here, on the collar. It is someone very near you in the spirit." This is a correct description, so far as it goes, of a near relation. "There is an old lady in the spirit wearing a cap who is fond of you—your grandmother. She wears a lace collar and a big brooch, bluish grey eyes, dark hair turned greyish, with a black ribbon running through it; rather prominent nose, and peaked chin; named Anne." This is a correct description of a friend of Miss X., whom she was in the habit of calling Granny.

On two occasions Dr. Phinuit desired that witnesses should leave the room, a request which, as it happens, was quite justified by the very personal and private nature of the facts which he quite correctly communicated. Intermixed with these were the following, which Miss X. supplies from her own notes, made on each occasion within two or three hours. Dr. Phinuit described an entertainment at which Miss X. had been present, her position in the room, the appearance of her companion,

including a marked personal peculiarity, and its cause, giving the Christian name of the same friend and the subject of their conversation, and the circumstances of Miss X.'s return home—all with absolute correctness, except as to time, which was said to have been "last evening," whereas it was the evening before.

Second Sitting.—December 8th.

Professor Charles Richet and Doctor Leaf were also present; the latter only for a few minutes at the beginning. He was at once called Walter, when the trance came on, but the evidential value of this is diminished by the fact that Mr. Myers had accidentally used his surname in the medium's presence before the trance. It was added, "Walter has a stiff arm," which may be a reference to his having suffered from writer's cramp; but this was not alluded to in subsequent sittings.

Miss X. was told that her mother's sister was named Sarah. It was said that she was in the body, but this was corrected to "in the spirit" after a question. Her brothers' names were given as G—, A—, W—, A—, B—, correctly, all but B— being very common; but in the case of A— and B— only at the second attempt, John and Walter having been first given instead. W— was the name of a brother who had died in infancy, and whom Miss X. had never known. Miss X. at first denied that the name was correct, having usually heard of him by his second name, H—, but afterwards remembered that W— was correct. She was further told rightly that A— was an artist, and B— the handsomest of the family. A medallion which she showed was stated to be given by a friend whose very rare Christian and surname were rightly obtained, the one after hesitation but no false shots, the other at the second attempt.

Two names of which Professor Richet had been thinking were given without any connection. They were "Louise" and "Adèle."

Third Sitting.—December 9th.

Experiments were tried in the reading of closed envelopes, but without success. The question was asked, "What was the name of the spirit which communicated with Richet at the first séance he ever attended?" and the incorrect answer, "Marianne," was given.

THE STORY OF HER MEDIUMSHIP.

With Mrs. Piper's early history we are not concerned. The story, so far as it is of importance for our purpose, opens on the 29th of June, 1884. She had then been married about two years and a half, and had one little girl about six weeks old. She was ill, suffering from a tumour, and her husband's parents persuaded her to visit a "healing medium," a Mr. J. R. Cocke, who was blind.

It was her first experience of anything of the kind, and she was much impressed, and fancied that she too might become unconscious of her surroundings as she felt curious sensations. Her friends urged her to follow up this indication of her possibilities, and the next day being Sunday and a leisure day, they visited Mr. Cocke again.

Mr. Cocke was a professed developer of mediums, and when he put his hand on her head she became aware of a flood of light, in which she saw strange faces

and a moving hand. This had happened to her once before, a few months previously, and then, as now, she lost consciousness. On this occasion she passed "under control," and spoke in the character of Chlorine, an Indian girl, giving a remarkable proof of her powers, of which details have not been preserved, to a stranger present. Next she tried sitting at home among her own friends, and was controlled by a variety of interesting persons. Mrs. Siddons gave a recitation, Longfellow wrote some verses, and an Italian artist produced some drawings, but neither verses nor drawings have been preserved. Among Mr. Cocke's controls was John Sebastian Bach, and he occasionally took possession of Mrs. Piper, alleging that to him was entrusted the management of the affair. After a time he stated that her powers would be developed mainly by the spirit who supplied Mr. Cocke with the medical diagnoses for which he was chiefly visited, and whose name was pronounced "Finny." Finny used often to describe to Mrs. Piper the visitors whom he had received at Mr. Cocke's, and almost always, we are told, correctly. He was said by the blind medium to be a Frenchman, who had studied medicine as a barber's surgeon, and as Mr. Cocke was familiar with the French language, it is the less remarkable that when under control he should, so it is alleged, speak it fluently.

All this was naturally very startling to the Piper family, for on neither side had anything of the kind occurred before, unless we except some possible trance phenomena in the case of Mrs. Piper's younger brother, a confirmed nervous invalid. She comes of a healthy stock. The grandparents on both sides died of old age and had twelve children, and though the younger generation has been less robust they show no history of insanity or nervous disease.

In 1885 Mrs. Piper discontinued her sittings for some time, and in October another little girl was born. Some little time after that event a circumstance occurred which she thus described to Mr. Hodgson, of the American branch of the Society for Psychical Research.

DR. PHINUIT.

It was in the evening, soon after I had retired, and before I had fallen asleep at all. The room was quite dark. Then I suddenly saw light. I said to Mr. Piper, "Do you see a light?" He said, "Why, no; what is the matter? Are you going into a trance?" I replied no, that I was my natural self, but that the room was full of light. He said that he saw nothing. I said, "Wait a minute; I see something;" and just then I saw on the wall beside my bed the letters "Dr.," a capital D and small r and a period, just as the abbreviation is ordinarily written. Then I saw the letters "P-h-i-n," but could see nothing more. I arose, got a light, and placed it so

that it would shine on the same spot on the wall to see what effect it would produce, but there was nothing like what I had just seen.

And this is the beginning of the Phinuit personality as distinct from the Albert G. Finnett, pronounced Fin-né, who controlled Mr. Cocke. Indeed, Mrs. Piper's Phinuit disclaims the connection, and says he knows nothing of Mr. Cocke.

He declares now that his name in full is Jean Phinuit Schiville; that he was born about 1790 at Marseilles, and died about 1860; that he studied medicine in Paris and at Metz; that he married Marie Latimer, but had been in love with her sister Josephine, and that he had been in London.

Of course every possible trace has been followed up, but, so far, no record of the existence of any such person has been discovered. Indeed, there are considerable discrepancies between Dr. Phinuit as he is presented by Mrs. Piper, and Dr. Phinuit as he represents himself.

There is very little evidence, in spite of some very good diagnoses, of his having been (supposing he ever existed) a doctor at all, and very little more of his ever having been a Frenchman.

Mr. Hodgson has given some careful investigation to this question. He says:—

Definite evidence establishing the existence of a Jean Phinuit Schiville under the circumstances described by Phinuit would not, of course, establish the identity of such once living person with Mrs. Piper's Phinuit, but the complete lack of any such evidence appears to me to tell forcibly against the supposition that Mrs. Piper's Phinuit is what for several years he has been asserting himself to be.

Concerning his inability to speak French, Phinuit's original explanation to me was that he had lived in Metz the latter part of his life, and there were many English there, so that he was compelled to speak English and had forgotten his French. I replied that this explanation was very surprising, and that a much more plausible one would be that he was obliged to use the brain of the medium, and would therefore manifest no more familiarity with French than she possessed. This—trite enough—suggestion appeared to Phinuit also more plausible, since a few days later he offered it himself to another sitter as an explanation of his inability to sustain a conversation in French.

Dr. F., one of Mrs. Piper's sitters, questioned Phinuit about the prominent medical men in Paris in Phinuit's time. The names of Bouvier and Dupuytren were given. Dr. F. tells me that he himself knew nothing about Bouvier previously, but knew well about Dupuytren. The doctors he had in mind at the time of his question "were Velpeau, Bouillaud, Nelaton, Andral, and many others, all prominent forty or fifty years ago with extended reputations."

Taking the foregoing considerations together, it appears to me that there is good reason for concluding that Phinuit is not a French doctor.

I have heard Dr. Phinuit discuss questions of

health, certainly with no appearance of professional skill, not even with the kind of popular language which a doctor will sometimes use for the benefit of the amateur. Other sitters, more competent judges than myself, have reached the same conclusions, not only as to his professional knowledge of disease, but even as to his acquaintance with ordinary technical names of medicines.

Whatever or whoever Phinuit may be, he is a well-established personality, so strongly marked, and with such definite characteristics, that Mrs. Piper, in her trance state, is Phinuit, and no longer Mrs. Piper. It would be difficult to imagine two personalities so absolutely dissimilar as Mrs. Piper, gentle, simple, womanly, with a somewhat narrow range of interests, and Phinuit, blustering, masculine, tricky, and prevaricating.

PHINUIT'S CHARACTER.

For he is tricky—he has all sorts of ways of getting out of a difficult position. He will ignore a question that does not please him, or change the subject, or discuss side issues in order to gain time, often returning later to the point and dealing with it correctly enough, suggesting the possibility of his waiting for the chance of getting the information needed from the mind of the sitter.

This supposition does not, however, always meet the case. During my own sésances he twice gave me messages for others, startlingly correct answers to questions they had vainly asked, and which, in neither case, could have originated with me.

Sometimes the fact of his making shots at a name has been counted to his disadvantage with the idea that he does so in order to get hints from the sitter. My own experience is that though he may at first succeed only in getting something very like the name required, yet if he is let alone he will arrive in the end at precision. This was the case three times over in my own sittings, and is illustrated in the following story, which I quote moreover, as a good instance of Phinuit's powers where an attempt had been made to play him a trick.

PSYCHOMETRY.

This story is told in a series of examples of his gift of trace or "psychometry," the power of obtaining information by handling articles from the person of those unknown to him. On the whole he was very successful, though as in all such cases the results varied very considerably.

On May 28th, 1891, I gave to Phinuit some hair carefully tied up with silk ribbon, which had been in my possession about six months, and came, as I knew, from

a cat which I had seen in Baltimore. It was given to me while on a visit in Baltimore by a young lady of the family, with whom the cat was a very great pet. None of the family had ever seen Mrs. Piper. Of course, I gave no intimation to Phinuit that the hair was other than human, though this would be revealed by its colour.

"Lady in connection with this that's passed out of the body not long ago. I see a big black grey cat, and I see, oh, a funny looking cat, kind of a pet. It lays down on a rug a good deal. The lady that gave it you . . . it's a general pet, a big fellow." (Go and try to get cat's name.) "This cat was ill a little while ago—didn't eat much. Great big nice fellow. Mary connected with it, in body . . . elderly lady aunt, I think, passed out of body some time ago. Will get more another time."

At the close of a sitting on June 4th, 1891, I asked for the name of the cat, presenting the hair again.

"Sounds like *Pick*."

Phinuit then wrote what might be interpreted as *Pisk* or *Disk*, but more probably *Pisk*.

"I think it's Pete—P—e—t—e. No, *Peek*."

On July 10th, 1891, I tried the hair again, and Phinuit said:

"Name sounds like *Pick*. Girl has headaches a good deal in surroundings of this one . . . There's four of them, five of them. One of them's away. Think it's a cousin; think they call him Fred. The lady Mary wears glasses, you know, occasionally."

The cat is of enormous size, of uniform purplish grey colour (no black). Mary is the first name of the mother of the family to whom the cat belongs. This I had forgotten, but knew "subconsciously," as it appeared in her signature to the account of some experiences which I had read, her first name being written *Mary E*. The cat's name, as I knew, was *Dick*, and that Phinuit should finally give *Pick* for *Dick* is curious in connection with the precisely similar approximation in the case of Professor Richet's dog.

Immediately after the sitting on May 28th, I wrote to the lady who gave me the cat's hair, who informed me that there had not been any death of an "elderly lady aunt," and there had not been "deaths of any such members of the family for years"; also that the statements about the cat (on May 28th) were "not correct in any one particular"; also that the *Mary* in her mother's name "was completely dropped, and to her family and friends she has always been *Lily* and *Lizzie*" (her name being *Mary Elizabeth*). To my further inquiries, after the later sittings, I have received no reply. I vaguely recalled having seen Mrs. [X.] wear glasses, but could not recall having heard that either of the daughters had headaches. On these points I have learnt through a friend (November 2nd, 1891) that Mrs. [X.] does wear glasses "occasionally, but not regularly," and that the daughter who gave me the hair "has suffered from terrible headaches until recently." I have not yet succeeded in obtaining information concerning the other points mentioned.

TELEPATHY.

Some of Mrs. Piper's sitters are prepared to explain all the results as telepathy. That this may be an adequate explanation of very many is indisputable, but the fact that there are many incidents not so explainable—Mr. Myers gives a list of over forty—makes it possible that even many which look like telepathy may be susceptible of other interpretation.

On one occasion I tried deliberately to convey to Phinuit's mind some words which were written inside a velvet case closed with a spring, and without success.

Professor Oliver Lodge, who has recorded with great care a series of sittings held chiefly in his own house in Liverpool, paid especial attention to this point, with the result that he "felt grave doubts whether it would really suffice to explain the facts; whether, indeed, it went any distance toward their explanation." He also points out as an argument against the thought-transference hypothesis that Mrs. Piper should, as I myself observed definitely, fail in cases where thought transference seemed likely.

Mr. Hodgson seems to have begun by considering this hypothesis sufficient, but to have finally seen reason to regret it in a great number of instances. An interesting experiment was made in this connection.

A Mrs. Blodgett possessed a letter written by her deceased sister, Hannah Wild, the contents of which were unknown to anyone living. Miss Wild had written it with the definite object of testing the possibility of spirit return. Mrs. Blodgett writes to Professor James:—

One day, about a week before she died, she said, "Bring me pen and paper. If spirit return is true, the world should know. I will write the letter. It will also prove that the dead do not lie asleep in their graves waiting for a resurrection, like the Second Adventists believe."

She wrote the letter,—sealed it (no mortal hands were to touch it), and put it into a tin box with bank book, where it was to remain until I got a copy of it that sounded like her. When she handed me the box she said, "If I can come back, it will be like ringing the City Hall bell." She spoke about the letter often after. I told her I would wait for an answer if I had to get an English medium to answer.

My hands have never touched that letter. It is in my husband's safe. When I sent to Professor James, I took it out with scissors.—Yours,

MRS. BESSIE BLODGETT, sister of Miss Hannah Wild.
Holyoke, July, 1890.

P.S.—The letter is in my husband's safe, where it has been kept ever since we were married.

Phinuit, with the help of certain articles which had belonged to the writer, attempted to possess himself of the contents, but on the first occasion arrived at nothing except the name of the writer, which was already known to those about him. On the second occasion he made several statements, giving quite correctly many personal details about the deceased lady, with whom he professed to have had some talk.

The names and other circumstances mentioned at the sitting showed an intimate knowledge in some respects of personal matters connected with Hannah Wild and her

relatives, and the remark made by Hannah Wild to Mrs. Blodgett when the test letter was put away in the tin box was quoted, "It would be like ringing church bells if I could come back" (instead of "the City Hall bell").

On later occasions he made various attempts to give the letter but quite incorrectly, as was proved by Professor James, who, alone of anyone living, has read the letter. Facts were correctly related purporting to come from Miss Wild, but which were in every case known to persons living.

Such a case as this distinctly makes for the hypothesis of thought transference.

CLAIRVOYANCE AND PROPHECY.

During my sittings, four years ago, with Mrs. Piper, Phinuit mapped out for me the events of the next three years. In this connection he made four important prophecies, two of which have been fulfilled, namely—(1), that a near relative, of whose existence Mrs. Piper could not have known in any normal manner, would die; and (2), that my surroundings would undergo an entire change, both physical and mental. The remaining two—one of which was that I should go to live on the other side of the world—were only prevented by my own will, and both were prominently brought before me as suggestions. Personally, therefore, I have every reason to put faith in the prophecies of Dr. Phinuit, though Mr. Hodgson's experience, which is far wider than mine, leads to less definite conclusions.

Several incidents recounted in the reports suggest that Phinuit may have "prophetic" power, but there are other cases, besides those mentioned in the report, where Phinuit has made specific prophecies which were unfulfilled, and without a tolerably complete record of both the fulfilled and the unfulfilled predictions, we cannot conclude that his successes, allowing for supernatural knowledge of the present, are more than would be due to chance. But I think that, while there is no evidence at present worth detailed consideration, for the view that Phinuit possesses any power of premonition, in the strict sense of the term, there is enough evidence to make it desirable to record his "prophecies" most carefully in future.

HOW DOES SHE GET THIS KNOWLEDGE?

I have tried to show that in my own case Mrs. Piper was entirely guiltless of any efforts to acquire information while in her normal state, and this view, I think, is entirely borne out by all who have been associated with her. From the very beginning of her mediumship she was constantly under observation by Professor James and others; before her coming to England she was carefully "shadowed" for some time, as was her husband, an *employé* in a large "store," who goes about a good deal; and

might conceivably have opportunities of acquiring information concerning probable sitters. On her landing in England she was met by Professor Lodge, and from that time, during the whole of her stay of about three months, she was invariably under the care of prominent members of the Society for Psychical Research.

Professor Lodge thus sums up the question :—

Mrs. Piper in the trance state is undoubtedly (I use the word in its strongest sense; I have absolutely no more doubt on the subject than I have of any friend's ordinary knowledge of me and other men)—Mrs. Piper's trance personality is undoubtedly aware of much to which she has no kind of ordinarily recognised clue, and of which in her ordinary state she remembers nothing. But how does she get this knowledge? She herself, when in the trance state, asserts that she gets it by conversing with the deceased friends and relatives of people present. And that this is a genuine opinion of hers, that is, that the process feels like that to her unconscious or subconscious mind, the part of her which calls itself Phinuit, I am fully prepared to believe. But that does not carry us very far towards a knowledge of what the process actually is.

THE SPIRIT HYPOTHESIS.

Phinuit's own account of himself is, as has been seen, that he is a spirit, and that his information comes from contact with other spirits. For our present purpose, I do not take into account the occasional "controls" who now and then—but only rarely—profess to occupy Mrs. Piper's organism in place of Phinuit.

During my own sittings with Mrs. Piper, Phinuit brought me a great number of messages purporting to come from deceased persons. In some cases these were not merely correct, but were given with certain characteristics of manner and wording, which added enormously to their evidential value. On one occasion he described a lady whom I failed to recognise, till he added that she kept on saying one word, apparently unmeaning, which was, as a matter of fact, my nursery name, and enabled me at once to recognise a relative who had died when I was five years old.

CONCLUSIONS.

It is now nine years since Mrs. Piper's trances began, and during that time she has been visited by a large number of persons of all classes, and has been under the special observation of such distinguished men of science as Professor William James, Professor Oliver Lodge, and M. Charles Richet, and of such eminently capable critics, especially in this connection, as Mr. F. W. H. Myers, Professor and Mrs. Sidgwick, Dr. Leaf, and Mr. Hodgson. All unite in dismissing any hypothesis of trickery on the part of Mrs. Piper, though all, again, appear to

think it possible on the part of Dr. Phinuit. His opportunities, however, may be easily estimated and allowed for. They consist mainly in fishing, guessing, utilising chance hints let fall in his presence, and possibly of turning to account any information accidentally obtained by Mrs. Piper, in some instances, it would seem, even her unconscious impressions.

So excellent an observer as Dr. Leaf is inclined to consider that thought transference is a sufficient explanation of the whole of the puzzling facts. In this he is in agreement with M. Richet, whose opportunities for observation were, however, less. Professor and Mrs. Sidgwick consider that the question of the source of Phinuit's knowledge is as yet undetermined, the evidence in their own case not being conclusive.

Professor William James, the great American psychologist, writes with his characteristic admixture of frankness and caution :—

The *primâ-facie* theory, which is that of spirit control, is hard to reconcile with the extreme triviality of most of the communications. What real spirit, at last able to revisit his wife on this earth, but would find something better to say than that she had changed the place of his photograph? And yet that is the sort of remark to which the spirits, introduced by the mysterious Phinuit, are apt to confine themselves.

I believe I am correct in saying that Professor Lodge, Mr. Myers, and Mr. Hodgson agree in feeling that the phenomena are evidences of some great extension, telepathic or clairvoyant, of ordinary human faculties; that Phinuit has access to some abnormal sources of information, concerning facts distant often both in time and space; and that it is unlikely that any one explanation will fit all the facts.

"It feels," says Professor Lodge—

as if we were at the beginning of what is practically a fresh branch of science; and that to pretend to frame explanations, except in the most tentative and elastic fashion for the purpose of threading the facts together and suggesting fresh fields for experiment, is as premature as it would have been for Galvani to have expounded the nature of electricity, or Copernicus the laws of comets and meteors.

And Mr. Myers writes in the same connection :—

The wide class of "automatic messages" includes phenomena of very various types, some of which certainly point *primâ facie* to the intervention—perhaps the very direct intervention—of the surviving personalities of the dead. If such instances of communication from extra-terrene minds should ultimately find acceptance with science, then Phinuit's messages, with all their drawbacks and all their inconsistency, will have fair claim to be added to the number.

IV.—THOUGHT TRANSFERENCE;

AN APPLICATION OF MODERN THOUGHT TO ANCIENT SUPERSTITIONS.

By PROFESSOR OLIVER LODGE, F.R.S., PROFESSOR OF PHYSICS IN UNIVERSITY COLLEGE, LIVERPOOL.

THE PROGRESS OF SCIENCE.

THE progress of science may be likened to the ascent of a mist-covered mountain, of unknown and perhaps infinite height, up the sides of which we are slowly and laboriously groping our way, making our access as secure and permanent as we can; in some parts, indeed, constructing a good broad road. The clouds are very dense ahead of us, though there are legends of their having broken at times and let a nimble-footed traveller rush on far ahead. And such a one has sometimes blazed the trees or painted the rocks as he went, hoping thereby to assist us in following him; but we feel no security as to his destination, and distrust his marks. As scientific workers, we know no better nor safer plan, in the long run, than to map out our own slow route, ignoring all previous tracks, and making sure of the ground we have already covered by continually crossing and recrossing it in all directions.

The slope is not always ascending—there may be level tracts occasionally; sometimes we have actually to descend, in order to cross some stream or other depression. Not every knoll, again, lies on the direct route to the summit, but the clouds are so thick that the only way to detect the character of each minor hill-top is to explore it. Some choose one route and some another, and the multifarious cries resounding on all sides, as to the most advantageous path, are often perplexing.

Whenever the land in front of us seems to descend, the outcry is especially noisy; and yet such minor descents may be really an effective way of ultimately gaining the summit.

Down such a depression of scepticism, we of the middle of the nineteenth century have confessedly gone, though there are not wanting signs that we have touched bottom, and that the ascent on the other side is already beginning—though some there are so pleased with the ease of the descent, that they apparently hope it may last.

If this is indeed a real route to some of the higher peaks, a large number of camp-followers must similarly make the descent, and it will probably be for them a far more wholesome discipline, and lead more directly to ultimate progress, than standing still on points of vantage already attained, and being therewith content.

The knolls, or minor elevations, are crowded with satisfied people, who glory in their little achievements, and perceive not that to make progress they must partially descend. An era of doubt is essential. Doubt is the condition of a durable faith.

Those who have gone groping onward, and apparently downward, are already, it may be, higher than those left on the knolls; but vision is impossible through the mist, and shouting is very misleading, so they will not believe but that the temporary descent is leading the reckless and advancing spirits into some fearful abyss.

The shoutings are called a conflict of science and religion, and are given other sounding titles, but they do not amount to much on either side. The best plan is not to waste breath in shouting, but to forge on ahead, and try to make a decent road, or even a bridge, for the weaker brethren. Not that I would deny the existence of real chasms and

crevasses, which some care is needed to avoid. The subject now before us is a rugged and difficult cliff, with chasms lying all about its foot, strewn with the bones of explorers, and by many persons thought to lie off the track of profitable advance. By others it is thought to be crowned by a plateau of amazing extent and fertility, richer than anything we have yet attained, and well worth the labour and danger of ascent.

How much truth there is in either of these opinions I have no means of deciding. Every person engaged in the quest of truth must trust his instinct and ascend the elevations that come in his way.

It is unwise to turn your back on any real rise of ground, for you thereby run the risk of wilfully losing your way. Every path must be explored in the interest of truth.

THOUGHT TRANSFERENCE.

By thought transference I mean a possible communication between mind and mind, by means other than any of the known organs of sense; what I may call a sympathetic connection between mind and mind; using the term mind in a vague and popular sense, without strict definition. Now, what do I mean by sympathetic connection? Take some examples:—

A pair of iron levers, one on the ground, the other some hundred yards away on a post, are often seen to be sympathetically connected; for when a railway official hauls one of them through a certain angle the distant lever or semaphore-arm revolves through a similar angle. The disturbance has travelled from one to the other through a very obvious medium of communication—viz., an iron wire or rope.

The pulling of a knob, followed by the ringing of a bell, is a similar process, and the transmission of the impulse in either of these cases is commonly considered simple and mechanical. It is not so simple as we think; for concerning cohesion we are exceedingly ignorant, and why one end of a stick moves when the other end is touched no one at present is able clearly to tell us.

Consider, now, a couple of tuning forks, or precisely similar musical instruments, isolated from each other and from other bodies, suspended in air, let us say. Sound one of them and the other responds—i.e., begins to emit the same note. This is known in acoustics as sympathetic resonance; and again a disturbance has travelled through the medium from one to the other. The medium in this case is intangible, but quite familiar, viz., atmospheric air.

Next, suspend a couple of magnets, alike in all respects; pivoted, let us say, on points, at some distance from each other. Touch one of the magnets and set it swinging; the other begins to swing slightly, too. Once more a disturbance has travelled from one to other, but the medium in this case is by no means obvious. It is nothing solid, liquid, or gaseous; that much is certain. Whether it is material or not depends partly on what we mean by material—partly requires more knowledge before a satisfactory answer can be given. We do, however, know something of the medium operative in this case, and we call it the Ether.

In these cases the intensity of the response varies rapidly

with distance, and at a sufficiently great distance the response would be imperceptible.

This may be hastily set down as a natural consequence of a physical medium of communication and a physical or mechanical disturbance; but it is not quite so.

PHYSICAL OR PHYSIOLOGICAL?

Consider a couple of telephones connected properly by wires. They are sympathetic, and if one is tapped the other receives a shock. Speaking popularly, whatever is said to one is repeated by the other, and distance is practically unimportant; at any rate, there is no simple law of inverse square, or any such kind of law; there is a definite channel for the disturbance between the two.

The real medium of communication, I may say parenthetically, is still the ether.

Once more, take a mirror, pivoted on an axle, and capable of slight motion. At a distance let there be a suitable receiving instrument, say a drum of photographic paper and a lens. If the sun is shining on the mirror, and everything properly arranged, a line may be drawn by it on the paper miles away, and every tilt given to the mirror shall be reproduced as a kink in the line. And this may go on over great distances; no wire, or anything else commonly called "material" connecting the two stations, nothing but a beam of sunlight, a peculiar state of the ether.

So far we have been dealing with mere physics. Now poach a little on the ground of physiology. Take two brains, as like as possible, say belonging to two similar animals; place them a certain distance apart, with no known or obvious means of communication, and see if there is any sympathetic link between them. Apply a stimulus to one, and observe whether the other in any way responds? To make the experiment conveniently, it is best to avail oneself of the entire animal, and not of its brain alone. It is then easy to stimulate one of the brains through any of the creature's peripheral sense organs, and it may be possible to detect whatever effect is excited in the other brain by some motor impulse, some muscular movement of the appropriate animal.

So far as I know the experiment has hitherto been principally tried on man. This has certain advantages and certain disadvantages. The main advantage is that the motor result of intelligent speech is more definite and instructive than mere pawings and gropings or twitchings. The main disadvantage is that the liability to conscious deception and fraud becomes serious, much more serious than it is with a less cunning animal.

Of course it by no means follows that the experiment will succeed with a lower animal because it succeeds with man; but I am not aware of its having been tried at present except with man.

A simple mode of trying the experiment would be to pinch or hurt one animal and see if the other can feel any pain. If he does feel anything he will probably twitch and rub, or he may become vocal with displeasure.

There are two varieties of the experiment: First, with some manifest link or possible channel, as, for instance, where two individuals hold hands through a stuffed-up hole in the wall; and, second, with no such obvious medium, as when they are at a distance from one another.

Instead of simple pain in any part of the skin, one may stimulate the brain otherwise, by exciting some special sense organ: for instance, those of taste or smell. Apply nauseous or pleasant materials to the palate of one animal and watch the countenance of the other; or, if human, get the receptive person to describe the substance which the other is tasting.

These experiments have been tried with human subjects; they have been tried by Mr. Malcolm Guthrie and others in Liverpool, and they have had a fair measure of positive result. But I am not concerned with making assertions regarding facts, or expecting credence at present. A serious amount of study is necessary before one is in a position to criticise any statement of fact. What I am concerned to show is that such experiments are not, on the face of them, absurd; that they are experiments which ought to be made: and that any result actually obtained, if definite and clear, ought to be gradually and cautiously accepted, whether it be positive or negative.

It may be objected that my mode of statement involves some hypothesis. The nerves of an individual, A, are stimulated, and the muscles of another individual, B, respond. How do I know that the brain of either A or B has anything to do with it? Why may it not be an immediate connection between the peripheral sense organs themselves?

I think as we go on you will feel that this is improbable, and that we are driven by probability to ascend at least as high as brain in order to explain such facts as I have been postulating as possibly true. But I have not the slightest wish to dogmatise on the matter; and only to save time do I make that much assumption.

So far I have supposed the stimulus to be applied to the nerves of touch, or more generally the skin nerves, and to the taste nerves; but we may apply a stimulus equally well to the nerves of hearing, or of smelling, or of seeing. An experiment with a sound or a smell stimulus, however, is manifestly not very crucial unless the intervening distance between A and B is excessive; but a sight stimulus can be readily confined within narrow limits of space. Thus, a picture can be held up in front of the eyes of A, and B can be asked if he sees anything; and if he does, he can be told either to describe it or to draw it.

If the picture or diagram thus shown to A is one that has only just been drawn by the responsible experimenter himself; if it is one that has no simple name that can be signalled: if A is not allowed to touch B, or to move during the course of the experiment, and has never seen the picture before; if, by precaution of screening, rays from the picture can be positively asserted never to have entered the eyes of B; and if, nevertheless, B describes himself as seeing it, however dimly, and is able to draw it, in dead silence on the part of all concerned; then, I say, the experiment would be a good one.

But not yet would it be conclusive. We must consider who A and B are.

If they are a pair of persons who go about together, and make money out of the exhibition; if they are in any sense a brace of professionals accustomed to act together, I deny that anything is solidly proved by such an experiment, for cunning is by no means an improbable hypothesis.

Cunning takes such a variety of forms that it is tedious to discuss them; it is best to eliminate it altogether. That can be done by using unassorted individuals in unaccustomed rooms. True, the experiment may thus become much more difficult, if not indeed quite impossible. Two entirely different tuning forks will not respond. Two strangers are not usually sympathetic, in the ordinary sense of that word; perhaps we ought not to expect a response. Nevertheless, the experiment must be made; and if B is found able to respond, not only to A₁, but also to A₂, A₃, and other complete strangers, under the conditions already briefly mentioned, then the experiment may be regarded as satisfactory. I am prepared to assert that such satisfactory experiments have been made.

DIFFICULTIES OF EXPERIMENT.

But the power of response in this way to the uninteresting impression of strangers does not appear to be a common faculty. The number of persons who can act efficiently as B is *apparently* very limited. But I do not make this assertion with any confidence, for so few people have as yet been seriously tried. It is most likely a question of degree. All shades of responsiveness may exist, from nearly 0 to something considerable.

More experiments are sadly wanted. They are not difficult to try, and sufficient variety may be introduced to prevent the observations from being too deplorably dull. They are, I confess, rather dull.

Before considering them satisfactory or publishing them it would be well to call in the assistance of a trained observer, who may be able to suggest further precautions; but at first it is probably well to choose fairly easy conditions.

Relations are more probably likely to succeed than are strangers; persons who feel a sympathy with each other, who are accustomed to imagine they know what the other is thinking of, or to say things simultaneously, and such-like vague traditions as are common in most families; such individuals as these would naturally be the most likely ones to begin with, until experiment shows otherwise. The A power seems common enough; the B power, so far as I know, is rather rare—at least to a prominent extent.

It is customary to call A the agent and B the percipient, but there are some objections to these names.

The name agent suggests activity, and it is a distinct question whether any conscious activity is necessary. Sender and receiver are terms that might be used, but they labour under similar and perhaps worse objections. For the present let us simply use the terms A and B, which involve no hypotheses whatever.

A may be likened to the sending telephone or transmitter; B to the receiving telephone.

A to the sounded fork or quivering magnet, B to the responsive one.

A to the flashing mirror, B to the sensitive sheet.

But observe that in all these cases hitherto mentioned a third person is mentioned too, the experimenter, C. A and B are regarded as mere tools, instruments, apparatus, for C to make his experiments with.

Both are passive till C comes and excites the nerve of A, either by pinching him, or by putting things in his mouth, or by showing him diagrams or objects; and B is then supposed to respond to A. It may be objected that he is really responding to C all the time. Yes, indeed, that may sometimes be so, and it is a distinct possibility to remember. If something that C is unconsciously looking at is described by B, instead of the object which is set in front of A, the experiment will seem a failure. There are many such possibilities to bear in mind in so novel a region of research.

EXPERIMENTS IN PUBLIC.

But now I want to go on and point out that C is not essential. He probably is not an assistance at all; very likely he is an obstruction even if he is a serious and well-intentioned being. But if D, E, F, are present too as irresponsible spectators, talking or fidgeting, or even sitting still and thinking, the conditions are bad. One can never be sure what F is doing; he may be simply playing the fool. An experiment conducted in front of a large audience is senseless and useless.

Whenever I use the term thought transference I never mean anything like public performances, whether by genuine persons or impostors. The human race is so consti-

tuted that such performances have their value—they incite others to try experiments; but in themselves, and speaking scientifically, public performances are useless, and often tend to obscure a phenomenon by covering it with semi-legitimate contempt.

I fear that some hypnotic exhibitions are worse than useless; being analogous to vivisection experiments conducted, not to advance science, but to exhibit some well-known fact again and again, not even to students, but to an idle gaping crowd.

To return, however, to A and B: let us suppose them left alone, not stimulated by any third person; it is quite possible for A to combine the functions of C with his own functions, and to stimulate himself. He may look at a picture or playing-card, or he may taste a substance, or he may, if he can, simply think of a number, or a scene, or an event, and, so to speak, keep it vividly in his mind. It may happen that B will be able to describe the scene of which A is thinking, sometimes almost correctly, sometimes with a large admixture of error, or at least of dimness.

The experiment is virtually the same as those above mentioned, and may be made quite a good one; the only weak part is that, under the circumstances, everything depends on the testimony of A, and A is not always believed.

This is, after all, a disability which he shares with C; and, at any rate, he is able to convince *himself* by such experiments, provided they are successful.

EXPERIMENTS AT A DISTANCE.

But now go a step further. Let A and B be not thinking of experimenting at all. Let them be at a distance from one another, and going about their ordinary avocations, including somnolence and the other passive as well as active occupations of the twenty-four hours. Let us, however, not suppose them strangers, but relatives or intimate friends; still better, *perhaps* (I make no assertions on any of these points), twin brothers. Now let something vividly excite A; let him fall down a cliff, or be run over by a horse, or fall into a river; or let him be taken violently ill, or be subject to some strong emotion; or let him be at the point of death.

Is it not conceivable that if any such sympathetic connection between individuals as I have been postulating exists, if a paltry stimulus supplied by a third person is capable in the slightest degree of conveying itself from one individual to another, is it not conceivable or even probable that a violent stimulus, such as we have supposed A to receive, may be able to induce in B, even though inattentive and otherwise occupied, some dim echo, reverberation, response, and cause him to be more or less aware that A is suffering or perturbed. If B is busy, self-absorbed, actively engaged, he may notice nothing. If he happen to be quiescent, vacant, moody, or half or whole asleep, he may realise and be conscious of something. He may perhaps only feel a vague sense of depression in general; or he may feel the depression and associate it definitely with A; or he may be more distinctly aware of what is happening, and call out that A has had a fall, or an accident, or is being drowned, or is ill; or he may have a specially vivid dream which will trouble him long after he wakes, and may be told to other persons, and written down; or he may think he hears A's voice; or, lastly, he may conjure up an image of A so vividly before his "mind's eye" that he may be able to persuade himself and others that he has seen his apparition:—sometimes a mere purposeless apparition, sometimes in a setting of a sort of vision or picture not unlike what is at the time elsewhere really happening.

The Society for Psychical Research have, with sublime

perseverance and diligence, undertaken and carried forward the thankless labour of receiving and sifting a great mass of testimony to phenomena such as I have hinted at. They have published some of them in two large volumes, called "Phantasms of the Living." Fresh evidence comes in every month. The evidence is so cumulative, and some of it is so well established, as to bear down the dead wall of scepticism in all those who have submitted to the drudgery of a study of the material. The evidence induces belief. It is not yet copious enough to lead to a valid induction.

I cannot testify to these facts as I can to the simple experiments where I have acted the part of C; evidence for spontaneous or involuntary thought-transference must obviously depend on statements received from A and from B, as well as from other persons, some in the neighbourhood of A, others in the neighbourhood of B, together with contemporary newspaper reports, *Times* obituaries, and other past documents relating to matters of fact, which are available for scrutiny, and may be regarded as trustworthy.

THE WEIGHT OF TESTIMONY.

I am prepared, however, to confess that the weight of testimony is sufficient to satisfy my own mind that such things do undoubtedly occur; that the distance between England and India is no barrier to the sympathetic communication of intelligence in some way of which we are at present ignorant; that, just as a signalling key in London causes a telegraphic instrument to respond instantaneously in Teheran, which is an every-day occurrence, so the danger or death of a distant child, or brother, or husband may be signalled, without wire or telegraph clerk, to the heart of a human being fitted to be the recipient of such a message.

We call the process telepathy—sympathy at a distance; we do not understand it. What is the medium of communication? Is it through the air, like the tuning forks; or through the ether, like the magnets; or is it something non-physical, and exclusively psychical? No one can as yet tell you. We must know far more about it before we can answer that question, perhaps before we can be sure whether the question has a meaning or not.

Undoubtedly, the scientific attitude, after being forced to admit the fact, is to assume a physical medium, and to discover it and its processes if possible. When the attempt has failed, it will be time enough to enter upon fresh hypotheses.

Meanwhile, plainly, telepathy strikes us as a spontaneous occurrence of that intercommunication between mind and mind (or brain and brain), which, for want of a better term, we at present style thought transference. We may be wrong in thus regarding it, but as scientific men that is how we are bound to regard it unless forced by the weight of evidence into some apparently less tenable position.

The opinion is strengthened by the fact that the spontaneously occurring impressions can be artificially and experimentally imitated by conscious attempts to produce them. Individuals are known who can by an effort of will excite the brain of another person at a moderate distance—say another part of the same town, possibly further, I am not sure of that—so that these second persons imagine that they hear him call or that they see his face.

These are called experimental apparitions, and appear well established. These experiments also want repeating. They require care, obviously; but they are very valuable pieces of evidence, and must contribute immensely to experimental psychology.

WHAT IS THOUGHT TRANSFERENCE?

What now is the meaning of this unexpected sympathetic resonance, this syntonetic reverberation between

minds? Is it conceivably the germ of a new sense, as it were; something which the human race is, in the progress of evolution, destined to receive in fuller measure? or is it the relic of a faculty possessed by our animal ancestry before speech was?

I have no wish to intrude speculations, and I cannot answer these questions except in terms of speculation. I wish to assert nothing but what I believe to be solid and verifiable facts.

WHAT WE KNOW.

Let me, however, point out that the intercommunion of minds, the exciting in the brain of B a thought possessed by A, is after all a very ordinary and well-known process. We have a quantity of well-arranged mechanism to render it possible. The human race has advanced far beyond the animal in the development of this mechanism; and civilised man has advanced beyond savages. Conceivably, by thus developing the mechanism, we may have begun to lose the spontaneous and really simple form of the power; but the power with mechanism conspicuously exists.

I whisper a secret to A, and a short time afterwards I find that B is perfectly aware of it. It sometimes happens so. It has probably happened in what we are accustomed to consider a very commonplace fashion: A has told him. When you come to analyse the process, however, it is not really at all simple. I will not go into tedious details; but when you remember that all that conveyed the thought was the impalpable compressions and dilatations of a gas, and that in the process of transmission it existed for a finite space of time in this intermediate and curiously mechanical condition, you may realise something of puzzlement in the process. I am not sure but that we ought to consider some direct sympathy between two minds, without this mechanical process, as really a more simple and direct mode of conveying an idea. However, all dualism is repugnant when pressed far enough, and I by no means intend to insist on any real and essential antithesis between mind and matter, between idea and process. Pass on to another illustration.

Tell a secret to A, in New Zealand, and discover that B, in St. Petersburg, is before long aware of it, neither having travelled. How can that happen? That is not possible to a savage; it would seem to him mysterious. It is mysterious in reality. The idea existed for a time in the form of black scrawls on a bit of paper, which travelled between the two places. A transfer of material occurred, not an aerial vibration; the piece of paper held in front of B's eyes excited in him the idea or knowledge of fact which I had communicated to A.

Not even a material transfer is necessary however; nothing flows along a telegraph wire, and the air is undisturbed by an electric current, but thought transference through the ethereal medium (with the help of a telegraph or telephone wire) is an accomplished fact, though it would have puzzled our ancestors of last century. And yet it is not really new: it is only the distance and perfection of it that is new. The old semaphore system of signalling, as well as the heliograph method, is really a utilisation of the ether for thought transference. Much information, sometimes of momentous character, may be conveyed by a wink or nod; or even by a look. These also are messages sent through the ether. The eye is affected by disturbances arriving through the ether, and by those alone.

WHAT WE DON'T KNOW.

Now, then, I say, shut the eyes, stop the ears, transmit no material substance, interpose distance sufficient to stop all pushing and pulling. Can thought or ideas still be

transmitted? Experiment answers, They can. But what the medium is, and how the process occurs, it remains for further investigation to ascertain.

We reduced our initial three individuals to two; we can reduce the two to one. It is possible for the A and B functions to be apparently combined in one individual. Some practice seems necessary for this, and it is a curious state of things. It seems assisted by staring at an object, such as a glass globe or crystal—a slight amount of self-hypnotism probably. Then you see visions and receive impressions, or sometimes your hand works unconsciously, as if one part of your brain was signalling to another part, and your own identity was dormant or complexed for a time. But in these cases of so-called automatic writing, crystal vision, trance-utterance, clairvoyance, and the like, are we quite sure whether it is a case of A and B at all; and, if so, whether the subject before us is really acting as both? I am not sure; I rather doubt it in some cases. It is possible that the clairvoyant is responding to some unknown world-mind of which he forms a part. This possibility must not be ignored in ordinary cases of apparent thought transference, too.

Well, now, take a further step. Suppose I discover a piece of paper with scrawls on it. I may guess they are intended for something, but they are to me unintelligible hieroglyphics. I carry it to one person after another, and get them to look at it, but it excites in them no response. They perceive little more than a savage would perceive. But not so with all of them. One man to whom I show it has the perceptive faculty, so to speak; he becomes wildly excited; he begins to sing; he rushes for an arrangement of wood and catgut, and fills the air with vibrations. Even the others can now faintly appreciate the meaning. The piece of paper was a lost manuscript of Beethoven.

What sort of thought transference is that? Where is the A to whom the ideas originally occurred? He has been dead for years; his thought has been fossilised, lain dormant in matter, but it only wanted a sympathetic and educated mind to perceive it, to revive it, and to make it the property of the world. Idea, I call it; but it is not only idea; there may be a world of emotion thus stored up in matter, ready to be released as by a detent. Action of mind on matter, reaction of matter on mind—are these things, after all, commonplaces too?

If so, what is not possible?

POSSIBILITIES.

Here is a room where a tragedy occurred, where the human spirit was strung to intensest anguish. Is there any trace of that agony present still and able to be appreciated by an attuned or receptive mind? I assert nothing, except that it is not inconceivable. If it happen, it may take many forms; vague disquiet perhaps, or imaginary sounds or vague visions, or perhaps a dream or picture of the event as it occurred. Understand I do not regard the evidence for these things as so conclusive as for some of the other phenomena I have dealt with, but the belief in such facts may be forced upon us, and you perceive that the garment of superstition is already dropping from them. They will take their place, if true, in an orderly universe, along with other not wholly unallied and already well-known occurrences.

Relics again: is it credible that a relic, a lock of hair, an old garment, retains any indication of a departed, retains any portion of his personality? Does not an old letter? Does not a painting? An "old master" we call it. Aye,

there may be much of the personality of the old master thus preserved. Is not the emotion felt on looking at it a kind of thought-transference from the departed? A painting differs from a piece of music in that it is essentially incarnate, so to speak. It is there for all to see, for some to understand. The music requires incarnation: it can be performed as we say, and then it can be appreciated. But in no case without the attuned and thoughtful mind; and so these things are, in a sense, thought-transference, but deferred thought-transference. They may be likened to telepathy not only reaching over tracts of space but deferred through epochs of time.*

Think over these great things and be not unduly sceptical about little things. An attitude of keen and critical enquiry must continually be maintained, and in that sense any amount of scepticism is not only legitimate but necessary. The kind of scepticism I deprecate is not that which sternly questions and rigorously probes; it is rather that which confidently asserts and dogmatically denies; but this kind is not true scepticism, in the proper sense of the word, for it deters enquiry and forbids inspection. It is too positive concerning the boundaries of knowledge and the line where superstition begins.

Phantasms, and dreams, and ghosts, crystal-gazing, premonitions, and clairvoyance: the region of superstition; yes, but possibly also the region of fact. As taxes on credulity they are trifles compared to the things we are already familiar with; only too familiar with; stupidly and inane inappreciative of.

Let superstition envelop the whole of our knowledge and existence if it envelop any, but let it be called by a less ignoble name.

ADDENDUM.

This paper was originally communicated to the Literary and Philosophical Society of Liverpool, and in sending it to the editor of BORDERLAND I am permitted to add to it a brief protest against its being supposed that I thereby countenance the tentative treatment of discussion of certain questions which he seems to regard as open, but which I consider closed. It is, I know, very rash to dogmatically refuse a hearing to any form of human superstition, because occasionally unexpected germs of truth are sometimes found latent there; a hearing ought only to be refused on subjects of which the knowledge of the race is now considerable. I am willing to admit the openness of a great number of questions at present rejected by orthodox science on inadequate grounds; but I am not prepared to discuss the squaring of the circle, or perpetual motion, or palmistry, or astrology.

Let me explain that by palmistry I do not mean telepathy, assisted by hand-contact and conversation; I mean the pretended dependence of the events of a man's life on the foldings of the skin of his hand.

And by astrology I mean an assumed connection between the character of a person and the relative position of the larger bodies of the solar system at the hour of his birth. This sort of idea seems to me only appropriate to ages when the status of the earth as a planet was unrecognised, and when the utter futility of the apparent relative positions of other planets seen from it could not be grasped.

O. L.

1st January, 1894.

* They are not technical telepathy, as defined, of course, because they occur through accustomed ways and processes. Technical telepathy is the attainment of the same result through unaccustomed ways and processes.

V.—MORE ABOUT CRYSTAL-GAZING. SOME NEW EXPERIMENTS.

ARE THE CRYSTAL PICTURES OBJECTIVE?

READERS of my article on Crystal-gazing may remember that I drew attention to the very great difficulty of coming to any conclusion as to the degree of objectivity of the pictures, whether they have any existence except for "the mind's eye." Of course the *prima-facie* case is very strongly in the negative. Suppose that one person in a party of twenty "sees a ghost," it is much easier to believe that no ghost is there, but that one person *thinks* he is, than that the ghost is there but that nineteen persons in twenty have not the power of seeing him. That, however, is not conclusive to the twentieth who, at most, is persuaded, not convinced, that he has seen nothing at all.

Speaking as No. 20 in the matter of crystal visions, had I no evidence but my own, I should be quite satisfied that my pictures were entirely subjective. I know that I am an unusually strong visualiser, that I think, remember, plan, register, almost entirely by pictures, and it does not therefore seem to me at all remarkable that I should be able to externalise many of these. What alone seems to me remarkable is, that I should be able to externalise a picture not (consciously) in my mind at all; that the problem is not, how did it get into the crystal, but how did it get into my head?

However, I am but a single unit among many crystal seers, some of whom have stories to tell far more wonderful than my commonplace incidents of every-day life, supplements, many of them, to the police news of to-day, or the backstairs gossip of bygone centuries. And some of these refuse the mere psychological interpretation which, personally, I find sufficient, and demand a spiritual machinery which makes large claims on one's credulity. They are, in no sense, visualisers, they allege, and these things have an external reality which no theory of the natural will explain.

I have in my own case made many careful studies and experiments in the hope of discovering how far there is any ground for supposing that these pictures are ever really externalised at all. These experiments have been detailed more than once, and it may be remembered that, careful as they were, I was bound to consider them inconclusive, as in every case I knew what, in the ordinary course of things, ought to happen—that is to say, I have had to discount for expectation.

Expectation is a very important factor in all psychical experiments and experiences. We all know how it not only quickens the senses but stimulates the imagination. If you are expecting the doctor you distinguish the sound of his approaching carriage more quickly than you would do in the ordinary course of things; but, on the other hand, if you sit up late for a member of the household you fancy you hear his latch-key in the door twenty times before he really arrives.

I quote (from *Proceedings of the Society for Psychical Research*, part xxiii.) the following details of some of my experiments in this direction:—*

SOME EARLIER EXPERIMENTS AND THEIR RESULTS.

With the experiments of my next informant, Miss X, readers of these *Proceedings* are already familiar. It is gratifying to know that it was her paper on Crystal-gazing in

* Incorporated in an article by F. W. H. Myers, on "Sensory Automatism and Induced Hallucinations."

Part xiv. (to which all who have not read it should here refer) which led Professor Janet to undertake the interesting experiments above narrated. It will be seen that Miss X's phenomena continue pretty steadily, and that her earlier conclusions from them, although in several ways developed, have not needed any important modification. Her results increase, of course, in value with each year's continuance.

Classification of Pictures.—I may divide my crystal-visions into three classes, which pass into each other by gradual transition. First and lowest I place the most numerous class, consisting partly of mere reproductions, which may be voluntary or may be spontaneous, of objects recently seen—arranged, perhaps, in some fantastic way; but more largely of pictures which are merely fanciful, and have, so far as I know, no actual counterpart in fact. These, of course, I discourage as mere waste of time. Such pictures plainly bring no fresh knowledge; they seem merely to objectify ordinary mind's-eye pictures, or the meaningless scraps of inward visions which float before one when attention is relaxed. These are quite as vivid as any other crystal pictures, and will come at any time if I am not over-tired. Above these comes a class of pictures which, though they may not communicate any new fact, yet impress me as containing some memory or some imaginative effect which does not come from my ordinary self. In this class I should place revivals of memory, and also illustrations of thought; e.g. pictures appropriate to a story of which I have thought, or to the sentiment of a piece of music, or to a place of which I have heard some mention. I feel that my ordinary self has not invented these pictures, and that they show a coherent intelligence; but that intelligence is working on data which I have at some time or other consciously acquired. The third class, which is the rarest, consists of pictures which are in some sense veridical; which bring me information as to something, past, present, or future, which I have no other means of knowing.

I can generally, but not always, see in a crystal, or other clear depth or smooth surface, a lifelike picture of some object which has lately occupied my attention—as a book which I have been reading, an advertisement in a railway-carriage, &c. These pictures do not resemble the after-images which seem to blur my retina after I have looked at a bright scene. Those after-images are, with me, indistinct, and show no true colours, only a contrast of bright and dark. The crystal-pictures, on the other hand, show true colours, and are like memory-images, only more distinct. If, however, I only see images of this kind, I generally cease to look. Their only interest lies in the facility which they offer for optical experiments. These experiments, however, have been for the most part unsatisfactory, as it is almost impossible to say how far the results are due to mere expectation. In no case thus far have I obtained an optical result which surprised me, nor a result capable of such exact measurement as to prove that it was either optically wrong, or more exactly right than my general knowledge could have made it. I mention a few experiments.

1. *Distortion.*—If I look in a spoon I see the image distorted in the familiar way. But I cannot say whether it is distorted precisely as a real image would be. For, in the first place, the picture does not always appear to be on the surface of the spoon or other speculum. For instance, in a globular crystal, or semi-globular ring-stone, the picture appears as on a flat surface. In the second place, I could not, at any rate in the short time allowed, draw the distorted picture accurately enough to admit of a subsequent comparison with the reflection of the real object itself in the spoon.

2. *Reflection.*—If I see a picture under circumstances which suggest that it is a reflection, I see it reversed, as in a mirror. Thus, in a railway-carriage I experimented with a small crystal and small mirror, both hanging at my right ch  telaine. I easily reproduced in the crystal pictures (not real reflections) of the advertisements on the carriage walls, and just as Lane's

Egyptian magician told him that the crystal "made left appear right," so were these pictures reversed, and the print appeared as Spiegel-schrift. But I could then reflect the imaginary picture from the crystal into the mirror, and there the letters, "Compton's Hotel," appeared set right again, and legible in the ordinary way.

On the other hand, I once suddenly entered a drawing-room where there was a large mirror, and saw a name for which I had been hunting in vain, printed as though on a visiting card fastened on the wall, and not reversed, in the middle of the mirror, which thus acted as a speculum. But note that when I saw the word I had for the instant forgotten that there was a mirror there, and I took the reflected wall in the mirror for a real wall. So that the picture conformed to my erroneous conception, and not to any true optical law.

3. *Magnification.*—I have used the magnifying-glass eleven times, and it has always appeared to magnify. In one case already recorded (Vol. V., p. 513) the apparent enlargement of the picture enabled me to read significant letters, without which the picture would have been meaningless. But this, of course, may be classed as merely one form of the picture's development; that is to say, the letters *might* have become visible without the magnifying-glass, although they seemed to be vanishing and to be only just caught. I have three times used a bogus glass of similar size and appearance, and that glass did not magnify. However, I have never felt sure that I did not in some way distinguish between the true and the false magnifier even in the act of carrying them to my picture.

4. *Double Refraction.*—I once tried a flake of Iceland spar, an object which I had never before handled. I knew, however, its property of double refraction, so that the duplication of the picture which followed may have been due to expectation, although it looked to me rather more curious than I consciously anticipated.

5. *Colour Contrast.*—It is my impression that there is retinal fatigue, and consequent sequence of complementary colours, from gazing at crystal pictures as much as from gazing at real objects. I never doubted this until the question was put to me, although I now find it difficult to prove that unconscious expectation may not account for this also.

I will first mention spontaneous, and then experimental instances.

I received one day a visit from a friend in a rather striking blue gown, which, some hours later, the crystal reproduced. This picture was followed by another of the lady's little boy, whom I had not seen lately, dressed in a bright orange garment, which I feel sure he does not possess.

Again, one afternoon someone was talking about Palissy ware. I was not specially addressed, and was staring aimlessly at a dark green, almost black glass scent-bottle. I observed in it a picture, all in pale green, of a man hastily tearing up some wooden garden palings; and before I had time to wonder what this meant, it was followed by another picture, all in red, of the corner of the library where as a child I kept my books, including one distinctly recognisable, which I have not seen these fifteen years, called "The Provocations of Mme. Palissy." Then I remembered that one of this lady's provocations consisted in the fact that her husband fed his furnace with the household furniture, or even the fixtures of the house itself.

These are the only spontaneous colour-sequences which I can recall, as the pictures do not usually show any one predominating colour. By experiment I find that if I tire the retina by staring at a red flower, I see a green one in the crystal; and conversely that if I summon up (as I sometimes can do) a red flower in the crystal, I then see a green patch on the wall. If I use two crystals there is a similar change of colour between the first picture and the second. Or if I merely *desire* a change of colour in a crystal picture I find that blue is followed by orange, yellow by purple, green by red. But this may, of course, be due to unconscious self-suggestion, although I am not so familiar with the sequence of colours that I could, without hesitation, name the complement of any given colour.

The same result would occur if my blue picture were merely conjured up with closed eyes. On being transferred to the crystal—I, as it were, remaining entirely passive—it would

appear as orange. When I first discovered this fact it was distinctly to my own surprise, and it required a moment's thought to assure myself that this was in the natural course of events. It may be worth noting that a distinct effort is required to convert a scene—lighted, for example, with red—to its natural colouring or even to a neutral tint. It is necessary to close the eyes or to look away for a moment; so that what follows is a second edition rather than a prolongation of the first picture. On the other hand, the mere desire for change will produce a green light rapidly alternating with the original hue.

6. *Size of Pictures.*—The pictures always seem to fit into the crystal, or to be seen within the limits of any larger speculum. They never appear larger than the speculum, nor lose their distinct location, though, if they are fairly simple in outline, I can generally reproduce them at will of any desired size, when I raise my eyes to any flat background—as the wall, a screen, &c., in front of me.

7. *Rise, Duration, and Disappearance.*—I have looked at a picture for eight minutes without its disappearing. I then was tired and looked away. Generally the pictures last two or three minutes. If there is a movement in the picture, e.g., if it represents a street with carriages passing, it usually lasts longer than if it represents an inanimate object. Sometimes the picture is *there* suddenly and completely; others are built up by degrees, sometimes with grotesque results. These are generally fanciful pictures, partly shaped by my conscious mind. I do not, however, perceive that any use is made of *points de repère*. There is a similar variety in their departure. Some I can dismiss at will. Some disappear slowly; and the essential part, so to say, may disappear before the accessories. I once stood outside a door with a ground-glass pattern, waiting to hear news of a friend dangerously ill within. This scene, which I suppose had unconsciously impressed me as scenes witnessed in moments of emotion will do, reappeared on the same day in the crystal. Then all faded except the pattern on the door; and when I took the crystal out again at the end of a week the pattern still persisted.

I have mentioned these points, some of which belong equally to all my pictures, in connection with the first or lowest class, that of mere memory-images, brighter indeed and more permanent than those which I can summon up "in my mind's eye," but not otherwise very different.

I did not, having reached this point, see my way to get any further in this direction. I had tried the few lines of experiment I knew, and no one seemed to have further suggestions to make. One correspondent insisted that the whole problem might be solved in a moment, by the very simple process of shutting the eyes! This, however, was not so final as at first sight appears. It seems obvious that if there is a picture, and you shut your eyes, you won't see it, and that if there *isn't* a picture closed eyes are as good as open eyes. This, however, is not the case—a good visualiser, or, I should fancy, any one whose sight sense is very impressionable, can continue to see an object with equal vividness for quite an appreciable time after its removal. On the other hand, grant the power of imagining the existence of a picture which has no existence in fact, and the closing of the eyes would, from analogy and experience, bring with it the *expectation* of its disappearance.

The same difficulty would also apply to another often-suggested solution—the removal or addition of the eye-glasses in the case of a person who is short-sighted. The mind—or ought we to say the nerves?—would *expect* a definite result, and the chances are that the result would follow.

A NEW TEST.

It was therefore with a sense of very pleasurable expectation that, soon after the issue of the last BORDERLAND, I received the following kind note from Mr. Dixey, the well-known optician in New Bond Street.

October 23rd, 1893.

MADAM,—I have just read and been much interested by your article on "Crystal-gazing" in BORDERLAND. I have much to do with spectacles and optical instruments, and I write to suggest that you should allow me to give you an arrangement of lenses, by means of which you might prove whether your crystal visions are objective or subjective.

On a later date he wrote :—

In accordance with my promise I enclose three pairs of eye-glasses, to assist the experiment with the crystal vision. I take it that the first object of the experiment is to fix the origin of the vision. It may originate either in the brain (cerebral) or in the nerves (nervous), or it may be due to some independent intelligence (external).

Each of these eye-glasses has a distinct and definite effect upon the object looked at through it.

If the eye-glasses have no effect on the vision it would indicate cerebral origin; if the vision disappear it would show an origin in the nerves.

If each eyeglass have its proper effect it would prove an external origin. In this last case further investigation would be most interesting.

I should be much pleased to help you with the experiment.

I need not say that I most gratefully accepted Mr. Dixey's kind offer. On December 19th, with my friend D, who is my constant helper in all experiments, I visited Mr. Dixey in New Bond Street. He has been good enough to supply notes, which I append in full, but some further explanation may be useful.

I took with me, unopened, the sealed packet which he had forwarded to me on the 14th. He opened the packet and laid the glasses, and one other in addition, on the table. They all looked exactly alike. I knew from experience that the larger the crystal the better for the purpose of such experiment, that is to say, that it is obviously important that its diameter should be considerably greater than that of the glasses, so that they should not include a view of surrounding objects. I pointed this out to Mr. Dixey and he agreed that we should do well to employ something much larger than the ordinary crystal, and provided me with a large, plain, uncut decanter, holding about a quart of clear water.

This we placed on the table upon a white handkerchief. The decanter was polished with a wash-leather and was perfectly bright and free from specks. Next he tested my sight in the matter of distance. The next thing was to produce a picture.

The vision is, as a rule, more or less vivid in proportion to the intensity of the moment of its production. I could think of no recent visual excitement. It was a wet gloomy day. I had been writing all day long, and nothing had happened; D, however, reminded me that I had been startled by a sudden and noisy difference of opinion between the kittens as to their rights in a certain chair. I had looked up suddenly and had a very vivid recollection of the scene. As we spoke it produced itself in the crystal—a red chair, the white cat seated, his tail hanging down on the left side, the prey of a tabby Persian who crouched below.

I was ready to begin. It was already agreed that Mr. Dixey was to pass the glasses in silence, making notes of my remarks but giving no indication of their degree of relevance.

He gave me glass A. I am left-handed and right-eyed. In the first series I took the glasses with my left hand, in the second with the right. In the latter case I believe that I adjusted them more perfectly.

Mr. Dixey gave me the glass which in his report he calls A.

The picture became fainter, as if more distant.

B. The picture disappeared, and for the first time I noticed the water as such. I saw its prismatic hues and the shadows below them. When looking at the picture I am not conscious of the crystal. On removal of B the picture returned.

C did not affect it at all.

D divided the picture so that I saw the one edge further to the right, the other further to the left, than before. I was unable to command the space between. I seemed to see out of the ends of my eyes so to speak.

A again. (It did not occur to me that this was not a new glass.) The effect of this was the same as of D, except that the top and bottom of the picture separated instead of the right and left margins.

After this, Mr. Dixey asked for details of the picture, and then said, "Now, look at the white tail hanging down over the edge of the chair, and say what happens," and gave me another glass which I now know to have been—

A. I had my eye on the perpendicular line of white, and, as I put the glass to my eyes, saw it drop downwards.

D. Still watching the tail, I saw it move to the right.

B. The whole picture disappeared.

After this, Mr. Dixey held a piece of paper so as to obscure the right and left eye alternately, with the result of showing that the right eye has the stronger sight. (I wore glasses for six years with the object of remedying this defect.)

I now quote, verbatim, the report with which Mr. Dixey has kindly supplied me.

December 19th.

Herewith are the promised notes of this afternoon's experiment. The four eye-glasses used were fitted with lenses as follows:—

(A) R prism 3°, base up.

L prism 3°, base down.

(B) R and L sph. + 5 D.

(C) R and L sph. + 75 D.

(D) R and L prism 3°, bases in.

The several effects of these eye-glasses upon an object at the distance of the crystal would be:

(A) To duplicate the object vertically.

(B) To blur it.

(C) No effect.

(D) To duplicate the object horizontally.

These results are dependent on normal binocular sight.

I gave you the glasses in the order named; the results I quote in your own words approximately.

(A) "It gives distance."

(B) "Gone! The picture's gone." Then, after one or one and a half minutes, "It intensifies colour, makes shadows more defined."

(C) No difference.

(D) Immediately. [Mr. Dixey, in handing me the glass, remarked, "This should give an immediate effect. Please apply it without hesitation."]

"It divides the picture so" (showing horizontal direction with your hands). I then gave you (A) again and got the answer.

(A₁) "It divides the picture up and down."

I then asked you to describe the picture again, chose a vertical object (a cat's tail hanging down from a chair), asked you specially to fix your attention upon that, and gave you (A) again.

(A₂) It lowers the picture.

(D₁) It moves the picture to the right.

(B₁) It is gone!

I may point out that A₂ and D₁ give the normal effect for the right eye only, showing that the left eye had ceased to see the picture.

With this limitation they confirm results A₁ and D.

A has no meaning to me.

I draw no conclusions without further experience, but I cannot reconcile results D, A₁, A₂, and D₁ with any hypothesis but that of an external stimulus. C is consistent, but A, B, and B₁ want explanation.

I can certify that you had not examined the eye-glasses and were ignorant of their several effects. Moreover, they are all so similar in appearance that no one could distinguish between them without careful examination.

W. A. DIXEY.

WAS IT DUE TO EXPECTATION?

Personally I find this all the more interesting that it is not in accordance with my own previous theories on the subject of the visions. Both reflection and experiment had convinced me that these hallucinations were purely subjective, and that no external effect was or could be produced. All who seriously watch the study of Borderland phenomena must be increasingly alive to the dangers of the opportunity for unconsciously making the most of things, and preferring that interpretation which best gratifies a taste for the marvellous. But we should not be blind to the converse tendency of minimising, of deducting for expectation and coincidence more than a just percentage.

I would not, however, consider so important a question decided by a single series of experiments. I shall be exceedingly glad to receive hints or suggestions either as to explanation or further experiment, or with Mr. Dixey's kind help to facilitate similar experiment on the part of others who are in a position to be of real use to the inquiry. I think it more than probable that I may have overlooked sources of error which I should be glad to correct.

It may be remembered that M^m. Binet and Féré experimented, on somewhat similar lines, with some of their hypnotic subjects, the pictures being suggested to them on blank cards. In so far as they followed the usual course of optical effects, the pictures behaving under the magnifying glass and in regard to sequence of colour and so on as if they really existed, the fact was explained as due to certain *points de repère*, slight specks or other characteristic features on the cards themselves, and which served as indications of the results intended by the experimenter. Naturally I was alive to this and, as already mentioned, was at some pains to keep the crystal, i.e. the decanter which served for such, absolutely clean, and to place it on a plain surface and against a plain background. Then again, I secured a crystal so wide that, even had there been anything beyond it, which was not the case, it would not come within the field of vision. Also, those who were present can testify to the extreme care with which I confined my gaze to that field of vision, in each case focussing my eyes upon the picture in the crystal before the glasses were handed to me, and handing them back before allowing my eyes to wander.

I can only repeat, that I have in this instance absolutely no need of allowing for expectation. The results can surprise no one more than myself.

WAS IT THOUGHT TRANSFERENCE?

Of course, there is the possible explanation of thought transference. Had D— been cognisant of the results expected, I should have thought this the more likely as I readily receive impressions from her, but in this case she knew no more than I did myself. Such an explanation would, I think, be somewhat far-fetched, and, at best, very imperfect. In two or three cases my answers were incomprehensible to Mr. Dixey, and in none were my terms those in which he, or anyone having professional knowledge of the subject, would have expressed himself.

Perhaps the fact most conclusive in this connection is that I described, after the eyes became somewhat fatigued,

"the normal effect for the right eye only, showing that the left had ceased to see the picture." This was before Mr. Dixey had tested my sight on this point, and, of course, I was unaware of the nature of the particular effect produced.

On the whole, I think, there is no conclusion to be drawn but the one—that on this occasion some of my visions seemed to present the characteristics of objective pictures. I leave the interpretation of this fact to others more competent to deal with it, and can only repeat my extreme readiness to supplement the inquiry, or to assist that of others, to the utmost of my ability.

X.

NEW LIGHT ON AN OLD STORY.

AN INTERESTING LETTER FROM LADY BURTON.

To the Editor of BORDERLAND.

SIR,—Last September, in the *Sheffield Telegraph*, and likewise in some other paper, whose name I forget, there was a very sensational paragraph headed "What did he see? A terrible adventure of Sir Richard Burton." I meant to contradict it, but being very much occupied with the Memorial Library, I forgot it, till I saw it cropping up again in *Sala's Journal* of this month. The true story was the following, and it did not happen to Sir Richard Burton, but still to a Burton, a distant cousin of his, whom he never knew. It is over forty years ago that a house was said to be haunted—I will not point it out or I should probably get a disagreeable letter from its owner, who would not be able to let it. It had a desolate, dirty, abandoned look, and was kept by a caretaker, a regular old crone. Something horrible was said to be nightly seen in the house in a certain room, and one or two housemaids had died of it, so nobody lived there. A young Burton in the army pooh-poohed the story, and said he was determined to pass the night there with his dog. He would take his revolver, a book, a lamp, his watch, and some brandy and soda and biscuits. His fiancée was determined to accompany him, and so, as she insisted, he stipulated that she, with a large party of friends, should remain in another room below, where they had improvised a dinner and a fire, and so passed the evening. At eleven o'clock he went up, and he said, "If I ring once do not take any notice, it might be imagination; if I ring twice you will know I am in trouble, so come quickly." After a long suspense the bell rang violently. The girl jumped up and wanted to go to him, but they held her back, saying, "Mind, he said, if he rang once we were not to go, and we must wait for the second bell." Ten minutes passed and there was just a feeble ring. They flew upstairs; his dog was dead, and he himself was lying on the floor, with a face in which was depicted horror, and even agony. He just gasped out, "My God! I have seen it," and expired. When my husband heard this we were married, and he at once said, "I must pass the night there, and see what killed him." But I would not consent unless he allowed me to sit with him too, and the men friends down-stairs, who would gladly have accompanied us. He sent me to the house to make the arrangements. The door was opened about two inches on the chain, and when the old crone caught sight of me she slammed it in my face, nor would any amount of ringing or knocking bring her up again. I besought him to abandon the project, and finally he did. Richard Burton *did* believe in apparitions, and would have gone any number of miles to see a ghost, though perhaps he did not tell his men friends so. I could tell one now, that would astonish many of these cynical, hard-headed folks, and have it proved too, but there are not many people fit to hear or to see these things, and that is why those who like to be so brave and so unbelieving get to know less of improbable, but not impossible, actualities, than humble and unpretentious people. I think, perhaps, you may find this interesting enough to insert, and I should be glad to correct the sensational story, because it is not true.—I am, dear sir, yours faithfully,

ISABEL BURTON.

12th November, 1893.

VI.—HYPNOTISM AND PAIN.—A PRACTICAL SUGGESTION.

SOME cynical person defined a philosopher as "one who bears with equanimity the sufferings of others." When one is in health it is easy to philosophise about pain, its *raison d'être* and its various uses, both moral and physical.

But I think we must admit that it has its uses under both of these heads.

It draws attention to injuries which otherwise might have passed unnoticed for a time sufficient to cause serious mischief.

It is punitive and deterrent.

The man who has taken too much wine at night suffers from headache next morning. That is his punishment; and if he is not altogether such a fool as King Solomon has described, he promises himself not to repeat that particular act of folly.

Whether he keeps his promise or not depends on the amount of the temptation and the strength of his character; but even although he falls again at some future period there is no doubt that in many cases the thought of what he suffered acts as a deterrent until the memory of it has faded. Therefore pain has a moral use in such a case.

But to take another case. We find pain under quite different circumstances, and we fail to discover any adequate moral reason for its existence, so far at least as this world is concerned.

In cancer, for instance, we cannot say that the long-continued pain in hopeless cases is either punitive or deterrent, because we do not know the causes nor how to avoid them. Neither can we say that the pain serves any useful physical purpose, as it does where a person accidentally brings his hand in contact with hot metal, causing him to shrink from it so quickly that as little injury as possible is caused thereby.

Surely, therefore, we are justified in relieving this useless pain, and it ought to be our most earnest endeavour to do so and not to leave our fellow-creatures to die in agonies which could be prevented.

The question now arises, "How are we to accomplish this?"—and the answer is, "By means of hypnotism."

Science can tell us of no other way.

Drugs give relief for a time, and many a poor sufferer has had cause to bless the morphia which has given a few hours' sleep and freedom from pain, but that is not sufficient, and we must not now stop at this point.

When Sir James Simpson discovered the properties of chloroform he became one of the greatest benefactors to the human race that ever lived, and yet what a struggle he had to get people to allow it to be used. He was called a "quack," an impostor, and an atheist. The "many-headed," with its usual sense of propriety and knowledge of logic, called him both a liar and a wicked

man. A liar, because he claimed to prevent pain, and wicked for doing it.

And all those who attempt to prevent pain by means of hypnotism, or any other new method, must make up their minds to go through the same struggle and to suffer the same abuse.

Let us now come to the practical part of this paper.

It has been proved that, given time, patience, and a good operator, almost every person can be hypnotised.

It has also been proved that, by taking three very simple precautions, this can be done quite safely:—

1. The patient must have a friend with him, at least at the first sitting.
2. After entering the hypnotic state, the first suggestion made to him must be—"That he can never be hypnotised by the present operator, or any other, without his knowledge and free-will."
3. And that the second suggestion made to him must be—"That he can never be made to do anything, while under hypnosis, that he would object to while in his normal state."

If we began by hypnotising every person just as we vaccinate them, we could do so at the age which was found to be most suitable for the purpose.

It would not do to suggest to every one (when hypnotised) that he should never suffer pain again at any time or under any circumstances, because we can see at a glance to what very grave evils, both moral and physical, this would lay us open.

Even in the case of soldiers going into battle, it would not be advisable to make them non-susceptible to pain, because a large artery might be cut and not noticed by the wounded man if pain were absent, and the result might be fatal.

But my proposal is—That every one should be hypnotised as early in life as possible, and that it should be suggested to them that they should not suffer prolonged pain from any injury or disease; or, as an alternative, "That they should have the power of causing the pain to cease by an act of will."

If this could be carried out, and I see no reason why it should not be done in most cases, what a different world it would be with most of its pain banished! Even when people were dying of incurable diseases, how much less wretched they would be, and how much longer they could go on with important work when free from the disturbing and weakening effects of pain!

Also in many cases of illness the absence of pain would turn the balance the right way, as it is frequently the pain and all the symptoms following in its train which kills the patient.

R. S. O. BRAMWELL.

VII.—ON THE SOURCES OF MESSAGES

VISUAL AND AUTOMATIC.

NOW that people in general are getting more used to the problems of the Borderland, one begins to hope that more attention will be paid to the real points at issue, namely, not the mystery of the manner in which messages are externalised, but of the source of the messages themselves. [This statement, in various forms, will be found about six times over in the pages of this number!]

There is very little mystery about the fact that a person in the habit of making pictures of all impressions, memories, and imaginations, may cultivate that habit till the power of visualisation is so strong that under certain stimulus, or, indeed, almost at will, those pictures may become externalised, may seem to be really present—not merely “in the mind’s eye.”

There is very little mystery again about the fact that automatic scribbling, which accounts for a good deal of the defacement of a schoolboy’s desk (and which is nearly related to other automatic tricks—less innocent, biting of pencils, fidgeting with small objects, biting the nails) may be cultivated and systematised till we scribble, not meaningless outlines but consecutive words and sentences.

What really is mysterious is the fact that these pictures or sentences sometimes convey information not known to us through ordinary channels. Then comes the question—where does it come from? And the answers for the most part may be grouped, according to the bent of the student, under four headings. (1) From the subconscious depths of our own minds, the result of unconscious observation and memory, or of mere invention as in dreams; (2) from the minds of others, communicated by thought transference; (3) by means of clairvoyance or other similar “occult” power; (4) from spirit-controls.

It may often happen that the same story may be susceptible of different explanations, and this fact seems so suggestive and instructive that I offer for consideration two, both of which seem capable of being regarded from at least two wholly different points of view.

VISUALISATION OR CLAIRVOYANCE.

The first case open to dispute is one in which I was myself the seer. I happened one day early in October to be calling at Mowbray House, and was told that Mr. Stead was engaged with a visitor from the north. The gentleman was unknown to me, but I recognised the name as that of a correspondent of whom I remembered nothing definite except that he had spoken of himself as the pupil of a certain professor whose lectures in philosophy and logic I had myself attended.

By some accident I remained standing for a minute or two before he was introduced to me, and had thus an opportunity of observing him, which I did with some interest. I have already explained more than once in these pages, that I am so strong a visualiser that my impressions, when at all vivid, constantly assume an objective form, and I see them before me as a picture, often allegorical. On this occasion I saw standing near Mr. H. the tall figure of a Hindoo whose dress and bearing I observed carefully, and whose appearance I took to be a symbolic presentation of the thought which passed through my mind, “You don’t look much like philosophy, not a Kantian or Hegelian anyway, mystic possibly—

meditative and receptive—not observant or critical. Perhaps you have played with theosophy.” [To do Mr. H. justice, he has no leanings to theosophy though he is interested in oriental mysticism.]

When I moved across the room for conversation, the figure disappeared, but some time later, when our talk happened to turn on the sources of messages, I mentioned the circumstance, and Mr. H. seemed deeply interested.

On November 23rd I received a letter from Mr. H. reminding me of the incident, and asking me (saying that he would, later, explain his reasons) to answer the following questions:—

1. When and where did you see the vision?
2. To what nationality did he belong?
3. How was he dressed, and in what colour?
4. Did he wear anything on his head?
5. What colour was his hair?
6. What sort of features? Lips thick or thin?
7. What was his manner towards me?

I answered these questions to the best of my ability, and by return of post, received a letter from Mr. H. relating that a few days before (November 20th) he had had an interview with a clairvoyant footman who had, quite spontaneously, described the same figure which I had myself seen five weeks earlier. For the sake of comparing details, Mr. H.’s questions to me were framed upon the description given by the medium. My answers were from memory only, as I had made no note of the incident at the time, and the following, from Mr. H.’s diary, does not give details. I may, however, observe that he believes that there is no discrepancy between my earlier and later descriptions.

The note I have of your interview is as follows (entered November 18th, 1893):—On October 10th or 11th, I called at Mowbray House, and saw Mr. Stead and “Miss X,” editor of BORDERLAND. When Mr. Stead had gone “Miss X” told me that on entering the room where we were, she saw a vision (as it were) of an Indian gentleman, presumably therefore a philosopher, standing behind me and vanishing immediately after I rose to shake hands with her. This vision she said she interpreted to mean that I was under an oriental control and should therefore presumably be fond of psychology, logic, metaphysics, and speculative thought generally.

She was careful to explain that she did not regard the vision as proof of the real existence of such a spirit, but merely as a symbolical embodiment or projection from her own mind of a conception which she had formed of my character. She then looked, she told me, at the shape of my thumb, and though not a believer in palmistry, and believing that the lines on the hands are inherited from our ~~prehensile~~ ancestors, she thought that this part being large was indicative of some considerable logical argumentative or reasoning power.

[This is not quite what I meant to convey. I considered Mr. H.’s hand very interesting from the curious resemblance of a somewhat unusually shaped thumb to that of a Parsee acquaintance, a great student of logic and of classical and oriental mysticism. I have never been convinced of the justice of the pretensions of the alleged “Science” of palmistry, but I often glean indications from what one may call the expression of the hand, and have sometimes found that the palm may act as, so to speak, a *point de repère* for thought-transference or intuitional impressions.]

I now append Mr. H.'s report on his comparison of evidence:—

Miss X.

On entering the room I saw a vision of a man standing behind you.

He was an Indian; a Hindoo, or perhaps a Parsee.

His clothes were white, apparently cotton or thin silk with a coloured bordering.

He had a white cotton or silk turban on his head, with a red edge.

His hair and his whiskers were very dark.

His lips were rather thin but not remarkable.

He stared before him with Hindoo indifference, but seemed to regard you as his property. He stood quite close to you with his hand on your shoulder. He had a sort of guardian spirit-air; a sort of inspirer of your existence air; a general air of proprietorship and of your belonging to him.

At the risk of apparent repetition I think it well to add Mr. H.'s notes, taken at the time of his interview with the footman, as in these cases the questions are often almost as important as the answers.

November 20th, 1893.

The servant without any questioning made the following statements:—

There's a man standing by you now.

He's dressed in white, a kind of brown holland suit.

He's got a white turban on his head.

He isn't black and he isn't white. He's a kind of orange or Mulatto colour—a kind of dark yellow.

He's got dark whiskers and dark hair.

His lips are neither thick nor thin, but medium.

He looks at you very lovingly; he knows you very well and stands very close to you, so he must be intimate with you.

I said: "Does he wish to say anything to me? What does he wish me to do?"

He said: "He wants you to study philosophy. He wishes you to investigate spiritualism."

I said: "Does he wish me to go in for it deeply?"

Reply: "He says, 'yes.'"

I said: "Does he wish me to give up all my time to it?"

Reply: "He says, 'yes.'"

I said: "Does he wish me to give up my profession for the purpose of studying philosophy?"

Reply: "He nods his head and says, yes. He says, also, that you are very impressionable, very easily impressed, and if you go by your impressions (? intuitions) you won't go far wrong."

The letter which accompanies this, illustrates the difference between Mr. H.'s point of view and mine.

The Footman.

There's a man standing by you now.

He is a furrener (foreigner). He isn't white and he isn't black, but he's a kind of dark orange, a sort of Mulatto colour.

He's dressed all in white; he's got a kind of brown holland suit on.

He's got a white turban on his head.

He's got dark hair and dark whiskers; very dark.

His lips are neither thick nor thin, but medium.

He looks at you very lovingly. He knows you very well, and looks as if he could take you up in his arms and hug you. He stands very close to you, so he must be very intimate with you.

See if this does not alter your theory of the vision. How could two different persons, one refined, educated, and well connected like yourself, the other a poor ignorant working man, see precisely and absolutely the same subjective vision, if there were no objective reality there? Isn't the "simple truth" hypothesis after all infinitely more simple and scientific and credible than all the fine-spun theories which seek to set aside the theory that the thing which we see first is that which it purports to be? I have no intellectual difficulty in taking the vision as a piece of genuine objective perception made by means of a sixth sense or special power (latent perhaps in all), but developed only in a few.

I am quite open to any explanation which explains, to any solution which shall seem adequate, but personally I find Mr. H.'s "simple truth" a somewhat complex process of reasoning.

It would be absurd to deny the accuracy of the coincidence. The same figure was, in some form, undoubtedly present to the footman as well as to myself.

Was it in either or both cases a spirit, as Mr. H. believes, or is any other interpretation open to us?

If we admit the existence of guardian spirits, controls ever present but visible only to a few, then the independent evidence of two witnesses may well be convincing to Mr. H. as to the personality of that which watches over his interests.

This is a hypothesis which on many grounds I should be more than glad to admit, so full is it of suggestion of help here and of hope hereafter, of the permanent independent existence of those who are gone, of continued knowledge on their part of our earthly interests and affections, but it is a hypothesis demanding the most careful and undoubted evidence, one to which we ought not, considering all that it implies, to resort till every other has been exhausted.

That the medium should, in all good faith, aver that what he saw was a spirit, is not by any means conclusive. Apart from the natural tendency of the human mind to accept the more interesting presentation of any fact, the automatic Self has often the strongest possible leaning to that which makes for the marvellous.

A painting medium, or an automatic verse-writer, is invariably the agent of a Michael Angelo and a Shakespeare; trance communications generally come from the great ones of the earth, even if Dante expresses himself in modern Italian, and the spirit of Dr. Johnson can't spell.

Dr. Lloyd Tuckey told me of one of these Raphaels, to whom he had told the story of the Guardian Angel and the Boots (see article on "Hypnotism," p. 223), who, however, though a man of culture, was not at all shaken, so satisfied was he that his automatic performance was—as is constantly the case in automatism—quite beyond his ordinary capacity.

If, however, we admit my explanation of my own vision—that it was a symbolic picture of an idea in my mind strongly visualised and externalised and if we admit, what few who have studied the question now venture to deny, the exercise of Thought-Transference—we have, I think, another hypothesis possible.

Mr. H. was manifestly a good deal interested in the vision as I described it to him. It was, I believe, the first time that he had been personally associated with anything of the kind, he was much impressed, and when, a short time later, he had an opportunity of a "séance," the story would naturally be prominent in his thoughts and memory.

This, as a general idea, he would unconsciously communicate to the medium, and as each detail was described in turn, his mind would naturally go on to the next in his process of analogy and comparison, and this, in its turn,

would be communicated too. I should mention that Mr. H. does not visualise, so that the picture was probably not communicated as a whole.

I think it quite possible that yet other explanations may occur to students, and I should be glad to receive accounts of any parallel cases, or any expression of opinion, from those who have given the matter serious consideration.

A CASE OF AUTOMATIC WRITING—INVENTION OR A SPIRIT CONTROL.

The other example which I offer for criticism, is one which has been sent to us by a circle member with whom I have sufficient personal acquaintance to warrant me in saying that I should regard him as a clear-headed business-like man an American, a man of considerable culture, and perfectly capable of criticising his own phenomena. He is not committed to any theory, and is not a spiritist, though interested in inquiry into spiritism as in other directions.

He tells us that having been interested in our articles on automatic writing he resolved to experiment, and found that he wrote with great ease and rapidity: The following was among the earliest communications, and its interest lies in its absolute unexpectedness, its remoteness from anything consciously in his mind at the time. It is as unlooked for, and at the same time more consecutive, than the wildest dream.

It should be understood that the questions are spoken, not written, and that the explanatory notes in brackets are added by the writer.

It is unfortunate that we can prove no coincidence, though such may conceivably exist. We can classify it, whatever its source, as probably fantastic only.

October 11th, 1893. 5.30 P.M.

"Is anyone there?"

"Oh, how long you have been away."

"Yes, I have. Who is writing this?"

"Elames."

"Who?"

"Elames."

"Who is that?"

"Elames is one of the forces of the world, and a mighty spirit."

"The spirit of a man or a woman?"

"Oh, yes."

"Dead or alive?"

"Dead."

"If so, when, where, and how did he live and die? What was his nationality, &c., &c.? Give me this briefly."

"Oh, so far away did he try to see into the future. He lived many years ago in the Far East, and waited for the coming of the Lord. He wanted to reign with him. His date is about 1492. He died then in Abonsylon, in Avatar, in the heart of the Himalaya Mountains. He was a Christian, but never held any strict dogmatic views. He is now in power over the free souls of the clear ones, who want to become perfect. He watches over you and sees you often, but has never written before. He will come to you at any time and place. All truth is revealed to him in Jesus, and he knows the secrets of many hearts. He wants to help you, and will meet you every day at any hour. His hand is sure; his mind is clear."

"What can he do for me?"

"Do you know Murad Bey?"

[It must be understood that the names and places in this narrative have been changed. The Murad Bey referred to is a ruler of great influence in his own country. The probabilities of his being in Paris are exceedingly small. He is a man whose

name is seen at intervals in the daily press, but I was so unfamiliar with it that when it was first mentioned in this communication I could not trace him, and only had a very vague idea of who he might be. My thoughts had never specially dwelt on this man. He was of no particular interest to me, and I cannot in any way account for the fact that his name should have been suggested; the whole story was as foreign to my thoughts as anything could possibly be.]

"No, I do not, but his name seems familiar."

"Of course; well, go and see him, and tell him that you can be of great help to him."

"Where is he?"

"France."

"Where in France?"

"In the Chancellerie Ligurienne, Rue d'Orléans."

[It was easy enough to ascertain the address of what I call the Chancellerie Ligurienne, in Paris. This I did on the day following the two communications of October 11th. I found that the street given was wrong, as will be seen in the communication from my hand on October 12th.]

"How shall I get introduced to him?"

"My introduction is sufficient, but if you want to, you can say: 'Frère Murad, apprends de moi la langue que tu dois parler. Ne t'effraie pas; je suis venu pour te protéger et protéger ta maison.' Then say that all is not well with him. Tell him to be very careful how he trusts those in his vicinity. He is (now, be careful) he is in danger from the

[Here follow some mysterious symbols.]

This is not very clearly written, but it means the Society of the Pharnaim, who seek to destroy the Ligurian dominion in Asia Minor. They are strong and numerous. Now, how to do this? Why, call on him any day between four and six at the Chancellerie Ligurienne."

"Yes, but remember, I am in London and he in Paris. Should I write to him first?"

"Now, if you want to do this, you must take it up at once, and carry it out as I tell you. It is very important; it must not wait. They surround him. They are seeking to destroy him. His very existence depends upon thwarting their plans. Now, how to do this—how—how—let me see. First, say you come from me, and that I have been watching him very closely. He must not go to the ball he intended to go to on the 20th of this month, but he will be in great danger before that. A plot is laid to assassinate him on his way to the railway station on the 19th, and there are three men in it. They live in an old house in Rue de Nantes, in the Quartier Montmartre. They are strangers—foreigners to

[I ascertained that the Rue de Nantes is in the Arrondissement of the Buttes Chaumont, and either in the Quartier Montmartre, or very near there.]

France, and are determined. Their names are Assad Herisha, Ferez Manitane, and Sed Arousa, and they are

[The names of the three conspirators given, it would have been practically impossible for me consciously to originate. If I had been attempting to make up any Oriental names they would have been of an entirely different character.]

determined. This is only one of their attempts. They are frequently meeting to try and settle the details of their wickedness, but you must prevent this, and by so doing earn the gratitude of a man who can be of great use to you. Do not try to do anything else. This alone is sufficient for you. It will follow that you are protected and helped. I will tell you all that you need to know; you must be always ready to learn from me. This is only one of many things I can tell you; but stay; how can you do this?

You are in London. Ah, yes, do this. Take pen and papyrus, and write thus:—O mon frère Murad! Salut de ma part et de la part de ceux qui désirent ta paix! Tu comprends bien ton devoir, mais tu ne peux l'accomplir comme tu voudrais. Fie-toi à moi; je te ferai connaître la trace de ceux qui cherchent à diviser l'Empire et à le renverser. Ne penses pas que c'est en vain que je te dis ces paroles; elles contiennent la vérité, et tu connais la vérité par le sens de ce qui est écrit. Oui, Murad! Ta maison est belle; tu l'as fondée en cachette, et elle ne restera pas cachée. Tu l'as rendue heureuse et brillante et elle te servira de bouclier. Mais prends garde à mes paroles; le sort te destine de rudes coups. Prépare-toi à les recevoir et à les rendre à ceux qui te jalouent. L'écrit-vain de cette lettre te dira ce que tu dois savoir. Ecris-lui sous le sceau privé et ne laisses pas savoir que tu lui écris. Ainsi tu seras béni, toi et ta maison.—ELAMES. You must not delay this."

[While I am perfectly familiar with the French language, the style of this letter is completely different from what I myself would have used. It would have been impossible for me consciously to have written such a letter.]

"But, tell me, who is Murad Bey?"

"He is the first of the councillors in the empire of the East, and he must be protected."

"Are you sure he is in Paris. When did he get there?"

"He lives there, and has been there for some time, and wants to find out the troubles that surround him."

"When I have written this letter, I shall wait for an answer, I suppose?"

"Why, yes; I will tell you what to answer. You have already many facts, and I can tell you all. I go to watch over him. Write, do not delay, and be in hope of the result."

October 11th, 8.35.

"Why do you take such an interest in Murad Bey?"

"I told you he was first councillor of the Empire. He is striving for good. He seeks the welfare of his people. He is pious and devout, he needs help, and I have sought many times to protect him, but we know not how to communicate, and so I cannot tell him what I want, but by the use of a friendly hand, and that, I hope, is yours."

"Is not Murad Bey a Mohammedan?"

"His religion is the true religion of the heart, and those who seek shall always find."

October 12th, 6.15.

"Is Elames there?"

"Yes."

"You have not sent that letter; why have you not done so?"

"First, I do not know whether I can trust your information. The address of the Chancellerie Ligurienne was wrong. It is 10, Rue de Pétersbourg."

"How is this? You must not think that everything is wrong because the addresses are not quite right. I have so many things on my mind; it is hard to keep all this straight."

"But how about Murad Bey? He lives, as I thought, in Asia, and not in Paris."

"Let me see: I am very disappointed you did not write. It is a most important thing to do. Why, all the world is watching to know something about the state of affairs concerning Murad Bey. All the time you are waiting, there are men prepared to do anything to him."

"What proof can you give me that Murad Bey is now

in Paris? If you can give me any tangible evidence, I will send the letter; but if he is not there, and a letter gets into the hands of a third party, and is opened by him, it might be a serious matter for me."

"Murad is there, but the evidence can be obtained only by sending the letter. If you receive no answer, there is an end of it. If you do, then I will tell you what to write, but you must understand I will not tolerate any doubt of my words on all-important particulars. You will find that everything I say is truth, and can be depended upon."

"You must understand that I have nothing to guide me as to the veracity of your words, except the facts that I can verify on the spot, and the address of the Chancellerie is one of them."

"Always afraid to do what you should! I might have known it would be so. You have no judgment of your own, so why not take that of other people? Do not you see that any further correspondence is entirely in my hands, and that I alone can be of any use. The entire episode arose through my direction, and I can carry it out. Now, be wise and careful, do as I tell you, and be not afraid. There are many men who would give thousands for the chance you now have. Do not delay; there is every need for bold and prompt action. Find out all that you want: it will not be difficult. Very hard and trying it is to put up with such conduct as yours. You are not the man not to act in a different manner, but you have the power as you give your hand to write, and can do it with such freedom."

"It seems to be that you are strangely impatient, and that you expect too much."

"You are always waiting and vacillating. This will never help you to get on. You must do things, and do them at once."

"Will you explain to me how, if Murad is in Paris, and of course, incognito, he should be going to a ball on the 20th?"

"Yes, I can explain at once. His father-in-law is giving a great dinner to friends and relatives, and Murad is to be there, but unknown to any but those who are in the secret."

"His father-in-law! Is his wife French?"

"She is. He has just married quietly a Frenchwoman by the name of [illegible], who lives 25, Rue du [illegible]."

"What does this mean? I have no time to waste in this sort of thing."

"But stay away if you do not. It is the only thing I mean. The street is twenty-five yards from the Maison de la Garde Républicaine on the Boulevard. Now you know."

After making various inquiries, and after some days of hesitation, as I was not anxious to assume the rôle of a lunatic, I wrote out the letter with no date or signature, excepting that of Elames, and sent it under cover to Murad Bey, care of the Chancellerie Ligurienne, in Paris.

I have not heard from him up to the present time. Whether the communication resulted from an intelligence outside my own mind, or from some unconscious action of the mind itself, it seems to me sufficiently interesting to warrant some attention. I am utterly unable to give any explanation of the origin of these communications.

On two occasions the communications were signed with a curious and elaborate hieroglyphic, a very peculiar one, and one which I could not accurately reproduce from memory. As for the characters which are translated as the Society of the Pharnaim, my hand traced them while my eyes were shut, after several attempts. Contrary to the usual manner in which I write, my mind did not know what my hand was writing.

VIII.—THE ROMAN CATHOLIC CHURCH AND HYPNOTISM.

THINKING it would be interesting to learn the official attitude of the Roman Church in regard to Hypnotism, we have asked a lady in touch with some of its most prominent members to summarise the position.

The evidence of one subject as to the possibilities of immoral suggestion can hardly be accepted as final, in the face of the contrary evidence in hundreds of other cases, and especially of that of Charcot in the French courts, in the case of Gabrielle Bompard, whose plea that the murder of Gouffé was committed under hypnotic suggestion was disallowed, and she herself committed to twenty years' imprisonment (see BORDERLAND, p. 132).

It should be noted, that while the challenge offered some months ago to the opponents of Therapeutic Hypnotism to produce one well-authenticated instance of injury to health has produced no reply, every day brings additional evidence that hypnotic suggestion is a means of cure of those very diseases, epilepsy, madness, and "obsession," which it is here alleged to produce.

Above all, it should be noted that Hypnotism and Spiritualism have no connection or point of contact whatever.

X.

The question of "Hypnotism," formally as such, has never been submitted to, nor has it been fully considered at Rome.

The decisions arrived at by the Roman authorities in 1857 regarding "magnetism" merely state that "the application of physical means to produce a natural effect is not in itself unlawful," which in a more extended form is repeated in the following quotation:—

All error being removed, sorcery, the invocation of spirits, explicit or implicit, the use of magnetism, that is, the simple act of employing physical means, not otherwise forbidden, is not morally illegal so long as it is for no illicit or evil object.

But the application of purely physical principles and means to things or results which are in reality supernatural, so as to give them a physical explanation, is nothing but a delusion, and is altogether illegal and heretical.*

In the "Theologia Moralis," the Rev. A. Lehmkuhl, S.J., treats the question more in detail, but comes practically to the conclusion arrived at in 1857.

In dealing with the superstitions of magnetism I have necessarily touched on the great question of animal magnetism as it is called, whether, to what extent, and when it may be allowed as a remedy for the curing of disease. Recently, many of those things which were formerly attributed to magnetism are now explained on other grounds and attributed to that to which the name hypnotism has been given, namely, a wonderful art so that by means of the fixed gaze at one object, and the concentration of mind on one thing, a state of mind is produced in which the functions of the nerves, and of a certain part of the brain, are inhibited; reflex consciousness ceases, the man under the influence does all things at the will of another; he manifests, unknowingly, his natural inclinations, and the deeper his sleep, things the more strange he does or suffers. This method is praised as being more reliable in surgical operations, as an anæsthetic, and as one by means of which the diseases of the brain and of the nerves, rheumatism, &c., may be easily cured.

By the theologian the inquiry has to be made whether this remedy be a legitimate one. It is not possible to deny its lawfulness unless either (1) The mode of inducing the state is unlawful; or, (2) The state itself is unlawful. In the mode it

does not seem possible to hold that there is anything unlawful, unless injury or superstition enter into it.

I cannot think injury is done, since the subject must consent, and, moreover, it is said that a man can throw himself into the state. Superstition, of itself, does not enter in, if the methods and state remain as I have described. For it is certain that unaccustomed changes take place in a man, by the alteration of the nerves and brain, in an altogether natural manner. It is, moreover, agreed that the most complete hallucinations can be caused by perfectly natural means. Whether, therefore, you consider the state can be induced in a healthy man, or whether you consider it requires, rather, a certain morbid state of the nerves, you always have a natural method of treatment.

Is the state then illicit?

You have the deprivation of reason and a state in which you reveal the most private matter, and in which, without consciousness or freedom, you follow the bidding of another. Therefore, the more such a state appears unfitting for a man the graver must be the necessary reason by virtue of which it may be allowable to induce such a state; nor will its induction ever be lawful except with the exercise of caution.

Therefore, (1.) It is not lawful without there be a relatively serious cause, since you always have a state and method violent, and in this state the man is deprived of the use of reason, and that not in an ordinary manner as in sleep. (2.) It will never be lawful without the exercise of due caution, lest some one should injure the man so sent to sleep, especially as the man cannot rouse himself from the state. Wherefore, except the operator be a trustworthy man, I should refuse to place myself in his hands.

But due caution being observed, and there being a sufficient reason, hypnotism would be lawful, the more so if it be true that diseases, otherwise incurable, are by this means to be cured; but it ought to be investigated under the sober experience of skilled physicians, and not to be lightly believed, since it is well known that such things are often told, which, on being inquired into, are found to be mere delusions.

It is still a matter of controversy whether, or how far, criminal suggestions made when in the hypnotic state would be obeyed. In fact, I have it from one who has been often under the influence of an Hypnotist, that the success of such a suggestion depends entirely upon the moral character of the subject. If this were proved, it would meet the chief argument which the Jesuit has against the practice of Hypnotism.

Hence, while as a mere theoretical conclusion some of the Catholic clergy would not forbid Hypnotism in every conceivable instance, I doubt if any in practice would sanction it, even for the most extreme case that could be supposed; for, as a therapeutic agent, its value is controverted, while, as an occasion of various evils, its perils cannot be overrated.

In so far as the practice of Hypnotism is identical with witchcraft, divination, dealing with spirits or with black magic, it has been repeatedly condemned and forbidden under severe penalties, for the practice of spiritualism under any guise is absolutely forbidden to Catholics, for many of the clergy consider that spiritualistic practices, from the hypnotic trance upwards (or downwards), all tend to increase the mental weakness which is so striking a phenomenon of our times.

But looking upon Hypnotism as a natural, though abnormal agent, I feel confident that I express the common doctrine of theologians in objecting to its use on the ground that it is, for one reason or another, an occasion of moral and physical harm to those who fall under its influence, and to those who practise it.

A. NOLAN-SLANEY.

* Roman Decrees, "Epistola Encyclica S. Rom. Inquisitionis ad omnes Episcopos adversus Magnetismi Abusum;" vide "Compendium Theologiæ Moralis" (Gury).

IX.—SPIRITISM.

SOME LESSONS FROM THE CLAIRVOYANCE OF BESSIE WILLIAMS.*

WE all know the influence of the hour towards midnight in the smoking-room, when we have a sense of guilt, in being up at all, or should have, but that we are, for the moment, conscienceless; when we have a sense of good fellowship and *camaraderie*, and story-telling becomes competitive. I remember one such occasion when our stories were of the occult. We had not the fear of BORDERLAND before our eyes, and were not exacting in the matter of evidence. Each "experience" had been more exciting than the last; fired with ambition, I rose to the occasion and excelled myself. The young man whom I left in the invidious position of second-best, felt that the end had come. His efforts to "go one better" had arrived at their utmost tension. He left the room with a sigh of resignation. "I'm a bit of a liar myself," he said, sadly; "but heaven help you!"

He is a mere groping, materialistic worldling, knowing nothing of the phenomena of the Great Unseen, reckless of science, and indifferent to research, incapable of comprehending great truth. I would fain rest on my hard-won laurels and I shall not lend him my copy of "The Clairvoyance of Bessie Williams (Mrs. Russell Davies)."

For one thing I want the book myself. It is stimulating and instructive, and I intend to read it again. It is a collection of some of the best-told stories I have ever heard, and before long they will have been fathered on to all sorts of people, and one will be glad to have mastered the original classic.

I remember hearing once of a little child who thought "Heaven must be a very dull place—all full of dead people." If one may assume the celestial origin of the "spirits" who attend the average séance, there should be considerable truth in the indictment, for it would be difficult to conceive of a more depressing form of entertainment.

I can, however, personally vouch for the unique quality of Mrs. Davies's "Controls"—they are excellent company, and their observations are full of humour and common-sense. It is a recognised aphorism that communications take their colouring from the mind through which they pass. Some quotations from Mrs. Davies may support this theory so far as "Ned" and "Dewdrop" are concerned.

THE TRAINING OF THE MEDIUM.

I would not have my friends believe for a single moment that the powers which then began [in her early girlhood] and have since developed, came all at once, or without long and severe trials on my part. After this lapse of time it is impossible for me to describe all I passed through, but my readers must believe me when I tell them mediumship is not of mushroom growth, or a power which is developed spontaneously.

THE SPIRITUALIST.

I do not think that a single person who knows me will accuse me of being a sentimental up-in-the-clouds sort of person. I am matter-of-fact to the last degree, and even while very enthusiastic on any subject, do not lose my head, or forget to use my reasoning faculties. And I would like to impress upon any individual about to investigate spiritualism, "never become enthusiastic until you have been convinced of its truths and facts for at least five years." It is the early student and the

* "The Clairvoyance of Bessie Williams (Mrs. Russell Davies), related by herself." Edited by Florence Marryat. Published by Bliss, Sands & Foster, Craven Street, Strand. 1893.]

impulsive female who have often brought spiritualism into contempt. The former, because before he knows anything about the principles underlying the phenomena, but being convinced these are a fact, he commences to tell his friends and acquaintances all about the matter, what he has seen and heard, &c., and both in and out of season persists in dragging the subject into conversation, and is determined to force it into the system of his friends, whether they like it or not, and becomes very angry with them if they laugh at him and decline to credit his assertions.

The impulsive female is almost harder to bear than the early student. She gushes frightfully over the mediumship of the one medium she for the moment is engaged in worshipping. These are the people who have made spiritualism and its teachings a laughing-stock to sensible, educated, and earnest seekers after truth.

ON TEST CONDITIONS.

True spiritual phenomena will bear any amount of investigation and testing. It is that mediumship which refuses to be tested which is the one open to doubt; and the worst day's work the spiritualists ever did was when they wrote down that tests ought to be abolished.

THE RESPONSIBILITY OF INVESTIGATORS.

But my wonder often is that there is not more chicanery in spiritualism. Rogues creep in wherever money is to be made, and until the public learn to investigate, in a common-sense manner, there will arise tricksters calling themselves mediums, and ready to pounce down on their shillings and pence. I know, from my own experience, that mediums are often all but driven or bribed into cheating, and I will explain here in what way.

I am a clairvoyant, or reader by second-sight. Apart from that gift (which I claim as normal), I am endowed with other mediumistic powers, as these papers have shown. Among other manifestations I have obtained materialisations, but it has always been spontaneously, and I have never sat for it among strangers. My friend, Florence Marryat, in her book, "There is no Death," describes the various spirits that appeared to her, through me, in materialised form; and when that book went forth to the public I was inundated with requests for séances, for materialisations. No matter how firmly I declined, nor how plainly I declared I never sat for such manifestations, the answer invariably was, "Oh, do! Pray do! I don't care what I pay." And I have been offered large sums of money for a single sitting. Now we have arrived at the secret of fraudulent mediums. Had I been poor (as, unfortunately, many of our most-gifted mediums are), it may be I should have been tempted to prostitute my mediumship in order to increase my gains. As it is, I kept the faith, and intend to continue to do so.

THE RESPONSIBILITY OF THE MEDIUM.

I am compelled to decline to see many who write me asking for séances, simply because I object to use my mediumship for the purpose of amusement only.

It may be a mistaken idea on my part, but, after twenty-five years' experience, I have come to the conclusion that when these mediumistic gifts are used it should be for some higher purpose than fortune-telling and an hour's entertainment. People have come to me as they would go to a palmist or card-reading fortune-teller. Neither of these amusing and interesting games, in my estimation, have anything in common with spiritual science. I can, and do, both read the palm and the cards. The latter is capital fun; the first is the practical result of genuine study, useful to know, and ought to be better



From a photograph by]

MRS. DAVIES.

[Spink, Brighton.

understood, but has absolutely nothing whatever to do with clairvoyance (second sight) or mediumship in any form.

There are many mediums who read the cards, and this is why a number of people have proved the cards to tell so true. The reader of them have used the cards as some seers use a crystal or a glass of water.

I have constantly told the fortunes of friends by the cards who would not for a moment believe in clairvoyance, inspiration, or mediumship, and who have exclaimed, "Oh, how true! How can you do it? Do show me!" and so on. I simply spread out the cards, and wait for some of my friends' own surrounding spirits to give me the desired information.

THE ALLEGED DANGERS: (1) TO THE OUTER LIFE.

Mediumship properly used will never interfere with our ordinary life, and to me it is all both, and so much high-falutin' clap-trap, when people say, "Oh, I'm so sensitive, I can't now sit in a bus or train, or a cab, or in a room near some people, they upset me so!" Of course, lots of people believe themselves to be in this state; but my experience is—and I've had a good deal—that when people get into such a state they should give up developing their spiritual faculties, go and get a tonic, change of air if possible, and common-sense, practical companionship; and, on the other hand, if they are humbugging, to be told so plainly, and not encouraged in their nonsense. Mediumship is in every human being, more or less, because, after all, it is nothing but a manifestation through our physical form of our spiritual faculties; it is, therefore, perfectly natural, and need no more interfere with our ordinary daily life than does the practice of music with the musician, or the lessons of the artist for his pictures.

(2) TO THE INNER LIFE.

I have met with jesting and playful spirits, but I have never been controlled by blasphemous ones, and I do not believe that they come to those persons who have no desire to communicate with them.

I should like to take this opportunity to try to remove (if possible) from the public mind an idea which I find is gaining ground, *i.e.*, that the investigation of spiritualism leads to immorality. I think that most people, reading this account of my experiences, will admit I have a right to speak. For more than twenty years I have held séances, and attended them whenever I had an opportunity. I am acquainted with all the principal mediums in England, but I have never yet met with a single instance where evil of any kind emanated from the spirits. If there were anything wrong it proceeded from the persons who sought spirit communion.

It would be unfair to the readers of "The Clairvoyance of Bessie Williams," to forestall their pleasure in studying for themselves the narrative of her marvellous experiences. The teaching of them as above indicated is what is of permanent value, and that will well bear a second perusal.

X.

PHOTOGRAPHING SPIRITS.

No question in the whole field of psychical inquiry has been more hotly debated than that of Spirit Photography. An undoubted spirit photograph, or, let us say, one resting on indisputable evidence, would settle an immense number of difficult questions. First, you have to get your spirit, then—in most cases—you have to get your materialising medium to enable it to manifest itself; then you have to prove that your sensitive plate can see what is invisible to the grosser senses of man. That it is sensitive to what is beyond the range of the human eye is of course admitted, but in such cases there is no exception; the objects in question are not visible to the eyes of a privileged few, as is claimed for the subjects of spirit photography.

In a report of a lecture given at the London Institution

recently by Sir R. Ball on "Recent Solar Discoveries," occur these words:—

Beyond the rays we are familiar with in the rainbow there are a whole series of colours invisible to the human eye, because we have no nerve fibres sensitive to them, but these are quite visible to the chemical eye of the photographic camera. The photograph often reveals things which the human eye could never perceive.

The strict test conditions, in the matter of care as to plates, watchfulness over negatives, genuineness of the manifestation, and so on, are matters of detail comparatively easy to effect.

THE EVIDENCE OF INVESTIGATORS—MRS. SIDGWICK, DR. COUES, DR. WALLACE.

Mrs. Sidgwick, of the Society for Psychical Research, has investigated the question with that impartial scrutiny so characteristic of all her inquiries, and considers the case as yet not proven. She does not deny the possibility of spirit photography, but she considers that the large number of classical instances which have been examined rest, at best, on insufficient evidence, and in some cases are not without grave suspicion of fraud.

Dr. Coues, having examined hundreds of alleged spirit photographs, is not prepared to commit himself to the theory that they are real pictures of "spirits."

"If I do not believe it," he says, "neither do I disbelieve it. I am simply agnostic, I don't know. . . . Direct and demonstrable evidence in my own person I lack. I have been shown many ghost-pictures which were said, and fully believed by the sayer, to be genuine. But I have yet to see one which, when I had ascertained all the facts in the case, did not prove to be bogus—a mere sham; a trick of the operator—in a word, a fraud."

After making this forcible declaration, the doctor mitigates it somewhat by saying: "Yet the reader must not be misled into hastily assuming on the strength of this that spirit photography is all a delusion and spirit photographers all fraudulent."

Dr. Alfred R. Wallace, on the other hand, is quite convinced in the contrary direction:—

"What are termed spirit photographs," he says—"the appearance on a photographic plate of other figures besides those of the sitters, often those of the deceased friends of the sitters—have now been known for more than twenty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves, and any allusion to the subject has generally been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who only had ignorance and incredulity to qualify them as judges, in order to show that deception was possible. And now we have another competent witness, Mr. Trail Taylor, for many years editor of the *British Journal of Photography*, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures which, so far as normal photography is concerned, ought not to have been there."

The latest careful utterance on the subject is that of Mr. A. Glendinning in his address before the London Spiritualist Alliance, and from this it is worth while to quote at some length:—

WHAT ARE SPIRIT PHOTOGRAPHS?

The term "spirit photographs" is generally used to describe photographs of psychic entities who cannot be seen by ordinary

persons, but can be photographed by a medium, or with the help of a medium, and with the co-operation of these unseen entities. Such portraits are obtained both indoors and in the open air, with and without a background, by natural light and by artificial light; and, in the case of "materialised" forms at séances, which are visible to every person present, the portraits have sometimes been taken by light produced by the spirits, the exact nature of which is unknown.

The following may serve as a rough classification of what are called spirit photographs:—

1. Portraits of psychical entities not seen by normal vision.
2. Pictures of objects not seen nor thought of by the sitter or by the medium or operator; such as flowers, words, crosses, crowns, lights, and various emblematic objects.
3. Pictures which have the appearance of being copied from statues, paintings, or drawings. Sometimes these are busts or heads only. The flatness in some photographs of this class is supposed, by persons who have not investigated the subject, to be proof that the photographs are produced in a fraudulent manner.
4. Pictures of what are called materialised forms visible to the normal sight.
5. Pictures of the "wraith" or "double" of persons still in the body.
6. Portraits on plates which developers have failed to bring into view, but which can be seen and described by clairvoyants and by mediums when in trance; whose description agree, though made independently.

There are, also, portraits that cannot be classed as photographs, as they have not been taken by the agency of a camera, or by exposing the prepared plate previous to development of the image.

THE EVIDENCE OF THE "SPIRITS."

At a séance held twenty-nine years ago, the following question was put as to spirit photographs: "We do not comprehend how these are produced. Can you give us any information as to the process gone through?" The answer given through the medium may interest some of you. It was this: "Spirits impress their image on the plate by depositing thereon repeated layers of magnetism. According to their respective powers of affording this, so is the impression more or less distinct. The magnetism must be of the same texture or affinity as that possessed by the operator; it is accomplished by a rapid vibration of the spirits' magnetic emanation in depositing layer after layer, and the process is this: The operator by frequent manipulation saturates his material with his aura—I do not mean the animal aura of mesmerism, but his spiritual aura: this by repeated impression on his part from repeated manifestations (which require considerable time, since he is still in the body and has therefore, more difficulty in, as it were, filtering this spirit-aura through the pores of his body than have the spirits, who are not trammelled in like manner), at last leaves a positive viscosity on his materials which serves to retain the first impressions thrown by the spirits upon it. When they from affinity cohere, the image is rapidly built up on this superstructure; any person through the pores of whose body-material this spirit-aura can readily pass is in a condition to take photographs of the kind to which you refer. Much passiveness, however, is requisite."

A PERPLEXING EXAMPLE.

A child's portrait was got *unexpectedly* at a test séance in April, 1892. The arrangements and operations were under my superintendence. I invited a lady (Mrs. J. N. Anderson) to take a place near the sitter in order to try whether her mediumistic power would aid the experiment. I was vexed at not getting the result I wanted, but soon I had cause for gladness in the joy which the portrait obtained brought to the hearts of the child's father and mother. To the notes of the séance, which were signed by all present, I added the following words as a postscript: "The child's dress exhibits what was not known to any person outside of Mr. Anderson's family." That test is of a kind to impress a mother's mind. Previous to the child's departure he was lying cold in bed, when

his mother took from a drawer a nightdress of one of her older boys, and put it on the ailing child. This nightdress had a certain kind of frill round the neck-band; and that nightdress, with its frill and long sleeves, is represented in the photograph. There was no picture of the child in existence from which the photograph could have been copied; and the likeness is not only attested by the parents, but by friends of the family, and by Mr. James Robertson, president of the Glasgow Society, who had often seen the boy previous to his fatal illness.

Some one may ask, how was the photograph of the child obtained, seeing he was too young to come unaided to stand before the camera, or to impress his image on the prepared plate without the camera? An interesting question, no doubt. To it I reply that I do not know. I am here to relate facts, not to attempt to explain them.

A SUN PICTURE WITHOUT THE SUN—A PHOTOGRAPH WITHOUT A CAMERA.

In *The Review of Reviews* for April Mr. Stead suggested that additional experiments should be tried to obtain psychic pictures without the agency of light or the camera. An opportunity occurred in July to try the experiment with a lady who is not known to spiritualistic or occult circles—albeit she is a good medium and clairvoyante. A dry plate from my packet of unused plates was placed in a mahogany slide. The lady then held the slide between the palms of her hands. She was under continuous and close observation in a well-lighted room, and one end of the slide was held by myself. On putting the plate in the developer the picture of a child appeared on it. The plate was not tampered with by any one, nor was there any opportunity given to do so, nor was it exposed to light until after it was developed and fixed. On another plate, on the same day, treated in the same manner, there was an image the nature of which is understood by those who have tried experiments in spirit photography; it is not of interest to others.

WHERE DOES THE LIGHT COME FROM?

At present spirit photography is in its initiatory stage; when that has been passed, one of the first things which should be investigated by the psychic student is the nature of the light sometimes used by spirits to impress a psychical image on an ordinary sensitive plate—not merely to impress an image on the plate; that might be done and the image remain latent, perceptible only to a clairvoyant, or to a medium while in a state of trance—but impressed on the plate in such a manner that it becomes developed and fixed by the action of the chemicals which are usually employed in ordinary photography. That a different light from ordinary daylight or artificial light is used sometimes, seems certain; for in some photographs the sitter is lighted from one side, while the psychic image is lighted from the opposite side, and in other photographs the psychic image seems to be taken with a more powerful light than that used to photograph the sitter.

MR. CROOKES AND MATERIALISED SITTERS.

The difficulties and discouragements which arise in trying to photograph unseen forms do not exist to the same extent in photographing what are called "materialised forms." Some excellent results in the latter have been obtained by various persons. The most notable instances are those by Mr. William Crookes, F.R.S., recorded in the last chapter of his valuable book, "Phenomena of Spiritualism," on the photographing of the spirit, Katie King, by the electric light. At these experiments Mr. Crookes had five complete sets of photographic apparatus fitted up, all of which were used at the same time at each séance, and some excellent negatives were obtained. "But," adds Mr. Crookes, "photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed

with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?"

MR. DUGUID'S TEST EXPERIMENTS WITH MR. TRAILL TAYLOR.

I induced Mr. Duguid to come to London to give a séance under the strictest test conditions which could be devised; and Mr. J. Traill Taylor, by special request, consented to take charge of the experiments, and to fix the conditions under which they should be made.

Mr. Taylor combines in himself the special qualities named by Mr. Myers, inasmuch as he is a "scientific man," and an expert in photographic chemistry, optical research, and all photographic manipulations. He is the author of several works relating to the chemistry, optics, physics, and practice of photography; and besides being a member of the Photographic Society of Great Britain, is an honorary member of the Imperial Polytechnic Society of Russia, and of all the leading photographic clubs and societies in London, and of several in New York.

At the meeting of the Photographic Association where Mr. Taylor gave an account of his experiments, several members spoke highly of Mr. Taylor's qualifications to conduct such experiments, but as they could not accept the Spiritualistic hypothesis, and as the photographs had to them the appearance of being copied from cut-out prints, or made by "stump-work," they agreed that therefore they were not genuine, ignoring entirely Mr. Taylor's emphatic statements which he had already given in his paper, viz:—

My conditions were entirely acquiesced in—that I "should use my own camera and unopened packages of dry plates, purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hand till after development," and that "I should dictate all the conditions of operation."

As a matter of fact, everything connected with the experiments was subject to Mr. Taylor's entire control and approval. In reply to searching questions by a member of this Alliance, Mr. Taylor stated most emphatically as follows:—

I took every precaution which an investigator into such a delicate subject should take.

WHAT DOES IT ALL AMOUNT TO?

Either the discoveries made by Mumler, Stainton Moses, Beattie, and others, have now been confirmed, or a very eminent man, specially trained in rigid investigation, and an acknowledged expert in optics and the chemistry and manipulation of photography, has been the victim of a marvellous and inexplicable delusion.

To say that, notwithstanding all the precautions arranged and carefully carried out by Mr. Taylor, he was time after time deceived, is to make a statement entirely opposed to probability and common-sense, yet that is the false refuge to which some fly, from whom better things might be expected. It exhibits strongly the credulity of incredulity, and an ability to strain at a gnat but swallow a camel. To print insinuations against the characters of those who investigate new and important facts, and to air the superior wisdom of the critics in what are apparently intended as witticisms, may serve the purpose of a day, but truth remains unsoiled and unassailable.

There need not now be any question as to whether spirit photography is possible. That was settled thirty years ago. There is nothing in the whole range of psychic phenomena for which the evidence is more conclusive. Had there been no other proof, the sworn evidence of scientific men, bankers, merchants, lawyers, photographers, and others, at the Mumler trial was overwhelmingly abundant. And since that trial there has been an accumulation of evidence from various quarters, yielding proof upon proof that spirit photography is a fact, and must be recognised as such. Contradicted it can be; that is easy to do. Sneered at it may be; that, too, is not difficult. A man may sneer at a fact which he is unable to comprehend,

but a sneer proves nothing. Neither does an unsupported contradiction, whether the contradiction be made by a single person, or be made as a formal resolution by a society.

At the close of the address a number of pictures illustrative of Mr. Glendinning's remarks were exhibited by means of a magic lantern, and an interesting discussion followed, in the course of which a suggestion was thrown out whether—while the competency of Mr. Traill Taylor and Mr. Glendinning as observers and operators, and the reliability of their testimony that the pictures were produced by abnormal means, could not be doubted—the character of some at least of the pictures did not seem to indicate that they were rather pictures *by* spirits than pictures *of* spirits. In some cases there were good grounds for believing that they were really photographs of departed spirits, but even as to this more evidence was much to be desired.

To have spirit photographers is almost a more perplexing idea than to have spirit sitters, but the suggestion is ingenious.

EDINA'S EVIDENCE.

This was referred to by Mr. Glendinning, but the story, as told in the *Two Worlds*, is of sufficient interest to quote almost in full:—

Our experience has been most convincing and satisfactory. Besides a number of spirit photographs of unknown persons got at various sittings under test conditions through the mediumship of Mr. David Duguid, of Glasgow, we have in our possession a cabinet photograph of our daughter's spirit guide, a control who designates himself to us as Professor George I. Sandringham.

This personage had promised more than once during our trials for spirit photographs with Mr. Duguid to endeavour to appear on some of the negatives, but he was either "crowded out," or the conditions were unfavourable to his doing so. During the course of our experiments we mentioned the circumstances to a lady friend who lived in the west end of the city, and, during the autumn of 1891, while two ladies from London, who are interested in psychic phenomena, were visiting her, they were impelled to visit Mr. Duguid, in Glasgow, to have a sitting with him for spirit photographs. On their return to Edinburgh these two ladies expressed to our friend their great disappointment with the result of the séance, as although a clear and well-defined photograph had come out on the negative right above the heads of the sitters, the likeness did not disclose any person with whom they were familiar in earth life. They accordingly left the photograph with our friend as a souvenir of their visit to Glasgow in case she might desire to show it to any of her friends interested in this class of phenomena.

In October, 1891, on our return from the holidays, my wife paid a visit to this lady friend, and in the course of a conversation about matters psychical was shown the photograph. At my wife's request the lady lent the photograph for inspection by our family circle, and great was our surprise at hearing from our medium, the moment she cast eyes upon it, the exclamation, "Oh, that is my Professor!" the name by which she designates her guide.

The likeness, which, as I have said, is a very clear and distinct one, is that of a gentleman of about forty-five years of age, attired in morning costume. The face is keen, resolute, and intellectual, and the features are most distinct and "human." Our daughter has since told us that her control, on being interrogated as to why he had not told her about the photograph, said he wished to give her a surprise, as he knew she would see the photograph soon after it was taken.

To our great regret we possessed no proper likeness of our departed boy. We had a photograph which was taken when he was about two years of age; but it was not the least like him when he passed over in the spring of 1889. About two years ago, at a sitting we had with Alexander Duguid, we were informed by one of our own relations that we would

probably obtain a spirit photograph of our boy if we went to London, or, if that was impossible, we should try and have a séance in Glasgow with Mr. David Duguid.

Before going to Glasgow we had several sittings with a friend here, who possesses some psychic power, and is a good photographer, but with no result. Two séances were then had in Glasgow with Mr. Duguid, and although faces came on the negatives, they were not of persons known to us. As a last result, I asked Mr. Duguid to come to my house in Edinburgh, and make a trial for a photograph in the room in which the boy was born, and in which he departed this life. The first trial was in January, 1892, and was unsuccessful. Some months after, Mr. Duguid was giving one of his painting séances in Edinburgh, and, at my urgent solicitation, he again made the attempt. On this occasion our perseverance was rewarded, and the experiment was most successful, giving us three most beautiful and clear photographs of our beloved son. One represents him as sitting in bed in the exact spot in which he died; the second one discloses him sitting on his mother's knee, and the face, though quite distinct, is so transparent that you see the buttons on the front of his mother's dress, right through one of his little cheeks; the third one is downside up, and the face comes out between his two sisters. The test conditions under which these photographs were got were as follows:—

1. They were taken by a medium who had never seen our boy when in earth-life, and had never heard of or inspected his photograph taken when two years of age.

2. The plates used were purchased by us, and never handled by the medium till he put them in the slide, in the presence of a member of the family who purchased the packet, and who retained it in her possession throughout the sitting.

3. The chemicals used in development were our own; and the whole process took place in the presence of one, and sometimes two, members of our household.

4. The first impression from the plate was printed by ourselves, as the negatives were left in our custody by the medium for a night; and these impressions are exact copies of those subsequently printed by Mr. Duguid on his return to Glasgow.

5. The photograph was taken in our home, in the bedroom in which our boy died, and by a person who, as I have said, had never been in our house in Edinburgh till January, 1892, and who knew nothing of our family till we first visited him in Glasgow in the July preceding.

I therefore claim that every test condition has been complied with, and that the clear and distinct photographs of our child, now in our possession, depict him as he is clothed, with his spiritual body, on the other side.

IS IT POSSIBLE TO GET SPIRIT PHOTOGRAPHS?

From the *Neue Spiritualistische Blätter*, *Light* takes the following comments on a paper in "Photographic Adversaria":—

At the head of a long and highly interesting article by Dr. Th. Hansmann there are some photographs of the writer with an unusually plain image of the deceased American President, General Grant, and we must say it is one of the best that we have seen. The General's bust appears sometimes beside and sometimes in front of the doctor's figure, so that it almost looks as if the half of the latter's body were enclosed in that of the General, as in a case. The whole of Dr. Hansmann's left shoulder, breast, and arm are covered by the apparitional image, and although they are seen as through a mist or veil, the contour of the figure, coat lapels, vest, and shirt-front are plainly discernible. The most remarkable feature here is again, as we have found in almost all spirit photographs, the different focus—the different size of the two images. General Grant is taken as big again as Dr. H., so that his image is not fully on the plate, and is only visible as far as the left shoulder. A further remarkable thing is the different lighting. That on Dr. H. comes from the right, while that on the spirit-image falls from the left, so that the shadows of both mingle. If

General Grant manifested twice as large as Dr. H., one focus would give the image exactly as described. The curious thing is that all the pictures which the *Blätter* has seen were of that description, as that implies that all the apparitions on them manifested themselves to the camera double the size of their mediums.

It is to be hoped that those specially qualified to do so will continue to experiment. There are no complications of discounting for expectation or for coincidence in these as in other experiments. The whole question is one of evidence, therefore, in great degree, of the personality of the inquirer.

X.

THE FUTURE OF SPIRITISM.

UNDER the title of "A Glance Ahead," Mr. J. J. Morse considered the position of the Spiritualists in a very suggestive paper, read before the Spiritualist Alliance on October 23rd. We extract some interesting points:—

HOW ENQUIRY SHOULD BE CONDUCTED.

Two sets of opinions are current among us as to the conduct of this movement; first, as it was introduced into this world by the spirits from the spirit world, that they, the spirits, should be allowed full sway and influence in its dissemination and organisation; that, in a sentence, as it was initiated by the spirits, spirits should control it. The other view is that we mortals must be paramount, directing its dissemination according as we demand, or the exigencies of this world appear to require. The happy union of the best thoughts of both worlds presents a middle course, that has not a little to commend itself to careful minds. Where we are satisfied that the communicants are intelligent, wise, and far-seeing, their right to a share of the work of direction is indisputable. Where, on our side, similar intelligence, goodness, and breadth of view are found, our right to speak for our world is undeniable. The unknown quantity in the problem is the fact of mediumship: through which, at present at least, spirits manifest themselves to us. Mediumship is so largely affected by the personality of the medium that its certitude is not yet universally assured. As those resident in any given state may, as a rule, be supposed to be best informed as to the conditions of that state, one may reasonably infer that spirits know more, on the whole, of their state of being than do mortals. As they invaded this world, not we their world, it is reasonable to assume they had some object in view. If so that object is the key to the question, For what purpose have the spirits come to us? Invasion without just purpose is but spoliation; when justified by high purpose it may mean the removal of evils, the establishing of rights. Are Spiritualists to justify the spirits, or must the spirits justify themselves?

THE THIRST FOR PHENOMENA.

Thirty years ago the phenomenal side of Spiritualism was the sensation and amusement of society's drawing-rooms. Hat twirling and "electro-biology" gave place to the new wonders, and for a time fashion smiled upon the matter. Presently some fancied they smelled sulphur, others cried humbug—a good solid sledgehammer sort of epithet used to break the head of all unpopular truths when they are too weak to stand alone. Editors, penny-a-liners, and a poet even, venomously snapped, snarled, and sneered, so society took fright, and Spiritualism, freed from its high-class restraints, came out therefrom, and once again "the common people" heard the new message "gladly." To-day Spiritualism is as a household word, not only in this kingdom, but also in the lives of millions elsewhere upon the earth. After the smiles of fashion were withdrawn the inevitable democratisation of the movement set in, and the new thing spread among the people, among "all sorts and conditions of men," and becoming absorbed in a wave of popular enthusiasm, the fact that

communication with spirits was actually true was carried far and near; and so far as we, as a body, are concerned, there then began a period of unexampled public activity, covering in its duration nearly twenty years, and including all the more notable events that have marked the progress of our cause, and the growth of it as an historical movement. Societies, monthly periodicals, and weekly journals, private circles and public lectures, sustained Sunday services, conferences and discussion meetings, held variously at Cavendish Rooms, Lawson's Rooms, Cleveland Hall, St. Andrew's Hall, Cambridge Hall, St. George's Hall, the Royal Music Hall, the Crystal Palace, and the former home of this body and its predecessors, in Great Russell Street, all testified to an amount of activity, enthusiasm, and zeal plainly indicative of an upheaval of thought and feeling alike marked and widespread.

THE SCIENTIFIC ENQUIRY.

The first noticeable cleavage resulting from the presence of antagonistic elements was the formation of the Society for Psychical Research, whose promoters deemed the scientific method of enquiry, whatever that really means, the only proper one, and who, doubtless, resented being associated with those who they considered were not possessed of that fine critical sense which the case, in their eyes, demanded. The next cleavage undoubtedly was caused by the disinclination upon the part of our more conservative adherents to be associated with that presentation of Spiritualism which, on the one side, partook of professionalism, and upon the other hand appeared as an aggressive reform movement, adherence to which would bring them into conflict with their friends and neighbours upon religious, social, and even political matters, if their names were associated with it; while a still more disastrous movement of separation resulted in the introduction of that very curious phase of opinion termed Theosophy, a school of thought that has proved attractive to those formerly among us, who found it "so much superior, you know, to Spiritualism!" Frankly, in my opinion, the separations that I have enumerated have had the result of depriving our movement, upon the mortal side, of many useful and desirable qualities, while, judging from what I deem an orderly and rational Spiritualism is capable of affording us, I do not think those who have thus separated from us have gained in so doing. To-day, however, Spiritualism is publicly a question of the masses; privately it has its hold upon the classes, it is true, but at present their services to it are small and unimportant.

SPIRITUALISM IN LONDON.

There are shadows to the picture, as there are to most matters mortal. Publicly we seem to suffer from, so far as London is concerned, a period of spiritual dearth. Mediumship has dwindled to almost invisible proportions. Séances are few and far between, meetings are small, few, and hard to sustain, and an ever-increasing apathy has been creeping upon us, which, if not checked, will be most disastrous. The fact is we are sleepy because we have no fighting to do. We are certainly tolerated, nay, almost believed in, and where two agree, argument is impossible.

IN THE PROVINCES.

Lest you may think the shadows are unduly black, let me assure you that our brethren in the provinces are not slumbering, nor does the development of our cause stand still there. It is a fact, then, that there are at this time upwards of one hundred and thirty places outside of London where every Sunday public meetings are held, for what, for want of a better term, one might call religious services, by Spiritualists, and there are some sixty places holding Sunday-schools called "lyceums," where the children of Spiritualists are trained every Sunday, meeting once, and in many cases twice, each Sunday. There is also a "Spiritualists' National Federation," whose headquarters are at Manchester, and to which Federation over fifty societies are united, independently of a considerable body of individual members termed "Associates." To those promoting these services and lyceums Spiritualism

appeals with all the force of a religion. They are people, in a great number of cases, who have exhausted orthodoxy and heterodoxy, and finally found satisfaction in the proven facts of spirit communion. They now look upon Spiritualism as a religio-philosophical system, and they are surely building up a reformed belief, may I call it, upon all matters concerning religion, philosophy, morals, and immortality.

THE SPREAD OF SPIRITISM.

So dangerously near the mystic borderland have the students of present-day physics, and the now-recognised region of psychics, penetrated, that the more conservative among the most advanced are fearful that in the end they may unluckily stumble into the spiritual world after all, and so, at last, be compelled to confess the thing they have said was not! The fear of intellectual inquiry has too long stultified human reason. If God gave me brains, mine the right to use them to the extent of my ability, which in my case, and mine only, is the limit of His permission, a limit, too, that is constantly expanding for me, for you, for all, as we better learn how to use our brains day by day. As an offset to the foregoing I see that a closing up of our own ranks is likely to come about, with the possibility of accessions to our numbers from widely differing sources. That Materialists, Psychical Researchers, and Theosophists should finally throw in their lot with ours, is not so very startling an idea after all. Nor do I think it would be altogether disadvantageous to us. The scientific knowledge of the Materialist, the careful habit, the almost ultra-careful habit, of the Psychical Researcher, and the contemplative method of the Theosophist, present elements of use ready to our hand.

THE FUTURE.

Practically my conclusion is that presently Spiritualism will be a concrete term, covering and embodying the best and truest thought and practice, conducive to a new religious life, a truer moral impetus, a loftier social ideal, and a better political estate, for us here on earth. It will rest on the rights and nature of man, the facts of existence, and the laws of being. The pulpit will cease to denounce, the press to sneer, society to ostracise. For the present let us remember that no happy future is ours unless it rises from a virtuous and earnest living present. Let us labour to help our cause to future greatness by our present earnestness.

SEANCES FOR MATERIALISATION IN BERLIN.

OUR account of these séances is taken from the report in the *Psychische Studien* by Dr. Wittig, of Gothenburg, who attended on behalf of M. Aksakow.

The medium was Madame d'Espérance, and the séances were held on Saturday, September 16th, and Monday, September 18th.

The audience does not seem to have been limited to a committee of investigation, but to have included many who were strangers to Dr. Wittig, which, for the sake of the evidence, is to be regretted.

The séances were held both in partial light and in almost total darkness, and certain precautions appear to have been taken, though the conditions lacked much of the scientific severity which prevailed on the occasion of the Eusapia manifestations in Milan.

We extract from Dr. Wittig's account of the phenomena:—

My wife and I were requested to sit before a cabinet lined with dark blue frieze, and hung with black. In addition to the medium I counted some thirty-four ladies and gentlemen, of whom I only knew a few. Opposite us and at the end of the row to the right of the medium sat Mrs. Dr. Egbert Müller. The medium sat in the middle, in front of the cabinet curtain, her face turned to the sitters, and having a bright white cloth spread over her lap. She could be well enough seen in the

weak light from a gas lamp veiled in several plies of red paper. My wife and I saw her looming in her chair. After a minute a tall, white figure came quite out from the cabinet, and floated towards my wife, sought her right hand and pressed it gently, she feeling the presence at the same time of a soft, fine sort of muslin cloth. With her left hand my wife at once led my right over to the spirit hand, and I also experienced a warm, living pressure of a hand enclosed in a white gleaming kind of veil which appeared to be worked in flowers. The hand was, in fact, warmer than my own, and I saw it clearly enough, while I observed between the somewhat opened veil a black arm visible as far as the elbow in addition to the black hand. But I was not able to perceive a face. My wife, however, saw long, black hair falling down over the white robe. Then the form withdrew behind the curtain. We always sang during the intervals, and later, a gentleman played very softly and sweetly on a mouth harmonica. The figures which we had thus first of all seen then showed themselves also in the middle and on the right of the curtain and the medium. This we could gather from the audible remarks of those in that vicinity, as we only now and then caught a glimpse of the apparitions there. During these manifestations little lights played about our side of the curtain. After about five minutes' singing and harmonica playing, my wife and I perceived on the floor, close in front of our feet, a whitish gleam about the size of a plate, which waved slightly backwards and forwards for about twenty seconds, then shot up suddenly before us into a small streak about four inches wide, and developed into a female figure, which came quite close to me. The white veil, which lay folded over her breast, opened wide, so that before me stood a dim figure, of which I could only discern the outlines on the white, gleaming veil, and a portion of the body, which was black as ebony. In about six seconds the shape suddenly closed the veil and gave her hand to the lady at my other side. As she stood beside my left-hand neighbour for about ten seconds I plainly saw her broad, white-veiled, gleaming shoulders, and, much as I longed to touch them, I did not venture to do so, as that was strictly forbidden. This figure, after shaking hands with the lady next me, slowly withdrew into the cabinet. After another pause of about six minutes, I observed, close at my feet, a large, white, round ball about ten inches in diameter, which slowly rolled backwards and forwards, and then shot up perpendicularly to a figure almost larger than life, but which we could only recognise as such by the outline of its sides. After five seconds, however, it contracted again until it became of child stature. This figure withdrew behind the curtain, and we heard soon after that a child had stepped out on the right side of the medium, and had, spoken there, asking to be shown how the mouth harmonica was played. The medium repeated the child's half-understood request to the circle, and the gentleman who blew the instrument came forward and placed it in the little one's hand, at the same time explaining how it was done. The apparition tried it in a bungling fashion, with short blasts, and asked, "Is that right?" While they were explaining the proper way, the child handed back the instrument and withdrew into the cabinet, after having been out quite five minutes. In the dim light we could not tell the exact time, but after an interval of singing, a gigantic figure appeared behind the medium, at the middle of the cabinet opening. He was apparently a male, with a long, black beard, which was relieved against his white, shining garment. He wore a frontlet with a sparkling gem on his brow, which, as well as the face portion, was dark brown, but otherwise unrecognisable. Bowing low to the right and left of the medium, in about fifteen seconds he withdrew behind the curtain, and in another five seconds reappeared to the medium's left, walking out of the cabinet and towards my wife, with whom he shook hands cordially. His hands were large and warm, and he pressed her right hand so hard, and squeezed the fingers together so firmly that she felt the effects for a considerable time after. After two hours the

sitting closed at 11:30 p.m. The red light was gradually made stronger, and the medium wrote on her knees, with pencil and sheets of paper, communications in English, from which we learnt that a good friend of ours had manifested. Unfortunately we were not able to identify him, and, equally unfortunately, he did not give us his name. Some of the other visitants, however, were recognised by members of the circle.

On the second occasion the room was dark, but the medium was wearing a light dress so as to be visible as far as possible; but we are told that the materialising forms did not venture far in front of the curtain. The medium was barely recognisable on her chair by means of an exceedingly weak light. That she was "heard to talk" with two gentlemen who sat at her right hand cannot, in the absence of further information, be regarded as evidence of the medium's having retained her seat the whole time, which is of course the point at stake.

Various forms appeared, and on one occasion Dr. Wittig was permitted to grasp a spirit drapery.

As soon as I let it go it was swiftly drawn away. In spite of all my efforts I could perceive nothing in front of me. Immediately thereafter a discussion arose on our right as to whether a piece of the material might be cut off, but the medium declined to permit it. Shortly afterwards a fine kind of drizzle was driven into the faces of many of the sitters, including my wife, but I did not perceive it. Finally we heard, while those present were singing a song, a light voice joining in from the background of the cabinet. A lady and gentleman were asked by the medium—who had in the meantime caused the red lamp to be lit—to sing a song together, and we heard, as if behind the curtains, a still lighter voice accompanying. We saw the medium now plainly sitting opposite us.

These last experiments occupied about fifteen minutes, while in the brighter light no more forms appeared in front of the curtain, although we could see now and then something peering out at the sides. I counted on this evening nineteen forms. Some of the sitters, who afterwards expressed their opinions to me, did not appear to be quite convinced, as they had not, unfortunately, seen the medium sufficiently. As the singing and playing was always attended during the appearance and disappearance of the different forms, the lightest movements of the medium's chair must have been observed, and as she was brilliantly clad, her rising up and sitting down, or her entrances and exits between the curtains of the cabinet, could not fail to be noticed. Those who know the lady more intimately than the doubters are far removed from any kind of suspicion, and those who saw, as I did, parcels of glimmering light shoot up from the floor at my feet, and develop into such forms, would see how impossible it is that these phenomena can originate with the medium. Further, I saw, and many others with me, several forms before us at the same moment of time.

A CORRECTION.

94, Gower Street, W.C.

SIR,

As the Miss H. mentioned in the article in your October Number of BORDERLAND (page 155), I wish, while bearing witness to its accuracy in all essential particulars, to point out a misprint which would lead some readers to suppose that Mr. Wedgewood's sister had taken part in the investigation. The word evidently should be *sitter*.

I am, Sir, &c.,

M. HUGHES.

17 December, 1893.

X.—CLAIRVOYANCE.

SOME IMPRESSIONS OF A SENSITIVE.

FROM THE NOTE-BOOK OF DR. A. GLEASON, PHYSICIAN IN THE ELMIRA HOSPITAL FOR CHRONIC INVALIDS, NEW YORK.

I HAVE given attention to the subject of clairvoyance and thought-transference for sixteen years. Many of my patients, while not insane, are subject to nervous diseases which render their nerve-tension abnormal. I have reached six decisions, which I submit for the further study of the *psychologist* and neurologist.

(1.) There is an average or normal power of sight, hearing, touch, taste, smell, and sense of temperature; and there is an abnormal or over-normal degree of intensity for each of these senses.

(2.) These over-normal states are precedent, coincident, or subsequent to disease.

(3.) Interchange of thought or emotion on abnormal lines is only possible between persons having the same or nearly the same nerve-tension or emotional state.

(4.) Emotion of any sort—anxiety, anger, grief, love or passion—shared by two or more beings is a strong factor in making the nerve-tension so similar that over-normal thought or sensation or sight-transference is possible.

(5.) That thought-transference is much more common than sight, sound, or vision-transference, and simple emotion-transference most common of all.

(6.) That unconscious transference on any of these lines is much more common than is the voluntary, and that the number of persons who have volitional control over their supernormal senses are very few.

On the first two propositions knowledge is so general I need not speak further. Of the third I must say that all the efforts of magnitisers, hypnotisers, mind and faith cure treaters are made for this purpose, and we cannot attune the molecular nerve vibration of our subject to exact coincidence with ours. We have no control, as we term it.

I have always been able to tell by touch of hand, without talking with or looking at, any person who had "visions," or had dabbled in "table tipping" or in "spiritualism"; the abnormal or over-normal nerve vibration being perceptible to my touch, or rather nerve-sense.

I have in many instances been at once distinctly conscious of the presence of a person of thieving tendencies, not as clairvoyant, in seeing objects stolen, but in perceiving a general mental tendency. I narrate briefly—

Sitting in my room in a hotel I heard a person enter the room, and *thief* was instantly impressed on my brain. I looked around, took note of an ordinary looking servant. I notified the proper person of my presentiment. No notice was taken of my idea till about twenty articles had been stolen from guests (after I had left the house) and then the girl's room being searched, all were found in her possession.

At another time a friend asked me to look at a splendid coachman she had on the box of her carriage. I looked at the man, a perfect stranger, and as I did so the impression "*thief*" was photographed on my brain. I said so to my

friend; she gave a shocked and incredulous look and drove on. Within a year she lost over 200 dols. by this man's speculations.

At another time a theft was committed in our home where we had twenty servants. I gathered them in a room, and without one word of evidence, or even a look in their faces, decided, by the simple brain-impression, on the guilty one.

I dismissed her; no proof ever came that the impression was true, and the dismissal was considered unjust, till several years after, when she sent for me when dying, to say that my impression was exactly correct. I might multiply instances; but it is only necessary to say that I have never been mistaken in this impression, and that I suppose a dominant desire on the part of these persons was sufficient to impress this main characteristic on a sensitive brain. Their volition was to produce the contrary impression, but it could not succeed over the involuntary state. Persons who succeed in imposing on others a belief in a character different from what they possess are persons of more than average volitional force.

The emotion of animal passion is of very easy transference, even from quite a considerable distance. Let us suppose in this case molecular vibrations of considerable amplitude; transference of vision is infinitely more difficult, therefore let us suppose its rate of molecular vibration to be a million times less in amplitude. (I merely use these terms and figures in a tentative and illustrative way, not as expressing a settled theorem.)

The most interesting cases of vision-transference I remember are from personal experiments; they have been published, and I will make my reference to them as brief as possible.

First.—Involuntary super-normal sight.

Second.—Voluntary projection of visual sight.

First.—Saw distinctly a person I had not seen nor heard from for a year in a place I had never visited, fifteen hundred miles away. Furniture of room, attitude and condition of person and mental state of person perfectly cognized. Written proof exchanged with absolutely no collision of any sort.

This case I explain by force of emotion, unity of character, and a similar nerve tension between projector and percipient. Both persons were suffering from insomnia and cerebral hyperaemia.

The second case is possibly of more value.

I met a lady who was troubled at night by spectres and waking visions. She was inclined to believe these appearances to be that of materialized spirits. Being anxious to convince her to the contrary, I told her I would voluntarily appear to her sometime and prove to her that what she saw were only the things and people in this world at

present, but that she saw them by super-normal or second sight.

This lady was a partial invalid from insomnia and brain pressure, though an active worker and writer. She was absolutely incredulous of my efforts.

After I left her I held no communication of any sort with her for six months. She did not know where or when I should make the experiment.

I tried several times with no success, but one evening when I was feverish I decided to try to project a vision of myself when I was in a slightly abnormal state. I shut myself in a room, noted the exact time, dressed myself in an imaginary costume, not worn and never seen by my friend, and made a supreme effort to imprint an image of myself so attired on her brain.

I felt as if I succeeded; but did not write to ask her.

In a few days I got a letter from her, giving her perception of me, plainly seen in a dark room at exactly the day, hour, and minute I had noted for the experiment.

I think the Psychical Society will say that at least a thousand involuntary cases can be found to one voluntary.

Why this is I am not able even to guess—I should have pre-supposed the contrary.

My experience in hypnotising patients is that a high degree of intelligence or learning makes it almost impossible to substitute your personality for that of the patient, while ignorant or dull persons are very easily subjugated. You can hypnotise a baby with one candle, you cannot hypnotise Edison with an electric light.

I believe that in hypnotism, as in other realms, you cannot get something for nothing. It always costs the operator something in nerve force to affect the subject, and it is the invariable testimony of those who are hypnotised, or put into a trance state frequently, as a show, or a means of gaining a living, that they are conscious of a slow, sure mental deterioration, and a failure of will force and memory.

A feverish and sleepless sick person may be given rest and sleep that will save the life by hypnotic sleep; but were the process repeated for six months, as sure as opium is to degrade the will-force, so sure is repeated and perfect loss of self-control to do so.

At the present stage of our inquiry I think no Alienist would dispute the fact that large numbers of our insane are persons whose sensitive and super-normal nerves force them to see, hear, and feel beyond the natural range, and whose brain-strength is not sufficient to distinguish a symptom of disease from a reality. Some few persons have

general brain-force enough to place normal and abnormal sensations and perceptions in separate categories.

Sir Joshua Reynolds and Ben Jonson, Byron and Goethe, remained sane, though they now and then suffered from super-normal sight and hearing. There is a question, even to-day, whether Swedenborg and Luther did, and most common minds succumb after a short time to any extension of their own powers.

I have seen a patient voluntarily sane or insane as she gave her attention or withdrew it from these sights seen and sounds heard from abnormal distance. It may be useless to lecture in an insane asylum, but surely there are cases on the Borderland that can be rescued, by mental enlightenment and healthy mental influence from a strong sane mind trained to control other minds.

In the slow annals of evolution I cannot guess what time it may take to develop large numbers of people who will see, and hear, and smell, and transfer thought to any distance; but I believe such a class of persons is beginning to be developed.

That from the class of detective police more such persons have not developed is a wonder to me, but all legal and police training is in exactly opposite lines, of material proof.

Until large numbers of the human race have developed more brain, and nerve, and sensitiveness than at present, I do not believe we are capable of converse with spirits, even if they exist. We must develop our powers of thought-transference, &c., further, before we can pass that greater barrier which is between us and the spiritual world.

A dog may unite with my emotions of anger or joy, but he will not think quadratic equations with me. Similar I think, is our necessary attitude to the intelligences higher than ourselves. An emotional state may be induced by prayer, for instance; but we must learn the multiplication table by ordinary mental work.

Experiment and effort, that have been more than wasted in the abyss of the unknowable, might have brought valuable results to bear on the problems of life, had they kept at work along the Borderland.

Any person reading this article, and desiring to experiment with my aid, will please communicate with me at the above address.

In all experiments of the sort now under consideration, I find about eighty failures to one perfect result; but when a perfect result is obtained, it is so valuable that I wish to encourage all experimenters to continue efforts in this line, always guarding carefully against self-deception or credulity in receiving imperfect testimony.

XI.—TRANCE PHENOMENA.

THE EVIDENCE OF ANÆSTHETICS.* BY GEORGE WYLD, M.D.

IN the year 1800, Humphrey Davy, then twenty-two years of age, suggested that the inhalation of nitrous oxide gas might be used in surgical operations as a means of preventing pain; but it was not until 1844 that Mr. Horace Wells, a dentist residing at Hartford, Connecticut, used it in extracting teeth, and thus demonstrated the truth of Humphrey Davy's conjecture.

In the year 1846, Dr. Morton, of Boston, U.S., demonstrated for the first time that the severest surgical operation could be performed without pain under the inhalation of the vapour of sulphuric ether. Lastly, Sir James Simpson, of Edinburgh, in the same year introduced the beneficent use of chloroform in the labours of childbirth.

Anæsthetics having thus conferred on poor suffering humanity the inestimable blessings of painless surgery, I ask with reverence and hope: Are anæsthetics not yet destined to confer on the human race the infinitely greater boon of scientifically demonstrating the existence, free from the body, of the human soul?

It is true that the vast majority of human beings do instinctively believe in the existence of the human soul; and this is of all arguments the strongest, because any spiritual belief, which is all but universal in the human mind, must be regarded as an instinctive revelation in harmony with the nature of man, and therefore true; and when, further, this instinct is found to increase the happiness and welfare of the human race, the proof to me seems absolute, because no falsehood can produce ultimate good.

DOES THE SOUL EXIST APART FROM THE BODY?

There are, however, among the scientific minds of the present day, an ever-increasing number of thoughtful, truthful, and benevolent men, who yet doubt or deny that there exists any entity or ego apart from the body, and these men assert that when the bodily organisation dies, the man himself, so far as evidence goes, becomes extinct.

Let us then inquire whether or not this materialistic assertion is true, or whether the use of anæsthetics cannot demonstrate that this assertion of unbelief is contrary to fact.

It has been long known that persons who have been all but drowned, so as to appear actually dead, but who—it may be after hours of manipulation—have been restored to consciousness, have sometimes declared that the process of drowning, after the first struggle, was not agonising, but actually pleasurable.

These individuals have sometimes said that the entire history of their lives has flashed before them as if photographed instantaneously, and that then they have seemed to ascend to heavenly regions and celestial felicity.

Again, many of those who in the dentist's hands have inhaled nitrous oxide, which produces asphyxia exactly analogous to that of drowning, have expressed their enjoyment of great spiritual happiness, even as their teeth were being extracted.

A PERSONAL EXPERIENCE.

The same results have often followed the use of chloroform, and I myself, one day, in the year 1874, while inhaling chloroform as a relief to the agony of passing a small renal calculus, suddenly, to my great wonder, found my ego, or soul, or reasoning faculty, clothed, and in the form of my

body, standing about two yards outside my body, and contemplating that body as it lay motionless on the bed.

This startling discovery was to me most significant, and becoming suddenly awakened to its importance, I called on three medical men who had very large experience in the giving of anæsthetics.

In reply to my question, one gentleman said: "I can quite believe your assertion, as I have often heard patients express a similar idea, although in a confused way." Another gentleman said: "He had himself on three occasions taken chloroform, and on each occasion he found himself, as it were, pleasantly whirling and soaring in the air;" and the third gentleman said: "My patients have often said that under my operations they felt no pain, but *saw* all I was doing like spectators looking on and watching the operations."

In connection with these facts concerning drowning and anæsthetics, I will here draw attention to what are called mesmeric experiments.

THE PHENOMENA OF TRANCE.

I have, since the year 1839, witnessed many mesmeric experiments, and I have found that certain individuals, while their minds have been concentrated on a physical point, and their breathing has thus become slower and slower, have passed into trance more or less profound, and while in this state it is well known, from the evidence of Dr. Esdaile of Calcutta, and others, that the severest surgical operations have been performed not only without pain, but while the patient has at the same time passed into ecstatic joys.

The history of ecstatic martyrs has furnished additional evidence in this direction.

Thus we find in mesmeric trance a condition of things exactly analogous to what we sometimes find during the administration of anæsthetics.

Lastly, those who have studied Oriental occultism know that there is an order of Hindu ascetics who, living lives of fasting, contemplation, and prayer, can so discipline their bodies as by practice to retain the breath until they become asphyxiated, and these Ascetics assert that thus they can project their souls from the body, and, becoming entranced, ascend to God.

The Christian saints, without exactly practising the same method, so far as the breath is concerned, also at periods became entranced, and, "ascending to heaven, united their souls with the Lord."

Now all this is *one*.

Whether by drowning, asphyxiating gases, mesmeric trance, or "internal breathing," or the self-imposed asphyxia of the Hindu ascetics, or the entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, temporary death through the absence of breath in the lungs, and thus the temporary freeing of the soul. As St. Peter says, "Dead in the body, but alive in the spirit."

This trance is dangerous if pushed too far by the operation of medicinal substances; but in the entrancement produced by mesmerism or ecstasy the condition may exist for hours, days, or even weeks, while the ecstatic declares on his return to earth-consciousness that he has in spirit, outside his body, been in Paradise, and beheld things impossible to utter. Although St. Paul says that when

* Taken from Dr. Wyld's "Theosophy." (Elliott & Co., Falcon Court.)

caught up into Paradise he beheld things not lawful to utter, he knew not whether he was in or out of the body.

TRANCE, NOT DREAM.

The sceptic will say all this proves nothing but hallucination and dreams.

In reply to this objection, I would say that trance is a condition entirely beyond mere sleep, and that visions of the spirit are entirely distinct from the dreams of imperfect sleep, and those who have been in trance know its intense reality.

No one in mere sleep can submit to painful operations, not only without flinching but with the smile of joy on his face; and no one dreams that he is *outside* his body; he dreams that he is *with* his body. Moreover, those who awake from dreams at once admit the dream; but those who return from the revelations of entrancement assert that these were not dreams; and, therefore, sceptics who merely suggest explanations cannot have the weight of those who assert their beliefs from experience.

I therefore submit that sceptics have, in the use of anæsthetics, a physical and scientific means of testing the beliefs and assertions of pneumatologists as to the existence outside the body of the soul or ego as a scientific fact capable of demonstration.

The sceptic will deny that the all-but universal belief of human beings in the existence of the soul has any scientific weight. He will further deny the authority of spiritual revelations. He will discredit the experiments of mesmerists, and deny the assertions of Hindu or Christian ecstasies; but if he experiment with medicinal anæsthetics on his own person, he may find out, as I and others have done, that the soul may be projected outside the body, and externally exist as the true ego. And as probably one thousand cases are put under anæsthetics daily, there exists an immense field for observation and experiment in this direction.

If thus the soul can be demonstrated as an objective fact, the next step is to postulate that the ego, or soul, or mind is a *unity*.

All visible substances are compounds and, as compounds, are liable to disintegration, decay, and death. Even the royal gold can thus be, from its liability to slow decay, shown to be not an elementary but a compound substance. But the soul as a *unity* is incapable of division, therefore incapable of decay, and is therefore immortal.

Finally, those who have demonstrated the existence of their spiritual nature know that in so doing they have demonstrated to themselves the existence of the Father of all Spirit—God.

SOME EXPERIENCES.

The publication of these views called forth the following interesting corroborations:—

Many visions have been vouchsafed me, but I know of none that gave me so exquisite a delight as that produced by an anæsthetic, and never did I so regret the awakening as on that occasion; and I feel now that I was then really temporarily, to all intents and purposes, dead in the body but alive in the spirit. M.A. (Cantab.)

Since the publication of your article, a remarkable statement has been made to me by a gentleman to whom I had just administered an anæsthetic. Knowing my patient (an eminent literary reviewer and critic) to be of great intelligence, I asked him immediately on recovery to describe any sensations or impressions he may have experienced. With considerable earnestness and excitement he said (in nearly his own words), "I thought I had in some way, you know, got to the bottom and behind everything, saw the cause and reason of things, and under-

stood the mystery of life and the great secret that all have sought. And I called to others to put in writing what it was, and how I found it out, but I now remember nothing more than this."

WALTER H. COFFIN.

Junior Athenæum Club, Piccadilly, W.,
December 28th, 1879.

Mr. Stodart, dentist, told me he had met with many analogous cases, and at the Dental Hospital they told me that the patients under gas often saw visions and spoke of being out of their bodies.

The above observations may be compared with those of Sir Humphrey Davy, who made a long series of experiments upon himself, to ascertain the effect of breathing nitrous oxide.

On the assumption that anæsthetics occasionally separate the soul from the body, Sir Humphrey's testimony is an example how entrancement into the spiritual state through the inhalation of nitrous oxide suddenly transformed one of the greatest physicists of modern times into an idealist, as he exclaimed on awaking, "Nothing exists but thoughts; the Universe is composed of impressions, ideas, pleasures, and pains."

When nitrous oxide is used before dental operations it is breathed through a large orifice, and the patient quickly passes, as a general rule, into a state of insensibility. To experience its exhilarating effects it must be breathed gradually through a small orifice. Sir Humphrey Davy found that the more he practised breathing it, the more did his susceptibility to its influence increase, in which respect its action upon a sensitive resembles repeated applications of the power of mesmerism.

A VERY STRIKING CASE.

Mr. A. Duguid, Kirkcaldy, reports:—

My wife's mother, Mrs. Arnot, left us for the higher existence on Feb. 5th, 1880. There is a married daughter living at Banchory, three miles from this town; Mrs. Arnot died at eleven o'clock in the forenoon. The married daughter was very ill in labour, and the doctors in attendance thought it wise to administer chloroform. She passed under the influence thereof at twelve o'clock, noon, and while doing so told all those present that her mother was dead, for she saw her, and that the baby was with her mother. No tidings of the mother's death reached the daughter's house till four o'clock in the afternoon, and on no account was she told after coming from under the influence of the chloroform. It is noteworthy that she spoke of having seen her babe in the spirit world as well as her mother, which was quite consistent with fact, as the infant died in the doctor's hands, and was in the spirit world while the mother was still under the influence of chloroform.

Another correspondent writes:—

I took nitrous oxide and chloroform for two operations, and seemed to get behind the veil that covers Creation, and I seemed to see unceasing energy working out the will of God.

An intimate friend also said to me:—

I experimented with chloroform according to your suggestion, and I seemed to receive an absolute demonstration of the spirit world. I further saw that spirit was the substance of matter, and that what we called matter was a mere shadow. So strong was this conviction, that for days after my experience I could not restrain my laughter at the delusion that the things visible to the physical eyes were the real things.

Dr. Wyld's paper opens a wide field which promises to yield very valuable results if it were subjected to careful, systematic observation. I refer to the experiences of the human consciousness when the body is placed under the influence of anæsthetics. There is reason to believe that many patients who undergo painful operations are conscious under chloroform, if not of what goes

on in the operating-room, of other things, sometimes at a great distance from the place where their body is lying. At present, unfortunately, when a patient who recovers from anæsthetics attempts to recollect anything that he has seen during the time when his body was unconscious, he is told that he was delirious, and must not excite himself by talking nonsense. The result is that many valuable observations are lost to the world. Judging from the experiences of persons who have recovered consciousness after having been very near death, the phenomena of anæsthesia are very much akin to the phenomena of death, so far as the severing of consciousness from the body; hence a very curious resemblance between the observations of those who have been under chloroform and those who have been almost drowned.

Here, for instance, is a story from a recent number of *The Path* :—

A curious circumstance was told me recently, the actors in which shall tell their story here precisely as it was reported to me.

These actors were a doctor and his patient, the latter having suddenly fallen into an apparent faint. But as their tales vary so much, each must be separately told.

THE DOCTOR'S TALE.

I was standing near my patient, who all at once said in a quick, suppressed kind of voice: "I am going to faint." I felt the pulse; it was as strong as I had ever felt it, the patient having usually a strong, steady pulse. While I so held it, all at once there was a drop, a flicker; the pulse waved indescribably, and to my horror the patient seemed to be dying. The pulse disappeared, the body straightened and stiffened itself; the jaw dropped; the breath was forcibly expelled; the features became set; the pulse was now extinct, the body continued as cold as death; all signs of life had disappeared. Strangest of all, perhaps, my patient, who was outwardly a woman of the most feminine type, now in death seemed to wear the guise of a man, and one much younger than she actually was. I tried in vain means of resuscitation; life had quitted the form. So I said to myself on the evidence before me. Yet a sense above and beyond such proof made me still stand there watching, waiting for I knew not what. Great was my surprise soon to see an imperceptible tremor, a shadow, flit over the face. Quickly I placed my hand again upon the heart. At first it gave no response; what lay there was a dead thing. Then I had a genuine shock; the heart quivered, stirred, leaped under my hand. All the torrents of life came pouring back. My feelings of relief are not to be described; at the same time I must confess to a decided feeling of curiosity. The patient opened her eyes and tried to speak, but her effort was in vain. I found the reason for this later on; her tongue was swollen and black, filling her mouth. In about an hour's time large black circles surrounded her eyes. These were black with the blackness of a bruise, and so remained for some days, fading gradually out through all the various shades of violet known to be distinctive of bruises. Altogether a most peculiar incident. What had happened to my patient, and how?

THE PATIENT'S TALE.

Like the doctor, I do not know what happened to my body. I know what happened to ME.

I ought to premise by saying that, all my life, the fact of life itself has been represented to me by a small purplish flame burning at the very centre of my heart. By this I mean that I always saw this flame there, as if with internal eyes. I have thus watched it burning more or less brightly; now lower, as in ill-health, now brighter as my form regained and retained more life. On this occasion, therefore, as I said, I felt faint, and not only all at once, but also my inner sense shared the faintness of my body, and the heart-throes were exquisitely painful. I therefore at once reverted to my usual custom of regarding my heart, and quickly saw that something was

wrong there. The purple flame burned low. It then set up a process of paling and flickering at the same time. And now a strange thing took place. Call it a change in consciousness. For the sense of personality, which is usually in the brain, I had received, as it were in exchange, a similar sense, but one situate in the breath within. That is to say, I seemed to identify myself with an inner breath. This breath gathered itself round about the heart and watched that heart's central flame. The breath saw the flame wax dim, saw it disappear (do not ask me with what eyes). From this point of my tale I must speak of the breath as "I," my consciousness was wholly situate in this breath. "I," then, began to vibrate rapidly, to surge about, and soon felt myself floating upwards (as conscious breath remember) through a passage up the middle of my spine. I went up in a spiral. Just as I arrived at a point opposite the mouth I felt another breath pass me on its outward way, and it rushed out of a cavity which I now know for the mouth, with a loud rushing sound, as of a breath wholly expelled. I—that other and conscious breath—went up into a circular space (the head?), and issued forth from thence—after one tremendous throb of separation, of rending—with a joy, an elevation not to be conceived by those who have never experienced the same. For I was free, and with a freedom not before known. As the conscious breath leaped from the head it took form, a form of radiant light, and in this guise I shot forth into the open air. Above the buildings I soared, and soon no longer observed them; how could I? I was met up there by one I knew and knew well, one who began to give certain messages to me. About us were many sleeping spheres, and he bade me observe these. There were other forms and messengers coming and going; the atmosphere was all luminous; orbs of electricity sped about in all directions. There was, too, an ordered movement as of departing and returning rays. The sense of freedom, knowledge, and power was magnificent. Then I felt a slight pull upon me, and saw that a shadowy thread (one of less radiant matter) extended from me down through the air and into an open aperture. It was as if this pull had altered all my vibrations and changed my state of consciousness, for I now ceased to see the wonders about me, and saw instead the buildings and sunshine on the snow far beneath me. Yes, I had returned to a lower order of matter—as I now reason on what then occurred—for I felt myself drawn rapidly downward and backward, always by the ethereal thread, until I was drawn through a window and into a room. All I noticed there was a young man, lying, stiff, cold, and half naked on a couch. He seemed to be dead. A vortex of air (?) sucked me in towards him. Again that deep rending throb, and I was drawn into the head of this horrible object. Oh, how thin and fine I was drawn, my radiant form spun out into a smoky thread, a breath! Yes, I was again a conscious breath, travelling rapidly down a long narrow spiral descent on the right of the body. Again I gathered myself about a centre, a dark but pulsing ocean, in whose depths I looked for a light, a glow. There was nothing. The breath that was I concentrated itself and waited. A something scintillated below those moving waves. So soon as it appeared another sudden change of consciousness occurred. For now the feeling of identity with that inner heart disappeared. The brain consciousness was again mine. It was plain that the dark ocean was my heart, and the brain thought came at once, "I am dead, for I see no light. I must send a message to X. of my death." I tried to speak, but the brain-consciousness had no tongue. I was not yet co-ordinated with the body. Calming myself, I watched the heart closely, and saw the scintillant point was rising out of the dark centre, slowly, gradually, to burn at last a violet flame. When this lamp burned clear at last, I felt myself all at once to be co-ordinate with the body, identical with my every-day self. I opened my eyes, to see my doctor bending over me with a most singular expression, half wonder, half pain on his face. I tried to speak, but could not. He has told you why. It only remains for me to say that what I was told when out of the body has since been all fulfilled. Also it seems that I was removed (I myself) from a crisis of the physical heart.

XII.—MIND-REVEALING.

SOME EXPERIMENTS IN THOUGHT-TRANSFERENCE.

BY AN ANGLICAN CLERGYMAN.

HAVING had an opportunity of witnessing the phenomena displayed in "Mind-revealing," commonly entitled, but misnamed, "Thought-reading," I propose giving some account of what I experienced. Mr. James Edwyns, of Thrale Hall, Streatham, who possesses the natural gift when blindfolded, of making himself a passive, automatic recipient of another person's mental visions, was the operator in the case in question. Like Mr. Cumberland, he disclaims all power of *thought* reading, and his two requisites on the part of the "transmitter," as I will call the person operating with him—usually styled the "medium"—are, in his own words, as follows: "*Firstly*, that the medium shall, with all his might and without any reservation of doubt or opposition, think of the *exact details* of the test he desires carried out, *using his eyes in a perfectly natural manner*, as if he were himself fulfilling it, and continue to do so until the whole is satisfactorily revealed. *Secondly*, that the test be one capable of practical physical demonstration."

Now, the first condition might be expressed by saying that the transmitter should act automatically, as one invariably does in doing any ordinary action. The will, of course, may determine what shall be done, but the execution is automatic or "natural," as Mr. Edwyns expresses it. This is essential for accuracy and precision in the execution of the act, and for the "revealing" to be perfect. Because, if the transmitter allow any other thought to pass through his mind while in operation, he is not giving his undivided attention to the act, which he ought to imagine himself to be doing and *the disturbing influence is instantly reflected in the revealer's actions*. As far as my observations went, this was sometimes the case in one or other of two different classes of acts. First, in the performance of an action upon an external, visible, *concrete* object—for, if the transmitter forgot, *e.g.*, that he would have to do something necessary with his hands were he performing the act, the revealer would fail to do the same thing. Secondly, if an *abstract* thought crossed the transmitter's mind while he ought to be thinking of doing the *concrete* act; then, likewise the revealer is immediately "at fault," and cannot discover what the transmitter wishes him to do; for the revealer shows clearly, under these circumstances, that he is quite incapable of reading thoughts, but can only "see" the mental pictures in the transmitter's mind. More than one illustration of both kinds of cases were exemplified in my presence and in myself, where such partial failures occurred.

Besides showing a hesitancy and a "fumbling" in executing the act imperfectly thought of by the transmitter, Mr. Edwyns had a peculiar action of turning his head slightly towards the transmitter. It was just the action a person would show if he did not quite hear what another was saying. Though Mr. Edwyns's features always showed how painfully conscious he was of a "hitch," he was perfectly unconscious of that little automatic action, as he assured me subsequently.

In conversation with me afterwards he said he would compare himself to a perfectly calm lake, which reflects clearly every object on the shore; but if one drop the smallest pebble into it, confusion is instantly set up in the reflections. Similarly if any disturbing thought cross

the transmitter's mind, which is not in accordance with the primary conditions, though the thought can be neither "read" nor "revealed," yet the disturbance becomes apparent in the difficulty experienced in carrying out, or even in the non-performance of the act.

APPARENT FAILURES.

As illustrative of such apparent failures, which to my mind were equally instructive as his many perfect successes, the three following instances may suffice. A scarf-pin was placed in the breast-pocket of a gentleman's coat, the pocket being on the *inside* of the coat, which was buttoned up. Mr. Edwyns felt over the spot, but *outside* the coat. His failure to get the pin arose from the fact, elicited by questioning the transmitter, that the latter forgot that he would have to unbutton and open the coat-front in order to get it. As another instance, he failed to take up a tumbler and place it upon a particular book when a lady was the transmitter. He then tried it with me, and again failed; but on reflection I found I was wondering whether he would fail with me too, instead of imagining myself to be lifting the tumbler. The third instance of partial failure was equally instructive. A gentleman, who, I think, was rather sceptical, stared at a point on the wall. Mr. Edwyns, being always blindfolded, at once began to stroke the wall at the spot. The distressed look appeared on his face. The experiment was abandoned, for the transmitter said it was not right. On subsequently asking him what it was he wished Mr. Edwyns to do, he replied that it was to *stroke* the head of a little dog which was in the arms of a lady standing by. The transmitter had, therefore, failed to comply with Mr. Edwyns's primary condition, which was that he should imagine himself looking at and stroking the dog's head. By gazing hard up at the wall instead of at the dog, he introduced a disturbing element into his own mind. The result was a combination of transmissions, for Mr. Edwyns *stroked the wall!*

THE METHOD OF REVEALING.

His method of operation consisted of holding with his left hand the right hand of the transmitter. Mr. Edwyns usually first pressed his own left palm strongly upon that of the transmitter, often with a sliding motion. They then grasped hands firmly. This was not, however, necessary, for after pressing the palm he would sometimes withdraw his hand to a distance of about twelve or fourteen inches, so that the outstretched palms of both men faced each other. They were then kept in this position. Under this condition, without actual contact, he could "reveal" just as readily. Mr. Edwyns told me that it produced a sensation of taut cords, as it were, extending from palm to palm, but that if he removed his hand further away the "cords" on the circumference began to "snap."

In going from place to place to reveal anything fixed upon, Mr. Edwyns was always slightly in advance, and indeed tried to keep the transmitter as far behind himself as possible.

On telling him that I had once transmitted upon a revealer in a hypnotic or somnambulistic condition, with the aid of a copper wire about two yards long, one end being bound round the hand of the patient, the other end

being in my own, he assured me that he had done the same thing, but with a fine wire used for electrical purposes, about twenty feet in length, between himself and the transmitter; and he named Mr. Carlisle, the manager of the *Irish Times*, as the transmitter, and a person with whom he could instantly and clearly reveal anything.

HIDE AND SEEK.

As an interesting experiment, he said he would undertake to bring down any unknown object from any part of the hotel—it was at Ilfracombe where it took place—and place it in any person's hand I might choose to select. In his absence from the room, I told a certain gentleman, unknown to Mr. Edwyns, that I would fix upon a roll of MS. on a chest of drawers in my bedroom, and that he should give it to him. On calling Mr. Edwyns back into the room, he at once grasped my hand, and we proceeded together on the somewhat complicated journey, consisting of the hall passage, then two flights of stairs, and finally down a long passage, turning in all through nine right angles. This he did with a swiftness which only a person with his eyes wide open could otherwise have done. As we were proceeding down the long passage I thought I would not, as one always does, incline to the side on approaching the bedroom-door, but imagine it to be further on. Mr. Edwyns accordingly showed no sign or inclination to turn towards the door, but was keeping steadily onwards. When we were about a foot or two beyond the level of the door I thought I would now go to the room, turning my eyes only at first towards the door as the object I had in view was gained. He, too, suddenly turned sharply to the right. The door being already open, we went in. He at once turned to the chest of drawers, and placed his disengaged hand close to the roll, but on a book. Finding the object wrong, he replaced it and seized the roll, holding it aloft. On returning I chose a different route by another staircase, and along other passages. The only observation he made was, "Please keep your eyes on the steps, or I might stumble." On rushing back to the drawing-room he went, without the slightest hesitation, up to the gentleman I had previously selected, and presented the roll to him. I then put it into my pocket, so that Mr. Edwyns never saw it at all.

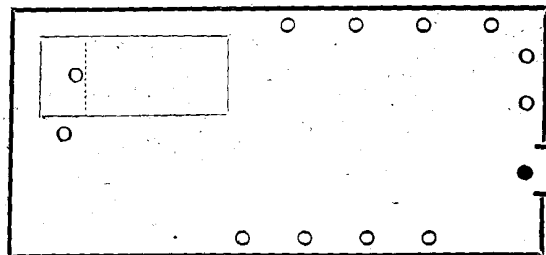
HOW WAS IT DONE?

On the following day I asked him if he could see the steps; I meant, of course, mentally, as he was in all cases closely blindfolded; for I could not account for the precision, rapidity, and total want of hesitancy he showed both in going to and coming from the bedroom. His reply was, that if I saw them with my bodily eyes, he could see them, too, with his mind's eye; and he added that if I had intentionally pictured to myself an additional step above the topmost, I should have seen him lift up his foot unnecessarily high, and bring it down with a thud on the landing. Mr. Edwyns stated he believed he would unhesitatingly run blindfolded along a plank stretched across a precipice with a transmitter, whereas with his eyes open it would be a physical impossibility for him to accomplish it. He added, "I will now tell you two things which you did. At the last turning before going into the bedroom you gave me a shock, what did you do to cause it?" I then told him of the little deception I had played to see if he could read my thoughts; and although he had made eight similar turns at right angles, he felt there was something unusual about the ninth; He added, "You thought of the door as being open." This was true. Then I asked him what was in his mind when he got into the room as to what

he had to fetch. He replied that the idea was "paper with writing upon it." It was, as stated, a roll of MS.

CLAIRVOYANCE.

On remarking to him that this process seemed to be much like clairvoyance, he said he believed that if he could be mesmerised he would be a clairvoyant, as in his natural state, or rather the state into which he could voluntarily put himself, he was all but clairvoyant. He then said:—"I was lately induced by an utter stranger (who was introduced to me as having a scene he had recently quitted so forcibly impressed upon his mind that he thought he would not readily get rid of it), to take his hand and endeavour to describe the scene by 'mind revealing.' I blindfolded myself, and within a minute of touching his palm I said, 'I see, a bed in a room; is that correct?' 'Quite right,' he replied. I continued, 'I don't mean a big bedstead but a sort of pallet and there is a figure lying on the bed covered up all except the face. I see another figure standing or kneeling at the bed, I can't quite see which; which is it?' He replied, 'Standing;' but before he had answered, the mist which had seemed to have intervened cleared away and I saw the figure as distinctly as if in reality, so I replied, 'Yes, I see him; he is standing up against the pillow on the right side of the bed.' He said, 'You are wrong.' This had a great effect upon me and I had a difficulty for a moment in ignoring myself, but the moment I succeeded, the whole picture stood out before me as clearly as before. I said 'I am quite right, he is standing on the right-hand of the bed, I mean at the right-hand of the figure lying on the bed.' He at once replied, 'I beg your pardon, you are quite correct; I thought you meant on my right-hand as I stood looking at the bed.' 'Well,' I said, 'I see some other figures against the far wall and a man in dark clothes close by the door.' I continued, 'I see some other figures by the near wall, but I begin to feel queer and must not go on.' I simply felt that if I went on any longer something would have 'gone snap' in my head. Taking off the bandage I said, 'I will, however, sketch the room exactly as I have seen it,' and I produced the following drawing:—



"He said it was absolutely correct. He had that morning been summoned as a juror on an inquest in the House of Correction at Nottingham, and there was a poor fellow lying there who had not a friend in the world when he was alive, and had not when dead. The whole circumstance had struck him as being so sad, that he thought he should not easily rid his mind of it, but that now he should never forget it. He subsequently wrote the whole story to the chief Nottingham paper, just as I have related it, signing himself 'A Juror.' I had never seen the man in my life before," continued Mr. Edwyns, "and had no more idea where he had been than where I shall spend this day ten years hence. In meeting the gentleman some months afterwards, he again referred to the subject, saying it was ever present in his mind, and he made use of the

expression, 'I could not have drawn the room more accurately myself. You have even put the door in its exact position. It was not in the corner nor in the middle, but just as you have sketched it.'"

It will be unnecessary to describe any other experiments, such as writing on the wall with the finger, the number of a bank-note, or the name inside a watch, &c., all of which Mr. Edwyns did most successfully, as all that is requisite to enable the revealer to know this, is that the transmitter should clearly picture to himself that he is writing the number, or name, &c., on the wall, which the revealer then does imitatively. The *principle*, so to say, is one and the same throughout; namely, that the transmitter must either see with his eyes the object before him, and, while looking at it, simply imagine himself doing with it whatever he determined to do; or else he need only have a mentally visual picture in his brain, but distinctly and clearly defined, there being no external object immediately present whatever. In either case it can be transmitted, because it admits of being translated into a "physical" concrete representation, or "demonstration," to use Mr. Edwyns's words.

He had, as far as I could see, no power whatever to receive an *abstraction*, or even any thought, apart from the *objective* part of it; as in my own case, when I formed the intention of deceiving him by not turning towards the door of the bedroom. Here, his action of walking solely corresponded with the direction which my eyes and mind took, viz., straight on, instead of to the right. He could not discover my motive, i.e., the purely *subjective* part of the thought. The *volitional interference* in my brain, interrupting the *purely automatic action* of going to the room, was what gave him that peculiar "shock," of which Mr. Edwyns was conscious, but for which he could not account.

SOURCES OF ERROR.

I think it only fair to Mr. Edwyns to say that whereas, as best illustrating my purpose, I have confined myself to

recounting a few tests which combined apparent failure with success, the majority of the tests put to him that evening were carried out with perfect success, with extraordinary rapidity, and lack of all hesitation. Indeed, all partial failures were, as I have explained, entirely due to the transmitters. As soon as a transmitter had fully grasped the conditions, and could keep his mind from wandering, success was absolutely assured.

Since mind-revealing, as illustrated by Mr. Edwyns, was limited to the sense of sight, it occurred to me to ask him if he had ever tried to reveal the perceptions of the other senses, such as strong scents, flavours, or sounds; and whether such, as e.g. actual scents were ever *objective*, and smelled by the transmitter; or *subjective*, i.e. recalled to memory only. He was good enough to reply by letter, as follows: "With regard to scent and taste, I have never essayed these tests, and do not think it very likely; but some day, when I find a super-excellent medium or transmitter, I will try them." It would be interesting to hear if other revealers have had any experience in this direction. With regard to sound, however, he added: "Though I do not know how to play any instrument, I can sit down and play any bar out of any song, &c., thought out by the medium; and I have even succeeded in striking a chord correctly on the Irish bagpipes."

Finally, he informed me of the two following instances where nervous affections were transmitted to him: "In one instance, when operating with a transmitter who became hysterical in the intensity of her surprise at my revealing the fact of her thinking of her husband who was at the moment in India, I suffered almost the same symptoms. In another case, with a stranger who volunteered as a transmitter from an audience, I felt my brain reel each time I tried, touching him only; and I then discovered the man to be the worse for drink, a fact which even the audience had failed to detect till I pointed out that it must be so. It proved to be the truth."

G. H.

XIII.—SURVIVAL AFTER DEATH.

MR. STEAD INTERVIEWED.

MR. STEAD has been interviewed in Chicago for the *Religio-Philosophical Journal*, of that city, and the following is taken from the article which appears in the issue for December 23rd:—

A PERPLEXING QUESTION.

We began by asking Mr. Stead what, in his opinion, is the strongest and most convincing proof of the mind's survival of the body. Mr. Stead hesitated some time before giving an answer, and then said that he did not think he was competent to decide which was the strongest proof, but, so far as he had gone, he thought that the strongest proof in favour of human personality was supplied by the evidences that are daily multiplying of human intelligences communicating while still in the body with other persons through agencies which are independent of the body. "That is, it seems," said Mr. Stead, "that if my personality is so much greater than, and more complex than the fragment of it, of which alone I am conscious, and if I am able to prove the existence and functioning of my own personality, independently of my

conscious mind, or of the senses of the body, it seems rational to think that this mind, which operates independently of the body, will continue existing after the body has dissolved. So long as it was possible to imagine that human intelligence was simply a product of the brain which dissolved at death, the proof seemed the other way, but when you are confronted at every turn with evidence that a man's personality can function independently of his body, you are no more inclined to believe that you cease to exist when your body dies than that you pass out of existence when you lay down the telephone and ring it off."

We then asked, "What class of so-called spirit manifestations seems to you to possess the greatest evidential value?" "Those manifestations," said Mr. Stead, "which supply the greatest amount of evidence. The ghost is a very fitful creature, and the evidence which we gather from his appearances is small compared with the value of the evidence obtained from manifestations which are more under control. So far as I have seen, materializing séances do not amount to much. I do not say that they may not have very high value sometimes,

but, so far as I am concerned, I have not seen anything that was at all conclusive in the way of materialization, which is no doubt my misfortune if not my fault. But I think the evidence obtained by automatic writing or by trance mediumship gives more conclusive evidences than what is obtained in any other way."

IS THERE ANY POSITIVE PROOF?

"But, Mr. Stead," we asked, "do you think that there is positive proof that the spirits of the departed manifest themselves to those in the flesh?" "That is a subject," he said, "upon which I do not wish to dogmatise. Positive proof means, I suppose, proof as clear as that which demonstrates a problem in arithmetic. I think that Mr. Miers, when he was over in Chicago, put the truth of the matter very well when he declared that he believed that when all deductions had been made in the shape of coincidences, telepathy, and other causes, there remains an irreducible minimum of evidence in favour of the hypothesis of the spirit's returning to earth, which could hardly be explained away. I am not quoting his words, but I think that was the gist of what he said."

"Do you think that there is proof positive that those who manifest themselves are the identical persons that they profess to be?" Again Mr. Stead objected to the words proof positive. "All I can say is that there is a reasonable degree of certainty on the subject. Of course, if Mr. Hudson's theory be correct, and the unconscious mind is as omniscient as God Almighty, and is absolutely without any moral sense, then such proof is absolutely impossible, because, according to Mr. Hudson's theory, it is easy for your own unconscious mind to possess itself of all the information necessary to furnish the most conclusive evidence, and at the same time to deceive you by asserting that the information was communicated by some dead friend. But Mr. Hudson's theory seems to me to be much more incredible than the alternative. I have proof positive just as much as the cashier of a bank has when he believes that the paper was drawn by the man who signed it. Bank cashiers seldom have proof in a legal sense, but they have reasonable assurance, and that I think we may claim to have in spirit communications."

"To revert to the automatic writing, Mr. Stead. Have you had any experiences since you came to this country?"

"Yes; but I have been so very busy that I have not had time to conduct such experiments; and besides, when you have to wait twenty days for confirmation of these experiences it is rather a bar. At the same time I find that distance makes no difference, and I get messages from my friends across the Atlantic as readily as from across the street."

"Do you think that communication with the so-called dead should be cultivated?"

"It depends upon whether or not you consider the so-called dead desirable acquaintances. There are many of my acquaintances with whom I do not desire to continue to communicate with one moment longer than I can help, but if you love anybody it seems quite as unnatural that you should cease to wish to communicate with him because he has put off his body as because he had bought a new pair of boots."

IS MEDIUMSHIP HARMFUL?

"Do you think mediumship generally detrimental to the medium?"

"My experience is not wide enough; but among my

personal friends who have mediumistic gifts I do not know of one who suffers from the exercise of them, nor do I know of one who would give it up even if it did entail a certain amount of physical exhaustion. I do know of cases where mediums have lost control of themselves. I have also known of cases in which mediums have exhausted themselves by excessive mediumship, and have been brought into a state of prostration from which they have sought to emerge by means of drinking. It is somewhat risky business, being a medium, although I suppose I am a medium in a kind of a way. I do not consider it dangerous being a medium as long as you have control of yourself, and I have always been master of my own hand, although I may allow it now and then to be used by another mind than my own."

"Have you discovered much fraud practised under the name of mediumship?"

"Not so much fraud as folly. However, the flapping of some mortals can swallow when it is vamped up with spiritualistic dressing is almost inconceivable. At the same time there are fraudulent mediums, and it is one of the misfortunes of the regular practice of mediumship for pay that there is a constant temptation to forge a communication when no genuine message can be secured."

"Can you state some of the most essential, physical and intellectual conditions favourable to mediumship?"

"Health, I should say, and the ability to place your mind in a passive condition. Mr. Stainton Moses always believed that it would be useless for me to hope to obtain any manifestations or make any progress in manifestations from the unseen world, for he said my mind was too full of the vibrations of intense mental activity, and my whole life was lived in an unending whirl."

THE BIBLE AND MODERN SPIRITUALISM.

"Do you find in the Bible confirmation of modern Spiritualism?"

The answer was, "I think you put the cart before the horse. You can find in modern Spiritualism confirmation enough and to spare of the Bible. In BORDERLAND I have begun a series of papers touching this subject. I began the series with the Prophet Elijah. Almost all the phenomena that I find in the Bible are being reproduced, as anyone will find if he will take the trouble to inquire. The gift of hearing, seeing, levitation, the gift of premonition, the power to hold communication with good and evil spirits, and to communicate with those who have passed into the invisible world—all these are in the Bible, and, as everyone who knows anything of the subject will admit, they are of more or less frequent occurrence in the world to-day."

"What have you to say as to the Satanic theory of Spiritualism?"

"It is a very natural theory. Everything used to be credited to the devil that people did not understand—thunder-storms, earthquakes, any phenomena that were out of the ordinary run, if they could not be credited to some Divine power, were put down to the author of all evil. So it is now as to these communications from the other side. If we are to try the spirits by the same rules of common sense that we try communications received from human beings who are still in the body, we should find that some are good as good can be while others are bad, while the great mass of them talk drivel and flapping. There is nothing satanic about it, so far as I can see, unless the influence of an evil intelligence, whether in the body or out of the body, can be said to be satanic."

XIV.—THEOSOPHY.

MADAME BLAVATSKY AND HER WORK.*

THE appearance of the Countess of Wachtmeister's "Reminiscences of H. P. Blavatsky," just at the time when the Society for Psychical Research is renewing its attacks upon the author of "The Secret Doctrine," is a happy coincidence. We have no reason to suppose it other than a coincidence, for the paper read by Mr. Leaf before the Society on October 27th is not yet published, and on October 19th the Countess wrote to us as follows:—

I have just brought out a book called "Reminiscences of H. P. Blavatsky and 'The Secret Doctrine.'" I thought that before my death I would like to give to the world my experiences with that remarkable woman, as I was for so long a time her sole companion. . . . I am leaving Paris for Marseilles this evening, meet Mrs. Besant there, and accompany her on her lecturing tour around India. Colonel H. S. Olcott and Prince Hari Singhi will also be of the party.

The coincidence is perhaps the more interesting that the Countess tells in this work that she was the earliest witness of the effect upon Madame Blavatsky of the first attack of the Society for Psychical Research. It was in the winter of 1885-6 that the crash came. The Countess was alone with her in Würzburg.

The quiet studious life that I have tried to describe continued for some little time, and the work progressed steadily, until one morning a thunderbolt descended upon us. By the early post, without any warning, H. P. B. received a copy of the well-known *Report of the Society for Psychical Research*. It was a cruel blow, and, in the form it took, wholly unexpected. I shall never forget that day nor the look of blank and stony despair that she cast on me when I entered her sitting-room and found her with the book open in her hands.

"This," she cried, "is the Karma of the Theosophical Society, and it falls upon me. I am the scapegoat. I am made to bear all the sins of the Society, and now that I am dubbed the greatest impostor of the age, and a Russian spy into the bargain, who will listen to me or read 'The Secret Doctrine'?" How can I carry on Master's work? O cursed phenomena, which I only produced to please private friends and instruct those around me. What an awful Karma to bear! How shall I live through it? If I die Master's work will be wasted, and the Society will be ruined!"

In the intensity of her passion at first she would not listen to reason, but turned against it, saying, "Why don't you go? Why don't you leave me? You are a countess, you cannot stop here with a ruined woman, with one held up to scorn before the whole world, one who will be pointed at everywhere as a trickster and an impostor. Go before you are defiled by my shame."

Naturally a great deal of the evidence in the case against Madame Blavatsky, as collected, both in India and England, by Mr. Hodgson, of the Society for Psychical Research, is based upon the alleged phenomena of precipitation and materialisation. This, some even of Madame Blavatsky's best friends seem to have regretted. The Countess Wachtmeister herself writes:—

Many people have remarked to me, at different times, how foolish it was that "phenomena" should ever have been connected with the Theosophical Society, or that H. P. B. should ever have wasted her time over such trivialities. To these remarks H. P. B. has invariably given the same answer, namely, that at the time when the Theosophical Society was formed it was necessary to draw the attention of the public to the fact, and that phenomena served this object more effectually than anything else could have done.

* "Reminiscences of H. P. Blavatsky and 'The Secret Doctrine.'" By the Countess Constance Wachtmeister, F.T.S., and others. London: Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.; New York: *The Path*, 144, Madison Avenue; Madras: Theosophical Society, Adyar. Price 1s. 6d.

ally than anything else could have done. Had H. P. B. given herself out in the first instance as simply a teacher of philosophy, very few students would have been drawn to her side, for, twenty years ago, many people had not reached the point at which they have now arrived. Freedom of thought and opinion were of rarer occurrence, and the study and the thought which are necessary for a true appreciation of Theosophy would have frightened them away. Education was at a lower level than it is at the present day, and it required an attraction, such as is provided by the love of the marvellous, to awaken in them that initial interest which was destined to make them think more deeply. And so phenomena started the Society, but, having once introduced this element, it was difficult to get rid of it when it had served its turn. All came eager to have their sense of wonder gratified, and, when disappointed, went away wrathful and indignant.

This is probably the history of a good deal of "phenomena." The public have only themselves to thank for it. Madame Blavatsky realised her mistake. She writes:—

"After a long conversation with Master (the special Mahatma)—the first for a long, long time—I have acquired two convictions. First, the T. S. was ruined for having been transplanted on the European soil. Had only Master's philosophy been given, and phenomena been kept in the background, it would have been a success. These accursed phenomena have ruined my character, which is a small thing and welcome, but they have also ruined Theosophy in Europe. In India it will live and prosper."

And again:—

"Mr. Hodgson knows," she wrote, "and the Committee doubtless share his knowledge, that he is safe from actions for libel at my hands, because I have no money to conduct costly proceedings (having given all I ever had to the cause I serve), and also because my vindication would involve the examination into psychic mysteries which cannot be dealt fairly with in a court of law; and again, because there are questions which I am solemnly pledged never to answer, but which a legal investigation of these slanders would inevitably bring to the front, while my silence and refusal to answer certain queries would be misconstrued into 'contempt of court.' This condition of things explains the shameless attack that has been made upon an almost defenceless woman, and the inaction in face of it to which I am so cruelly condemned."

And on another occasion:—

"To write such a work as 'The Secret Doctrine' I must have all my thoughts turned in the direction of that current. It is difficult enough even now, hampered as I am with this sick and worn-out old body, to get all I want; how much more difficult, then, if I am to be continually changing the currents into other directions. I have no longer the vitality or the energy left in me. Too much of it was exhausted at the time when I produced my phenomena."

"Why, then, did you make these phenomena?" I asked her.

"Because people were continually bothering me," she replied. "It was always, 'Oh, do materialise this,' or, 'Do let me hear the astral bells,' and so on, and then I did not like to disappoint them. I acceded to their request. Now I have to suffer for it!"

WHERE DID SHE LEARN HER KNOWLEDGE?

The most interesting of all her phenomena—worth any amount of table-rapping and astral bells—is that of which the book now before us gives several accounts, taken from various witnesses. The Countess's story should come first:—

At this time I learned little more concerning "The Secret Doctrine" than that it was to be a work far more voluminous

than "Isis Unveiled," that it would consist, when complete, of four volumes, and that it would give out to the world as much of the esoteric doctrine as was possible at the present stage of human evolution. "It will, of course, be very fragmentary," she said, "and there will of necessity be great gaps left, but it will make men think, and as soon as they are ready more will be given out. But," she added, after a pause, "that will not be until the next century, when men will begin to understand and discuss this book intelligently."

The first thing that attracted my attention and excited my wonder when I began to help Madame Blavatsky as her amanuensis, and thus got some glimpses of the nature of her work upon "The Secret Doctrine," was the poverty of her travelling library. Her manuscripts were full to overflowing with references, quotations, allusions, from a mass of rare and recondite works on subjects of the most varied kind. Now she needed verification of a passage from some book only to be found at the Vatican, and again from some document of which only the British Museum possessed a copy. Yet it was only verification she needed. The matter she had, however she may have gained it—certainly she could not have procured her information from the handful of very ordinary books she carried about with her.

Shortly after my arrival in Würzburg she took occasion to ask me if I knew anyone who could go for her to the Bodleian Library. It happened that I did know someone I could ask, so my friend verified a passage that H. P. B. had seen in the Astral Light, with the title of the book, the chapter, page, and figures all correctly noted.

Such visions often present the image of the original reversed, as it might be seen in a looking-glass, and though words can, with a little practice, be read easily, and the general sense and context prevent serious error, it is much more difficult to avoid mistakes in figures, and it was figures that were in question on this occasion.

Once a very difficult task was assigned to me, namely, to verify a passage taken from a manuscript in the Vatican. Having made the acquaintance of a gentleman who had a relative in the Vatican, I, with some difficulty, succeeded in verifying the passage. Two words were wrong, but all the remainder correct, and, strangely enough I was told that these words, being considerably blurred, were difficult to decipher.

These are but a few instances out of many. If ever H. P. B. wanted definite information on any subject which came uppermost in her writing, that information was sure to reach her in one way or another, either in a communication from a friend at a distance, in a newspaper or a magazine, or in the course of our casual reading of books; and this happened with a frequency and appositeness that took it quite out of the region of mere coincidence. She would, however, use normal means in preference to the abnormal when possible, so as not to exhaust her power unnecessarily.

Another witness is Dr. Hübbe Schleiden, editor of the *Sphinx*, a periodical to which BORDERLAND is often indebted for useful information. He visited Madame Blavatsky between October, 1885, and January, 1886, when she had just begun to write "The Secret Doctrine." He tells us:—

She had scarcely any books, not half a dozen, and I had to procure for her an English Bible, either to quote some text correctly or to control the correctness of some quotation.

In many respects her work was then carried on in a very similar way to that which Colonel Olcott describes in chapter xiii. of his "Old Diary Leaves," in the April number of the *Theosophist*. I also saw her write down sentences as if she were copying them from something before her, where, however, I saw nothing. I did not pay much attention to the manner of her work from the standpoint of a hunter of phenomena, and did not control it for that purpose; but I know that I saw a good deal of the well-known blue K. H. handwriting as corrections and annotations on her manuscripts, as well as in books that lay occasionally on her desk. And I noticed this principally in the morning before she had commenced to work. I slept on the couch in her study after she had withdrawn for

the night, and the couch stood only a few feet from her desk. I remember well my astonishment one morning when I got up to find a great many pages of foolscap covered with that blue pencil handwriting lying on her own manuscript, at her place on her desk. How these pages got there I do not know, but I did not see them before I went to sleep, and no person had been bodily in the room during the night, for I am a light sleeper.

I must say though, that the view I took then was the same that I hold now. I never did and never shall judge of the value or the origin of any mental product from the way and manner in which it is produced. And for this reason I withheld my opinion then, thinking and saying, "I shall wait until 'The Secret Doctrine' is finished and then I can read it quietly; that will be the test for me, the only one that will be of any good."

In concluding I will repeat that I consider "The Secret Doctrine" of H. P. B. to be a book of the utmost importance, for I have not the least doubt that it really does contain the *Secret Doctrine*, the sacred wisdom of all sages and of all ages. In it are given the only true and useful (expedient) keys which can solve the riddles of existence as well of the *macrocosm* as of the *microcosm*.

Another interesting and important witness was her niece, Madame Vera Johnstone, who is described as a lady of advanced education and an excellent mathematician. She writes to the Countess:—

In June, 1886, I stayed with my aunt in Elberfeld and then in Ostend. One day I saw evident traces of perplexity written on her face. She remained silent a long time with her eyes fixed on some point on the wall and with a cigarette between her fingers as was her custom. At last she called out to me.

"Vera," she said, "do you think you could tell me what is a pi?"

Rather astonished at such a question, I said I thought a pi was some kind of an English dish.

"Please don't make a fool of yourself," she said rather impatiently; "don't you understand I address you in your capacity of a mathematical pundit. Come and see this."

I looked at the page that lay before her on the table, and saw it was covered with figures and calculations, and soon became aware that the formula $\pi = 3.14159$ was put down wrongly throughout them all. It was written $\pi = 31.4159$. With great joy and triumph I hastened to inform her of her mistake.

"That's it!" she exclaimed. "This confounded comma bothered me all the morning. I was rather in a hurry yesterday to put down what I saw, and to-day at the first glance at the page I intensely but vaguely felt there was something wrong, and do what I could, I could not remember where the comma actually was when I saw this number."

Knowing very little of Theosophy in general and my aunt's ways of writing in particular at that time, I of course was greatly struck with her not being able to correct such a slight mistake in the very intricate calculations she had written down with her own hand.

"You are very green," she said, "if you think that I actually know and understand all the things I write. How many times am I to repeat to you and your mother that the things I write are dictated to me, that sometimes I see manuscripts, numbers, and words before my eyes of which I never knew anything?"

On reading "The Secret Doctrine" several years later I recognised the page. It was one of the pages which discuss Hindu astronomy. Later on, when we three went to Ostend, it was I who put aunt's things and books in order, so I can testify that the first month or two in Ostend she decidedly had no other books but a few French novels, bought at railway stations and read whilst travelling, and several odd numbers of some Russian newspapers and magazines. So that there was absolutely nothing where her numerous quotations could have come from.

Madame Blavatsky's sister, Madame Jelihowsky, writing in the same connection, says:—

Her talk was always entrancing, but as soon as she came to mathematical data, it constantly occurred that she was not able to read the algebraical and geometrical conclusions written down by her personality. Very often when left alone with her, I expressed my astonishment to her:—

"How can it be, that you, having calculated and written all this down yourself, can't read it!"

To this question my sister always replied, with hearty laughter, "Do you expect me to know the problems of the higher mathematics? Your daughters are *bas bleus* and have learnt all these erudite matters, but, as to you and myself, have not we learned side by side, and did not we have the greatest trouble to master the first four rules of arithmetic?"

"Then how is it that you have written all this without knowing anything about it?"

"Come, now, don't be so naïve! As if you don't know there are many things in my writings of which I never dreamed before. I do not write them; I only copy out what is ready made before my eyes. I know that you always disbelieved me, but in this you see one more proof that I am only the tool and not the master."

"This does not prevent your descriptions from being masterly. It sounds as if you saw all this personally, and have visited all the places you speak about."

"I am not so sure about visiting, but as to seeing—of course I saw them, and I see constantly everything that I describe."

Such were her usual and constant answers.

But the most striking evidence of all is that of Dr. Carter Blake, a man well known as a scientific writer, the pupil and assistant of Sir Richard Owen, a lecturer at the Royal Institution, Lecturer on Comparative Anatomy at Westminster Hospital, and a distinguished author and translator of works of science and research. Writing to the Countess, he says:—

On ordinary lines it is strange that an old, sickly woman, not consulting a library and having no books of her own of consequence, should possess the unusual knowledge that Madame Blavatsky undoubtedly did. Indeed, it is incomprehensible, unless she were of an extraordinary mental capacity, and had spent her whole life in study. On the contrary, from many sources we gain undoubted evidence that Madame Blavatsky's education had not even been carried as far as that of a high school student of the present day.

But it is a fact that she knew more than I did on my own particular lines of anthropology, &c. For instance, her information was superior to my own on the subject of the Naulette Jaw. Page 744 in the second vol. of "The Secret Doctrine" refers to facts which she could not easily have gathered from any published book.

On page 754, also of the second vol. "Secret Doctrine," the sentence beginning: "If we turn to the new world," and speaking of the existence of "pliocene mammalia and the occurrence of pliocene raised beaches." I remember in conversation with her in Lansdowne Road, at the time she was engaged on "The Secret Doctrine," how Madame Blavatsky, to my great astonishment, sprang upon me the fact that the raised beaches of Tarija were pliocene. I had always thought them pleistocene—following the line of reasoning of Darwin and Spotswood Wilson.

The fact that these beaches are pliocene has been proven to me since from the works of Gay, "Istoria Fisica de Chile," Castelnau's book on Chile, and other works, though these out-of-the-way books had never then come into my hands, in spite of the fact that I had made a *spécialité* of the subject; and not until Madame Blavatsky put me on the track of the pliocene did I hear of them.

On page 755, second volume, "Secret Doctrine," her mention of the fossil footprints from Carson, Indiana, U.S.A., is again interesting as a proof that she did not obtain her information by thought-reading. When Madame Blavatsky spoke of the footprints to me I did not know of their existence. . . . Madame Blavatsky certainly had original sources of information (I don't say what) transcending the knowledge of experts on their own lines.

C. CARTER BLAKE.

One would gladly drop all questions of astral bells and precipitated letters; even the Mahâtmas might go by default if one could establish the truth of such phenomena as this. At this distance of time it would be very difficult to collect further information as to the ordinary possible means of knowledge, but the evidence of the great excess of her information over the obvious sources of supply appears to be very good so far as it goes.

WHAT THE SOCIETY FOR PSYCHICAL RESEARCH HAS TO SAY.

Dr. Leaf's paper, read before the Society on October 27th, consisted mainly of translations of letters written in Russian by Madame Blavatsky to Mr. Aksakoff in 1874 and 1875. These were produced with the object of showing that the Theosophical Society really originated in a Spiritualist schism, at the time when the "Katie King" exposures split up the Spiritualists into various camps. She was then in America, and, with Colonel Oleott, started a Miracle Club, whereof "John King" was the presiding genius, and it is suggested that he was the original of "the Master," later alleged to exist not in spirit-land, but in the wilds of Thibet. The letters also tended to illustrate the irregularities of Madame Blavatsky's early life.

Mr. Mead, the Secretary of the Theosophical Society, admitted that she had worked with and for the Spiritualists, and that no one knew the history of her early life, but he considered that the question of her first call by the "Masters" was settled by an entry in her diary as far back as August, 1851, to the effect that she had met "the Master of her dreams."

This, it may be thought, is a not unusual entry in the diaries of impressionable young ladies, and may not be considered conclusive. The character of a great leader like Madame Blavatsky is a matter of far greater importance to the question of the transcendental phenomena she claimed to exhibit, than would be the individual reputation of ordinary members of a society. Her exceptional claims involve exceptional scrutiny, and the evidence now adduced by the Society for Psychical Research sufficed to break up the Paris branch of the Theosophical Society.

It does not seem likely to endanger the existence of the Theosophical Society of London. Probably those who are satisfied with the teaching feel, with Dr. Hübner Schleiden, already quoted, that the message is greater than the messenger, and that what he wrote on the occasion of the first Society for Psychical Research report is still, for them, true. Those who have found it possible to assimilate the prophecy may not be too exacting on the question of the prophet. The editor of the *Sphinx* was himself the recipient of one of the "precipitated" letters which are among the most perplexing of the phenomena. He writes:—

Before I made H. P. B.'s personal acquaintance I received the letter from one of the Masters "*et H. S. O.*," about which a good deal has been written, both in reports of the S.P.R. and elsewhere. The principal parts of this letter have also been repeatedly printed, thus I need not go back to it here. But I will say in regard to the S.P.R. report, that I do not care in the least whether that letter was written in Thibet or in London, by H. P. B. herself automatically, or even consciously inspired. Anyone who knows something of spiritual matters will never judge the value of such a letter from the way it is conveyed to him, or even how and where it is put on paper, but from its contents and from the power it has and exercises. In the same way I do not estimate the value of H. P. B. from the phenomena she produced (and I saw many of them) but from her teachings, and these I consider to be of the greatest importance, almost inestimable.

XY.—SOME BORDERLAND BOOKS.

A PSYCHICAL NOVEL.*

I SHALL always look upon this book as a warning against generalisations. It is a collection of delightful stories which I wouldn't have missed for a great deal, and yet I have had three chances of doing so, as a consequence of a general order at Mudie's—"Unless specially ordered, send no women's novels, no religious novels, and no psychical novels." I owe the pleasure of reading this, as we say in the North, "more to good luck than good management."

THE PROLOGUE.

The prologue is highly dramatic. It is the story of how Waynflete Hall passed in 1785 out of the hands of Squire Waynflete and into those of Mr. Maxwell, of Ouseley. The catastrophe might have been averted had Guy Waynflete, the heir, arrived before midnight to sign certain bonds, but he came *too late*. The lands passed to the enemy, the Squire died by his own hand—

But in the gloomy mists of the next morning, while the scared household were watching the body laid out for its last sleep in the room where it had fallen, there staggered into the midst of them the ruined heir, his trim locks wild and wet, his fair face marred and degraded, and his eyes mad with fear.

"The traitor's ghost [there had been an earlier Guy Waynflete, who had betrayed a friend in the Monmouth rebellion] the traitor's ghost—or the devil in his shape—stood in my way—I was coming—" he stuttered in thick, shaking tones.

"To the devil with your ghost! You're drunk!" shouted the old parson.

The boy cowered, stumbled, and fell on the threshold. He was indeed too late.

That was what happened at Waynflete Hall in October, 1785.

THE LIKENESS.

The story of the old hall is resumed a hundred years later, when Margaret Waynflete, by dint of a lifetime of hard work and a marriage with a wealthy mill-owner, had succeeded in getting back the home of her ancestors from the Maxwells of Ouseley. She is an old woman now, with no one belonging to her but two great-nephews, Guy and Godfrey. The younger boy is her favourite, but it is fitting that Guy, a third Guy, should be the heir of Waynflete.

In order that they may make acquaintance with the old house, they are sent to visit a cousin who, for the time, occupies Waynflete Hall. Mrs. Palmer has, as visitors, two girls, Constance and Florella, the one a typical high school product, with "definite ambitions, and definite powers to enable her to fulfil them"—the other, "not of an age but for all time," "a perfect woman, nobly planned; to warn, to comfort, to command."

Under their auspices, the boys learnt the legends of the old house.

"Ghosts are all bosh," said Godfrey, with decision.

"Well, there are some odd noises at Waynflete," said Constance as they reached the house. "Now come and see a picture. It must be this wretched Guy who came too late." . . . Over the chimney was the head of a hand-

some, fair-faced youth, with the last rays of sun falling on his face.

"I declare, Guy," said Godfrey, "he's uncommonly like you, especially about the eyes."

"I dare say," said Guy; but the likeness annoyed him.

"He looks very sad, poor fellow," said Florella softly.

That same night Constance, by way of experiment in a new department of knowledge, contrived to arrange a ghost. Guy was the victim, and was as thoroughly scared as if the experience had been as real as for years he believed it; but Godfrey's common-sense and a jug of cold water restored him.

Five years later, in London, the same group were gathered again, and the family ghost came under discussion. It was evident that the thing was real enough to Guy, though he said little. Florella's gentle soul became uneasy.

"I can't bear to think of the tricks we played at Waynflete," she said later to her sister. "We ought to tell."

"I don't believe they heard us," Constance returned. "It was just a bit of fun, and there are times when I feel as if I must—well—kick up a shindy. It's the shape in which I feel the fires of youth."

"That's all very well," said Florella; "you kick up a good many shindies, but I don't like making fun of what I don't understand."

Godfrey's views on the subject were thus expressed to his brother:—

"I say, do you remember waking me up because you had the nightmare? You ate too many raspberries with those jolly girls in the old fruit-garden. That story would be a fortune to the fellows who go in for spooks. Do you ever see ghosts now?"

"If I do I shall not come to you for protection. You threw too much cold water on that early effort of my subliminal self to rise into consciousness."

"I say, I don't go in for that jargon. Give me a good square ghost with a sheet and a turnip, not all that psychical rot."

"If ever you do see a ghost, my boy, it will certainly be a sheet and a turnip, and by George, how it'll frighten you!"

About this time, two strong influences were at work in Guy's life. One was his discovery that all was not well at the mill, that the extreme conservatism of his aunt's rule was imperilling the business. She resented his interference, and distrusted his suggested improvements. Even the hard-headed manager, who might otherwise have listened to him, had small confidence in Mr. Guy since a fateful discovery of brandy hidden in the cupboard, the young man's secret resource in hours of distress.

One such period is described. He has come back from the mill with one of his mysterious "headaches," and sits gazing at a little pen-and-ink drawing, his own work, for he and Florella have both the artist's nature. The drawing showed—

a face almost identical with his own, and with the picture of his unhappy namesake, but neither framed by the close-cut hair of the present day, nor by the powdered peruke of the Guy who was too late, but set in wild fair locks that hung loosely round it, while through the misery of the large mournful eyes, there was a look of malice, fitting the Guy Waynflete who had betrayed his friend, and whose apparition

* "Waynflete." By Christabel R. Coleridge. In two volumes. London: A. D. Innes & Co., Strand. 1893.

had by tradition caused the second Guy to die disgraced and ruined. . . . Once, as he believed, he had seen this fatal face with his bodily eyes, and since then the fear of it, the sense of its unseen presence, the influence of it, was enough to shake his manhood and shatter his nerves, was altogether irresistible to him.

He never knew when he might wake from sleep with this awful dread upon him. Never had he been able to stand up against it.

The code of the British schoolboy, backed by the reserve of proud and canny Yorkshire, is not calculated to deal with an abnormal strain on a delicate nervous system. When Guy first "saw the ghost," if it may be so phrased, at Waynflete, he had felt its effect upon him simply as a disgrace; and though he knew somewhat better now, his instincts had never allowed him to treat it otherwise. A reasonable man might have consulted a doctor and found out how to deal with his own nerves; but down below all Guy's opinions on the subject, all the explanations which he gave himself, there was an awful conviction of the personality and reality of this thing, which seemed half his double and half his evil genius; and what could any doctor do for that, while he entertained the most utter disbelief in the genuineness of all modern scientific inquiries into such matters? What! analyse this frightful thing for other people's benefit? Have his experiences printed? Be regarded as a person possessing an enviable faculty denied to others? No; no one who knew what "seeing a ghost" was like could undergo such torture! They were all humbugs. While, as for religious help or consolation, Guy feared spiritual impressions or spiritual efforts; and whether his trouble was the work of his own fancy, a possession of the devil, or a revelation from the unseen, it put him in a different relation to all supernatural questions from that of his fellows.

A little later the girls came to stay at Waynflete again, and again Guy and Godfrey were Mrs. Palmer's guests. This time Florella took the opportunity of confessing their early deception. Her sister, she said—

did it quite simply; but I got to feel as if there was something *profane* in playing tricks with things one could not understand, and it has always been on my conscience. . . . I suppose taking false and silly views of great subjects is one of the chief things that prevent people from being really good."

Together they go to look at the portrait.

"He looks very unhappy," said Florella; "he wanted some one to help him."

"He had no one. He was a victim to himself or his fate. Don't you think he looks rather a despicable fellow?"

"Yes, he does look like a person who might fail in a desperate crisis."

"As he did," said Guy. "A man with that face must, you know."

"I suppose," said Florella, suddenly and simply, "that if he had really realised the presence of God, he could have borne even the ghost."

"Why?" said Guy, abruptly.

"It would be a spiritual power, great enough to conquer the spiritual fear," she answered.

One may take this conversation as the key to the whole story—the strength of believing that, after all, the stronger power is for good—the weakness of yielding to the danger of fear.

There came another crisis. In the moonlight that night—

"The presence which he feared took, as it seemed to him, visible shape. It was not now a face flashing into his own, but a shadowy figure with averted head, moving across the room as if in hurried timorous flight. . . . Then the figure turned the never-to-be-forgotten face full upon him, and it was to him as if his own eyes looked back on him with malicious scorn of

himself. He crouched and cowered against the wall, and gazed back at the spectre, but he felt that the sight, if sight it were, was as nothing to the inward experience of the soul of which it was the expression, the despair, the degradation of irresistible fear. . . . As the power of thought slowly came back to him, the memory of Florella's words came back also. The presence of the Divine Spirit. Could that become real to the soul? Guy knew what one spiritual experience was, and he did not deceive himself into thinking that he had ever known this other."

At this point one feels that Guy has reached a turning point in his history. So far one feels tempted to explain this vision as a sense of impending fate, strong, swift, resistless. It was a family curse, a punishment for the treachery of the first Guy, it should rest upon the third and fourth generations. He had compassed the loss of the family property; it was through him his descendant had come too late. And once more he would bring loss and disappointment to the Waynfletes. But for this perpetual strain on soul and body, Guy might have hoped to rescue the decaying fortunes of his race. And now he was weakened, degraded, powerless.

The story is so vivid that one forgets that it is a story, and studies it as a case, a phenomenon of the Borderland.

But now comes the turning point: the presence of evil is to be conquered by the presence of good—spirit by spirit. Human love is a step to the divine. Florella, "a spirit, but a woman too," is his first support. Next comes his own appeal to human fellowship; Cuthbert Staunton is his friend, and a descendant of Mr. Maxwell, of Ouseley. To him Guy confides his story, first of the night at Waynflete after he had first seen the picture.

"I saw him, plain as I see you. Well, that, once wouldn't have mattered, it would only have been a queer thing. I never saw him again till last night, but I feel him. I wake up half mad with fear. I have dreamed of him. I don't know what it is, the fit seizes me, and when I've recovered the folly out of me, I faint or my heart gets bad. I haven't quite been able to hide that, but no one knows why. No one knows that I am afraid of my own shadow."

"You feel more afraid of the terror that seizes on you unexpectedly than of the thing itself?"

"Yes," said Guy, hesitating, "at least, I mind feeling he is there. . . . I don't know if what comes over me is my ancestor himself, or the friend that tempted him, or my own worst self. As for the vision, I'm not so much afraid of that."

"Then what you want is to be able to resist this influence?"

"Yes, before it ruins me, body and soul."

THE DOUBLE.

Here we come to the second part of the story. As might be expected, Guy falls ill, which of course gives an opportunity for the explanation of a "morbid state," "nervous depression," and all the terms of which the seer best knows the utter inadequacy. Indeed, Guy was thrown back upon himself for experience and philosophy. The doctor ordered change of climate—even Shakespeare failed him. He went to a performance of "Hamlet," which aroused a somewhat novel reflection.

It is odd that he found it so hard to obey the ghost rather than to resist him. I don't much think Shakespeare ever felt one himself.

"What puzzles me is how, as the ghost was real, Hamlet had any doubts about him."

"Why, you see," said Florella, "he thought that it might be an evil spirit taking his father's shape."

"But if he had really felt it he must have known whether it was good or evil. Seeing a ghost isn't like seeing a person outside you."

However Guy's power of resistance was on the increase. He owned to Cooper, the Manager, that the brandy was a temptation, and threw the bottle out of the window.

"Now then," he said, "we are going to the dogs, and you know it. Let's look it in the face." He had learnt the strength of love and friendship as powers for good—now he was to learn the strength of work.

The Manager recognised the new force. "I'll serve you faithfully, Mr. Guy," he says, "and if the Almighty means us to fail—"

"But He don't," said Guy. "It's quite another sort of person that means it."

And over the other person he meant to be victorious. Florella, too, "felt as sure as if she had herself experienced it," that whatever the evil was, inward or outward, which had defeated this unhappy Guy Waynflete a hundred years ago, it was alive and at work still. And she knew, too, that she had ranged herself on the other side, and entered into definite conflict with it.

And this brings us to an incident which, were we registering this story as "an experience," we should label "Thought transference with coincidence," without quoting the lines which ring in one's ears when we read the story as such, the cry of the Blessed Damozel:—"Have I not prayed in Heaven? On earth, Lord, Lord, has he not prayed? Are not two prayers a perfect strength, and shall I feel afraid?"

Guy is sent for by Margaret Waynflete on her death-bed, and he, like his ancestor, and from the same cause, very nearly arrives *too late*. An accident obliges him to walk part of the way in bitter weather, ill-dispirited, weary, and over the same road in which that other Guy had been hindered; that Guy "whose face, whose constitution, and doubtless whose soul, he inherited—that Guy who *drank*."

And, as for the ghost, was that, too, an hereditary affection of the nerves, a monomania? In fact, just that dislocation of the brain which made both him and his ancestor irresponsible for their actions, a sign that showed that they were not free agents, that the dreadful and degrading fate that had overtaken his namesake was equally inevitable for himself. Yes, the being that haunted him and controlled him, was nothing but himself, and his objectivity, only the chimera of an abnormal brain. He looked, and behold, there was nothing, no voice, nor any to answer.

This awful conviction was more terrible to Guy than any haunting ancestral spirit, than any tempting fiend. It was possible to fight with "principalities and powers, rulers of darkness," but to wait helpless for the inevitable outcome of himself, to see drunkenness, degradation, and madness unroll before him; to know not that he would lose his soul, but that he had no soul to lose; no foe to fight with; no friend to help.

On the bridge they met, he and his enemy.

The form was shadowy, but the awful, hopeless, evil eyes, were clear, as if they looked close into his own, much clearer, as he knew, than mortal eyes could have been so far off, in so dim a light. He and his double looked at each other. Guy was perfectly conscious, wide awake, alive all through. He fell forward on the grass, and hid his face, but the companion Presence was not to be so shut out. "Feeling," as he had said, was worse than seeing.

After a time he staggered forward, his head swam, his eyes grew dizzy, his double swayed before him, he knew not which was plank and which whirling, rushing water. Then, in the murky, swinging mist, there was a sense of something still and blue, and, for an instant, Florella's face.

He sprang at it, and knew no more till he found himself lying on the stones, half in and half out of the shallow water. The bridge was behind him, and, as he looked fearfully round, the haunting figure still before. Yes; before him on the hill-

side. It had come with him, while the angel face that had saved him was gone.

Meanwhile, Florella, miles away, had felt his trouble, and with him had gone down into the deep.

She held Guy's soul with hers as with her hand she might have held his, giving him all her strength and her spirit, stretched and strained as the muscles might have done in a struggle for dear life. . . . Nothing remained clear but a picture in her mind of the Flete Beck, and of the woody hollow through which it ran, such a picture as she "saw" when she was going to make a sketch.

What had he known of her strange experience? When she had gone down into the depths with him how had he known it? He had taken her knowledge for granted, and claimed her continual help. But what did she know, and what had she done? Florella's spirit dealt with strange things, and she paid the penalty of trouble and disturbance of soul. Thoughts and questionings, which her young spirit could hardly bear, came to her, and since she had so thrown herself out of herself to aid him, the delicate balance of her nature was risked as well as his.

And so it came to pass that the third Guy Waynflete was not *too late*. He found Margaret Waynflete still alive.

He related the story to his friend Staunton, with the teaching it had brought him.

Suddenly I knew that I could try to get across. That's the point you see, Cuthbert! One can try; one can fight—devil or delusion—I don't know which; one can resist and he will flee. . . . I've got to hold on with the business, and against the drink, and against the terror. That's all I know, but I know that, though I've almost died of learning it.

The reward came. Life became easier, the work in the mill brought about the best results, the property improved to the advantage of tenants and workpeople, the church was restored, even the physical likeness to the other Guy Waynflete became less and less. He tells the story to his brother with philosophy very different from that of a few months before.

I have gone through experiences, not new in our family, and to which our constitutions make us liable. It's an unusual kind of thing, but there are other cases on record. As to what agency causes these delusions and visions—I use both words advisedly—I am not prepared to say. As to the Waynflete traditions, it is my belief that there is some connection between these experiences and the place where they occur, and the people to whom they happen, somehow, where nerves and spirit, and the hidden forces of nature meet. I know no more, and I don't think they'll fall to your share. The definite words, the composed manner steadied Godfrey's spirit. He had felt the brush of the unseen wings, and he was able to recognise what Guy meant.

"There is something more," said Guy. "It is under these forms of experience that I had to resist temptation. Temptation is common to man, but some of us are made so as to know when it tears soul and spirit—yes, and body, asunder. But it's just as hard, no doubt, for other people to keep their heads above water as for me. But," he paused and hesitated; then went on in still quieter tones, "whatever men, in all ages and all places, have meant by spiritual experience, what they meant when they said that they were 'tempted by the devil,' that I have known, and I know. And I know, also, what they meant when they said that the Lord had delivered them out of his hands; and I thank God for the knowledge, even if it came by fire!"

The final triumph comes with the sacrifice. There is a poor, half-crazy village lad, in whose veins runs Waynflete blood, and who, too, has like visions, experiences, and temptations, which he is ill-equipped to resist. When his mother is dying, but for Guy who brings him safe through the terrible ordeal, he would have come *too late*. On the

bridge they meet with their common foe. A fearful struggle ensues, each anxious for the safety of the other—the bridge gives way, and both are all but drowned. Jem indeed never recovers from the shock, but neither ever suffers the awful experience again.

Guy the traitor, Guy the laggard, had done his work. Old Peggy, Jem's mother, so read the story, and she claimed to be a Waynflete. She said to Florella:—

A poor lost soul does na' coom back to tempt, but to warn
—to warn us fra' sin, missy. He's boun' to coom, though
happen the devil drives 'un. But 'tis na' a' can see. T'owd
Guy may walk oop till most on us, and we be noon wiser.

Guy the third was one of those who "can see," perhaps in all cases a special gift with its special meaning, and to such life is for good or ill, according as we recognise the privilege and the responsibility.

Perhaps if we wanted to explain the tradition we might give the story a spiritistic turn, and say that the evil spirit sought to offer to his descendant such temptations as he knew were specially forceful. Or we may speculate in terms more scientific. Florella and Guy with their artist natures were both good visualisers, and translated the workings of their subliminal consciousness into terms of seeing—he, the monitions of his inner and higher nature, conscious of special temptations of surroundings and heredity; she, the hints of his suffering and struggle, as telepathically she became aware of it under the stimulus of sympathy and love.

True is it, and though the guise of fiction and the perplexity of fact remains, that "God reveals Himself in many ways."

X.

THE ELEMENTS OF HYPNOTISM.*

It is not at first sight obvious why we should have another book about Hypnotism, especially one by a layman. Mr. Vincent's work aims at a union of the popular and the scientific. It does not seem certain that the popular is desirable, and the scientific we already have. However, the book is distinctly readable, and the care and accuracy of the numerous references to other works, and the very convenient bibliography appended, go far to justify its existence. The author has read widely, and read well; his writing, however, leaves a good deal to be desired. He has an ugly trick of using "except" for "unless," and falls into the meaningless vulgarity of saying "the ones," and still worse, "reliable." "During it," is not an elegant expression, and his use of the letter *h*, which he constantly treats as mute, is curious, e.g., "an hypnotist," "an heavenly vision," "an hitch." One would suppose, too, that so extensive a reader of this subject, especially one who has actually visited Nancy, might have learnt better than persistently to write Liébeault's name as "Liébault."

An interesting feature of the book is Mr. Vincent's account of his own experiments. He is, we understand, an undergraduate of Oxford, and has exercised his power of hypnotising on his companions, and has found ninety-six per cent. hypnotisable. So much for the theory that hypnotic patients are those weak in mind, unhealthy in body, belonging to the classes which present low and degenerate types!

In the name of the *Society for Psychical Research* we must protest against such a statement as this:—"Mention must be made of a few who hold many of the mesmeric

ideas. The Society for Psychical Research is responsible for most of them in England!"

The Psychical aspect of the question is one to which Mr. Vincent has not, apparently, given much attention. For example, speaking of the work of De Puységur, he says:—"Ignorance of this [the power of receiving suggestion] led the Marquis to conclude that in the somnambulist state 'thought transference,' 'clairvoyance,' and other impossible powers, were to be found in the subject."

Or, again, referring to the fact that no one took up the challenge of the French Academy to divine, under hypnotism, the contents of a certain box:—"That this effectively settled the question of the super-normal states with regard to clairvoyance, is apparent."

It is undoubtedly true that hypnotism *per se* has absolutely no connection with spiritualism and the like, but the fact that the phenomenon apparently concerns a deeper stratum of the ego than that commonly reached, is in itself a testimony to the possible existence of just those sub-conscious powers which Mr. Vincent so summarily dismisses.

MAN AN ORGANIC COMMUNITY. †

"MAN an Organic Community" is a somewhat startling title, for if man is not an individual, one feels that the very word "individual" has lost its meaning. However, among the many revelations of the end of our century, one of the most interesting is this very fact that the old-fashioned doctrine of our own absolute individuality seems on its way to extinction. Recent psychology and the experiments of the Society for Psychical Research teach us that we must no longer regard our consciousness as a distinct whole, that our personality may be split up into many consciousnesses, that at no time is the whole of ourselves actually engaged, but that we may have two or more memories and trains of thought. Our distinct personalities may possess varying acquisitions, judgments, powers of observation. Upon the acceptance of this position most of the right understanding of Borderland phenomena seems to be based. It is the key to much phenomena that a less-informed age assumed to be spiritistic; it is the basis of the use of hypnotism, and while not excluding the possibility of other interpretations, it accounts for many of the mysteries of thought-transference, clairvoyance, and various forms of automatism.

This book is physiological rather than psychological, but it takes cognisance of many Borderland questions. It is interesting at the present stage of enquiry, because, by ways quite other than those of psychical research, it reaches the very conclusions we have indicated. Indeed, much of the work of recent psychology seems to be either unknown to the author or ignored by him. His enquiries into the labours of those who have combined the study of psychology and physiology seem to be limited to the work of the Paris school only, and for many of the books and facts quoted others more recent might well have been substituted. Liébeault, Bérillon, the Nancy School in general, and the later English hypnotists are hardly alluded to; we have, among all the books mentioned, hardly half a dozen of the last decade. Though apparently a scorner of spiritism, our author quotes largely from Du Prel, and much of the evidence dates back to Braid, Abercrombie, Gall, Brodie, Dendy, Holland, and Carpenter.

Nevertheless, the argument itself is of considerable interest, and the constant illustrative examples make it

* "The Elements of Hypnotism: The Induction of Hypnosis, its Phenomena, its Danger and Value." By R. Harry Vincent, London. Kegan Paul, Trübner and Co., 1898.

† "Man an Organic Community: being an Exposition of the Law that the Human Personality in all its Phases in Evolution, both Co-ordinate and Discoordinate, is the Multiple of many Personalities." By John H. King. 2 vols., cloth, 15s. Williams & Norgate, 14, Henrietta Street. 1893.

easier to follow what would otherwise be too technical for the general reader.

HOW MANY ARE WE?

The author begins by saying that the distinction of soul and body is in itself a division of the individual; that, further, the "soul," that is, the thinking and emotional ego, is, in virtue of the possession of two thinking organs (counting each cerebrum as having a distinct volition), not one but two. That the body, too, is not a simple life unit, but a community of organism, "a colony," as Haeckel puts it ("Evolution of Man," i., 123), "a colony or state, consisting of countless independent life units of different kinds of cells." These cells, we are told, cohere as do the atoms of a crystal, and are governed by the law of co-ordination—whatever that law may be.

"ANOTHER MAN."

This co-ordination relation may assume various forms—the actively wakeful state, the state of quiescent repose, the state of reverie, of dreams, of somnambulism, and of induced reverie or somnambulism. Each of these differs from the other in the presentation of the mental attributes of the person waking, dreaming, &c., but are more or less coherent and characteristic. Then again, we may differ from ourselves at different periods varying from day to day and from year to year. Our very forms of speech testify to this; we say after some change of condition or circumstance, "It has made quite another man of him;" "He is quite a different person from what he used to be."

"BESIDE HIMSELF."

These changes, however, are of a kind which preserves the unity, the harmony, the co-ordination of the man: Some faculty or tendency is developed and reacts on the whole. The important part of the book for us is that which deals with the changes which occur from—our author alleges—lack of co-ordination or, as he terms it, "discordination." These he divides into mental and organic, and it is with the former that, from his point of view, Borderland phenomena are concerned, the state when a man becomes not "quite another man" but "beside himself."

Some of these morbid, mental, and bodily states, showing discordant adjustments, arise from depressed mental powers, some from degenerate organic faculties, others from degradations, both mental and physical, which induce reversion to lower evolved forms of being. These various abnormal forms are due to general loss of energy, from one or more of the mental powers being deranged, or from some one or more of the physical faculties becoming diseased. . . . General degradation through loss of vital energy is manifest in the various forms of melancholia, hypochondria, and paralysis. It may affect one mental power or several, be manifest in depressed sensation, the negation of emotional activity, weakened judgment, the various forms of aphasia, or in the reduction of physical power, an irresolute will, and general depression. . . .

Of the influence of general attention on the mind, Taine gives an illustration in the case of Balzac, who, when he wrote the story of the poisoning of one of his characters in a novel, imbibed so distinct a taste of the arsenic used in his mouth that he vomited his dinner. This we might associate with the like intensity of attention in Charles Dickens, as recorded by Lewis, causing him to actually seem to hear the words his characters spoke. . . . Primarily the psychical or spiritual phenomena as well as the associated sympathetic affinities, of which we have many historical instances, taking the forms of mental and religious epidemics, have uniformly been induced by the intensified attention being concentrated on one idea, one state of emotion, one form of feeling not usually resulting in a

cataleptic state, though a form of coma sometimes prevailed, but more often the excited sensibilities were awake to the one series of emotions, the other mental and physical faculties being more or less abstract and dormant.

It is a little hard to find that phenomena which, in many instances, are the result of fixed attention, abstraction, deliberate concentration, should be here regarded as symptoms of insanity—a condition in which, as is well known, it is extremely difficult to obtain the smallest concentration of mind or will.

HOW WE CHANGE.

Finally, our author deals with the Human Personality in its internal and external relations—that is to say, the changes which are the result of circumstance and personal influence:—

All recognise certain classes of modified personalities, as those induced by fermented and alcoholic drinks, by drugs, phases of altered moral personality in dreams, in somnambulist states, and as resulting from diseased conditions. Under growth-changes new mental characteristics, new personal manifestations arise, the character alters, and we may have three or more John Joneses in the passage from the boy to the adult and finally to the old man.

Some of these changes may be due to the development of one sense at the expense of another, and in this he finds an explanation of the phenomena of telepathy and clairvoyance, which, within limits, is probably true.

A THEORY OF PSYCHICAL PHENOMENA.

Thus the blind man's sense of hearing and of feeling become exalted; they measure distance and size, and become moral indicators, selecting and defining individual characters; more, they learn to distinguish colours. When the sight fails to distinguish persons, the senses of hearing and feeling take its duties; the sound of breathing, the motion of the air, the step, a variety of the most delicate impressions come to the aid of the mind, and specialise an individuality. Julia Brace, at Hartford Asylum, selected by scent her own clothes from out of those of one hundred and forty persons; always distinguishing those of boys from girls. Even in ordinary life, sense-perception, without seeing or hearing them, will make us conscious of the presence of friends; we may unknowingly smell them, we may, as it were, breathe of them, but somehow, without resource to supernal telepathy, there is a great natural range of sympathy and affinity. To what almost prescient acuteness such powers may attain we, as yet, know not. There have been no long scientific investigations of the working of such phenomena.

All visions, hallucinations, monitions, premonitions he would appear to classify as discordination by exaltation:—

Genius is always subject to exalted illusions, and the number of exalted minds that have crossed the borderland of exuberant fancy to wander in the mysteries of hallucinations demonstrates how nearly the equipose of a great mind trembles on the balance, and how it may unknowingly and unsuspectingly wander into a visionary state. Thus Pope saw an arm come out of the wall; Malebranche distinctly heard the voice of God within him; Dr. Johnson heard his mother's voice, though far away; Goethe saw the counterpart of himself coming towards him; Cromwell, in his sleep, saw the figure of a gigantic woman, who informed him he would become the greatest man in England. So Benvenuto Cellini saw visions; Milton dreamt he saw his dead wife; Blake, the painter, said he conversed with Michael Angelo, chatted with Moses, and dined with Semiramis. G. H. Lewes said of Charles Dickens that he distinctly heard the words his characters spoke; he used also to see the image of his sister Mary every day, and dreamt that he saw her every night for a year. No wonder

that under these overpowering influences the subjective vision rises to an objective reality, and the deluded mind passes into an ideal world of its own. Morbid exaltations may not only have their origin in the unbalanced presentation of an overpowering idea: they may arise from special stimulation of any kind.

The exaltation of the powers, mental and bodily, of the insane are not merely subjective, self-deluding hallucinations: they become often wonderful realities, and madmen exhibit both muscular energy and mental powers of the more exalted character.

Of the exaltation of the sense of sight in somnambulists, Tuke says: "The visual sense is often very acute, and this, along with the dilated pupil, permits the sleep-walker to see objects with an amount of light which is practically darkness under normal conditions."—"Sleep Walking," p. 21. A Madam X—wrote letters most accurately in a room so dark that her physician could not distinguish the objects in it; yet that she depended on her sight was shown by the fact that an opaque object interposed between her eyes and the paper stopped her writing (*ibid.*, p. 23). Dr. Brachet tells of a patient who found that his vision had acquired astonishing capacity since the preceding day. He could distinguish the most minute objects at an enormous distance.—*Journal of Mental Science*, xxiv., p. 431.

Of exaltation of the sense of hearing in various morbid states, Forbes Winslow gives several instances. In one, a gentleman, ill in bed, heard the least sound at the bottom of the house; he could tell the hour by a watch placed on a table at such a distance from his bed as to have rendered it impossible for him to have distinguished the hands when he was in health.

The author also considers the problem of alternate and multiple personality, which he appears to regard as inevitably a sign of disease whether in the natural or induced state. With examples of this, in the case of Léonie and Louis V., quotations in "Real Ghost Stories" have already made us familiar. Louis V. had six states, each with its own memory, character, associations. One of these we should call "natural"—or, at all events, "earliest"; the remainder are induced by different methods. He is alternately profane and violent, or gentle and polite. Hysterical paralysis of the right side leaves him a rude, illiterate boor; paralysis of the left side transforms him into a docile and respectful young man; the other states are intermediate.

THE SUPERNATURAL.

The relation with the supernatural is, again, regarded as a discordant and abnormal state, of which the ordinary general activity of the mind-powers takes no cognisance.

The various supernatural affirmations that have been attached by vulgar and wonder-loving recorders of ghost tales in all ages down to the classified and systematic narratives of the Society for Psychic Research are all made up from exalted subjective impressions accentuated by unconscious cerebrations modified, even when present, by some fixed idea in the mind, which, when the vision passes away, blends with a prominent power in the memory, and subsequent concepts in like way grow into the record, and if it is accompanied with any coincident results, it becomes a supernal narrative—a myth.

X.

WHY DOES MAN EXIST?

Nothing which we could say in regard to this book could be of half the value and importance of the following letter from Dr. Wallace, which we subjoin without further comment:—

* "Why does Man Exist?" By A. J. Bell. Published by W. Isbister & Co.

(Copy.)

Parkstone, Dorset.
November 12th, 1891.

DEAR MR. BELL,

I have only just now found time to read your very remarkable book, "Why does Man Exist?" which you were so good as to send me—I think—a year ago. But I was then altering my house and garden here, and have since been very busy in various ways. Now, however, I have read it through with ever-increasing interest and admiration to the last page. I can hardly express to you how greatly I admire it. Its originality, its ingenuity, its profundity, its boldness, its logical force and completeness, place it, in my opinion, among the most remarkable books of this century. From my youth metaphysics had an attraction for me, but I was always disappointed to find what a little came of it all, and to find also how easy it was for one metaphysician to demonstrate the complete unsoundness of all the others. Then Herbert Spencer's "First Principles" entranced me; but neither that nor his "Ethics," though wonderfully subtle, are quite satisfactory.

The physiologist has taught us many marvels, but none of them have satisfactorily explained even the facts of "reflex action." In your book I find, for the first time, all the marvellous phenomena of life and organisation connected by a single principle, that of the *life-potential or actual consciousness of every cell*—which, though not new, I have never before seen put in such a manner as almost to compel belief—though the fact seems so marvellous and at first sight incredible.

But the crowning glory of your work is the manner in which you connect this wonderful theory with the grandest and most perplexing of religious and metaphysical problems—freedom of will, the existence of evil, and the nature, powers, and purposes of the Deity in the creation of man, and I should like to know what the theologians and metaphysicians have had to say to it. To me it seems to embody a philosophy beyond that of Herbert Spencer, and a conception of the universe beyond that of all the theologians and Theosophists.

To write such a book must have been a great enjoyment to you, and I congratulate you on having, *first*, written a very remarkable philosophical work—"Whence comes Man?"—and then completed it by writing another work which very far surpasses it both in originality and profundity.

I shall do all I can to induce ~~some~~ of my friends as ~~thinkers~~ to read your book—and thanking you for having given me so much to think of, and for having to some extent lifted a portion of the veil that shrouds the universe in mystery,

Believe me,

Yours very faithfully,

ALFRED R. WALLACE.

THE NEW REVELATION AND WOMAN'S PLACE IN THE SCHEME. †

SUCH teaching as that of Lawrence Oliphant and Edward Maitland on the subject of the position of woman should go far to balance the old Hebrew thanksgiving, "Oh, God, I thank Thee that Thou hast not made me a woman," and to give a new meaning to its response from the woman, "I thank Thee that Thou hast made me what I am."

The books produced in collaboration by Edward Maitland and Mrs. Kingsford are, he tells us, "not of the category represented by the term Spiritism, being the products of Illumination, and representing therefore knowledge acquired by the writers in lives long past, of which they have been enabled to recover the recollection, a method as yet unrecognised of Spiritism or Spiritualism by reason of its being confined to the Borderland only of man's spiritual

† "The Story of the New Gospel of Interpretation, told by its Surviving Recipient (Edward Maitland)." Published by Lamley & Co., 1893. Presented by the Author.

consciousness, and not penetrating beyond that circumferential region to his inmost and highest."

The intimacy between Mr. Maitland and Mrs. Kingsford dates from a visit paid by him in 1874 to her Shropshire home, in consequence of a correspondence opened some few months before. In response to some questions he put to her as to the "inner sense of Scripture," a subject he was then engaged upon, she gave him a manuscript on the "Story of the Fall," which had come to her in sleep, she said, so remarkable that he was at once convinced he had at last discovered the mind which his own so sorely needed as complement. The paper was afterwards incorporated in "The Perfect Way," and seems to have laid the foundation for their subsequent teaching of the new interpretation of old truths by the revelation within.

An interesting instance of the inter-relation of two minds both occupied, though at some distance apart, with the same subject, is given on pp. 41-4:—

It was night, and I was alone and locked in my chambers [in Pall Mall], and was writing, at full speed lest it should escape me, an exposition of the place and office of woman under the coming regeneration. . . . I was conscious . . . of an invisible presence; but I was too much engrossed with my idea to pay heed to persons, be they whom they might, human or divine, as well as anxious to take advantage of such assistance. I had clearly and vividly in mind all I desired to say for several pages on. Then, suddenly and completely, like the stoppage of a stream in its flow through a tube by the quick turning of a tap, the current of my thought ceased, leaving my mind an utter blank as to what I had meant to say, and totally unable to recall the least idea of it. . . . On taking note of the time, I found it was 11:30 precisely.

The next morning brought an unusually early visit from Mrs. Kingsford, who was then staying in Chelsea.

Such a curious thing happened to me last night, she began; I want to tell you of it and see how you explain it. I had finished my day's work, but though it was late I was not inclined to rest, for I was wakeful with a sense of irritation at the thought of what you were doing and of my exclusion from any share in it. And I was feeling envious of your sex for the superior advantages you have over ours of doing great and useful work. As I sat by the fire thinking this, I suddenly found myself impelled to take a pencil and paper, and to write. I did so, and wrote with extreme rapidity, in a half-dreamy state, without any clear idea of what I was writing, but supposing it to be something expressive of my discontent. I had soon covered a page and a half of a large sheet with writing different from my own, and it was quite unlike what was in my mind, as you will see.

Mr. Maitland adds:—

The paper was a continuation of my missing thought, taken up at the point where it had left me, but translated to a higher plane, the expression also being similarly elevated in accordance with the theme and the writer, having the exquisiteness so characteristic of her genius. To my enquiry as to the hour of the occurrence, she at once replied, "Half-past eleven exactly; for I was so struck by it that I took particular notice of the time."

It is not necessary here to quote the entire passages; the last sentence of the one and the first of the other may suffice to express the continuity of the thought. Mr. Maitland wrote:—

The notion that men and women can by any possibility do each other's work is utterly absurd. Whom God hath distinguished, none can confound. To do the same thing is not to do the same work, inasmuch as the spirit is more than the fact, and the spirit of man and woman is different. While for the

production of perfect results it is necessary that they work harmoniously together, it is necessary also that they fulfil separate functions in regard to that work.

Mrs. Kingsford's continuation is as follows:—

In a true mission of redemption, in the proclamation of a gospel to save, it is the man who must preach; it is the man who must stand forward among the people; it is the man who, if need be, must die. But he is not alone. If his be the glory of the full noontide, his day has been ushered in by a goddess. Aurora has preceded Phoebus Apollo; Mary has been before Christ. For, mark that he shall do his first and greatest work at her suggestion. To her shall ever belong the glory of the imagination.

Of the teaching embodied in the book the following quotations may give some idea. The keynote, Mr. Maitland tells us, of all his work is given in the "Keys of the Creeds":—"There is no enlightenment from without; the secret of things is revealed from within. From without cometh no revelation; but the spirit within beareth witness." The ideal religion is one in which "man's perfectionment inheres in his own system." And this conception, as excluding "even the operation of a Deity as subsisting without and apart from man," and "requiring religion to be self-evident and necessarily true," he feels to be at war with the received creeds of Christendom. The New Dispensation, that of "the Woman," which requires that the basis of all shall be pure Intuition, has passed beyond the old forms and beliefs, and has realised underneath the ancient revelations a "mystical sense concealed within the apparent sense, as a kernel within its shell."

The problems of existence, religion, the Bible, even of Being-itself, were solved, we are told, by "the idea of a Duality subsisting in every Unity," and this seems to have suggested the importance of the feminine factor in life, and to have explained the meaning of the intuitive teaching, the light from within, on which the later revelation is based.

A quotation from "The Perfect Way" illustrates this:—

The days of the Covenant of Manifestation are passing away; the Gospel of Interpretation cometh. There shall nothing new be told; but that which is ancient shall be interpreted. So that man, the manifestor, shall resign his office, and woman, the interpreter, shall give light to the world.

And a paragraph from "Clothed with the Sun," spoken of as one of the most momentous of her illuminations, explains more clearly the teaching of the New Interpretation:—

The Bible was written by intuitionists, for intuitionists, and from the intuitionist standpoint. It has been interpreted by externalists, for externalists, and from the externalist standpoint. The most occult and mystical of books, it has been expounded by persons without occult knowledge or mystical insight.

No wonder that with such a view of the falsification of Christianity, of the "perversion and mutilation of the former Gospel of Manifestation," by the "blasphemous absurdities" of ecclesiastical interpretations, those who have been gifted with the power of intuition should bring forward the "New Gospel of Interpretation" for the enlightenment of the world, with "the 'Woman' intuition 'clothed with the sun' of full illumination, as its Revealer," and with the doctrine of "the substantial identity of God and man"—"the potential divinity belonging to man in virtue of his constituent principles," the Water and the Spirit, the substance and force, the soul and spirit, whose product is the new regenerate Self-hood, in which God and man are at-oned—as the keystone of its faith.

ANOTHER CHANCE TO STUDY ALCHEMY.*

THE book was written in the fourteenth century by a monk of Calabria, and issued from the Aldine Press in 1546. This edition is now exceedingly rare, and this reason, together with the fact that it is "a very clear, methodical, and well-reasoned treatise, comparing favourably in these respects with the bulk of alchemical literature," has led to its republication.

The book begins dramatically with twenty-six reasons against the art of alchemy, after which the truth of the art is definitely proved—1, by the testimony of the sages; 2, by the most forcible arguments; 3, by analogy and manifest examples.

Here is one of the arguments from analogy:—

Something closely analogous to the generation of alchemy is observed in the animal, vegetable, mineral, and elementary world. Nature generates frogs in the clouds, or by means of putrefaction in dust moistened with rain, by the ultimate disposition of kindred substances. Avicenna tells us that a calf was generated in the clouds, amid thunder, and reached the earth in a stupefied condition. The decomposition of a basilisk generates scorpions. In the dead body of a calf are generated bees, wasps in the carcass of an ass, beetles in the flesh of a horse, and locusts in that of a mule. These generations depend on the fortuitous combination of the same elements by which the animal or insect is ordinarily produced.

LESSONS IN SCIENTIFIC PALMISTRY.†

ZOE's "Lessons in Scientific Palmistry" is well printed and daintily bound, and the illustration is clear and looks fairly simple. But why "scientific"? Palmistry is a very harmless amusement, and to gaze at the hand may be quite as good a means of concentrating attention as to gaze into a crystal or at a pack of cards, or tea leaves; or, like the ancients, at the flight of birds or the entrails of a sacrifice. But all these are but arts, fortuitous and vaguely understood at best, though suggestive and deserving of exploration and study. It is only when we come to talking of "science" that one recoils and feels to have come dangerously near to charlatancy.

In the preface to the work now before us, we have the mention of "science" four times in a hundred words. Surely we may count it among the attributes of science that its every statement should be susceptible of proof.

Such statements as the following should be susceptible of proof:—

An island on the head-line denotes a weak head; therefore, the brain ought not to be overtaxed in any way. The head-line cut by a number of hair-lines denotes headaches and neuralgia. If the head-line is broken up, and there is a cross on the Mount of Mars near the line, the ends of which terminate in points, and the nails are short and badly formed, we get a grave warning of epilepsy. A deep scar on the head-line indicates a tendency towards apoplexy. A circle on the head-line gives a warning of blindness, or, at least, defective sight which may lead to blindness.

In view of these melancholy diseases, the present writer confesses with some self-congratulation that she is possessed of no head-line at all. It might be embarrassing, possibly, to be told by a palmist in irritable mood what that fact is a sign of!

* "The New Pearl of Great Price. A Treatise concerning the Treasure and Most Precious Stone of the Philosophers." The original Aldine edition translated into English by A. E. Waite. London: James Elliott & Co., 1894. Price 12s. 6d.

† Zoe's "Lessons on Scientific Palmistry." With Frontispiece. Simpkin, Marshall & Co. Price 1s.

THE SPIRIT WORLD AND AGNOSTICISM.‡

BORDERLAND being, in its own field, a distinctly agnostic publication, one that "doesn't know," but only enquires, we turn with interest to the speculations of those who approach questions even deeper still in the same spirit.

It is interesting to note that the field of enquiry is at some points common to both.

This periodical is now in its eleventh year of publication. It contains much that should be of interest to students of Borderland subjects, and will well repay a careful perusal. Some of the articles bring forcibly to mind the asseveration that no scientist can be wholly consistent unless he be either an agnostic or a spiritualist, and it is possible that more than one would have been equally acceptable for publication by the editor of any spiritualistic journal.

In a brightly-written article called, "Is Immortality a Dream?" W. Stewart Ross brings forward many philosophical arguments to show that "the theory of immortality can sit without self-destruction on either horn of the dilemma—on the Materialistic or on the Idealistic, beneath the shelter of the Phenomenal or under the ægis of the Noumenal." He insists that—

all the sciences are co-related. Physical and psychic are, in the final analysis, one and the same; and telegraphy and teology, holding a séance in the dark, and holding a post-mortem autopsy in the light. The spiritualist and the anatomist alike aim at making the unknown the known; and why should he of the dissecting-knife consider as unscientific him of the planchette? Varying means are necessarily used to accomplish varying ends. Because the soul cannot be discovered in the dissecting-room is no proof that it cannot be found at the séance.

Later on he says:—

But I will here point out that, far from glimpses into the popularly unseen plane of existence being a fatuous faculty of the unscientific, ignorant, and credulous, it is just the very reverse; it is a faculty which has been pretty well monopolised by the intellectual and moral leaders of our race. Such of us as the mere physicist may twit with credulity can well afford to sin in such company as that of Socrates, with his ever-present tutelær dæmon.

Ignatius Loyola, Oliver Cromwell, Napoleon, and Longfellow are brought forward as more modern instances from the long roll of illustrious names, extending from Homer to Tennyson, of those who stood between the seen and the unseen universes.

In an article on "The Religious Propensity," Furneaux Jordan, F.R.C.S., affirms that "The religious propensity is, at root, a compound of two factors: (1) Reverence for a supposed supernatural scheme imposed by authority and early teaching, and (2) The clothing of this scheme with natural human goodness." We think that most Christians would regard this latter expression as a contradiction in terms, but the writer goes on to affirm that "of the various endowments that of moral goodness (long unconscious and unformulated) was probably first in time (the jelly speck had a certain moral flavour); it was certainly the first in importance. . . . It is the primary essential of all animal life." His last generalisation is distinctly better; he says, "It is deeply interesting to reflect on the circumstance that, while the religious propensity was one of the earliest to appear, the truth-loving, truth-seeking, truth-weighting propensity was the latest. The earlier propensity hindered and dwarfed the later." We commend this observation to the careful consideration of Borderland students.

A. P. P.

‡ *The Agnostic Annual*, 1894. Edited by Charles A. Watts. London: W. Stewart & Co., 41, Farringdon Street, E.C. Price 6d.

XVI.—OUR TEST CASES.

IT is not possible to deal otherwise than provisionally in this issue with the tests that have passed through our hands, for reports upon them continue to pour in, and the comments of many members living abroad have not yet been received. Therefore, we will content ourselves by dealing with the first two hundred only.

First, however, it is necessary to remove some of the misconception which apparently exists as to the nature of these "tests," and to the manner in which they are submitted to astrologers, palmists, or clairvoyants, as the case may be. Therefore it will perhaps be as well to explain our method of procedure.

First of all, *absolute anonymity* is preserved, all tests and letters (if correctly addressed) passing through the hands of one person only. The actual particulars sent with each test will be seen at a glance if we reproduce a specimen of the heading. In the case of a psychometric test this is the sort of heading forwarded:—

Circle Number 1000.

BORDERLAND Psychometric Test.

Enclosure: Glove.

Sex: Female, married.

This is absolutely all the information the psychometrist has.

In the case of an astrological test, the following is the kind of detail sent:—

Circle Number 504.

BORDERLAND Astrological Test.

Sex.	Hour.	Date.	Place.
Male.	9.45 A.M.	5 March, 1854.	Croydon.

SCIENCE OR INTUITION—WHICH?

This is not the place to deal exhaustively with the various hypotheses advanced by astrologers, clairvoyants, and palmists in support of their own particular "science." May I, however, be permitted to preface my remarks on the tests by a few general observations?

ASTROLOGY.

Astrology claims to be a science, and is so in so far as it answers to fixed laws, but one cannot fail to be struck by the fact that, given the same horoscope, the reading will vary according to the personality of the astrologer, therefore it is difficult to say where science ends and intuition begins. For instance, a gentleman who has studied astrology for many years, a man of high culture, called at the office of BORDERLAND while we were occupied in dispatching astrological tests. We gave him a few horoscopes to read, and we compared his reading with that of the astrologer to whom the tests had been sent.

The result was decidedly curious. The remarks of the painstaking amateur gave a slight but clear and distinct etching of a real person, while the astrologer's reading of some of these gave but a confused and blurred impression.

In justice to the astrologers to whom tests have been sent, I must, however, quote the following explanation to account for the vagueness and general indefiniteness of the reading. An astrologer writes:—

I cannot devote the time to the study of each horoscope that I could wish in justice to myself and the stars. As many hours as I am at present devoting minutes should be spent over each test.

This being so, one would like to ask how did the astrologer manage to fill a sheet of foolscap with particulars, personal or otherwise, relating to the sender of the test? Was it science or intuition?

As pointed out on page 178 of last BORDERLAND there is a strong feeling that however venerable and reputable the science of astrology may be, there is small *prima-facie* evidence of any substantial foundation for its conclusions, and its successful prognostics point rather to clairvoyant prevision than to astrological science.

Judging from the census of the Society for Psychical Research, the *prima-facie* case for intuition is good; whether we call this intuition, clairvoyance, or thought-transference, matters little.

PALMISTRY OR INTUITION—WHICH?

Students of palmistry declare that it is a science; we are not in a position to deny this assertion but are content to state that, judging by the tests which we have dealt with, the evidence points decidedly to intuition and not science. Delineations given from casts and photographs, while fairly correct in generalities, fail in detail, whereas in each case in which the palmist has seen (*and held*) the hands of the subject, the result has been wonderfully correct, thus pointing rather to intuition—or thought-transference—than science.

THE TESTS.

Out of about one hundred psychometric tests, we find fifteen classified as *bad*; forty as *good*; and the remaining forty as *indifferent*.

TESTS MARKED "GOOD."

Many of the tests which we have classed under "good" are marked "excellent" by the subjects. For instance, Circle Number 432 is endorsed "Most accurate . . . The whole character is exactly as described . . . It is wonderfully correct." Number 318 writes, in reference to the test he sent:—

I think the delineation, with the exception of the remarks on health, is a capital one. I sent the handwriting without the knowledge of the writer, and when I received the delineation I placed it in her hands, with a request that she would look it over and see whether she could tell, from the description, which of her friends it referred to. And this was her reply: "If you had sent me my own photo I could not have sooner found out that it was a sketch of my own character."

With regard to health, this lady suffers most from, not nervous disorders, but diseases of the stomach. All the other remarks are true to the letter, the lady expressing great wonderment at their correctness.

Circle Number 48 sends the following humorous criticism of his delineation: "Taking it all round," he says, "it's very nice, all pats and no pricks," and continues:—

You say I'm "sensitive." Truly I am; too much so to a hurt, and almost ditto to a kindness, though I am trying to become dense to the former.

The "soul is brave"—thanks; I hope so—"ever seeking fuller light," you continue. I know what you mean; but I assure you, my soul is a most darksome one, without light, having only a glimmer of it, yet "seeking and wishing" to have its fill of it; when filled, to have that filtered. However, you have again hit the nail nicely on the head.

No; I am not "satisfied with the present" (nor the past).

I long to be engaged on higher class work, and earn my present screw squared and squared again and again, of course.

"If too full engrossment is indulged in, there is a possibility of the practical force being lessened," you tell me. You infer that, supposing we say, I gained the power of making lively volcanoes, I'd get on the experimenting tack, flying my kite so high, till I ultimately "bust up the universe." Out on you! Stay; perhaps you are right.

"Great influence over others," hey? The "others" can answer best to that. I do know that no man in his waking moments have I caused to turn out his pockets of their pelf for my benefit. Am sorry you don't say what phase of mediumship I would probably develop best. To wind up your reading of my inmost self, you affirm that the mind is now concentrated somewhat too exclusively on one interest, and sure enough that is just the case. I've neglected all my other and more advantageous studies to stew at that of mesmer or hypnotism for the past twelve months.

There, now; I've said all I can—perhaps too much. I am pleased with your delineation, and I hope you are pleased with my understanding of it. And, in conclusion, while wishing you well, I may tell you that those of my friends who have read your reading say it is, your humble servant,

C. E. T.— "to a T."

Number 206 pleads guilty to the soft impeachment that he is a paragon of virtue. He says:—

You may put this in the first category, as being excellent.

A circle of acquaintances has, in every individual case, been able to identify the reading—three-fourths of which is voted "perfectly correct." The other fourth I feel myself called upon to admit the accuracy of.

The reading has this advantage over any phrenological delineation I have been able to obtain, that it fulfils a wish I have frequently experienced for the evidence of a little more *inside* perception.

Personally I cannot regard the test as *proving* everything, of course, of the wonderful and advanced powers claimed for the faculty of psychometry.

A phrenological Sherlock Holmes, it seems to me, might go very far towards producing an equally accurate reading from similar material.

Number 16 is thus commented upon:—

This reading is absolutely correct in every detail, except with regard to the "evident capabilities where the outward life is concerned;" and on this matter I am unable to speak with certainty, as the subject has not exercised the faculties referred to for some years.

This is delightfully vague, and reminds one irresistably of Southey's letter from a farmer's daughter, which ran:—"The Miss Smiths cannot come FOR REASONS."

Number 95 points out that—

In reading over the delineation, I find that not a single bad point in my character is mentioned. This is a feature which I have observed over and over again in the delineations of the phrenologist, the palmist, and the astrologer. This, it may be supposed, accounts at times for the ready acceptance by the subject of the occult powers of the delineator.

There is a great amount of truth in this, and no one with any knowledge of human nature is surprised when the psychometrist describes a man as "intellectual, imaginative, possessed of great originality of thought, &c., &c.," that the subject readily admits that "it hits off his character to a T."

Number 448 sensibly remarks:—

As the delineation refers to myself, I am not perhaps the best person to report as to its correctness; [and adds] It is,

to say the least, surprising that a total stranger should be able to so nearly describe a character with such slight material to work upon.

WHAT IS PSYCHOMETRY?

The majority of our Circle members seem to have the vaguest ideas as to what psychometry is, or of what a psychometrist professes to be able to do. The meaning of the word psychometry is "soul measurement," or, soul reading, but the applied meaning of the word is that of *trace* or *scent*.

If our members would bear this in mind they would understand the necessity of enveloping the hair or article which they send. We cannot wonder that many of the tests have failed to give satisfaction, when we remember that locks of hair were sent loose (in private letters addressed to Mr. Stead, many of them) to Mowbray House, whence they were dispatched to BORDERLAND offices, passing through at least four pairs of hands in transit. A curious effect of the "trace" having been interfered with in transit, is noted by Number 132, who, in a letter dated November 24th, says:—

It is curious that the character given is so exactly mine and not that of my friend. I do not say this on the grounds that the remarks are rather flattering than otherwise, but to emphasise this point, that given a psychometric reading to be a fact, it appears in this case that the personality of the last person who touched the hair has overlaid the characteristics inherent in the hair itself. I think this fact a most important point.

So indeed it is, and one which our Circle members should bear in mind. I, myself, thoughtlessly caused similar confusion by holding a lock of hair in my hand while filling in the form to send with it (unlike many locks of hair which we receive, it was pretty and soft and pleasantly suggestive). The result of my admiration was, that my character was delineated and not the owner's!

Another curious personal instance of the effect of "trace" was, that upon opening a certain letter I felt deadly faint, and the room seemed filled with the presence of death. It transpired later that the hair was from the head of a dead person. It would be kind of members to abstain from these gruesome and futile tests.

One member submitted as a test some beads "which had been found among loose matches in an overcoat pocket," for the delineation of the character of the person to whom they had formerly belonged, and was indignant because the psychometrist failed to get an impression.

Another member sent a lock of hair "cut from a head fifteen years ago!"

It has been often necessary to keep St. Paul's precept in mind in order to preserve patience: "One has to suffer fools"—not always gladly.

SURROUNDINGS A BETTER TEST THAN CHARACTER.

When the psychometrist speaks of surrounding circumstances we feel that we are on firm ground. We have had about ten tests in which surroundings are spoken of by the psychometrist (without solicitation), and out of these ten cases eight are wonderfully correct. Number 228 was told that "a cloud arising from family connections hinders the mind from following its natural bent." The subject replied: "My surroundings at the present time are decidedly uncongenial," and considered the remarks of the psychometrist "wonderfully correct."

Number 112 and Number 52 were told that they would make good teachers—both had been teaching for several years. Number 420 was told that he was "not very settled

just now—changes were taking place in the family circle." He corroborated this by replying: "My sister has left home quite unexpectedly, and this has considerably upset the home life." Another member is told that he has unquestionable literary ability, and it transpired that he is a well-known literary man.

A very curious fact is brought to light in test numbered 139, for which a photo was submitted. The subject writes:—

Every subject quite correct, but the last two remarks refer only up to the time when the photo was taken, namely, somewhat unforgiving temper and quick condemnation of others. I may say that I am now more indifferent to the doings, thoughts, and minds of others, and consequently more generous in judging.

I will conclude this part of the subject by quoting an intelligent criticism of delineations, and a suggestive letter from a Circle member.

The following is from a medical man, well-known in literary and artistic circles. He says:—

The delineation, as far as it goes, is very true in the main; I think very much more so than the law of chance would give. *Character.*—This is true as far as it goes.

Mental ability.—I am a qualified medical man, and am doing very well indeed.

Surroundings.—There is nothing "gloomy" apparent to my view at present. Business matters occasion anxiety just now, but that is only because I am expecting to buy my partner out and take the whole practice.

Last August I went south—to Guernsey—and whilst there had a severe inflammation of the right ear, followed by complete deafness of that side for a time, and then perfect recovery. I suggest that the psychometrist has here merely made an error in time—has mistaken the past for the future.

It is to be remarked that the above "delineation of character" does not contain a word about vices or evil propensities.

I do not claim to believe in the interpretations of these transcendentalists, but at the same time keep a mind open to conviction.

Number 482 writes:—

I want to suggest that if psychometrists could give as tests, facts from a lock of hair or a bit of clothing, it would be much more worth having as a proof than any delineation of character. A good many of us credit ourselves with virtues we don't possess, and refuse to recognise faults which we do. And you will often find persons pride themselves on the very quality of all others they don't possess. But no one can make a mistake about their age, or a pain they are feeling, or an illness they have had in the past, for example.

"BAD" TESTS.

As a good example of a definitely bad test, Number 38 heads the list. Of this delineation the subject says:—

It would be impossible to conceive anything so absolutely inaccurate from beginning to end. So much so that it would be waste of time taking the matter in detail.

Number 459 was a "total failure." The rest of those classified as "bad" refer to diagnosis.

DIAGNOSIS.

I must frankly admit, judging by the results of tests submitted to us, that what I have termed intuitional diagnosis is a failure; but with equal frankness I must say that the fault lies with our Circle members rather than with the psychometrists. If our members will not take the precaution to transmit the article from the patient to the psychometrist untouched by any third person, they can-

not expect satisfactory results, nor can one expect anything satisfactory when a child of four-and-a-half years is described as "female, unmarried."

WHAT INTUITIONAL DIAGNOSIS ENTAILS.

When it is remembered that intuitional diagnosis is alleged to mean that the psychometrist has actually to experience the sensations of the patient, one hesitates to speak in favour of this method of gaining knowledge; nevertheless, it is well known that numbers of medical men regularly apply to psychometrists for assistance in diagnosing obscure complaints.

INDIFFERENT.

Under the head of "indifferent" we have classified those tests commented upon in qualified terms, such as "fairly correct;" "true in the main;" "very fair on the whole;" "satisfactory as far as it goes;" "fairly accurate, but decidedly vague." One lady plaintively remarks:—

As far as I can judge, the delineation is correct, but I should have liked something more definite; the same description might apply to so many women.

ASTROLOGICAL TESTS.

The astrological tests are not, upon the whole, very satisfactory; they are not sufficiently definite, and when definite they have been proved incorrect. I have been often reminded of the long-limbed, perfectly-proportioned, and exquisitely-groomed men who figure in three-volume novels, by the delineation of one astrologer, who has evidently read Carlyle's assertion as to the six millions of the English population, and unblushingly presumes upon it.

We take a "reading" at hap-hazard, and find that the "native" is:—

A courteous, engaging, much appreciated, fascinating, pleasant person . . . possessing much tenderness, bonhomie, warmth of affection, and a very jovial temperament. He has many qualities dear to the feminine heart; artistic taste and musical ability. He is a man of peace, noble-hearted, sympathetic; a valued friend.

It requires more than an average amount of honesty to frankly disown a character like this. However, many astrological delineations were correct in nearly every particular. Obviously mere chance could not account for this.

A Circle member wrote on November 29th, remarking upon the uniformity of his astrological delineation with others. He said:—

So far as I can judge, the reading is quite correct and agrees with the delineation which I received from a psychometrist whom I consulted some months ago, also in some respects to that given me by a palmist. This uniformity is, I think, interesting.

It is very interesting, and tends to prove the theory I have advanced, that the "science" of astrology depends a good deal on the art of intuition.

Number 110 says:—

Notwithstanding some errors, the delineation is wonderfully correct. The man whose birth moment was submitted is a literary man and a scientist, and some of his mental qualities are accurately described. I notice especially "his aptitude for acquiring languages," his "artistic tastes," and "musical talents," "power of reasoning," "originality of thought and independence." What surprised me most was the revelation of his weakness for the opposite sex.

Number 108 admitted that his astrological reading was "a very correct general outline of the events of his life and of his abilities."

PATHOS AND HUMOUR—EVEN IN TESTS.

Smiles and tears follow always close upon each other's heels. "Is G. F. living or dead? If living, where is he?" was a question too pathetic in all it suggested to be treated with business brusqueness; while the matrimonial difficulties of another correspondent who could not decide which of two young ladies to marry, called forth other sensations it is true, but were also treated sympathetically. In effect, our correspondent wrote, "How happy could I be with either—if the astrologer would decide—which." He delicately insinuates that we can well understand his anxiety (which is true, but we could not so well understand his want of knowledge as to his own feelings), and begs that if we could "possibly manage it, please write by return. . . . I only want an answer to this one question, so that I can act properly in the matter." Stern commercialism could not withstand this plea, so a note was sent by return expressive of sympathy and comprehension, concluding with "perhaps a delay would be quite the best 'test' possible; for, after all, your own feelings are the chief consideration." We should like to hear the sequel of this affair.

The astrological tests will be treated more fully in our next issue. Out of the hundred which we have considered we have many more failures than in the hundred psychometric tests, and some, as I have stated, are too vague and indefinite to be called tests at all. I will conclude by giving verbatim the comments upon two successful readings. Number 145 writes as follows:—

Tolerably true for the most part.

Mental qualities and disposition.—I am very active. "Possessing determination . . . does not persevere with his projects and resolutions." Quite inaccurate. Above note is a contradiction of terms. I have acquired, though with difficulty, tenacity of purpose. "Opinionated" implies sticking to one's opinions in spite of reason. This I do not do. Rosa Baughan, palmist, said of my thumb, "will and reason equal, and both large." "Imaginative, and fond of curiosities," quite true. I am very "susceptible to feminine influence." Also, "sensuousness, i.e., keen appreciation of the beautiful, &c.," is quite true. I am not "fond of pleasures and social functions," but am very "studious, inclined for occult and other sciences."

Health.—I do enjoy good health, not very liable to chills. I have had three slight attacks of influenza, though I have attended a great number of severe attacks of influenza in others. Troubles of stomach and knees are yet in the future.

Pecuniary prospects.—Correct as to first part. Second part is in the future.

Profession.—I am a doctor, in very good practice; abundance of work, and very fair remuneration. I should hate selling books, but enjoy reading them, on all subjects, immensely. I could not fancy being hotel keeper at all. I have no attraction

whatever for agriculture nor fishing. Designing is above me, but I might become a "fitter," in mechanics, &c. I am very methodical. Note that an immense field is covered by professions noticed.

Marriage.—Very happy for the six years I have been married. No real troubles in love affairs. Wife's characteristics quite true.

Children.—First child died early; the third is not robust.

Travelling.—I have been many journeys about the British Isles, and once to Switzerland and Belgium. No long journey or voyage is in prospect.

Friends and enemies.—This note is in the future for decision.

Honours.—Am not likely to obtain "credit at social functions," which I regard as a waste of time, and avoid generally. I much prefer a quiet time with pipe and books, or studying hypnotism, psychical research, botany, microscope work.

I enclose my horoscope, done in the way I think the best. The old-fashioned square figure is less accurate than the circular, which more nearly shows the true shape of the heavens and course of the planets. I have also drawn out the "speculum" or table showing the mutual aspects of the planets.

The report of Number 314 is very satisfactory. He says:—

This horoscope (which I had cast to test the previous one) I have compared, and they are identical in almost everything, this one being more detailed, as requested. I am thoroughly satisfied that astrology is worked on a scientific and practical basis, and although, as far as those points of which I am aware are correct, and also things to come not at all improbable; are the rudiments of this theory sound, and always infallible? My motive for thus questioning is solely to get at the root of the matter, if possible. I should now like to have my hands examined by a palmist; and if you know a respectable one in Liverpool, I should deem it a favour if you would send me the address; and upon receiving a delineation of character, will forward a report for your inspection, comparing it with those of the astrologers, with whom I am well satisfied as to their ability.

In our next number we shall hope to deal with the tests as a whole, and to indicate the direction in which the evidence may seem to point. In the meantime we shall be glad to add to our data, and would remind our Circle members that this opportunity is offered to them free of charge (v. BORDERLAND II.)

A LADY, with considerable psychical experience, not a Spiritualist, will be happy to advise, by correspondence, in the conduct of experiments in Thought-Transference, Crystal-Gazing, Automatic Writing, and other forms of Automatism. Terms on application. Letters addressed to "Psychic," BORDERLAND Office, 18, Pall Mall East, will be forwarded.

XVII.—FROM THE NEW WORLD TO THE OLD.

CHICAGO, DECEMBER 20, 1893.

IT wants but five days to Christmas, and instead of being back in London, I am still on the shores of Lake Michigan. From the window of the hotel where I am writing, the water of the lake is frozen as far as the eye can see, but outside the break-water ships have still open water in which to ply. The thermometer is down to zero, the snow has melted, and the merry sleighing drives of the earlier part of the month have receded into the past. The cold, although severer than that of an English winter according to the thermometer, does not feel worse, but you can see from the way in which cabmen and car-drivers and all labouring men who are exposed to the cutting wind are muffled up in furs and flannels, that the cold is keener than we have it in London. The streets are crowded with people making their Christmas purchases, and the shop windows are much more ornate and more brilliantly lighted than anything I have seen in New York, Paris, or London. The predominant note of Chicago, as distinct from New York, Paris, or London, is the extravagant way in which this "city in a garden," to quote the motto from her coat-of-arms, uses the electric light. New York, in comparison, is dingy in the extreme. Where London would employ a dozen incandescent lights, Chicago would use a hundred, and unless the illumination should fail in completeness, she adds innumerable arc lights, which make a very pleasant variety. In the room in which I am writing, for instance, there are ten incandescent lights. Many of the shops are illuminated to such an extent that one marvels how the attendants can retain their eyesight in such a continuous blaze of illumination. To make up for it, there are many districts in Chicago which are as badly lighted as any other place in the world, and the extreme width of the streets renders the darkness almost painfully visible.

One pleasant custom of Chicago shops is that of fitting up the whole of one front window of dry goods stores with the scenery and appurtenances of a mimic stage, across which automata move backwards and forwards, to the great delight of crowds which, by their assembling, obstruct traffic. I have not seen anything on the same scale in the Old World, and the first Regent Street tradesman who takes a hint from Chicago in this respect will find his shop-front more crowded than that of all his neighbours. In the midst of the incessant whirl and tur-

moil caused by the season, the excitement of a contested election in which nearly a quarter of a million of voters went to the poll, and the successful candidate only got in by a majority of 1,141; and amidst all the strain of a movement for the reunion of Christendom on the lines of works of charity and mercy, and the establishment of a civic federation in a city whose civic pride stands highest among that of American cities, I have not had much time to attend to BORDERLAND, and yet, although it may seem paradoxical, there are few subjects which have been more frequently discussed. Hardly a day passes in which some thoughtful student of the mysteries which encompass the other world does not wait upon me at the hotel, anxious to ascertain what evidence has been secured as to the great problem of the hereafter and that not less mysterious enigma of personality. The more thoughtful among the clergy and laity seem to me more open to the consideration of the new truth—which, after all, is the oldest of all old truths—than in any other country. There is not much seeking after phenomena, and there is a general distrust of professional mediums which, in some cases, seems to be as well justified here as in the old country. But there is a wonderful readiness to consider all well-attested instances of psychic phenomena and a catholic open-mindedness in relation to the hypotheses on which it may seem possible to explain them.

This I have found everywhere, both in Canada and in Chicago, and if I might venture upon a prophecy I should think that BORDERLAND before long will be even more popular and more widely known and studied in the New World than it is in the Old. At present it is but a name, and little else. I have met many who have expressed their poignant regret that they have been unable to secure our first number, which is out of print. In conversation with President Bonney, who organised the congresses in connection with the World's Fair, he said that the Psychical Congress had been a great surprise to many, and had done much to induce the public to study the problems which had previously been poohpooed and placed beyond the pale within which human intelligence could work. He spoke highly of Mr. Myers, and expressed regret that his paper had not been published in full as it was one of the best of those which were read at the Congress. On my arrival in Chicago I had the pleasure of meeting several of those who had contributed papers to the

Congress, among others, Dr. Richard Hodgson of Boston, of the American Branch of the Society for Psychical Research; Mr. Van Bergen, the eminent Swedish psychologist; Dr. Elliot Coues, Mr. and Mrs. Underwood, and others, with whom I have had long discussions and compared many notes as to our mutual experience. Among those who are devoted to psychical research there is a spirit of confidence that we are on the eve of great things, and all bear witness to the widespread interest with which the scientific mind is looking into Borderland. Mr. Van Bergen recounted to me an extraordinary experience which he had had with a medium in the city, which certainly seemed to satisfy the most exacting tests. Of course, as has frequently been remarked, if ever telepathy by the unconscious mind is accepted as a hypothesis, and if the unconscious mind is endowed with all the attributes of omniscience, it is impossible to conceive any test which could not be explained away. But Mr. Van Bergen had reason to be satisfied with the evidence given him by a total stranger, who had possession of knowledge of his own private affairs, and the name and character of deceased relatives. The medium did not know who he was, but gave him the information which he required.

I have not been hunting up mediums, who indeed seem to be plentiful enough in this city. In the city of Cleveland, which I visited on my way from Canada to this city, clairvoyants have a heading to themselves in the city directory, as if they were physicians or dentists. Cleveland, a city of 300,000 inhabitants, had some twenty or thirty persons described as professional clairvoyants. I went to see one of them. She was an illiterate French-woman, who told me my fortune by cards and by palmistry in return for the modest sum of fifty cents. I disturbed her thanksgiving dinner, and received in return copious predictions as to what was to happen to me on my journey westward. As her predictions were duly taken down by a stenographer at the time it will be interesting to compare them with the events when my visit is ended. In Chicago clairvoyancy seems to be practised as fortune-telling, as the following advertisements from to-day's papers show:—

CLAIRVOYANTS.

ANNOUNCEMENT—Prof. J. J., the famous clairvoyant, having successfully fulfilled all of his foreign engagements, is now permanently located in Chicago. He can be consulted on all matters of life. He gives advice on business, love, courtship, marriage, settles love quarrels, reunites the separated, and causes a speedy and happy marriage with the one of your choice. Tells of your friends and enemies. With his power and wonderful Egyptian charm he can overcome your enemies, restore lost affections, remove family troubles, and cause you to be successful and happy all through life.

GREAT FORTUNE-TELLER BY HAND-READING AND ASTROLOGY.—The young Madame M., just arrived from Europe, will remain a short time. Tells four different ways, tells past, present, and future, tells lady or gentleman who the future wife or husband will be by the letters in the hand, brings back husband and lover in so many days, settles family trouble, breaks evil influences, gives good luck charm. Also has the great Egyptian breastplate charm or lucky belt for good luck in love, luck in business, luck in game of chance, gives lucky numbers, and also gives name of winning horses in horse-racing. My grandmother before me was a great astrologist for fifty years.

MME. B., 369, W.-st., is truly the wonder of the nineteenth century in clairvoyancy. True merit and superior mediumistic power have placed her high in the ranks of the greatest living mediums of to-day. Under all circumstances, and upon all occasions her readings are always correct. She has never failed. In all affairs of life, love, marriage, divorce, lawsuits, &c., her advice is especially valuable.

GRACE M., the world-renowned clairvoyant, is now at 277, S.-st., 2nd floor, Suite 5, where she can be consulted on all affairs of life; don't fail to see this wonderful lady; skeptics are convinced and everybody satisfied; she has plenty of imitators, but no equals; she has the great Egyptian charms that never fail. Hours from 10 a.m. to 8 p.m.

MADAM H.—Clairvoyant trance and business medium; satisfaction guaranteed or money refunded; 5,000 dols. cash to anyone who can equal me; can locate all diseases. 2723, S.-st., Flat 1.

MME. W.—Medium by cards and planets. If you want your fortune told come to me; ladies 50 cents., gents 1 dol.; no humbug; no extra charges. 275, W. M.-st.

Fortune-telling, indeed, flourishes naked and undisguised, and you can see in some of the streets placards announcing fortunes told here, or fortunes told by cards. None of the advertising clairvoyants are regarded as being of much value by psychical students in Chicago.

I have not had much opportunity to test the claims of many of the mediums of the city, but Mrs. Nickerson Warne, an inspirational medium, has won a deservedly high place as a healer and also as a trance medium. Some of the cures which she has achieved during my stay in the city seem to have been very remarkable, but of Mrs. Warne and her gifts I may have more to say another time. Mr. Campbell, a slate-writing medium, who also obtains paintings on porcelain, enclosed within two slates, is still giving séances here. I had one sitting with him which satisfied me as to his clairvoyant powers, and he afterwards produced an oil-painting of a more or less symbolical character, on a marked porcelain plate which I had enclosed within two slates, and which I had held in my hands during the twenty minutes in which the painting was produced. I cannot profess to give any explanation, but can only say that while I was sitting with Mr. Campbell, in a plainly furnished little room, there was produced on a porcelain plate, which I had marked and enclosed between two slates, a painting

of an arch with a human eye over it, and an oriental scene at the foot. The painting was not on the porcelain when I enclosed it within the slates, and I held the slates tightly together with my hands, while Mr. Campbell held the other side. A small pot of mixed paints was placed on the outside of the slate. On the interior of one of the slates there was a writing in cipher, which was not deciphered until some days afterwards. On the other slate there was a finely-drawn outline portrait of a young man whom I did not recognise. The paint on the porcelain was quite wet when it was exposed to the air. No one was in the room but the medium and myself. This, however, is nothing compared with some of the results which Mr. Campbell has obtained at séances where there have been several persons present. On one occasion a friend of mine who held a writing pad during the séance, found, at the conclusion, that some twenty or thirty sheets of it were covered with pencil drawings, which were distributed among the sitters.

I attended one materialising séance which was immensely in advance of anything I had seen of the same nature in the old country. So far as I could see there was no opportunity for deception, and several of the sitters, including some professional men—professors, doctors, and others—were satisfied that they had seen, identified, and held converse with the materialised embodiment of their departed friends. But among the many apparitions which came into the room from the curtained recess in which the medium sat, there were none whom I recognised, or who had any message which could, in any respect, be regarded as a test. As it was the first time that I had been present, this, even on the hypothesis of the genuineness of the phenomena, is not very surprising.

But this is not a repetition of experiments, but merely a friendly letter addressed to my readers in order that they may keep track of the editor of *BORDERLAND*. I came on to Chicago immediately after arriving in New York, and had no opportunity of making any inquiries in the Empire City as to the phenomena said to be occurring there. From Chicago I went on to Canada, speaking at Toronto, Ottawa, and Montreal, and then returned to Chicago by Niagara and Cleveland. I found the keenest interest in the subject at Montreal, one of the few places where I met some psychical students in the house of a leading medical man of the city, and talked over the whole subject.

Since I came to Chicago I have been so absorbed in the consideration of civic, industrial and social problems that I have had no leisure for psychic experiment, except very intermittently. I may say, however, that I have not found that a distance of 4,000 miles between Chicago and London makes

any difference in the transmission of telepathic messages, but it certainly destroys much of the zest with which the investigation is pursued. And for the following reason: I get a message, say, this morning, and post it to London for verification. Before I can receive the confirmation, or otherwise, of its contents three weeks have elapsed, in the course of which much has happened, and I have probably forgotten everything about the message. It was very different when I could communicate with my friends, and get confirmation or correction in twenty-four hours. The great charm of automatic telepathic writing lies in the possibility of immediate verification of the accuracy of the communications. And the absence of such a possibility in relation to those who have passed over to the other side is much the same, only to a greater extent.

I remain in Chicago for some time longer—how much longer I do not know. We are in the midst of a very extraordinary period of civic, social, and philanthropic revival. The impulse given by the World's Fair to an aspiration after a higher and nobler ideal of civic life, has borne fruit in many ways. This aspiration has been powerfully quickened by the presence of very widespread distress, owing to the existence of an army of unemployed, estimated variously from 75,000 to twice that number. A civic federation has been formed on the lines with which readers of the *Review of Reviews* are familiar. All charities of the town have been federated into one central Relief Association, and, more wonderful still, a committee representing all the churches in the city has been formed to discuss and consider whether or not it is possible to use and organise the Church of God in Chicago as a unit for the relief of distress, and for the more effectual realisation of the prayer, "Thy will be done on earth as it is in Heaven." On this committee, Catholics, Jews and Unitarians are represented, as well as the orthodox churches. It is proposed to district the whole city, and secure a systematic visitation of every household. There is in Chicago a readiness to respond to a great ideal which I do not find in the cities of the Old World.

The day after to-morrow I hope to go to a quiet place apart, and, with two stenographers and a phonograph, set to work on the production of a book of two or three hundred pages, on which I am at present engaged. This book will be entitled "If Christ came to Chicago? A Plea for the Union of all who Love in the Service of all who Suffer." Until I finish that book I do not think I can leave Chicago, and I am very glad to know that both the *Review* and *BORDERLAND* are left in hands fully competent to maintain their position. Wishing the many readers of *BORDERLAND*, and especially the students of the Circles, a very happy New Year, and, hoping that they may make steady progress in the exploration and surveying of the Borderland,

I am, yours sincerely,

W. T. STEAD.

XVIII.—THE STUDY OF PSYCHICAL PHENOMENA.

JUSTICE TO THE GHOST.

By MR. ANDREW LANG.

MR. ANDREW LANG, who, while disapproving, apparently, all extant methods of investigation, is willing that occult phenomena should be investigated, has some reasonable remarks in the *Athenæum* on justice to the ghost.

He says that "every fair-minded reader must have observed that testimony which would never be taken for a ghost is gladly welcomed if it tells against a ghost. Thus Scott in the introduction to 'Woodstock,' demolishes 'the Just Devil of Woodstock,' a Royalist goblin, on authority which is remote, undated, unsigned, contradictory of known historical facts, and above all, *introuvable*. Some anonymous contributor to a magazine, long after the events, asserts that he has seen papers by one 'Funny Joe Collins,' of Oxford, in which Joe claims the credit of having caused the disturbances. The original statement of Joseph, like *ille sicarius* in De Quincey, *non est inventus*. Now reverse the case; suppose that, in a magazine nearly a hundred years after date, an anonymous contributor says that he has seen a paper, by a certain Funny Joe Collins (otherwise unknown), in which Funny Joe avers that he saw a ghost, or witnessed a non-natural set of disturbances. Even some Spiritualists would see that this evidence was not worth a farthing. Besides, even if there really existed a Funny Joe at Oxford under the Restoration, he had a good motive for pretending to have caused disturbances which proved his loyalty, and annoyed the Parliamentary commissioners.

"It is, of course, incalculably more probable that the Woodstock affair was caused by Cavaliers than by sprites. But can anyone say that the authority for this explanation, so long accepted, is 'good'? It is remote, anonymous, historically incorrect, and when Scott accepted it, he illustrated the logic of manly common-sense. No proof in favour of a ghost is good; any assertion against a ghost is good proof. Just in the same way confessions of witchcraft wrung out by torture are, very properly, considered worthless; confessions of imposture in pretended witchcraft, also extracted by torture (as in cases mentioned by Eusebius of Cæsarea), are appealed to as excellent evidence. What is sauce for the ghost is not sauce for the gander. Thus, writing of the notorious affair of the Drummer of Tedworth (the racket in the house of Mr. Mompesson, in 1661-1663), Mr. Dendy, in his 'Philosophy of Mystery,' says: 'Mr. Mompesson confessed that the mystery was the effect of contrivance.' No authority could be better than that of Mr. Mompesson, the owner of the house at Tedworth. But Mr. Mompesson not only made no such confession as Mr. Dendy alleges, but repudiated the rumour that he had so 'perjured and belied himself,' in a letter to Glanvil, November 8th, 1672: 'I am sure there neither was nor could be any cheat.'

"These examples, with many others, show that even the authority against an abnormal occurrence needs to be tested, a circumstance which sound manly common-sense is apt to disregard. For common-sense, just like superstition, is wont to believe what it wishes to believe without minute inquiry. I do not mean to impugn the excellence of the authority cited by the reviewer, but, of course, it cannot be accepted before it is stated, any more than un-

stated authority for a Headless Horseman can be regarded as valid. Moreover, if the *modus operandi* in the imposture can be revealed, it may be of service to householders whose bells go on ringing (as in a recently printed anecdote) after the wires are cut! The nature of the authority for this anecdote, however, is to me unknown. Of course, much less evidence is needed to prove a probable than an improbable fact. But even to prove a probable fact, as in any court of justice, the evidence must be good, and at first hand."

MR. HAWEIS AND PSYCHICAL ENQUIRY.

CHARACTERISTIC DECLARATIONS.

MR. HAWEIS has, during his recent visit to America, expressed himself with his usual fearlessness on the question of occult enquiry. The following is from the *Arena*, a magazine always open to original and advanced thought in such matters:—

"Occultism is not only a question; it is the question of the day. The recognition of it is the strength of Roman Catholicism; the denial of it is the weakness of the Protestant and Unitarian Churches. The occult is not a new thing, but the scientific treatment of it is new. The blot upon Roman Catholic occultism is its rejection of scientific investigation; the blot upon rationalist religion is its denial of the facts. The facts have always existed, but never, until now, has scientific examination been possible. Progress in the occult is, therefore, now for the first time possible.

"Electricity has been known for thousands of years, but the electric telegraph is a thing of yesterday. Musical sound and susceptibility to it, have existed for ages, but the art of music, as an independent art, is only four hundred years old. It had to wait for the simple discovery of the octave and the perfect cadence; then it made gigantic strides.

"We must have a grammar of accident in art, in literature, in science, and religion. We must have not only facts but formulæ. Science will shortly be the handmaid of so-called supernaturalism—the acolyte of religion.

"The independent spiritual consciousness of man—a something *not matter in matter*—is about to be established. The survival of human personality after the shock and redistribution of atoms which we call death, will shortly be proved—and proved again and again, and to order.

"Presently the race, through the enormous enlargement and the abnormal development of its mental and spiritual faculties, will take strides unknown and, at present, incalculable; and the man of the near future may be as far above the man of the present day as the man of our day is beyond the troglodyte or the prehistoric cave-dweller."

COLONEL OLCOTT ON MR. STANTON MOSES.

HIS WORK AND HIS WRITINGS.

"As for myself, I was through-and-through a Westerner in my way of looking at the wonders of H. P. B. and

Stainton Moses. They were, to me supremely important as psychical indications and as scientific problems. While I could not solve the riddle of her complex entity, I was convinced that the forces in and behind H. P. B. and her phenomena were skilfully handled by living persons who knew psychology as a science, and by its practice had gained power over the elemental races. In Stainton Moses' case there was an equal obscurity. His rooted idea was that his teachers, "Imperator," "Kabbila" [Kapila?], "Mentor," "Magus," "Sade" [Sadi?], *et al.*, were all disincarnate human spirits; some very ancient, some less so, but all wise and beneficent. They not only permitted but insisted that he should use his reason and work his own way upward; and with tireless patience answered his questions, solved his doubts, helped to develop his spiritual insight, aided him to project his astral body and, by multifarious marvels, proved the nature of matter and force and the possibility of controlling natural phenomena; moreover, they taught him that a system of impartation of knowledge by teacher to pupil existed throughout the Cosmos, in ordained stages of mental and spiritual development, like the classes in a school or college. In all these respects his teachings were identical with my own; and he never could convince me that, if not the same group, at least the same kind of masters were occupying themselves in forming these two reformatory and evolutionary centres of New York and London. What a noble soul animated his body; how pure a heart, how high an aim, how deep a devotion to truth!"

WHO WERE HIS TEACHERS?

Colonel Olcott attempts to show that Stainton Moses was under the influence of certain Oriental teachers, though through his Western way of looking at things he was exposed to dangers he would otherwise have escaped. Referring to the incident of a suicide by means of a steam-roller in Baker Street, and the attachment to Stainton Moses of the suicide's spirit, Colonel Olcott says: "A multitude of cases of possession in India confirm this statement. Until 'M.A.' (Oxon.) could be made absolutely insensible, his spiritual progress would be stopped. Wiser spiritualists have always recognised this danger, but for lack of familiarity with Eastern occult science have been powerless to avert it."

Quoting in full "Imperator's" warning as to the danger of encouraging the unseen powers of evil ("the adversaries"), Colonel Olcott, reserving the question as to whether "Imperator" is a disincarnate spirit or a still embodied man, says:—

"'Imperator's' admonitions to the Speer circle and, in fact, those which have been given to all really choice circles of Spiritualistic investigators in all parts of the world, substantially accord with the Eastern rules. In short, the closer these precautions have been observed, the higher and nobler have been the teachings received. The revolting scenes, and disgusting language and instructions, which have attended so many sêances, where unprotected and unpurified mediums have given their services to mixed gatherings of foul and impure inquirers, are traceable to neglect of these protective conditions. Gradually, things have been changing for the better within these past seventeen years; physical mediums and physical phenomena are slowly beginning to give place to the higher forms of mediumship and manifestations."

THE EVILS OF MIXED CIRCLES.

The views of "Imperator" about the evils of mixed circles were reflected in Stainton Moses' published writings, and,

if possible, more strongly in his private correspondence. He fully comprehended that the experiences of centuries must have taught the Asiatics this verity, that pure spiritual aura can no more be passed untainted through a vile medium and incongruous circle than the water of a mountain spring be made to run pure through a foul filter. Hence their strict and stern rules for the isolation of the postulant for knowledge from all corrupting influences, and for the thorough purification of his own self. When one sees the blind ignorance and rash confidence with which Western people go themselves, and take their sensitive children, into the sin-sodden aura of many a sêance-room, one can feel how thoroughly just is the stricture of "M.A.'s" (Oxon.) chief guide, about the surprising fatuity shown with respect to dealings with the spirits of the departed. The most "orthodox" of the spiritualist writers are now only, after forty-odd years' experience with mediumistic phenomena, partly realising this truth. Yet these same persons, yielding to a rooted hatred of Theosophy—which they excuse on the score of their detestation of poor H. P. B., as though she and it were one and indivisible—will not hearken to the voice of the ancients nor take the precautions which experience dictates against the perils of the open circle and the public medium. The improvement above noticed is due rather to the general interest created by our literature, and its reflex action upon mediums and circles, than to the direct influence of editors, speakers, and writers. Let us hope that before long the views of the Theosophists respecting elementals and elementaries will be accorded the full attention they merit.

WHERE TO LAY THE HEAD.

A Circle member sends us the following:—

AN article in the *Revue Universelle* for 3rd December, gives some curious information upon human polarity, odic force, and cognate mysteries. Among other things reference is made to the position one should occupy in sleeping, viz., with the head to the north, so that the magnetic currents may traverse the body in the direction from head to feet. This is alleged to produce, with sensitiveness, an agreeable and refreshing sensation, whereas lying with the head to the south finds them ill at ease, unquiet, fatigued, and peevish. Although the present writer may not be a true sensitive, it happens that he is highly electrical, as on drawing off his under-vest at night there is generally a loud crackling sound as the sides of the material touch each other, presumably from the electrical forces set in motion. It may, therefore, be interesting to state that he has had a complete experience in the matter of direction in sleeping. From 1872 to 1877 he slept with head to the east; then moving to another house, from 1877 to 1882 he slept with head to the west; again removing, he for seven years slept with head to the south; and, finally, with the next move he has slept from 1889 to present time with head to the north. These positions were not intentional, but depended solely upon the relative arrangement of the doors and windows. In none of these positions was he aware of any difference, either of comfort or health, and it would be interesting to know if any of the readers of BORDERLAND have found a practical reason for lying north and south. H.A.

XIX.—OUR CIRCLES AND MEMBERS.

Members of Circles are requested to send any alteration of name, address, or grouping, to "BORDERLAND" EDITOR, 18, Pall Mall East, and to be very careful to write *legibly*.

TESTS.

As many of our foreign correspondents were late in applying for tests in Psychometry and Astrology, so that their reports have not yet been returned, it has been decided to continue to receive applications till the end of February.

The coupons contained in the October number of BORDERLAND are therefore available, to Circle members and others, till February 28th.

CASTS OF HANDS.

We find that many of the casts sent to us have arrived so damaged in the transit that they are almost useless for the purposes of delineation. We, therefore, suggest the following method of taking impressions of the hand in wax.

Put two or three wax candles in a shallow tin dish (the lid of a biscuit box will do), and place them in the kitchen oven. When they are melted remove the wicks, and as soon as the wax is cool enough to touch, but still plastic, press the hand firmly on it and do not move until the wax is hard. An impression of both hands, and also of the nails, should be taken.

If carefully done, the moulds obtained by this method are not only very distinct, but have the additional advantage of extreme lightness, involving but a trifling cost for postage. They are, however, brittle, and need careful packing.

If the hands are rubbed with a little salad oil before being photographed it will serve to intensify the lines.

SUBSCRIPTIONS.

All subscriptions to BORDERLAND, 7s. with postage, or with Circle membership, 10s., should be paid to *The Manager, Mowbray House, Norfolk Street, Strand, W.C.*

CORRESPONDENCE.

All correspondence and applications for tests should be addressed to BORDERLAND Office, 18, Pall Mall East, S.W.

MANUSCRIPTS.

Authors are informed that no fiction or poetry can be accepted for the pages of BORDERLAND.

All MSS. should be endorsed with name and address (not necessarily for publication), and should be accompanied by stamps for return.

ADDRESSES OF OTHER SOCIETIES.

Several letters having been sent to the BORDERLAND Office intended for the Society for Psychical Research, and others intended for The Spiritualists' International Corresponding Society, we append the addresses of both to prevent the recurrence of mistakes.

Society for Psychical Research:

19, Buckingham Street, Strand.

The Spiritualists' International Corresponding Society:
Hon. Secretary and Treasurer:—Mr. J. ALLEN, 13, Berkley Terrace, White Post Lane, Manor Park, Essex.

Hon. Assistant Secretaries:—Mr. W. C. ROBSON, 166, Rye Hill, Newcastle-on-Tyne; Mr. C. HARDINGHAM, 86, Barrington Road, Stockwell, London, S.W.

Information and assistance given to inquirers into

Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanaise, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, B. Torestonsen, Advocate, Christiania; Russia, Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, E. E. Garcia, Calle Jacometrezo, 59, Pral, Madrid; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

THE CIRCLES.

RULES AND REGULATIONS.

(1.) Each member shall be a subscriber to BORDERLAND, which will act as a quarterly organ of the Circle and a means of communication between the members.

(2.) Each member, on applying for enrolment, to subscribe three shillings per annum for the expenses of the Circle, and to undertake to conform to the rules and regulations laid down for the guidance of the students.

(3.) It is free to each member to select which of the sub-circles of special subjects he wishes to study; but if he joins more than one, he must pay three shillings for each sub-circle in which he is enrolled.

(4.) A member joining any sub-circle must undertake to make one test experiment, means for which will be afforded him by the Circle, the result of which he will communicate to Headquarters, together with a report as to its success or failure, where record will be kept of all such experiments, whether in astrology, palmistry, graphology, psychometry, telepathy, crystal-gazing, hypnotism, &c.

(5.) Every member of the Circle will undertake to forward as speedily as possible a list of the names and addresses of all mediums, clairvoyants, psychometrists known to him, and also to forward well-attested reports of such phenomena in BORDERLAND which come to his knowledge, drawing up the same in accordance with the suggestions appended to these rules.

(6.) Each member will consent to be placed in communication through the post with all the other members of his sub-circle, and to share any experience or knowledge he may have obtained with his fellow-members.

(7.) Each member binds himself to report as soon as possible to the office of BORDERLAND any facts which seem to imply that any evil or danger, moral, mental, or physical, has resulted to anyone through his pursuit of these studies.

(8.) Each member will use his best endeavours to enrol other members, so as to make the BORDERLAND Circle co-extensive with the study of the phenomena of BORDERLAND.

(9.) Any member failing to comply with the rules and regulations shall, three months after his attention has been directed to the fact without result, be struck off the roll.

(10.) The list of all members, with their names and addresses, and the sub-circle to which they are attached, shall be published every quarter in BORDERLAND, excepting in cases when in joining a member specially desires that his name shall not be published.

These rules and regulations may be supplemented from time to time. I reserve a right to refuse to receive any candidate for membership if it should seem to me undesirable that he should be enrolled in our Circle.

Note on Rule 6.—Some misapprehension having occurred in regard to the meaning of Rule 6, I think it desirable to state that it does not mean that we are prepared to furnish private introductions to anyone who chooses to ask for them. Even if we were anxious to give facilities for intrusion, it would not be in our power to do so, as the members of Circles are in a great many cases equally strangers to ourselves and to each other.

We cannot supply private addresses for any purpose. Those who do not object to publicity have their addresses inserted in our lists; those who have supplied them in confidence will find their confidence respected.

RULES OF EVIDENCE.

The special attention of every student is directed to the following general rules for the reporting of evidence:—

(1.) Begin by dating your report, specifying how many days or hours have passed since the occurrence of the event reported. The sooner the event is reported the greater its evidential value.

(2.) End by signing your report and giving your address in full.

(3.) Always endeavour to obtain the information on which your report is based at first hand; never be content with such phrases, "I understood," "it seemed to be," "of course," "evidently," and such vague terms, and wherever possible get the person whose statement you have taken down to sign it, not necessarily for publication, but as a guarantee of good faith, and append his address.

(4.) Always ascertain whether the person who observed the phenomenon reported on had informed anyone of the fact immediately on its occurrence or shortly after, and if possible secure the statement of that person or persons as to what he said.

(5.) In all cases where it is necessary to have proof as to time, as in cases of telepathy, premonitions, etc., the simplest and most effective method is to write the statement on a post-card and send it through the post; the postal stamp is legal evidence as to date.

(6.) Always, if possible, hear the statements of witnesses separately; avoid leading questions and inspect whenever such exist any documentary or other evidence, making note of the time when you saw it.

(7.) Ascertain in all cases where apparitions are said to have been seen whether the percipient (1) had ever before seen anything of the kind, and (2) whether he had ever heard of anyone else having seen it.

(8.) When taking down descriptions of apparitions, be careful to ask (1) what light there was at the time, (2) how far witness stood from the apparition, (3) whether he had ever seen the person so appearing in life, or had heard his appearance described.

(9.) Whenever possible accompany report with diagram or sketch of the place where the incident occurred.

(10.) In all reports of occurrences at séances give names and addresses of sitters, and especially of the medium, and state what light there was in the room at the time.

By carefully bearing these directions in mind students will be able to avoid many of the errors which vitiate too many of the recorded instances of Borderland phenomena.

All information supplied by members of Circles is at the service of other members, and will be found, when of general interest, in our correspondence columns.

The use of the term Circle appears to have misled some of our readers, who imagine that by Circle is meant the circle that sits at a séance. This is not so. We have never undertaken the responsibility of organizing séances. What we proposed was something very different.

We suggested that all those who were interested in the study of the various branches of occult study should send in their names in order that we might, by publishing a list of names, put them in communication with each other and arrange for the mutual interchange of experiences. We also undertook to secure for every member who should desire it an opportunity, free of other charge than one subscription to the Circle, of having an experimental test in psychometry, palmistry, or astrology.

Our Friday receptions at the BORDERLAND office have, we hope, been of service to serious students. They have introduced members to each other with interesting results in the comparison of experiences, and the organisation privately among themselves of experiments.

However, it has been somewhat difficult to insist upon members confining their attendance to the meetings of the Circle to which they belong, and as our method is that of conversation, this is an important point. In certain cases where their interests are not confined to one subject, we are glad to issue further invitations, and we have decided not to publish the dates of our meetings, but to send out private invitations to those members whose attendance seems likely to be useful to themselves and to each other.

Members living in the country and desiring to be included in our invitation list are invited to apply.

Members and others desiring a personal interview are desired to apply in writing. Disregard of this rule results in much disappointment and delay to themselves and inconvenience to others. We often have to regret the loss of opportunities for mutual usefulness, and are always glad to be of help to our members and to receive their experiences and suggestions.

General Enquiry:—This includes those members "generally interested" and those whose choice of subjects does not come under other classifications.

- Circle
No.
- 58. Adkins, Henry, Ley Hill, Northfield, near Birmingham
 - 361. Alexander, Alex., Aurora, Essequibo, British Guiana
 - 98. Amery, Mr. W. C., Box 116, Birmingham
 - 19. Appleyard, Walter, Endcliffe-crescent, Sheffield
 - 143. Bagot, Hon. Mrs. Henry, 3 Boscombe-road, Uxbridge-road, W.
 - 344. Balster, A. L. Esq., Coritiba, Estado do Parana, Brazil
 - 137. Bardsell, Rev. Robertson, 4 Canterbury-street, Liverpool
 - 390. Benham, Mrs. J. J., King William-street, Adelaide
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XXI.—SOME ARTICLES OF THE QUARTER.

OCTOBER 15th to JANUARY.

We shall be grateful for the co-operation of Members of Circles, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Copies of all Articles quoted in the Index, and, where desired, translations of those in the foreign magazines, can be had at the usual terms on application to BORDERLAND Editor, 18, Pall Mall East.

Alchemy :

The Science of Alchemy, reviewed in *Light*, December 2

Animals :

A Propos de l'Intelligence des Animaux, E. Michel, *Revue Spirite*, November

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Automatic Writing :

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Direct Voice :

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