

BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

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I.—CHRONIQUE OF THE QUARTER.

London, April 4th, 1894.

ST. TERESA AND JEANNE D'ARC.

THE first Borderlander in our Gallery was Jeanne d'Arc, in whose honour a solemn celebration is to take place in Notre Dame on April 22nd. The occasion is notable not merely for the homage paid to the greatest of inspired Frenchwomen, but because the occasion will be the first on which the Ministers of the Republic have attended a religious ceremonial in their official capacity. I hope to include in the Gallery next quarter a sketch of St. Teresa, the great Borderlander of Spain, whose life by Mrs. Cunninghame Graham reaches me just before going to press. I reproduce the portrait of St. Teresa from the second volume of Mrs. Cunninghame Graham's interesting study of a woman almost as famous in Spain as Jeanne d'Arc was in France, and begin our second year of publication under the double patronage of the Maid of Orleans and the saint of Spain.

MR. BALFOUR'S PRESIDENTIAL ADDRESS.

The chief psychical event of the quarter may be said to be Mr. Balfour's presidential address to the Psychical Research Society which we report elsewhere. Some of the newspapers seem quite surprised to find Mr. Balfour addressing the Society of which he is President and of which he has been a member since its foundation. The latter part of his speech, which was occupied with speculative theories of psychical phenomena, was of considerable interest; he seemed to become more at home with his subject as he went on. It was not easy to see why so large a part of his address should be occupied with an account of mesmerism which is, or should be, ancient history to all members of the Society, and which did not particularly concern the crowd of fashionable outsiders, who came because Mr. Balfour did.

Light makes the suggestion: "Perhaps one cause of Mr. Balfour's evident want of ease was the haunting feeling

that he had to dance a kind of egg or sword dance between agnosticism, science, the pessimistic philosophy, the average man of the world, and spiritualism. One minor instance of this occurred when naturally he would have said 'spirits,' but, instead of that, he said 'intelligences not endowed with a physical organisation'; and the queer designation came out slowly, as from a rather complicated machine. To tell the truth, Mr. Balfour seemed rather frightened, and acutely anxious not to speak too plainly."

EGG-DANCING AND THE S. P. R.

Gymnastics of the egg-dance kind have been somewhat in vogue at the S. P. R. lately. On January 26th, a paper by Mr. Andrew Lang was read by Mr. Leaf, on "Cock Lane and Common Sense." Being funny is not much in the line of Psychical Research, and possibly an effort in that direction was part of Mr. Lang's disclaimer of the method of the Psychical Research Society. Mr. Lang's paper left the impression that on the whole he was on the side of the ghost but he did not choose to say so.

But the most skilful egg-dance of all was that of Mr. Myers on March 9th, when he gave an address, which, so far as we could understand it, was intended to show that the peculiar religious views—we will not say of Mr. Stainton Moses, but of Imperator—were not to be criticised by ordinary standards. They were "an uprush of subliminal consciousness," and analogous, both as to their content and the method of their communication, with those of Swedenborg, the Seeress of Prevorst, Judge Edmunds, and the few utterances that remain of D. D. Home.

Mr. Myers said this very well—he always says everything very well, but it is conceivable that not all would find his arguments convincing. Mr. Moses had a right to think as he liked and we have a right to think as we like about his thinking. As Dr. Johnson said, "Every man has a right to think as he likes, and every other man has a right to

knock him down for it." Mr. Myers has given himself away to the Spiritualists' Alliance, and the Secretary of the S. P. R. has to offer justification.

CONVERSAZIONE AT THE SPIRITUALISTS' ALLIANCE.

That the entertainment of the evening at this conversazione should consist of a paper by the Secretary of the Society for Psychical Research, was a circumstance which suggests food for thought. It was a very interesting entertainment, and one which, probably, brought to the conversazione many persons who would not otherwise have been present. The *rapprochement* between psychical research and spiritism does honour to both. One would deeply regret any rivalry, sincerely deprecate any hostility between the two Societies, at the same time, while feeling sincere respect for both; though personally I have not the honour of belonging to the Alliance, I should be sorry to see any loss of individuality in either. Each has its work to do—its special work, on lines which are not, perhaps can never be, common to both. Our representative gratefully accepted the invitation of the President and hopes that it may not be the last invitation extended to BORDERLAND. BORDERLAND is an agnostic, its *raison d'être* is inquiry, it desires to reflect as wide a range of thought as rather less than one hundred pages a quarter will admit.

AMERICAN PSYCHICAL RESEARCHERS.

We publish elsewhere some account of the Society for Psychical Research in America, and also of the members of the American Psychical Society. It is well that the members of these two societies should be, so to speak, introduced to each other in the pages of a neutral and independent Review. There is no reason why there should not be as many different Psychical Research Societies as there are religious orders in the Catholic Church. But they should not degenerate into schismatical sects. In the common catholicity of BORDERLAND they are all united for mutual service and mutual support. It takes all sorts of people to make up the world. In the spacious regions which we explore there is room and verge enough for all the societies and all the isms, nor have we any other maxims than the good old precept, "Let brotherly love continue."

FAIR PLAY FOR SPIRITUALISTS.

Many of our subscribers will read with sympathetic interest the Rev. T. E. Allen's impassioned plea for fair play for Spiritualism which appears in the last number of the *Psychical Review*. Mr. Allen represents the other extreme to that occupied by, let us say, Mr. Podmore, of the English Society for Psychical Research. The tendency which is very pronounced among some psychical researchers is to brand every spiritualist as a knave or a fool, while many others who have not the impertinence to assume such airs pose, nevertheless, as very superior persons who, like the Pharisee in the Temple, are perpetually thanking God they are not as these believers in the hypothesis of spirit return. As a matter of fact, the Spiritualists have more reason to look down upon the psychical researcher than

vice versa. The phenomena which can be induced upon which the researchers sit in judgment come almost exclusively from spiritualists, although they often eschew the name. But for the evidence or experience of those who believe in spirit return, from Mrs. Piper downwards, the Mr. Podmores would have very little to do except to hold now and then an inquest upon a fitful ghost. There is, however, no reason for either side putting on airs of superiority. The wisest of us know too little to have any right to look down upon our neighbour for knowing less. We can all agree to differ about our hypotheses, and combine to hunt up, verify, and classify our phenomena.

GRATITUDE TO MR. BARKWORTH.

The supreme virtue in all these matters is to suffer fools gladly. For your fool, by the touchstone of his folly, is often more helpful than a dozen wise men. Take, for instance, the admirable service Mr. Barkworth has rendered to the cause of research by his excellently frank and candid exposition of the prejudice and superstition which offer all but insuperable obstacles to the recognition of truth. If he had not rushed headlong as a bull at the record of Mr. Stainton Moses' experiments, we should never have had Professor Oliver Lodge's admirable exposition of the falsity of the popular delusions which men like Mr. Barkworth regard as self-evident truth, to say nothing of other replies only second in value to Professor Lodge's. In like manner we can never be sufficiently grateful for the sceptics who make it their business to pull to pieces all the evidence which can be adduced to prove the reality of the phenomena of Borderland. Doubting Thomas was probably voted a very disagreeable sceptic by the rest of the Apostles, but his persistent pertinacity in demanding evidence of identity, did more for the Christian Church than the ready belief of the Magdalen, or the adoring faith of St. John.

DICTATING THE CONDITIONS.

It is almost inconceivable that a man should have been for some years a member of the council and of two committees of the Society for Psychical Research, and write, as Mr. Barkworth has done, in the January number of its journal. He has an excellent right to his own opinions, but he strikes one as a curious example of the always difficult problem of "drawing the line." It is to be supposed that in joining the Society he was perfectly alive to the variety and direction of its investigations. He can countenance papers on haunted houses, table rappings, physical phenomena, crystal-gazing, automatic writing, clairvoyance, hypnotism, but at trance-utterance he draws the line! The most curious thing of all, is that in spite of his opportunities, in spite even, of having himself conducted experiments in thought-transference, he is absolutely ignorant of some of the most elementary facts of psychical research. His notions of conducting a delicate experiment, the conditions of which are as difficult of direction as the flight of a butterfly in a high wind, are what one is accustomed to read of in *The Saturday Review* or a pious tract on the sin of superstition. He writes: "Instead of boldly

dictating to the unseen agency the conditions under which it was to act, Mr. Moses seems to have weakly suffered himself to be led." A member of the council ought to know that even the more frequent and easily obtained phenomena, hypnotism, thought-transference, and the like, are not yet reduced to such system that the conditions can be "boldly dictated."

Mr. Barkworth's state of mind is a psychological phenomenon which the S.P.R. might find an interesting subject of investigation.

PSYCHIC HEALING.

We publish this quarter an article which broaches rather than discusses the great question of Psychic Healing. Even those who reply with a flippant *Cui bono?* to the attempt to demonstrate scientifically the survival of personality after the change which men call death, will not question the palpable material benefit of investigations which seem likely to give man a new mastery over disease. The claims of the Christian Scientists of the United States are so remarkable and the evidence which they adduce is so well attested that it is impossible not to feel that there has been, at least, a *prima facie* case made out for a thorough independent investigation by competent medical men. The prospect of miraculously dispelling the weariness of the body by a mere action or attitude of the mind is too tempting a prospect for hardworked man and woman for them to pooh-pooh the evidence afforded them by the experience of their own friends who have added 25 or 50 per cent. to their working force by their adhesion to mind cure, Psychic healing, or Christian science. Even if we leave disease out of the question, the mere prolongation of capacity to work without weariness is, in itself, a boon well worth seeking if so be that it can be obtained.

PSYCHIC DISEASING.

The moment it is established that men can cure disease by means of suggestion, the converse proposition that men can prevent cures by the same subtle influence will seem to be a natural corollary, and witchcraft and the evil eye come at once within the range of possible crimes. I wonder if it would be right to experiment with a witch and see whether or not she could injure anybody by willing them evil? It might be too risky trying whether they could kill a human victim. But they might try their spells on some vicious dog or superfluous cat. And who knows but that in the interest of Psychical Research some sturdy subject would permit a whole regiment of witches to make little wax images of himself, each concealing a tuft of his hair or a fragment of his nails, and to see if they could waste him away by all their incantations. There would be no lack of witches even in England if the experiment were really to be tried.

* LATTER-DAY ENGLISH WITCHES.

Of this we have ample evidence in our police and assize courts. At Brierley Hill this year two married women were convicted and fined for undertaking, for money, to "bewitch back" a recreant lover by the curious process of dropping pins into a bottle while uttering an incantation.

The story (reported in the *Western Morning News*, January 27th) of the trial of William Oates, for pretending to exercise witchcraft and sorcery, reads like a story of two centuries ago. The case for the prosecution was that on December 29th prisoner visited Mary Sedgman, and told her that her daughter, who was seriously ill, was under a spell, and that he had the power of finding out the person who had cast it. He further said he was Dr. Thomas, and a brother of the famous wizard of that name, who resided at St. Austell. The defence that both the "wizard" and the dupe were, after all, only working on the lines of faith-healing so widely believed, and that there was no evidence that the prisoner was an impostor, seems to have astonished Mr. Justice Williams. His Lordship was surprised to hear Mr. Duke speak so disparagingly of the intellect of the West of England by stating that nine out of every ten persons believed in some kind of spell. If prisoner simply promised to cure the daughter of the prosecutrix it would not come within the statute, but if they believed he represented himself as a person endowed with supernatural powers, which gave him command over disease and health, not possessed by ordinary human beings, that would be a false pretence. The jury found the prisoner guilty, and his Lordship said Oates had taken a cruel advantage of a mother's affection for her daughter. He was sentenced to seven calendar months' imprisonment.

MEDICAL PERSECUTION OF HEALERS.

Mr. Justice Williams' ruling may be good law, but it is contrary to fact. Nothing is better attested than the fact that some people have healing powers, which others have not. But, according to Mr. Justice Williams, if they state this fact, it would render them liable to imprisonment. They are just as bad in Germany.

Prince Bismarck's dictum that if nature had lent healing power to a man it should not be taken from him by the police, has not the force of law in Germany. Otherwise the Sleeper of Dörlisheim would not have been sentenced, as he was last month, by a German court to sixteen months' imprisonment for healing without a diploma. The long report of the case, which we republish from the *Standard*, shows that the prejudice of the court was immovable. Patients proved that they had been healed by the defendant, who seems to have been a healer when entranced. But the regular medical faculty tolerate no poachers on their domains. In this they can command the hearty sympathy of their brother professionals, the lawyers, and so it came to pass the unfortunate healer was flung into prison. If only he had had a regular diploma he might have killed with impunity the patients whom he is now imprisoned for healing. It is the way of the world, and if Christian science spreads in the United Kingdom, its most effective healers will be liable to be prosecuted, like the German sleeper, for obtaining money on false pretences.

WHAT IS FRAUD IN A MEDIUM?

The Ohio Senate (U.S.) has before it a Bill to punish fraudulent mediums. It is very short and very bad. Here is the whole of it:—

SECTION 1.—Be it enacted by the General Assembly of the State of Ohio, that any person or persons holding him or herself to be a medium, who at any private or public séance or exhibition is found in the act of producing fraudulent manifestations, and also those who help or are there for the purpose of being the tool of said medium, shall, upon conviction thereof, be fined in any sum not exceeding one hundred dollars (100 dol.), nor less than twenty-five dollars (25 dol.), or be imprisoned in the workhouse for a period not exceeding thirty days, or both fine and imprisonment.

SECTION 2.—This Act shall take effect and be in force from and after its passage.

If this becomes law most justices would convict any medium of fraud because they refuse to admit the possibility of any psychic phenomena actually occurring.

THE HOROSCOPE OF THE ADMINISTRATION.

The astrologers are missing a great chance. Here is a new administration formed, and all the world wants to know how long it will last. When will the dissolution come, oh readers of the stars? and who will issue victor from the battle of the polls? Alas! the astrologers are dumb. They want to know too many things before they can cast a horoscope for the Rosebery Administration. What was the exact minute of Lord Rosebery's birth? What o'clock was it when he was first asked to become Premier, when he actually consented, when he was appointed, when he met his new Cabinet? All these minute details are known to no one, probably not even to Lord Rosebery himself. So the voice of the stars is mute, and the astrologers leave us without guidance.

THE DATE OF THE DISSOLUTION.

Prophecies are often falsified, but the same seer who predicted that Mr. Gladstone would never face the second session of the present Parliament, predicted at the same time that the dissolution would come this summer, and that the appeal to the country would result in the return of a Unionist majority. Mr. Gladstone will not be present to rally the Liberal ranks. But in three years Lord Salisbury will pass a Local Government Bill for Ireland, as like Home Rule as he can make it without the label, and then many things will happen. Of the truth of that last prediction at least there can be no doubt. As for the rest, we shall see when the time comes.

LIMITATIONS OF SEERS.

It is very curious to note how sometimes the clairvoyants and other psychically gifted persons seem to see an intention, even before it is formed, as a fact, although circumstances ultimately prevent the fulfilment of the intention. For instance, when I was in America, I visited Milwaukee, and some weeks after a clairvoyant told me that I would return there and address another great meeting. I laughed at her, and said that there was no chance of that, whatever happened. But the last week before I left America an altogether unexpected and very pressing invitation reached me to return to Milwaukee. So pressing was it that I provisionally accepted the invitation, but circumstances prevented my fulfilling my en-

agement, and I did not go. Here then was the prediction, absurdly improbable as it seemed to me, all but fulfilled, and yet at the last moment something turned up to prevent it. So it is often with predictions. The seers see half of what is to happen and mistake it for the whole.

THE DIVINING ROD AND THE DIVINING FLOAT.

Evidence for the use of the divining-rod accumulates but slowly. Mr. Young and Mr. Stradey, in Wales, and Mr. Williams, in Cornwall, are still experimenting, with very interesting results, but it is to be hoped that so useful a faculty may receive encouragement elsewhere, so that we may have further evidence. A story of a *divining float* comes to us from America, and is vouched for by a correspondent of the *Religio-Philosophical Journal*. Search had been vainly made for fifteen days for the body of a man killed by the fall of a bridge during a flood, when an old Spaniard came upon the scene, and, fastening a tallow-candle to a piece of wood with some of its own grease, made the sign of the cross and set it afloat. It came to a standstill about three hundred yards below the scene of the accident, where a bar of shingle had formed after the disturbance. Here, on digging, the corpse was found.

Readers of "Tom Sawyer" will remember a similar process of divination, learnt, if I recollect rightly, from the Indians, of putting a piece of silver into a newly-baked loaf and floating it down the water, till it stopped over the corpse for which search was being made.

BORDERLAND IN CHINA AND AUSTRALIA.

According to various reports the study of the supernatural is on the increase in China. Its special direction is towards the phenomena of haunting, automatic writing, hypnotised or trance mediums. There is no effort at psychical research or explanation of the phenomena, they are frankly accepted as supernatural.

The Chinese are a people who have the dead "always with them"; respect for the ancestors takes the very practical form of continuing to contribute to his support, he is an ever-present feature of home-life, so that a Chinese public is naturally prepared to contribute as much sympathy and expectation as the "conditions" of his return require.

The new Victorian Society for Psychical Research seems to be actively at work, and has already appointed sub-committees to investigate special phenomena. We hope these will produce valuable original material. That the Society should begin with the investigation of such questions as the Milan experiments was doubtless inevitable, but before long we shall expect that European investigators will, in their turn, find occupation in reports of the results on some new and special line of Colonial inquiry. Mrs. Mellon, the best of materialising mediums, remains in Australia. I wish some one would send us a good report of her séances. If half the testimony in favour of her Newcastle phenomena is to be believed she should not be allowed to remain in obscurity. The phenomena should be subjected to careful scientific inquiry, such as that which has resulted in the reports upon Eusapia Palladino at Milan or Madame d'Esperance at Berlin.

MRS. BESANT'S LATEST DEVELOPMENT.

The news that Mrs. Besant has become a Hindoo—not a modern corrupt Hindoo, but a high-class old-time Aryan Hindoo—will surprise no one. She was a kind of Hindoo at second hand before she went to India. It is better to be a Hindoo at first hand than to take up the compost made of Hindooism and Buddhism by Madame Blavatsky. Her successive stages of faith starting from pure materialism were first Spiritualism, second Theosophy, third Hindooism. She is back to the Vedas now. It is probable she will not get beyond them, although it is possible she may yet discover that the Nazarene was the most authentic and most effective exponent of Vedic truth for the Western world. But all these successive changes of label do not in the least alter Annie Besant any more than the different dresses which she wears from time to time. Whether materialist, Theosophist, Hindoo, or Christian, she has always been and will always be an elect soul, a born saint, and a most indomitable woman; nor can any amount of Hindoo labels make her other than a good Christian.

CLAIRVOYANCE EXTRAORDINARY.

There has come under our notice last month one of the most extraordinary cases of clairvoyance that we have ever heard of in the annals of Borderland. A young woman personally known to me was employed as housemaid in the establishment of a professional man in the north of England. Less than a year ago the occurrence of an extraordinary apparition in the family seemed to call forth her latent psychical powers before undreamt of. She went into trance, and while under control she described with the utmost particularity of detail events which she declared were occurring on the farm of a relative of her employer situate more than five thousand miles distant. Her statements, many of which related to persons she had never seen, and all of which described places she had never visited, were carefully noted down at the time. It was not until this spring that an opportunity was afforded of verifying the accuracy of her clairvoyant visions. To the amazement of everyone, her descriptions of places, persons, and occurrences were as absolutely correct as if she had been watching them through a telescope, and hearing what was said through a telephone. The distance between the percipient and the events she described was between five thousand and six thousand miles. One of her visions rivals the famous story of Swedenborg's gift. On July 9th in England she described a fire on the farm in America. The description was carefully taken down and entered in the records on the same day. It has now been ascertained that on that very day a fire broke out in the distant farm exactly as she described it. I hope to have permission to publish a full report of this most extraordinary case in our next number.

THE THIRTEEN CLUB.

It is not quite easy to see why the Thirteen Club should invite all London to see how brave they are, how they dare spill the salt, and sit down thirteen to dinner, and walk under a ladder, and cross their knives, and wear a

coffin-lid for a "button-hole," and decorate their table with peacock's feathers and skeletons, and eat dishes with creepy names, and be waited on by cross-eyed waiters, and not be a bit afraid. Some of the *invités*, it is said, failed to bring their courage up to the point at the last moment, and the waiters had to be pressed in at the last moment. The chairman gave away pocket-knives, begging that nothing might be given him in return; and the smashing of looking-glasses formed part of the evening's amusement.

Why doesn't the Folk Lore Society materialise all these superstitions? Walking under a ladder, it is said, is unlucky by association of ideas with a primitive method of hanging; and we can understand the skeleton at the feast, and the cross-eyed waiters, and perhaps destroying one's own image in a looking-glass. But what about the peacock's feathers and spilling the salt?

Lord Wolseley's reply to the invitation sent him presents an interesting view of the question:—

The Royal Hospital, Dublin.

January 14th, 1894.

DEAR SIR,—I have to acknowledge the receipt of your letter of the 30th ult., and to request that you will be good enough to convey to the committee of the London Thirteen Club my sincere appreciation of the great honour they would confer upon me. I wish I could accept this flattering invitation and become an honorary member. But I could not honestly do so. I not only believe in many superstitions, but I hug them with the warmest affection. They link me, if not with a spiritual world of which I know nothing, at least with a glorious and artistic and picturesque past, of which history has told me much. I believe in ghosts and in amulets; I have worn out the rims of several hats since I have been in Dublin through my salutations of single magpies—that mystic bird abounds in Ireland—and I would not on any account walk under a ladder, &c.; in fact, I am prone to adopt any superstition I am told of which I find others believe in. How, therefore, could I express sympathy with the objects of your club? I could not; but I can thank you and all the members most cordially for your kind invitation, and wish you many very pleasant meetings. I am sure they will be so, although you all have the misfortune to reject superstitions which are the salt of life to yours very gratefully,

WOLSELEY.

TO READERS AND SUBSCRIBERS.

With this number we conclude the first year of BORDERLAND. Owing to the first number being out of print we are unable to furnish complete sets of the four quarterly numbers of the Review. We shall be glad to give the two numbers after—the second and third, or third and fourth—in exchange for number one. The success which has attended the publication of BORDERLAND has been beyond our expectations, and we venture to hope that in the next year's issue we shall double our circulation, and correspondingly increase our range of subscribers. That, however, depends upon the degree of support which we receive from our present readers, and we confidently appeal to them to make BORDERLAND known in their own circle. Specimen copies will be forwarded to any address which a regular reader will send us as that of a likely subscriber. The wider the circulation of BORDERLAND the more likely are we to obtain first-hand reports of authentic phenomena.

II.—THE OTHER WORLD FROM THE NEW WORLD; OR PSYCHICAL STUDY IN AMERICA.

ss. *New York.*

I AM on my way back from my first visit to the New World. Four hundred and two years ago that world was as much a realm of fantasy, and as unsubstantial to mankind, as the Other World is to-day to our material philosophers. The great expanse of salt water through which the *New York* is ploughing her way with all the regularity of a ferry-boat was then a vast mysterious region which no mortal could cross and live.

"Whatever there is of earth we know,
Sneered Europe's wise men in their snail shells curled,
But one brave man of Genoa answered 'No,'
And from that 'No' created a new world."

The achievement of Columbus after four centuries seems imposing, and two continents have exhausted their panegyrics in eulogising the great discoverer. But if anyone would understand Columbus and appreciate the faith that was in him, and the might of moral force which drove him in his little caravels across the unsailed sea, he could not do better than endeavour to investigate the Other World which lies on the further side of the Atlantic of the grave.

THE COLUMBUS OF TO-DAY.

He will find himself reproducing one by one all the experiences of Columbus. The scoffing laughter of fools, which is as the crackling of thorns under the pot, will assail him. He will be regarded with pitying compassion by his friends, with undisguised contempt by his acquaintances. He will be rated as a lunatic, and bemoaned as a castaway, and it will go well with him indeed if he can at last launch his caravels and be permitted to put his theories to the test of actual experiment. Possibly, like Columbus, he will find the Other World different, very different from what he expected. Columbus dreamed of the wealth of the Orient and of Ind, which he hoped to reach by sailing the western main. His dream was to find a swift passage to the wealth of Hindostan. He found instead the Western hemisphere peopled with savages, and but little of the fabled wealth which had allured him from afar. So it may be in the case of the Other World to help in the discovery of which our little caravel of BORDERLAND was launched last year. We may not find what we sought. It is enough guerdon to find what there is.

THE ECLIPSE OF FAITH.

It was very interesting for me to inquire how far the denizens, with which the Old World has peopled the New, regard the Other World. Is the New World nearer the invisible Other World than the Old World in which we live? That is the question which I ask myself, and it is not a question which I am disposed to answer in the affirmative. The old inhabitants of the New World had a much

more realising faith of life after death than the majority of their pale-faced successors. I do not mean to say that the sublime consolations of the Christian faith does not supply a more or less irradiated horizon with which to gladden the eyes of those who mourn their dead, but as a practical working reality in the life of men, the belief in existence after death is as little manifest in America as in England. The existence of a world whither a millionaire cannot carry his millions, of a sphere of existence where there is no currency for the dollar and the cent, would not be inferred from the reading of the papers, or the listening to the conversation, or even the preaching of the modern American. The certainty of the operation of the law by which a man will reap as he has sown, even although the harvest is postponed to a date subsequent to the dissolution of his bodily frame, is not recognised by the ordinary American. It forms no part of his scheme of the universe. His horizon is bordered by the grave. His civilisation is material, and while there is a great deal of homage paid to the conventional forms of Christian belief, the conception of life after death—not as an ingenious and interesting speculation, but as an ever present and encompassing reality—has largely died out. This is bad enough, but the full consequences of this mischief cannot be realised until you see the way in which the eclipse of faith has operated in spoiling the very attempts which have been made from the Other Side, to restore some realising sense of the invisible world to mortal man.

PROSTITUTED SPIRITUALISM.

Modern spiritualism may be said to have had its Nazareth in the New World, and the new spiritual religion had as its apostles and most fervent disciples, men whose lives and deeds contributed much to the era of heroic achievement and sublime self-sacrifice, which culminated in the suppression of the great rebellion. But the spirit of the age which regards everything from the standpoint of dollars and cents was not long in discerning in spiritualism a means of material gain. Phenomena, which seemed to be the finger-posts of the Other World, were exploited for gain, and communications from the other side of the grave were sold like hogs for the profit of the vendor. But as these phenomena are not obtainable in limitless quantities, and as the demand naturally was great, and the supply limited, there sprang up a whole brood of fraudulent mediums who made a profession of producing marvels, and who were ready to produce any and every description of phenomena which their votaries might demand. As it was in the court of Pharaoh in the ancient days when Moses and Aaron had shown signs and wonders, the magicians of the doomed monarch performed the same miracles in order that Pharaoh's heart might be hardened, and he might not let the people go. The breed of Simon Magus flourishes plentifully in the United States, and there are multitudes

o psychics in every town who bring spiritualism into disrepute by the readiness with which they resort to fraud in order to piece out the gifts which are inadequate to procure the increasing supply of phenomena which the public demands.

FORTUNE-TELLING.

Clairvoyants are as much a recognised profession as dentists. They have their regular heading in the directory and their plates upon the door. On my way from 14th street to the Commerce Club in Chicago, I passed three professional clairvoyants, two of whom were American women, and the third had been left over from the World's Fair. In the Fair, fortune-telling was one of the great attractions of the Midway Pleasaunce. Nothing is more common than, when going through the streets of an American town, to see the announcement, "Fortunes told here," or "Fortunes told by cards." Many newspapers, as I mentioned in the last number of *BORDERLAND*, advertise these professors of the occult as regularly as they advertise theatres and sales by auction. The net result of it all is, that spiritualism has come to be a stench in the nostrils of honest people, and what at one time promised to be a fresh revelation of the Other World, full of inspiration and encouragement, has been corrupted and degraded to the level of conjuring tricks of knaves, at the expense of fools. It has disgusted people by the impertinence of its mendacity and the absurdity of its pretensions. It is sought chiefly for the sake of its marvels, and is on a level intellectually and morally with the flourishing business of dream-book making.

DREAM-BOOKS.

Dream-book making in America is one of the most flourishing branches of the literary profession. There are certain portions of great cities where dream-books are sold to a greater extent than any other literature. A dream-book to a gambler for instance, and gambling is one of the favourite amusements of a certain class of Americans, is as indispensable as a prayer-book to a priest. You see them in rows in some shops in certain districts. I at one time thought of making a collection of them as a curious phase of American thought. But there would have been too many, and I contented myself with buying a couple which I have brought with me as a sample of the religious or quasi-religious books of a section of the citizens of the New World.

THE CAMPAIGN AGAINST FRAUD.

The corrupting and degradation of spiritualism, although disheartening and discouraging, affords no ground for despair. It is as it was in the wilderness, when the chosen people of God, delivered from bondage after many signs and wonders, no sooner found themselves temporarily bereft of the presence of their leader than they abandoned themselves to the worship of the Golden Calf, and delivered themselves over to many abominations. It is the old story over again, the Golden Calf in the New World has been set up in the Holy of Holies. Hence spiritualists who are truly spiritual, and psychics who have some appreciation of the obligations of scientific research have been driven to take up an attitude

of more or less reluctant hostility to fraudulent mediums, and this has produced some unfortunate effects. The reformer is always apt to think more of the bad against which he sharpens his sword, than of the good things in the midst of which the bad flourishes and multiplies. So it has come to pass that the reforming zeal of the researchers has led to the impression that they were suspicious or unsympathetic to the manifestation of genuine phenomena, and this in its turn reacts upon the genuine psychics and leads them to shrink from submitting themselves to tests, which, in their own interest and that of their cause, they ought to have welcomed.

THE LATE COL. BUNDY.

Of this a notable instance was afforded by the career of Colonel Bundy, the first editor and founder of the *Religio-Philosophical Journal*, of Chicago, whose mantle has now fallen upon Mr. B. F. Underwood. Colonel Bundy was a man who had a sincere conviction as to the reality of phenomena. In this he differed no whit from any other intelligent man who will take the trouble to investigate for himself, but Colonel Bundy, having a stalwart hatred of fraud and all unrighteousness, could not content himself with collecting testimony to the reality of genuine phenomena. He felt it was necessary to make bare the sword of the Lord and of Gideon, and to smite hip and thigh without weariness all impostors who were profaning the sanctuary by fraudulently imitating the phenomena of the Other World. Nothing could have been more upright or more unflinching than Colonel Bundy's devotion to duty. Even when he had committed himself and his journal to the advocacy for weeks together of the genuineness of certain phenomena, the moment he had reason to suspect fraud he renewed his investigation, and on at least one notable occasion, when these investigations resulted in the demonstration of the existence of fraud, he did not hesitate to publicly expose the whole thing and acknowledge that he had been duped. For years he kept on, waging unsparing war against frauds wherever he found them. He succeeded in establishing a holy terror among the fraternity which unfortunately extended far beyond the limits of the fraudulent. No one is more sensitive than a true psychic, and the attitude of mind into which Colonel Bundy worked himself of suspecting fraud everywhere, while it did not induce fraud on the part of an honest psychic, acted upon the production of phenomena like a blighting north-east wind upon the blossoms of an orchard in early spring. It was unfortunate that the sense of duty which led to the continual exposure of fraudulent mediums, at the same time deterred the manifestation of genuine phenomena.

THE SPIRITUALISTS TO-DAY.

Notwithstanding this, the spiritualists of America are a much stronger body than they are in the Old World. They have their annual camps in the summer in various parts of the country, where they meet for the purpose of a pious picnic, and to enjoy to the full the manifestation of their psychic gifts. They have their regular meeting places in all the large towns. There is little doubt but that their faith has brought a realising sense of the Other World to thousands, perhaps

millions, to whom the continuance of the soul after death would have seemed a very debatable hypothesis, possessing a very low degree of probability.

PSYCHICAL STUDENTS AND THEIR SOCIETIES.

In recent years an attempt has been made to establish the study of psychics upon a scientific basis. For this purpose two societies occupy the field. The first is a branch of the Society for Psychical Research, which was originally founded in London, and the other is the American Psychical Society. The two societies are so alike, both in name and in objects, that it is difficult to account for their dual existence, excepting on the theory that competition is the soul of business in psychical as well as in commercial matters, and that two can make a living where one would starve. The Society for Psychical Research, which is the older and the more strongly established of the two, has its headquarters in Boston, where Professor W. James, of Harvard, is its president. The work, however, chiefly falls upon its zealous and devoted secretary, Dr. Richard Hodgson. During my stay in America I made it my special object to visit Boston, in order to see Dr. Hodgson, and to have a sitting with Mrs. Piper, the well-known medium, who figured in our Gallery of Borderlanders in the last number of BORDERLAND. It was on one of the early beautiful days of March, which, in America, this year seem to anticipate the mildness of an English May, that I crossed Boston Common on my way to Dr. Hodgson's chambers. I met him at the door, just as he was about to enter his carriage. We drove to the Lowell Depot and took the train to the village of Arlington Heights, where Mrs. Piper lives.

AT THE TAVERN CLUB, BOSTON.

I postpone my account of my visit to Mrs. Piper for the present, and proceed straightway to give a summary of my conversation with Dr. Hodgson on the subject of Psychical Research in America. The interview took place in the famous Tavern Club, in Boylston Place, which stands almost next door to the office of the Psychical Research Society. The Tavern Club is one of the most famous of the Bohemian institutions of America. It is a club with a strictly limited membership, confined chiefly to authors and artists. It is fashioned, both within and without, on the fashion of an old English inn or hostelry. Spacious fireplaces, in which wooden logs are burning, bespeak the generous hospitality and genial warmth that are traditionally supposed to be the characteristics of an English inn of the olden time. Skins are spread on the floor, while the walls are decorated with many hospitable and appropriate mottoes, in many languages, for Boston is the seat of learning, *par excellence* of the New World, and even in its tavern it must not belie its reputation. The club numbers, among the great events in its annals, the dinner which was given to Russell Lowell on his seventieth birthday, but a short time, alas, before he was summoned to the other side, and it was for this dinner that Oliver Wendell Holmes wrote his poem of greeting. Here, also, all the artists of the World's Fair gathered to a banquet given in the honour of their achievements at the World's Fair. It will soon be expected,

as a matter of course, that the Tavern Club will take its part in doing the honours on behalf of America to all representatives of literature and art who visit the Republic. The members lunch and dine at table d'hôte around a common board, and a genial spirit of good fellowship pervades the institution. The wooden logs in a spacious fireplace had burned down to ashes when I sat down with a couple of artists with Dr. Hodgson to discuss the present position and future prospects of Psychical Research in America.

A CHAT WITH DR. HODGSON.

"The Society for Psychical Research," said Dr. Hodgson, "has about 500 members, scattered all over the Union. We could do very well with 5,000. As a Society, we are



DR. HODGSON.

in need of two things—more members and more funds. The subscription to the Society is inadequate to maintain offices, publish our reports, and meet current expenses. Psychical science has not yet overcome the obstacles of distance, and any attempt to survey the whole scene in a continent as vast as that of America entails an expenditure in travelling expenses which residents in a smaller country cannot understand. Events are of constant occurrence in the remote territories and States, which in the interest of the Society ought to be promptly investigated by a trained expert. But the number of trained experts is so few that the work practically devolves upon me, and if I were to dash about the country in order to visit, investigate, and report upon every case of importance, I should speedily exhaust the funds of the Society in travelling expenses alone. How is the field

, to be covered? I do not say it can ever be covered adequately, but we need more funds and more workers. The difficulties of distance aggravate the difficulties of finance, and both, again, are increased by the absence of a leisured class in this country. We hope that as the new generation comes on, the sons of those who have made money, who have plenty of money, and who do not need to spend their lives in the making of more dollars, we hope that out of this class we may get some who will devote themselves to the investigation of these phenomena, which are certainly of fascinating interest, both in themselves and on account of the conclusions to which they point. Give us an adequate endowment and an adequate equipment of workers who would be willing to devote themselves with zeal and intelligence to the work of investigating phenomena, and I have no doubt but that we shall achieve great things in America."

MRS. PIPER.

"At present," I asked, "what do you consider as your chief result?"

"Mrs. Piper," said Dr. Hodgson. "I think her discovery and the careful observation under which Mrs. Piper is placed constitute the chief achievement of the American branch of the Society for Psychical Research. The evidence taken at her sittings is carefully collected, and a body of testimony from many witnesses has been obtained, which is full of valuable suggestions, as to the laws by which our inquiry can best be conducted. Keeping Mrs. Piper under observation is the most important task which we have in hand at present, and that which is rendering the greatest service to the cause. But, of course, that is but one branch of the subject."

"Professor James, as you know, has taken a great interest in the census of hallucinations. He has handed over his papers to me, and I am still endeavouring to lick them into some shape. So far it would appear that the number of persons who have hallucinations of one kind or another, veridical or otherwise, is about the same proportion as in England. That is to say, one in ten of the persons recorded in the census report that they have had experience more or less supernormal."

GHOSTS IN THE PRESS.

"Then we keep a careful look out for all phenomena reported in the press and which are recorded by our members and associates. There is a great mass of psychical or pseudo-psychical matter appearing in the American papers. One of the St. Louis journals devotes every week a whole sheet to psychical stories, true or otherwise. Several other papers have a psychical department. Very often their stories are the product of the imagination or the ingenious adaptation of the American newspaper reporter, but sometimes they are records of authentic cases. A favourite plan of the ingenious American journalist is to take the proceedings of the Society for Psychical Research, to select some authentic case and then to locate it in their own neighbourhood, altering the names, dates, and places, and guaranteeing the authenticity of the facts. The guarantee, of course, is based upon the Society for Psychical Research reports, but the local colouring is the exclusive invention

of the local journalist. The meetings of the Psychical Congress in Chicago undoubtedly attracted a great deal of attention, and the papers and the proceedings were very extensively noticed in the American press. I keep a sharp look out upon the psychical matter which appears in print. I divide it roughly into two classes, one containing those which are manifestly faked up, and the other those about which there seems to be a *prima-facie* semblance of authenticity. These I write about if they are too far off for me to go and investigate, or send them to the nearest corresponding member and ask him to undertake the investigation. This they frequently do, but we have not, unfortunately, members within easy distance of every psychical phenomenon."

RAILWAY GHOSTS.

"By-the-by," said I, "there seems to be quite an epidemic of railway ghosts, judging from the papers. No wonder, I should think, considering the number of men who are killed on the railways."

"Yes," said Dr. Hodgson, "I have noticed these railway ghosts. One, quite recently, was very well authenticated. It will shortly appear in our proceedings. The story is to the effect that an engine-driver was driving his train along a certain railroad. He heard the voice of his father distinctly warning him to stop. He heard the voice so plainly that he felt there must be some danger ahead. He stopped his engine, got out, and walked for half a mile, when he came upon a bridge which had been burned down. But for the warning he would have driven right into a river. The voice of his father saved him and his train. The stoker, who was in the cabin along with the driver confirms the story as to the driver stopping the engine, declaring that he had heard the voice of his father, and of the finding of the burned bridge."

THE BALANCE OF PROBABILITY.

"What do you think as to the progress made towards demonstrating the continuance of the individual after death?"

"Well," said Dr. Hodgson, "that is a question upon which probably every person would have a different answer. All that we can do is to go on accumulating evidence. The weight of this evidence will carry conviction to different minds at various stages in its accumulation. Some will give in much sooner than others; but if we patiently accumulate and carefully verify the evidence we shall have such a weight of testimony that first one and then another will be brought in until the principle is generally accepted. Evidence which will have mathematical certainty cannot by the nature of things be procured. The utmost that we can hope for is that the balance of probability will incline heavily in one direction, and every additional fact and well authenticated phenomenon is of importance on account of its bearing upon that degree of probability. It is quite impossible to frame any series of tests which could not be explained away more or less successfully by the aid of telepathy and of the subliminal consciousness. The question always resolves itself into one of comparative probability."

THE BREAKING STRAIN OF SCEPTICISM.

I often say to my sceptical friends, when they are objecting to the nature of the evidence which is brought forward: Suppose we invert the form of proposition and admit that spirit return is a fact. Supposing that your body was dead, and your soul lived on and wished to communicate with your relatives, what more could you do than what has already been done and is being done again and again by these forces, which allege that they are disembodied spirits, and who communicate through Mrs. Piper, for instance? Supposing that you wished to convince your friends that it was really yourself, what more could you do than what has already been done? You could remind them of circumstances which were only known to you and to the person addressed. You could tell them of facts in your own history of which they knew nothing but which they could afterwards verify. You could tell them of facts in their history which no one else but you knew—of which the medium was perfectly ignorant. You could tell them what their friends were doing at that moment at a distance. You might even tell them with minute detail as to the impending outbreak of a war and where the decisive battle would take place. This last test would probably impress you more than all after it was realised but as a test of identity it would be worthless compared with the mentioning of a detail in your past life which was only known to your friend and yourself. Of course you may account for all these things and explain them away by this or the other theory, but after a time you may find that the theory of the survival of the spirit after death, and the possibility of its return and capacity to communicate through media, is supported by a weight of evidence which is greater than what may be called the breaking strain of your scepticism."

PUBLIC OPINION ON PSYCHICAL MATTERS.

"How does the educated public look at these questions?"

"The educated public of America has a very open mind. It has been prejudiced against this subject chiefly on account of the frauds practised in connection with spiritualism, but not even that prevents many of the best people being interested in the scientific examination of the whole subject. We have a great many of the best people both in the town and in the university in Boston in the Society. Even those who do not belong to the Society are much interested in following the progress of our experiments. We have to deliver the subject from the opprobrium which has surrounded it owing to the charlatanism of some and the credulity of many. We are forging ahead, however. Hypnotism is attracting a good deal of attention, but there is a certain amount of conservatism which is characteristic of the medical profession, and which is not altogether to be wondered at. The experiment of using hypnotism as a cure for dipsomania is attracting much attention, and institutes are being formed for that purpose."

THE AMERICAN PSYCHICAL SOCIETY.

The American Psychical Society is another association which, as its name implies, is almost identical in its objects

with the Society for Psychical Research. It also has its headquarters in Boston, where the Rev. T. E. Allen is the secretary. It has a flourishing branch in Chicago, and about five hundred members scattered up and down the country. This Society publishes a quarterly journal devoted to psychic research, from which we have frequently quoted in BORDERLAND. I attended a meeting of the Society in the rooms of the Commerce Club one night in February. The meeting was well attended. The local secretary read a very interesting report concerning the result of an experiment which had been undertaken for the purpose of testing the clairvoyance of a medium in Chicago. For reasons which do not commend themselves to my judgment, this Society has decided in no case to give the names of the mediums with whom the experiments take place, a rule which, I think, maturer experience will compel them to



REV. T. E. ALLEN.

reconsider. A medium is like a newspaper, the intermediary of communication between the general public and those who do things, say things, and think things. Each newspaper in time acquires a certain degree of repute or ill repute, and the value of any statement depends very considerably upon the paper in which it appears. It would be as reasonable to refuse to quote the name of the newspaper as it would be to suppress the name of the medium. But for the present they persist in the rule, and therefore I cannot say with which medium these experiments took place. The experiment was interesting.

EXPERIMENTS IN CLAIRVOYANCE.

Mr. Dawson, the secretary, went to this medium on a given day, and asked her to describe what each

six different friends of his were doing at that moment. He, at the same time, arranged with half a dozen friends to take special note of where they were and how they were occupied at one o'clock on that day. The comparison between the statement of the clairvoyant and the record of these six individuals was read at the meeting. The result was surprising to those who have had little or no experience in clairvoyance. Although four out of the six were accurately described, the secretary of the Chicago branch of the American Psychical Society regarded the experiments as a failure, because in the whole of the six cases exact information had not been obtained. The test was a very severe one. Mr. Dawson went to the medium with the names of the ladies and gentlemen, but with no article belonging to any of them in his possession. He simply named them in rotation, and asked the clairvoyant where they were, and what they were doing at that moment. In four cases the clairvoyant accurately described their character, and also accurately described what they were doing. In the other two cases there were inaccuracies, but one only was entirely wrong. In the fifth case the character of the person was correctly described, but there was a slight inaccuracy as to the place where he was to be found at the hour given. In the other case the character was pretty fairly correct, but an entirely misleading description was given of the whereabouts of the individual selected. Considering that these persons were scattered about the Union, that none of them had been in personal touch with the clairvoyant, that the only clue which she had was the name of the person, aided by the thought of the secretary, who, however, did not know himself where the people were, or what they were doing at that moment, this seemed to me to be a very satisfactory test. When my time came to speak I took occasion to plead for fair play for spooks, contending that if any of us had been subjected to such a test—as, for instance, if I had been taken into another room, and asked to describe the head-dress of half a dozen of the ladies present in the room—I should, in all probability, have made much greater mistakes than those which were regarded to have vitiated the clairvoyancy test reported to the Society.

I unfortunately had not time to see the Rev. T. E. Allen, of Grafton, Mass., who is the secretary and treasurer of the American Psychical Society. My regret is increased since I have had an opportunity of reading his editorial in the new number of the *Psychical Review*, in which he proclaims himself a spiritualist, and declares his conviction that the psychical research spiritualists should have fair play.

LINES OF WORK SUGGESTED.

Here is Mr. Allen's summary of the lines upon which the study of the Borderland should be conducted:—

1. The psychology of the supernormal should be studied. Until this work is properly done, unimpeachable facts cannot be established, nor can the errors of many opponents of the spiritualistic hypothesis be exposed.
2. Mediums should be investigated under crucial conditions.

3. Canons of criticism must be established by which to separate good evidence from that which is defective.

4. The application of the scientific method to psychical phenomena must be studied.

5. Whatever good evidence there is in psychical literature should be reprinted in monographs.

6. There should be a careful study of the laws and conditions which govern psychical phenomena.

7. Every plausible hypothesis should be fully stated and discussed. Not until all have a fair field and no favour and the spiritualistic theory emerges triumphant, can it properly be said to have been established.

MR. ALLEN'S BELIEFS.

This is all excellent. Mr. Allen then announces:—

The reasons why I put myself forward as the champion of the spiritualistic hypothesis are: 1. That I believe it to be true. 2. That I believe myself peculiarly fitted to undertake the task. 3. That I am inspired to do so.

From which it will be seen that he is a man with the courage of his convictions and impervious to ridicule.

AN INSPIRING FAITH.

Mr. B. O. Flower, the well-known editor of the *Arena*, thus explains in the same number the convictions which lie behind this society, which owes its existence to a conversation between him and Mr. Allen as far back as July, 1890.

I can conceive of no scientific pursuit nobler, or holding greater possibilities for far-reaching good, than is offered along this highway of research.

The American Psychical Society is earnestly seeking to advance the cause of science in psychical realms, by sympathetic and careful investigation. I believe that all truth is helpful, and that no truth offers greater potentialities for good than that which relates to the psychio domain. I furthermore believe that humanity is ready to take another evolutionary step, that from the realm of matter, the brain of man will explore the realm of mind, and that the revelations in this new world will be more far-reaching in their potency for good than the discoveries of Columbus and Copernicus, and more stupendous than the splendid truths unfolded by Darwin, Spencer, and Wallace in the domain of physical science. He who contributes to the accumulation of truth along this line will not only enrich the world in his time, but he will be contributing to the discovery of great laws which will give a distinct uplift to life and add a new dignity to man.

A PSYCHICAL EVENING ON SHIPBOARD.

When crossing the Atlantic we had a pleasant psychical evening on board ship. It was the last night but one of our passage from New York to Southampton on board the steamer *New York*. The wind, which had been blowing a gale, was causing the great ship to roll backwards and forwards in the trough of the sea with the motion of an irregular cradle. During dinner, conversation had, from time to time, been interrupted by the crash of plates and the jingling of silver as an extra-heavy lurch of the vessel deposited the dinner service on the floor of the saloon. An entertainment had been arranged in two parts, musical and literary, on behalf of the Seamen's Orphanages. Owing to the unsteady equilibrium it was declared to be unsafe to bring the musical instruments downstairs, and the entertainment, shorn of its musical features, consisted of a reading by Mark Twain, a ghost story by myself, and a collection. Mark Twain read his experience as a courier, when he attempted personally to conduct his wife and three friends from Geneva to Baireuth. He read it under some difficulty, owing to the lurching of the ship, and had to hold on to the table in order to prevent himself from

collapsing to the right and to the left as the ship rolled. He went through the reading, however, with great spirit. By way of restoring the assembly to the necessary degree of seriousness, I discoursed upon ghosts in general, and told the story of my record ghost, which, I said, had the great advantage of being quite new and absolutely true, combining almost every phase of psychic manifestation that was known in the annals of the Psychical Research Society. At the close of the entertainment a small group gathered round me, and we discussed ghosts, telepathy and hypnotism, and the like. Mr. Charles Francis Adams told a story of how a coloured girl in his house had been almost frightened out of her wits by answering the door bell and not being able to find anybody who rang it. She was quite sure that it was an unearthly apparition, but, subsequently, the mystery was solved by the discovery that a gentleman with a restive horse had called and had been obliged, after ringing the bell, to attend to it. A divinity student strongly expressed his disbelief in all kinds of supernatural manifestations, and a doctor who had been studying with Professor Dana in New York, gave some of his experiences of hypnotism—in short the conversation was of the usual description when this subject comes up before a mixed company.

A STORY OF A NEW ENGLAND SÉANCE.

One passenger said that he had been very much startled in New England to find how very widespread was the practice of holding private séances. He said that his mother-in-law was an extremely sensitive medium, but that nothing in the world could induce her to give a public séance, and although he had married her daughter, he was only admitted on one occasion. This, he believed, was rather the rule than otherwise. New England society was honeycombed with séances, but they were all strictly family gatherings, from which all strangers were absolutely excluded. On one occasion he got into the room by mistake, and was not turned out. He was immensely surprised to find that the second control, which spoke through his mother-in-law, spoke with the voice and gave the name of a deceased brother who had been killed in the Zulu War. He had not been thinking about him, but the likeness of the voice was unmistakable. A full description was given of the way in which his brother had been killed, and a number of persons were mentioned of those who had served in the army with him, and whose names had not been consciously in the minds of any of those present.

AN ATTEMPTED EXPLANATION.

Another passenger, whose experiences were the most interesting of all, said that he had seen plenty of phenomena in séances, but none under what he considered to be strictly test conditions. He had seen enough of hypnotism to know to what extent suggestion could be made use of in order to create an apparently objective vision. He had seen, for instance, a heavy table with three men sitting on it lifted, without any apparent means being employed, from the floor. He attached little importance to these occurrences which occurred in a room over which he had no control, and which might have been prepared with arrangements and unseen mechanism, as the stage of Maskelyne and Cook. He would be much more impressed by any simple thing, such as the moving of a napkin ring from one end of the table to another, if it took place under test conditions, and precluded all possibility of arrangement beforehand. As for visions and ghosts, he believed that they were merely the visualisation of impressions which had already been impressed upon the retina of the eye. I said that this might

account for some, but would by no means satisfactorily explain all, especially when the vision occurred to more than one person, whereby there was not only sight, but sound and movement of heavy objects, all of which had taken place in what I call my record ghost story.

A PROPHECIC DREAM.

He admitted it was impossible to explain all things, and mentioned as an instance a dream which was narrated by a friend of his twelve months before the happening of the incident. His friend, who was an officer in the British army, came down one morning to breakfast looking very *distracted*. He said he had been troubled by an awkward dream, and that he could not escape from it. He described the dream pretty much as follows: He said that he dreamt that he was in India with his regiment, and that they were attacking some hill tribes on the frontier. He was leading his men up the hill, when he was struck with a shot on the right side of the head, and the blood streamed down his cheek. His friends were much impressed, and one of them committed it to writing. Twelve months afterwards he met a friend who knew nothing about the dream, who told him a piece of information that the officer in question had been shot down while leading his men against the hill tribes. He had been hit on the right side of the face with a musket ball. A month or two later he met the officer, who said that everything had happened exactly as he had dreamed twelve months previously. Such a premonitory dream could not be explained on any hypothesis known to modern science. The written narrative of the dream, he said, was in possession of a certain colonel in London whose name he gave but which I have unfortunately forgotten.

AN EXPERIMENT IN HYPNOTISM.

He then went on to describe his experiences in hypnotism, which were extremely interesting. He said he had been employed by the United States Government to conduct an official inquiry. He was placed in charge of a convict station, where there were 1,300 convicts. He had hypnotised almost all of them. He had found by far the most efficient method of sending them into the hypnotic state was to get them to look into a mirror down the centre of which a stream of water was trickling. The double element of the mirror and the trickling water brought about the hypnotic state more quickly than anything else in every experiment which he had tried. Many of the convicts objected to being hypnotised, but their objection was not heeded. They were hypnotised against their will, nor did he in any case fail to bring about the hypnotic condition. When a convict was hypnotised he went through the story of his crime as told in the indictment, and they found that in every instance, while they were reluctant to testify if asked to do so, they would always correct the narrative if there were any mistakes in it. If a convict had been committed to gaol for murder, if you described the murder to him, he would correct you whenever a false statement was made, or an inaccuracy reported. Of the 1,300 convicts, he said he did not think that there were more than three who were not of the true criminal type. These three, however, when hypnotised and not hypnotised, stoutly proclaimed that they were innocent, and in each of the three cases it was proved conclusively that they had been wrongfully imprisoned. They were released, after having served from three to five years' penal servitude.

I reserve to the following number a report of my personal experiences with the mediums in Chicago. These experiences were very varied, and embraced the phenomena of materialisation, trance mediumship, normal clairvoyance, slate writing, &c.

III.—OUR GALLERY OF BORDERLANDERS.

THE REV. W. STANTON MOSES.

MR. STANTON MOSES has for many years been one of the most important witnesses for Spiritualism. The fact, that like Professor Crookes and Alfred Russell Wallace, he was a gentleman, a scholar, and a man of recognised position and character, was, to say the least, a good letter of introduction. That many estimable Spiritualists do not share these advantages, is a fact not necessarily to their discredit, but one which must obviously subtract from the interest of their phenomena in proportion as the lack of education diminishes their capacity for exact observation, for precision of record, for profiting by the analogies and experiences of other witnesses.

THE QUALITY OF THE EVIDENCE.

One reads the report of spiritistic experiences by the dozen and by the score, in regard to which it is impossible not to feel that their value is utterly invalidated by the entire indifference of the narrator to the possibilities of mal-observation, to the results of expectation, to the effects of suggestion and auto-suggestion, and to prejudice in interpretation. It would be too much to say, even of Mr. Stanton Moses, that his records are evidentially unimpeachable, but at least we may feel that they are kept with intelligent accuracy so far as they go—that their defect is in insufficiency and not in mis-statement.

It may be said, once for all, that it is unnecessary to insist on the absolute sincerity of Mr. Stanton Moses.

It is a point which has never been so much as raised. His life has been of a kind not to be called in question—obscure without mystery, dignified without pedantry, lived in the sight of just that class of the public which

demand the strictest respectability of conduct, the most unequivocal correspondence between life and profession. As a clergyman he was beloved of his parishioners, as a schoolmaster he was respected by his boys, as a personal friend he commanded the confidence and esteem of all his intimates.

PERSONAL IMPRESSIONS.

My acquaintance with Mr. Stanton Moses was of the slightest, and confined to a short period before his death, so that my personal testimony is limited to the recognition of his courtesy and of the impression of entire truthfulness, and at the same time reticence of his conversation. There seemed to be, so to speak, an absence of complexity which left me, on each occasion, with a single predominant idea.

My introduction to Mr. Moses was accidental and unexpected, and I was so much occupied with my own sur-

prise at the kind of personality he presented, that I had little attention left for his conversation. I hardly know what I had expected as the physical result of an admixture of a S. Francis, a Swedenborg, a Lilly, and a George Fox, but while striving to recognise in him the miracle-worker, the mystic, the scholarly schoolmaster, and the religious teacher, I found Mr. Stanton Moses



*Always of most truly,
W. Stanton Moses.*

(By permission of the Editor of "Light.")

an interruption to, rather than a realisation of, my fancy. He looked, in truth, a highly respectable elderly gentleman, neat and conventional in appearance, though hardly what one would describe as "well-groomed," he wore coloured glasses, was anxious on the subject of draughts, and talked about the state of his health. I remember thinking that perhaps he was not very congenial to the school-boy idea, and hoping that they didn't play him practical jokes, or give him a *soubriquet* which might be construed as lacking in respect.

Our next interview was that which has left the strongest impression on my memory. We talked of the Society for Psychical Research, and while speaking in terms of great appreciation of its Secretary, he complained somewhat bitterly that Mr. Myers was "for ever pelting him with letters, asking for evidence and identification." I ventured to suggest that after all that was the method of the Society, the process by which it had achieved its present position—that it owed its reputation to the exactitude of the research which it professed.

Mr. Moses replied by giving me a very interesting sketch of the earliest days of the Society, "before it hampered itself with so much officialism," when, he alleged, all its best work was done, the work which led to the publication of "Phantasms of the Living." "We were merely an informal band of intelligent inquirers in those days," he said; "we hadn't a single name of consequence among us, unless it were Balfour Stuart. The other Balfour was not a public character then, and Myers had not written the Essays which everyone now associates with his name. All the formalism and great names came later, and after all," he added, laughing, "the only men of any scientific importance they've got, except a doctor or two—Heaven knows what *they*'ve got to do with it—are both Spiritualists."

I ventured to bring him back to the question of evidence, and the very unsatisfactoriness of his views on the subject left me, paradoxically enough, with a sense of the value and sincerity of the testimony he himself offered. Such an impression is, of course, purely personal, and would be extremely dangerous as a general standard, but I could not but feel that his entire disregard of outside corroboration argued, in a man of such recognised character, a very strong conviction of the reality of his own phenomena. That he should boldly offer them on mere internal evidence seemed to suggest considerable confidence in his own calling as a prophet, and whatever we may think of the content of the message we cannot but regard the messenger as one having a high estimate of the functions of his office, and likely, therefore, to be conscious, not only of its privileges but of its responsibilities.

HIS PERSONAL HISTORY.

William Stainton Moses was born on November 5th, 1839. His father had been a schoolmaster and was naturally anxious on the subject of education. For this reason, when the boy was about thirteen the family left their Lincolnshire home and went to live in Bedford, where there are excellent educational advantages.

The father's ambition for the boy was gratified; he was distinguished at school, and gained a scholarship at

Exeter College, Oxford. A breakdown in health from overstudy, accounts for the fact of his obtaining only a third class in Moderations, and for his leaving Oxford without taking his degree. After some time spent in foreign travel, including six months passed in a monastery on Mount Athos, he returned, took his degree, was ordained by Bishop Wilberforce, and accepted a curacy in the Isle of Man.

Dates seem to be scarce in his early history, but in the year 1869 we come to a landmark of importance. He was then thirty years of age and had been for about six years in Holy Orders, an active parish priest, an occasional contributor to such periodicals as *Punch* and *The Saturday Review*, satisfied, so far as we know, with his daily life and surroundings.

A TURNING-POINT.

Hitherto, except for a story of boyish somnambulism, nothing had occurred to point to any exceptional psychic gifts on the part of Mr. Stainton Moses. An illness which occurred in the spring of the year marks, indirectly, a turning-point in his history.

Among the visitors to the island was a physician of high reputation, Dr. Stanhope Speer, a man of unusually wide culture and acquirements. He was summoned to attend the invalid curate, and brought him successfully out of his troubles; and this laid the foundation of a life-long friendship between Mr. Moses and the Speers—a friendship in many ways of the utmost consequence, not only because it led to his introduction to the Spiritualism which so largely influenced his life, but because Dr. Speer, Mrs. Speer, and Mr. Charlton Speer, their son, are the most important witnesses to the phenomena.

In the next year, possibly on account of health, Mr. Moses accepted a curacy further south—in Dorsetshire. Renewed illness soon led to his resignation of the post, and he never again attempted clerical work.

HIS SUBSEQUENT CAREER.

For seven years he acted as tutor to Dr. Speer's only son while at the same time holding a mastership in University College School, which he retained to within three years of his death.

During the later years of his life, Mr. Moses acted as editor of *Light*, he was also a leading member of various spiritistic societies—notably of the "London Spiritualist Alliance." In 1882 he assisted in the formation of the Society for Psychical Research, but he severed his connection with that body four years later. Mr. Myers observes that he regarded their position as unduly critical, and continues:—

It is worth remarking that although, as the fact of his withdrawal shows, many members of the Society held an intellectual position widely differing from that of Mr. Moses, and although his own published records were of a kind not easily credible, no suspicion as to his personal probity and veracity was ever, so far as I know, either expressed or entertained.

FINAL ILLNESS.

The final illness followed upon repeated attacks of influenza in 1890, and was complicated by the effects of

a serious fall. Mr. Stainton Moses, with characteristic tenacity, worked on bravely to the last in spite of much suffering and weariness. He passed away in September, 1892, to, let us hope, a higher revelation.

THE INNER LIFE.

Such are the obvious facts of a very uneventful life, but the real existence may not be measured by the mere accidents of its external relations. Behind these, the shroud of the real man, we find a veritable world of mystery; we find ourselves confronted with endless problems of the unknown and the unknowable.

It may be worth while to describe in detail how the phenomena began. Mr. Moses, it will be remembered, was at this time—1872—about three-and-thirty, knowing nothing—so far as we are aware, caring nothing—for the phenomena of the occult. I transcribe from Mrs. Speer's early notes:—

March 4th, 1872.—I was taken ill and confined to my room for three weeks. During that time my cousin brought into my room for Dr. S. to read (she was tired of lending me books on the subject, seeing how little I was interested) Dale Owen's last published work, *The Debateable Land*. I accidentally took it up, and began to read, and at once my indifference vanished,



MR. STAINTON MOSES: A PHOTOGRAPH TAKEN AFTER DEATH.

(By permission of the Editor of "Light.")

and I read and re-read, till I felt my mind and curiosity so aroused that I longed to get well and find out with the help of others whether the facts contained in this, to me, wonderful book were true or false.

March 26th.—I was able to leave my room, and on seeing our friend Mr. Stainton Moses, I asked him to read the book and endeavour to discover whether it was true or false. I had not been able to arouse my husband's curiosity, as he was at that time almost a Materialist. Mr. S. M. had, up to the present period, felt as little interest in Spiritualism as ourselves, but impressed with my great desire for knowledge upon the subject, he read the book, and became as anxious for information as I was.

Mr. Moses has left us the following note upon this statement:—

I had previously tried in vain to read Lord Adare's record of private sances with D. D. Home. Though less than a month before I read *The Debateable Land* I could not get through it. It had absolutely no interest for me.—S. M.

EXPERIMENT.

The next thing was to experiment for themselves. Like most beginners, Mr. Moses spent much time in sitting with professional mediums, and, like others, with very unsatisfactory results. He seems, however, to

have approached these experiences in the true inquiring spirit of unprejudiced observation. The results were carefully recorded, and he seems to have been alive to the possibilities of cheating, and several times to have detected absolute fraud, though it seems likely that at this period he was considerably "taken in." The sole importance of these experiences is that they seem to have encouraged him to experiment for himself.

Accordingly, we soon find that a small circle is arranged for systematic experiment, and that it is immediately perceived that the medium of the party is Mr. Stainton Moses.

HE FINDS HIMSELF A MEDIUM.

Mrs. Speer's note-book continues :—

On June 3rd Mr. S. M. and self sat with Mrs. C. and Miss A. C. We then had raps near Mr. S. M., and a few tilts of the table; more than we had had before. After this we met several times, Dr. S. and Miss E. joining our party, but nothing ever occurred except slight rapping, always near Mr. S. M. I was getting weary of such constant failures, and my husband then proposed having the medium, Mr. Williams, to sit with us.

After this séance we sat two or three times with Mrs. C. and her sisters, but very little was elicited beyond numerous small raps, always in the neighbourhood of Mr. S. M., who was by degrees developing into a medium, and who with Dr. S. had attended several public séances, and had been informed at those séances that he would have great mediumistic power.

After sitting at home with various people and getting very little result, we became tired, and proposed one evening that we would try by ourselves—Mr. S. M., Dr. S., and self. Accordingly we did so on July 30th, 1872, in the same room, and with the same table that was used when Mr. Williams sat with us. For the first time the raps became intelligent, and answered a few questions. We sat again the following evening, under the same circumstances. Raps louder and more frequent; the table quivered and moved several steps; raps also answered questions.—M. S.

By August 18th, within little more than three months from the awakening of their interest, the phenomena had reached a startling degree of development. Mr. Stainton Moses was intensely astonished, and for the first time made the results public in the columns of *The Medium* and *The Liverpool Mercury*. The circumstances are thus described in his "Researches in Spiritualism during the Years 1872-3," by M. A. Oxon.

Our circle had not met more than half-a-dozen times, and no results had been elicited beyond raps and movement of the table. On the day named a remarkable access of the force was manifest throughout the day, commencing with raps on the table during breakfast. The day was Sunday, and we all went to church. On returning I found on entering my bedroom, which adjoined the drawing-room on the first floor, that three articles had been so placed on the bed as to form an imperfect cross. My attention was drawn to them by loud raps which followed me round the room. I called my friend, whose guest I then was, and he observed the position of the articles, and heard the loud rappings which followed me from chair to

chair, as I went round the room by way of experiment. Even whilst I was in the room another article was brought and added to the cross. We thought it well to establish beyond doubt the intervention of an agency not human. As yet, though we ourselves had no doubt as to the agency at work, still there was no conclusive proof that children or servants might not have hoaxed us. To be sure, they could not make the raps, seeing that my friend and I were alone in the room, but we thought it well to exclude the possibility of such an explanation. Accordingly we searched the room throughout—it contained no cupboards—bolted the window and locked the door, my friend and host pocketing the key. At lunch our conversation was annotated by clear raps, and distinct evidence of the presence of the force was never absent. As soon as lunch was over we went to the locked room, and found two more articles added. The room was again searched, and again locked by my friend, who retained the key in his possession throughout, and we returned to the dining-room. Raps loud and constant followed us, and the heavy dining-table, with all its load of dessert and decanters and glasses, was moved several times out of its place. Another visit of inspection discovered other additions, and this went on until five P.M., when a complete cross extending the whole length of the bed was made entirely of little articles from my toilet table. My friend, his wife, and myself were together all the afternoon, so we were not the unconscious authors of the mystery. The door was locked and the key never left my host's pocket, so no human being played a trick.

THE EFFECT UPON THE MEDIUM.

The circumstance was probably a crisis in the development of Mr. Moses. He tells us :—

The formation of that cross by a slow process of growth in a locked room, during a bright August afternoon in broad sunlight, remains in my mind one of the most remarkable instances of assured intervention by invisible agency with which I am acquainted. Nor is it the less remarkable that it occurred at the very outset of my experience, while I was yet comparatively new to the subject, as though to overthrow scepticism by one fatal blow, and to furnish by anticipation an answer to the theory lately put forward by Mr. Serjeant Cox, "Psychics are developed. Their power grows with practice. The phenomena are not produced immediately and together, but by slow degrees. None of them has found himself suddenly possessed of the power to produce any but the commonest indications of its presence."* Here was no circle formed for the purpose of eliciting phenomena. I had undergone no process of development.

LEVITATION.

As if to mark the connection of the phenomena with Mr. Moses himself, the next important development was entirely personal, not a fact shared—like the movement of the table without contact, already a common occurrence—by other members of the circle who might be supposed to contribute to the process. On August 30th he experienced his first levitation, which he thus describes :—

* It should be remembered that Serjeant Cox was not a spiritualist, but believed that these powers were in some way inherent, a physical fact in the personality of the medium.

My first personal experience of *levitation* was about five months after my introduction to spiritualism. Physical phenomena of a very powerful description had been developed with great rapidity. We were new to the subject, and the phenomena were most interesting. After much movement of objects, and lifting and tilting of the table, a small hand organ, a child's plaything, was floated about the room, making a most inharmonious din. It was a favourite amusement with the little Puck-like invisible who then manifested. One day (August 30th, 1872) the little organ was violently thrown down in a distant corner of the room, and I felt my chair drawn back from the table and turned into the corner near which I sat. It was so placed that my face was turned away from the circle to the angle made by the two walls. In this position the chair was raised from the floor to a distance of, I should judge, twelve or fourteen inches. My feet touched the top of the skirting-board, which would be about twelve inches in height. The chair remained suspended for a few moments, and I then felt myself going from it higher and higher, with a very slow and easy movement. I had no sense of discomfort nor of apprehension. I was perfectly conscious of what was being done, and described the process to those who were sitting at the table. The movement was very steady, and occupied what seemed a long time before it was completed. I was close to the wall, so close that I was able to put a pencil firmly against my chest, and to mark the spot opposite to me on the wall-paper. That mark, when measured afterwards, was found to be rather more than six feet from the floor, and, from its position, it was clear that my head must have been in the very corner of the room, close to the ceiling. I do not think that I was in any way entranced. I was perfectly clear in my mind; quite alive to what was being done, and fully conscious of the curious phenomenon. I felt no pressure on any part of my body, only a sensation of being in a lift, whilst objects seemed to be passing away from below me. I remember a slight difficulty in breathing, and a sensation of fulness in the chest, with a general feeling of being lighter than the atmosphere. I was lowered down quite gently, and placed in the chair, which had settled in its old position. The measurements and observations were taken immediately, and the marks which I had made with my pencil were noted. My voice was said at the time to sound as if from the corner of the room, close to the ceiling.

This experiment was more or less successfully repeated on nine other occasions. On the 2nd September, 1872, I see from my records that I was three times raised on to the table, and twice levitated in the corner of the room. The first movement on to the table was very sudden—a sort of instantaneous jerk. I was conscious of nothing until I found myself on the table—*my chair being unmoved*. This, under ordinary circumstances, is what we call impossible. I was so placed that it would have been out of my power to quit my place at the table without moving my chair.

The following remark, which Mr. Moses makes in describing a similar occasion is an interesting revelation of character:—

These phenomena of levitation have presented themselves on a few other occasions. . . . I have discouraged them as much as possible, from a dislike to violent physical manifestations. I have little power to prevent a special kind of manifestation, and none whatever to evoke any that I may desire; but I do, as far as I can, prevent the very uncomfortable phenomena which at this

period were so strongly developed. . . . In the instances recorded I was a passive agent, and did not aid or check the exhibition of the force.

APPORTS.

Raps—intelligent raps—movements of tables without contact, intelligent movements of other articles, levitation, here is a goodly variety of miracle to bring about in five months.

But another feature, which had-already been observed, was what Mr. Moses himself describes as “intelligent comment upon conversation.” He tells the story in his “Researches.”

The room in which we used to meet opened by folding doors into the dining-room. In this latter room my host and I were sitting in the twilight at the open window, talking of the subject, and wondering much whether we were deceived. Raps came, and we were told to go into the next room. We stood by the table, and raps came again. “*To convince*” was spelt out, and a small copy of *Paradise Lost* was gently placed on the table. We had all of us had it in our hands during the evening, and could testify to its position on a book-shelf close to the window at which I and my friend had been sitting.

Apports of various small articles from different parts of the house, and often through closed doors, had already become familiar. They came from all parts of the house indifferently, and even from outside, not only from rooms inhabited by Mr. Moses, but from those which he had never entered, not only during the *séance* or when a circle had been formed, but when the minds of those interested were in no way directed to the subject. On the 28th of August seven objects were brought into the *séance* room; on the 30th four, and among these a little bell from the next room.

We always left gas brightly burning in that room, and in the hall outside, so that if the doors were opened even for a moment, a blaze of light would have been let into the dark room in which we sat. As this never happened, we have full assurance from what Dr. Carpenter considers the best authority, common sense, that the doors remained closed. In the dining-room there was a little bell. We heard it commence to ring, and could trace it by its sound as it approached the door which separated us from it. What was our astonishment when we found that *in spite of the closed door* the sound drew nearer to us! It was evidently within the room in which we sat, for the bell was carried round the room, ringing loudly the whole time. After completing the circuit of the room, it was brought down, passed under the table, coming up close to my elbow. It rang under my very nose, and went round about my head, then passed round the circle, ringing close to the faces of all. It was finally placed upon the table. I do not wish to theorise, but this seems to me to dispose of arguments which would put forward the theory of our being psychologised, or of the object coming down the chimney, as an explanation of this difficult subject.

PERFUME AND SCENT-LADEN AIR.

Another phenomenon, which was soon produced, was that of perfume. This, according to Mr. Moses' own view, served in the case of this particular circle the same

purpose as that usually contributed by music. He was in no sense musical, and except as a signal, a means of identification of some particular spirit, music seldom occurred in his presence. He looked upon these æsthetic pleasures as "the means of harmonising the conditions." He tells us that—

When any opposing conditions are to be removed then the room is pervaded by odours of subtle and delicate, or strong perfume. . . . This scenting of the room in which we are about to meet will sometimes commence many hours before we begin. Sometimes the aroma of a flower from the garden is drawn out, intensified, and insinuated throughout the house. Sometimes the odour is like nothing of this earth's production, ethereal, delicate, and infinitely delightful. Sandal-wood used to be a favourite, and rose, verbena, and odours of other flowers have been plentifully used.

I find it difficult to convey any idea of the subtle odours that have been diffused throughout the room, or of the permanence of the scent. It is usually the first manifestation and the last. The perfume is sprinkled in showers from the ceiling, and borne in waves of cool air round the circle, especially when the atmosphere is close and the air oppressive. Its presence in a particular place is shown to me by the luminous haze which accompanies it. I can trace its progress round the circle by the light—and my vision has been many times corroborated on this point by other sitters—and can frequently say to a certain sitter, "You will smell the scent directly. I see the luminous form going to you." My vision has always been confirmed by the exclamations of delight which follow.

When we first observed this manifestation, it was attended by a great peculiarity. The odour was circumscribed in space, confined to a belt or band, beyond which it did not penetrate. It surrounded the circle to the extent of a few feet, and outside of that belt was not perceptible; or it was drawn across the room as a cordon, so that it was possible to walk into it and out of it again—the presence and absence of the odour and the temperature of the air which accompanied it being most marked. Judge Edmunds (in his book on Spiritualism) especially notes the presence of an odour which was *not diffused through the room*. He describes the sensation as being like a flower presented to the nostrils at intervals. I should rather describe what I observed as a scented zone or belt, perfectly defined and not more than a few feet in breadth. Within it the temperature was cool and the scent strong; outside of it the air was decidedly warmer, and no trace of perfume was perceptible. It was no question of fancy; the scent was too strong for that. And the edges of the belt were quite clearly marked, so that it was possible, instantaneously, to pass from the warm air of the room to the cool perfumed air of this zone. I do not remember ever hearing of a precisely similar case to this, which occurred repeatedly.

THE CONTROLS.

At an early date the circle began to have communications as to the identity of the spirits presiding at the séances, but of this more hereafter. At the period to which we refer this identity was not considered by Mr. Moses as completely established. The effects of early training and a clerical career were still strong upon him, and he was not anxious to believe in "spirit guides." A striking conversation is recorded on December 9th,

during a séance when Imperator, the leading "control," was present.

Q. Are these communications from spirits?—A. Yes.

Q. Spirits of the departed?—A. Yes.

Q. Are you a spirit once incarnated?—A. Yes.

Q. Is the account given of these manifestations by spirits true?—A. I don't know.

Q. Is what you tell us true?—A. Yes (emphatically).

Q. Then are these manifestations from the spirits of the departed?—A. Yes.

Q. And others associated with you are spirits of the departed.—A. Yes.

Q. Any who are not?—A. No.

Q. Are you sure?—A. Yes, yes.

Q. Did you write that message the other night?—A. No.

Q. Were you there when it was written?—A. No.

Q. You did not come because Dr. Speer offended you?—A. Yes.

(Dr. S. again apologised, and the apology was received with a series of stately raps, suggestive of bows.)

Q. Then your absence let in an evil or lying spirit?—A. Yes.

Q. Are we liable to that?—A. Yes.

Q. Then you do leave me?—A. No.

Q. Not usually, you mean?—A. Yes.

Q. Then we must be guarded and careful to sit with solemnity, and follow guidance?—A. Yes.

Q. You are good?—A. Yes.

Q. I solemnly charge and adjure you in the name of God that you tell the truth. Are you a good spirit, once incarnated in the flesh?—A. Yes.

(Three of the loudest knocks I ever heard. We all involuntarily drew in our breath, and a feeling of awe stole over us.)

Q. It is true; then, that departed spirits can return. Do you know Mr. C.?—A. Yes.

Q. Is he here?—A. No.

Q. Can you fetch him?—A. Yes.—Do so.

The room, which had been filled (especially round me) with floating clouds of light, grew suddenly dark, and absolute stillness took the place of the previous loud knockings. It would have been a strange scene for an ear-witness. The table, isolated, with no human hand touching it, giving forth a series of mysterious thuds of varying intensity, some of which might have been made by a muffled sledge-hammer, all indicating intelligence; an intelligence that showed itself by deliberation, or eagerness, or stately solemnity, according to the nature of the communication. Round the table three persons sitting with a hush of expectation, and faces (if they could have been seen) of awe-stricken earnestness; a question put, and a loud response, another, and a series, as though by a counsel cross-examining a dumb witness. The room shrouded in total darkness, except at one end, where shifting masses of luminous vapour now and again gathered into a pillar which dimly outlined a form, and again dispersed and flitted round the head of one of the sitters. No scene could be imagined more calculated to strike a novice with awe, none more solemn and impressive for those who participated in it. The Witch of Endor was no more surprised when her unholy incantation evoked the shade of Samuel than I was when Imperator, in answer to my solemn adjuration, professed himself to be a departed spirit. I had for some time leaned to the opinion that the spirits—if spirits

they were—were not departed ones. Dr. S. had leaned to the same notion, so that the Unconscious Cerebration theory fails to meet this case. It must be, I think, what it pretends to be—a message of truth from a denizen of the spheres, who has passed the probation of life and has been permitted to return to the world in which he once lived, and whose communications, though imperfect, are sincere.

LIGHTS.

I quote an account of the séance of December 31st as a good illustration of the appearance of lights. The phenomenon had occurred before, but on this occasion it was interpreted by Imperator himself. The account quoted is from Dr. Speer, a highly intelligent and by no means credulous witness.

December 31st, 1872.—A very successful séance. A blue enamel cross was brought, no one knew whence, placed before my wife, who was told to wear it. A pair of salad-tongs of Sèvres manufacture brought from drawing-room *through two closed doors*. A column of light about seven feet high was seen to move round the room, and about two feet to the right of the column was a large glowing mass of light. The column of light I placed my hand upon, as seen on the wall. High barometer, 30; dark. During the time Imperator was entrancing the medium, and conversing with us through him, we saw a large bright cross of light behind the medium's head, rays surrounding it; after this it culminated into a beautiful line of light of great brilliancy, reaching several feet high and moving from side to side. Behind this column of light on the floor was a bright cluster of lights in oblong shape. These remained for more than half an hour, and upon asking Imperator the meaning of the lights, he said the pillar of light was himself; the bright light behind him his attendant; and the numerous lights seen in the room belonged to the band. The light around the medium's head showed his great spiritual power. He also said in time we might see him; might do so now were our spiritual vision clearer. Imperator then closed the séance, and the medium awoke unconscious of all that had been done.—S. T. S.

SOUNDS.

We have already spoken of some of the varieties of sounds which were heard during séances. Sometimes these were mere noise, thuds, footsteps, meaningless raps—sometimes they showed intelligence, answered questions, or were expressive of anger, impatience, satisfaction, and other emotions. On March 23rd a sound, which afterwards became a very important feature, was heard for the first time; it resembled the plucking of a string, was faint in quality, and occurred only at intervals. They came later to know it as the Lyre Sound. It was supposed to be associated with the presence of the piano, or with a musical clock which stood in the room, but it subsequently occurred in other rooms where no instrument of any sort was to be found. It is thus described by Mr. Moses:—

Two months after its first appearance it had become so loud that the vibration of the table was very marked. The sound would traverse the room and seem to die away in the distance, and suddenly burst forth into great power over the table, which appeared in some inexplicable way to be used as a

sounding-board. The wood of the table vibrated under our hands, exactly as it would have done had a violoncello been twanged while resting upon it. It was no question of fancy or delusion. The sounds were at times deafening, and alternated between those made by the very small strings of a harp and such as would be caused by the violent thrumming of a violoncello resting on the top of a drum. Sometimes in our midst, sometimes distant and soft, sometimes the bass and treble sounds alternating, the sounds were the most inexplicable that I have ever heard. When they once became established, they were made almost continuously. We never sat without them, and they formed almost the staple phenomenon of the séance. With them, as with other phenomena, great variety was caused by good or bad conditions. Just as illness or atmospheric disturbance made the perfumes and drapery coarse and unrefined, so the lyre sound became harsh, unmusical, and wooden. It seemed to be far more dependent than on material accessories. The table was used until at times the musical twang would shade into a sort of musical knock, and finally become an ordinary dull thud upon the table. Sometimes, too, we heard a very distinct imitation, purposely done, I think, of a loose string. When things were not all right, the sound would assume a most melancholy, wailing character, which was indescribably weird and saddening. It was not unlike the sighing of wind through trees in the dead of night; a ghost-like dreary sound that few persons would sit long to listen to. That sound was always accompanied by black darkness in the room, and we were always glad to take the hint and close the sitting as soon as we could. We invariably found afterwards that there had been some reason for this sadness.

No point, indeed, connected with these strange sounds is more remarkable than the intensity of feeling conveyed by them. They contrive to render all the varieties of emotion which are conveyed by the human voice. Anger and sadness, content and mirth, solemnity and eagerness, are conveyed in a way quite inexplicable. In answering our questions sometimes an eager and rapid request for alphabet will be struck out, the notes and the quickness with which they are sounded conveying precisely the idea of eagerness which a sharp interruption by an impatient listener would give. The wailing sounds above noticed seem at times almost to sob and shriek as if in a burst of madness. Sometimes to a question put silence will be maintained for a while, and then little, hesitating sounds will be made, very slowly and tremulously, so as to convey perfectly the idea of uncertainty and doubt. Then again the reply will come clear, sonorous, and immediate as the "I do" of a witness in the box, who has no doubt as to the answer he should give.

DIRECT WRITING.

Before the close of the year yet another marvel had established itself. The circle had had one case of direct writing as early as September. On December 16th a similar incident occurred of special significance, occasioned by the introduction of a new sitter, whom the spirits seemed to resent, a fact which under other circumstances might be regarded as suspicious. Imperator intimated by imperative knocks that the innovation must not occur again, and then told the sitters to look under the table where a piece of paper—clean when placed there shortly before—was found covered with pencil-

marks — a roughly-drawn cross, the initials I. S. D. (Imperator Servus Dei), and the word "Hail."

The knocks were awful in their intensity, and so loud as to be plainly heard in the breakfast-room on the floor below. The communicating intelligence was of a most imperious description, little disposed to brook opposition, and showed a power which gave one an uncomfortable notion that he was quite able to break our heads if it so pleased him. Evidently the circle must not be added to without distinct permission. And no wonder. A delicate experiment may be vitiated by the most trifling alterations in conditions. And we know nothing of the conditions, except that they are governed by laws of which we know little, which the spirits require before they can carry on their higher work of intellectual manifestation. Interference withdraws the higher, and sends one back again to creaking chairs and physical marvels. Imperator justly resents such interference.

Even at a later period these messages by direct writing seldom contained any matter of consequence—their contents consisted of vague greetings and general advice, and were of much less interest than the communications by raps. Mr. Stainton Moses' automatic writing was, a special feature, which we shall consider separately.

MEETING WITH D. D. HOME.

We have already mentioned that professional mediums had encouraged Mr. Stainton Moses to develop his own powers. At the close of this year he, for the first time, met with the prince of mediums, Mr. D. D. Home, who, to quote Mr. Moses' own words, "made quite an Elijah and Elisha business of it." The description of the incident is so characteristically told in "Researches in Spiritualism," that it would be a pity not to give the author's own account:—

Sunday, December 22nd, 1872.—Séance at Mr. Walter Crookes's, 24, Motcombe Street, Belgrave Square. Present: Mr. D. D. Home, Mr. and Mrs. Walter Crookes, and myself. The only things that occurred were owing to my mediumship, and not to Mr. Home's. He was ill, and his mediumship is very uncertain. Raps on my chair and in the table occurred. When Mr. Home sang and played they kept time. The table also moved twice. This was all.

Mr. D. D. Home is a striking-looking man. His head is a good one. He shaves his face with the exception of a moustache, and his hair is bushy and curly. He gives me the impression of an honest, good person, whose intellect is not of a high order. I had some talk with him, and the impression that I have formed of his intellectual ability is not high. He resolutely refuses to believe in anything that he has not seen for himself. For instance, he refuses to believe in the passage of matter through matter, and when pressed, concludes the argument by saying, "I have never seen it." He has seen the ring test, but, oddly enough, does not see how it bears on the question. He accepts the theory of the return in rare instances of the departed, but believes with me that most of the manifestations proceed from a low order of spirits who hover near the earth sphere. He does not believe in Mrs. Guppy's passage through matter, nor in her honesty. He thinks that regular manifestations are not possible. Consequently he disbelieves public mediums generally. He had read with great interest the

Liverpool Mercury letters [Autumn, 1872], and welcomed me as the "ablest exponent of a creed which was very dear to him." He said he was thankful to know that his mantle had fallen on me, and urged me to prosecute the inquiry and defend the faith. Altogether he made quite an Elijah and Elisha business of my reception. He plays and sings very nicely, and recites well. He wore several handsome diamonds, gifts from royal and distinguished persons. He is a thoroughly good, honest, weak, and very vain man, with little intellect, and no ability to argue or defend his faith.

VIOLENT MANIFESTATIONS.

In spite of his earlier protests Mr. Stainton Moses seems, about this time, to have been the victim of considerable activity on the part of his visitors. On January 21st, in half light, the table was floated to the level of the heads of the circle. On January 25th, the same manifestation occurred again, in clear light, and a heavy bronze candlestick, brought from another room, struck the medium on the head and hurt him considerably. On February 23rd, things went still further.

Sunday, February 23rd.—Séance at Douglas House. Present, the usual circle, with Mr. Harrison, Editor of the *Spiritualist*. In order to avoid the usual séance-room [which Imperator desired to be kept exclusively for the intimate group] we sat in the breakfast-room, the firelight being excluded as well as possible. The usual raps and creaks, which had been plainly audible at dinner, commenced at once, and Dicky was particularly lively. We were then requested to darken the room, and the light which had been round us vanished, and the sounds ceased. Presently my chair began to move, and I saw light coming as it were through the door. At once my chair was withdrawn from me, and placed on the table; from which position it toppled over to the floor again, whilst I was shot to the end of the room, under a side table, and three articles were put upon the table, viz., a carved ivory napkin-ring from under a glass shade in the drawing-room, a cartes de-visite from the same room, and a chamois horn from the entrance hall. We all felt cold, and the influence was very strong.

WHAT WAS DONE IN ONE YEAR.

April 2nd, 1873, brings us to the anniversary of the first sitting. The accounts I have selected for quotation are in no case chosen as the most striking of their class which could be selected from the history of Mr. Stainton Moses. I have aimed rather at sketching the development of one year's mediumship. Possibly no personal history of spiritistic phenomena records so rapid a development.

If we take Mr. Charlton Speer's catalogue of phenomena, we shall find that, however important their subsequent development, all, with one exception, were represented in some degree during these first twelve months. In a letter addressed to Mr. Myers last November, Mr. Charlton Speer gathers up the phenomena under ten headings:—

1. Raps of various kinds, ranging in force from the tapping of a finger nail to the tread of a foot sufficiently heavy to shake the room.
2. Raps which answer questions and show intelligence.

3. Lights of various kind and degree—objective and subjective, that is those visible to *all*, mediums and non-mediums alike, and those visible to the medium only.

4. Scents.

5. Musical sounds.

6. Direct writing.

7. Movements of heavy bodies, such as tables and chairs, tilting of the table, &c.

8. The passage of matter through matter—articles of all kinds brought through closed doors.

9. Inspirational addresses through Mr. Stainton Moses.

10. The direct spirit-voice. This alone, so far as I can discover, was not developed during the first twelve months. It was at no time clear or distinct, and was very seldom heard.

PRACTICAL DEDUCTIONS.

It seems difficult, even after careful study of every account attainable of this year's history to arrive at any consistent theory as to the development of Mr. Moses' mediumship. I can only say that the very inconsequence, spontaneity, and caprice of the manifestations are entirely consistent with such comparatively insignificant yet analogous phenomena, as I have myself been privileged to observe. Mr. Moses was not what, with our very limited material for guessing, we might expect to be a "likely subject" for psychic phenomena, he was not ethereal, or a genius, or an artist, but merely a very average specimen of the English gentleman. He had no special training, in the first instance no special attraction to the subject, or expectation of success in experiment. He professed himself rarely able to control phenomena; seldom able to arrest, still more seldom to initiate manifestations; certainly unable to subject them to the order and discipline which the inexperienced in such things so ignorantly demand.

Even his domestic surroundings, though those of entire trust and friendship, were not such as to unduly stimulate development. Two out of the little circle, Dr. Speer and his son, seem to have approached the subject from the standpoint of scepticism and critical observation.

The controls themselves do not lay down any strict rules or injunctions for the organisation of séances. Strangers are not to be encouraged, the use of the séance room is to be confined to the innermost circle, the inquiry is to be approached with faith and reverence, the sitters are not to make a noise, the spirits themselves undertake to harmonise the conditions; that is, practically, the summary of the guidance received during the year.

It is not much. It is the more eloquent as a warning against the dogmatic instruction which many modern teachers of psychical attainments infinitely inferior to those of Mr. Stainton Moses, are insistent in prescribing to the student of such phenomena.

CLASSIFICATION OF PHENOMENA.

Mr. Myers' catalogue of the various phenomena differs slightly from that of Mr. Charlton Speer. He classifies the manifestations under twelve headings, seven of which are the same as in the other grouping, but he omits the spirit voice as a separate heading, including it, I suppose, under "direct sounds," omits trance utterances as not

being physical phenomena, and adds: (a) Levitations (of which examples have been given); (b) the disappearance and reappearance of objects; (c) the materialisation of objects; (d) and of hands; and divides sounds into two classes; (e) direct; and (f) those made on instruments supernormally. Of the reappearance of lost objects, and the materialisation of forms, examples will be found below.

W. S. M.'S PHENOMENA COMPARED.

The object of Mr. Myers' classification is that of comparison between Mr. Moses' phenomena and those of other mediums. The mediums selected are eight in number, and are all what Mr. Myers calls "non-venal," and of such character as to have a *prima-facie* claim upon our confidence. Out of these, five present less than six varieties of phenomena, one presents seven, and one, D. D. Home, ten; so that in the matter of variety alone, Mr. Stainton Moses stands unrivalled. Mr. Home's records show no instance of the disappearance and reappearance of objects, nor any of the passage of matter through matter; in which, indeed, he did not believe. This last is recorded, however, in the case of three other mediums.

Before carrying the comparison further, I subjoin examples of the two kinds not instanced in the experiences of the first year:—

REAPPEARANCE OF LOST OBJECT.

Tuesday, September 9th, 1873.—Same conditions. Plentiful scent as before. Sixteen little pearls were put on the table, six having been previously given during the day. Mrs. Speer and I were writing at the same table, and a pearl was put on my letter as I was writing. After that I saw a spirit standing by Mrs. Speer, and was told that it was Mentor, who had put a pearl on Mrs. Speer's desk. After that four others came. They seemed to drop on the table, just as I have seen them with Mrs. A—h. We have in all twenty-two now. They are small seed pearls, each perforated. Mentor showed some wonderful lights. One was so large and brilliant that it lit up all our faces. It was like a draped tent with bright light within it. The drapery brushed Dr. and Mrs. Speer's hands. Many of them were large, weird and ghost-like. Grocyn manifested beautifully, and said on his harp that he could not play a tune through me, but that he was about Charlie, and Mendelssohn would make him a great musician. We then were told to break, and on returning to the room before it was darkened my little box with the two pearls which Mrs. A—h's spirits gave me slid gently into my hand. It startled me very much. The box had been taken away and to my great grief I could get no tidings of it. Mrs. A. told me they had been taken to smooth communications with our friend Sunshine, and that they would be returned. Mentor brought them back. This is one of the most startling evidences I have had. Imperator brought us news of Sunshine, as Harmony could not come; and said she slept still. All was well with her. He delivered a very long and solemn charge, followed by a beautiful prayer. It was an exceedingly impressive speech. After the control I was very tired and exhausted. The séance only lasted one and a quarter hours, but was very exhausting. [Another witness tells us that this occurred in daylight.]

We may note in passing that pearls grew plentiful about this period. Only a week later we read—

When we broke up we found some flowers from the middle of the table had been distributed to each, and a little heap of pearls was put before each. One hundred and thirty-nine little pearls have now been brought to us, one hundred and ten in the last two days.

MATERIALISATIONS.

Instances of materialisation of objects have already been quoted, as of liquid scent, of the pearls and of the cross brought to Mrs. Speer—not mere *apports* from other parts of the house, but articles unknown to any of the sitters.

The materialisation of hands and of drapery usually occurred during the trance of Mr. Stainton Moses. The occasions were numerous. One or two will suffice for illustration. The record is kept by Mr. Speer, as Mr. Moses was, as a rule, unaware of what was passing.

July 14th, 1873.—Séance. Mr. Percival joined us. Grocyn as usual, with violoncello, harp, and tambourine; sounds of a most distinctive and unmistakable character. Mr. P. greatly astonished. The whistle heard. C.P.S.S. came. Jasmine scent abundantly showered down both in the dining-room and bedroom. Large lights (*held by large hands*) seen emerging from the cabinet. Medium in deep trance as usual during lights. Flowers from centrepiece thrown about freely.—

S. T. S.

Again, on August 11 :—

Mr. M. became entranced. Mentor now spoke through him. I told him what I had done, asked if he was satisfied, to which he replied "Yes," and he would not show me more. I asked for his sign-manual of approval to my record, upon which he at once brought a large light, and placed it on it, so that I could see the writing. He said he would try and do what I wished. He then said that he would illuminate the medium's face. He brought a large bright light, and passed it in front of his face, which I could see. He then explained the process of making the lights, and told me that the folds I saw around them hanging down were really drapery, which he would prove to me. He then brought the light close to the back of my hand, and brushed it backwards and forwards with as distinct a materialised drapery as can well be conceived. This feat he repeated first on one hand and then on the other, five or six times, at the same time directing my attention to the character of the light and the tangibility of the drapery.

In *Light*, August 20, 1892, Mrs. Speer describes the same kind of manifestation :—

Mentor then showed us lights, not equal to those we had previously had, but he was able to brush our hands with the drapery surrounding them, which felt very fine and soft, like Indian muslin. Then G. gave five twangs on his harp for the alphabet, spelling out the word "Break."

On returning to the room more beautiful scent was brought, and a little sprinkled on our hands. Mentor many times during the séance fanned me with the scent-laden air. He then showed us two or three very large lights. One must have measured with its drapery quite two feet in height; he brought it close to my face, and brushed my hands many times with the drapery; he also touched my hand, and his hand felt

as human as my own. Mentor then controlled the medium, and expressed great sorrow for having accidentally hurt me at a previous séance. [He had squirted scent into Mrs. Speer's eye, causing acute agony and blindness for twenty-four hours.]

THE PHENOMENA COMPARED WITH THOSE OF HOME.

In the one inexplicable phenomenon of the passage of matter through matter, Mr. Moses' experience far transcends anything related of D. D. Home, who indeed did not believe in its possibility. On the other hand, in the way of triumph over the laws of nature in his own personality, some of the stories of Home's floating through the air, thrusting his head into the red-hot embers, and materialisation of another form side by side with his own, surpass in their own particular line those credibly recorded of any other medium.

Perhaps, if one may venture a comparison where all is so uncertain, so far transcending all ordinary experience, we might suggest that the experiences of Mr. Stainton Moses were altogether on a higher plane than those of his gifted rival—less materially marvellous, but, even the trance utterances apart, more charged with spiritual teaching, full of symbolism, and allegorical meaning.

HIS LINE OF INTERPRETATION.

The difference may, of course, be merely that of interpretation. We continually find that Mr. Moses looks behind the mere phenomenon for the lesson intended.

In the matter, for example, of the *apports*, he was disposed to regard them, not as mere manifestations of supernatural power, but as part of the great lesson which his training was intended to serve.

In a letter to Mr. Speer, August 1st, 1875, he writes that he believed that his controls of the old world were influencing his mind in the direction of the stores of ancient knowledge that are laid up.

They ought to have enough knowledge among them to save me the trouble of wading through musty old tomes. But it does not seem to be part of their plan ever to save one trouble. It seems that the bringing of these gems has had to do with this phase of development. I see in all the books that I have read—especially in one of Paracelsus that I am now reading—very much about gems and their properties, and the aid that they give in intercourse with the world of spirits. Next to them, they make most account of perfumes. It is curious how we have had these two things in such abundance. This knowledge of gems it was that caused the old alchemists to be reputed as transmuters of metals and gems. It was not that they did really transmute or make gold and gems for themselves, but that they were requisite for promoting spirit intercourse. These old philosophers worked in secret, and the outside world knew nothing of what they did.—Lillie's "Modern Mystics" (page 83).

The ancients seem to have known and understood every form of manifestation which we see and do not understand now. They could command them. We cannot. By a very careful study of conditions they arrived at a pitch far ahead of ours. A man did not hesitate to devote his whole life to the careful study of one point, and he would as soon have spoiled his conditions by the introduction of another person as Tyndall would scatter sand over his phials and crucibles in

the midst of some delicate experiments. They laboured so secretly that, in many cases, their learning died with them. But I can find traces in some of them of a knowledge of materialisation, both of crystals (that especially), and of animate bodies.

The difference between them and us is that they lived in ages when these things were of rare occurrence, and consequently they studied and worked at them, and dared not let people know what they were doing. They surround us on every side. We have no difficulty in observing them, and so they are made a mere gazing-stock, and we surround them with conditions which in other days would have prevented their occurrence. The result is, there is not a single man living who really knows how the physical phenomena are caused, or can get at the intelligence which moves behind them so as to command them as the ancients did.—“Modern Mystics” (page 84).

TRANCE UTTERANCE AND AUTOMATIC WRITING.

The physical manifestations, the progress of which during the first year has been briefly indicated, lasted for a period of eight years.

Contemporaneous with these was another class of phenomena, the evidence for which is of a different kind. This, a series of trance utterances and automatic writings, Mr. Stainton Moses seems to have regarded as the really important development, the other serving to give authority to the less evidential phenomena, alleged to come from the same source, so that the two were intimately connected.

It is, of course, except by virtue of the content of the message delivered, always extremely difficult to substantiate the objective nature of trance utterance and automatic writing. It is even difficult to prove that they are a form of automatism at all, and not a manifestation of the conscious self; and unless the message delivered consists of information wholly unknown to the ordinary consciousness, it is more impossible still to prove, even to the subject himself if he is critical of his own manifestations, that they are inspired by some external influences, that the “control” is not merely another form of one’s own consciousness.

However genuine the trance, by whatever mechanical powers the writing may be achieved, the possible activity of the sub-conscious self must always be reckoned with. Whatever degree of confidence we may feel in the medium, the possible fraud of the somnambulist self has to be considered.

Here again, however, there is little occasion to linger over the hypothesis of fraud on the part of Mr. Stainton Moses. There seems no doubt of the genuine nature of the trance, and it is quite certain that he took no advantage of his condition to contrive to perform physical phenomena. It was the custom for those about him to light a candle in order to take notes of the utterances of the controls. His person was under close observation, and the raps, lights, and other manifestations continued.

Whether the controlling powers were spirits, and whether as such they were really the persons they represented, it is as impossible to say as to explain the physical manifestations, but they were undoubtedly uttered when Mr. Moses was not in normal condition.

NOT MERELY SUBJECTIVE.

This is the medium’s account of the earlier features of the automatism before the trance was fully developed, and of the means used to convince him of its genuine nature:—

October, 1872.

I am getting wonderful messages written, and, altogether, am having remarkable experiences. I have also had the voice speaking to me very plainly. I must write and give you an account when we meet.

I have little or no tapping now, but at night, since I have been ill, I have heard a whispered voice speaking to me. When I first heard it I thought it was my own fancy, but after sponging my face, and going into the next room, I heard it still. It directed me what to do for my throat, and generally took care of me. I inquired if it were the voice of my guardian, and was told “Yes.” I also asked if it were looking after me, and was told, “Always.” I remarked that it was a very nice arrangement. *I asked for something to convince me that this writing and voice were not merely subjective.* I was told that I should have a sign given me to confirm me, but that I was to ask no more. Accordingly, I was directed to empty my desk (the same used in the formation of the cross) of everything but paper, pen, ink, and pencil. I did so, putting into it only a large envelope, cutting down the sides so as to open it. The desk I closed, placed it in its cover, and then inside my cupboard, in which I kept papers. I was told to leave it twenty-four hours. On opening it I found direct writing of the most beautiful description. In the centre of the paper was a cross, as usual, and two messages, one in Latin and another in Greek. The Latin was:—

“In hoc signo vinces.”

(With this symbol thou shalt conquer.)

The Greek was an adaptation of the salutation to the Virgin, but the gender changed and adapted. The whole was beautifully written in ink. Of course the paper must have been taken out of the desk, for matter is no bar at all to spirits. It is altogether the most astounding evidence. It seems as though they would heap together evidence of the unreality of matter and of their power to overcome its bar. Doubtless they could write as well on a sheet of paper in the heart of a stone wall or inside a fireproof chest.—“Modern Mystics” (pages 75-76).

THE METHODS.

The trance utterances were taken down at the time by members of the circle, most often by Dr. Speer. The medium’s voice, even his countenance, would change in harmony with the characteristics of the control present. The subject was, as a rule, religion or the teachings of spiritualism.

The automatic script was almost entirely occupied with religious controversy. Mr. Stainton Moses would write his questions or objections at the top of a blank sheet—and as he tells us—the spirit, using his hand, wrote the answers below. Thus, as may be seen from spirit teachings, the result was in dialogue form.

THE CONTROLS.

The question of the identity of the controls is, in its way, perhaps, the most difficult in the history of the

mediumship of Mr. Stainton Moses, one to which he has himself devoted an entire volume, and as to which he was by no means easily convinced, though he finally came to believe that his visitors were really the personages, in some cases the very exalted personages, whom they professed to be.

WHO THEY WERE.

The exact amount of their pretensions is not generally known. Mr. Myers assures us, he being behind the scenes, that even Imperator made no claim to divinity, but he does not reveal the alleged name of any spirit more remote than Socrates.

The controls were very numerous, many made use of the medium for the moment and did not return. Some were the spirits of deceased friends of his own, some those of the friends of other members of his circle, in some cases the spirits of the newly-departed, in others of the great men of old. Each of the more habitual visitors had his own characteristics, some sign of his presence, some knock or sound peculiar to himself. Rector was known by his heavy tread, Imperator by the "lyre sound" which accompanied him. Dicky liked music, and shook the room in time to any tune which happened to be going. One spirit made a whirring noise, like the wind among the trees. Grocyn sometimes played an invisible tambourine, which later developed into a sound like a double-bass thrummed on a big drum.

One wonders that among all the evidence adduced there has been none from those very close observers of life, the servants. Surely violent blows on the floor and furniture, the beating of big drums, and the dancing of jigs by heavy dining tables, must have elicited remark. Are there no cooks and housemaids who can be brought forward as unprejudiced outsiders to testify to the "goings-on" in the dining-room?

DR. DEE.

Dr. Dee, the great English occultist of the early 17th century, was among his visitors. He was, as is well known, the great experimenter on crystal gazing, and it is interesting to know that he asserts that he tried to influence Mr. Moses in this direction, while visiting Dublin at a time when the magic mirror was on exhibition there. Nothing, however, seems to have come of it. He was an early guest, and we read of his giving "tremendous blows on the table."

GROCYN.

The Grocyn control developed as early as the spring of 1873. He was always accompanied by musical sounds, and was ready to talk about his pupil Erasmus. One scene which is reported as evidential of his identity, may not be equally convincing to all, a scene in which he declined to assent to some specially acquired but imperfectly remembered information of one of the sitters as to his (Grocyn's) early life. An obvious answer would be that Mr. Moses, as a teacher of English, would be familiar with such facts. This, judging from the incident about Lydgate, would be to assume too much. Grocyn was

acquainted with Luther and Melancthon, but didn't think much of them. Mr. Little tells us a curious detail which I have not met with elsewhere.

We come now to the strange sequel. The Rector of Shepperton happened to have a son at the University School. Learning from his boy that a master there was Mr. Stainton Moses, he recognised an old schoolfellow to whom he had been much attached. He invited him to the rectory. Mr. Stainton Moses came for a day or two, and in his bedroom at night, was much disturbed by Grocyn suddenly twanging his imaginary harp with loud sound. This irritated him, and surprised him also. It had been long silent.

The next day, the rector had to go to a Communion Service, which Mr. Stainton Moses evaded. He was left in the library, and amused himself by looking over some old magazines. Suddenly he came across the "Annals of Shepperton Rectory." To his astonishment, he found that Grocyn had once been rector there. When his friend came in, he cross-examined him.

"Yes, you slept in Grocyn's room last night. Erasmus was in this room."—"Modern Mystics" (page 140).

LYDGATE.

Mr. Moses was not, as has been hinted, as well instructed in English literature as one might expect in a teacher of the language. A spirit manifested under the name of John Lydgate, and gave exactly such an account of himself as one might expect any of the mediums' pupils, cramming, let us say, for a "junior Cambridge," to produce in class. Let us hope that the master would not show surprise at "so circumstantial a description" as was given by the spirit and verified by application to Mr. Noyes.

He said he was a monk who lived about 1420, at Bury St. Edmunds, at a Benedictine monastery; that he got his education at Oxford and travelled abroad; that he kept a school of poetry, and published the "History of Thebes" and the "Siege of Troy."

OTHER SPIRITS.

Space will not permit us to dwell on other spirit personalities, the Holy Maid of Kent, philosophers of Arabia, India, Italy, Alexandria, sages of Greece and Rome.

Some of those who came, Mr. Moses tells us, I had known during their life on earth, and was able not only to verify their statements, but also to note the little traits of manner, peculiarities of diction, or characteristics of mind, that I remembered in them while in the body. Most were unknown to me, and came always in obedience to the controlling spirit (who arranged everything) to give their evidence and go their way when the task assigned them was done. . . . Many statements were from their nature not capable of proof; a vastly greater number were minutely accurate, and none [with one exception] suggested any attempt at deception. . . . During twelve days, eleven different cases of identity were made out by facts and dates. Three of them were entirely unconnected with any of us; and of one of them, none of us had ever heard the name of any particular, yet his full name,

his place of residence, and the very name of his house, date of his birth and day of his death, were given with perfect accuracy.

IMPERATOR.

Reference has been made above to Mr. Moses' "controlling spirit who arranged everything." This was Imperator, the earliest, always the most important of the controls. He manifested at first by tilts of the table and raps, but soon by the less cumbersome method of trance utterances and automatic writing. From the first he was avowedly the teacher of the little group. Notes of the utterances have been preserved, and many volumes of automatic writing. Of his teaching as a whole it is impossible to treat in the limited space at command, but the whole is set forth in "Spirit Teachings." It would be hardly too much to say that Mr. Moses regarded the utterances of Imperator as the *raison d'être* of the entire phenomena. They are in their particular line of supreme importance, but are, of course, not evidential—not except in regard to a few concrete statements susceptible of proof.

IMPERATOR'S ACCOUNT OF HIMSELF.

He announced, soon after his first appearance, that he had been with Mr. Moses nearly all his life. "His doubts," he said, "are worth more than most men's faith"; and of those doubts he took full advantage. The automatic writings are occupied mainly with religious controversy, and Mr. Moses was led to many conclusions which, had they not been suggested cautiously and by degrees, would have shocked the Anglican orthodoxy of his earlier days.

"We are sent," Imperator alleged, "to communicate to the world, and power is given to us within certain limits. . . . No one ever gets near to God. He sends spirits to act between us and Him, and prayer helps the soul. . . . When first attached to [the medium], I was in the sixth sphere; now I am in the seventh. Very few spirits ever return to earth from those special spheres; but God has sent me for a special work."

How far the change produced in the views of Mr. Stainton Moses were to his advantage it is not for us to affirm. He was not won over easily to deny the divinity of our Lord, the doctrine of the Atonement, the direct relation of man with our Father which is in heaven. "He was," says Imperator, "violently positive." But the new teaching prevailed in the end. He writes, in "Spirit Teachings," p. 7:—

The particular communications that I received from Imperator, mark a distinct epoch in my life. It was a period of education in which I underwent a spiritual development that was in its outcome a very regeneration.

To some of us the dialogues may seem even at their best prolix and tiresome, not unlike what Dr. Dee used, in the case of his "Scriyer Kelly," to summarise as "sermon-stuff"; to others apparently they partake of the nature of a revelation. It is for each to decide for himself. They are easily accessible in the memorial edition of "Spirit Teachings." It is just to say that

Mr. Stainton Moses was fully alive to the possibility of self-deception. One of the dialogues dealing with heaven and hell—the function of "spirits," and so on—has this very practical conclusion:—

Mr. S. M. Will you write for me the last line of the first book of the *Aeneid*?

Imp. "Omnibus errantem terris et fluctibus ætas."

Mr. S. M. That is right, but I might have known it. Can you go to the bookcase, take the last book but one on the second shelf, and read me the last paragraph on the ninety-fourth page.

Imp. "I will curtly prove, by a short historical narrative, that popery is," &c., &c.

The entire sentence was accurately given. It was from a book entitled "Antipopopriestian." Mr. Stainton Moses had quite forgotten the book.

POSSIBLE HYPOTHESES.

The student of the phenomena of Mr. Stainton Moses must draw his own conclusions. It is a case in which dogmatism would be simply absurd; the evidence rests upon the statements of, at most, a score of persons, strangers naturally to the greater number of the readers of the reports. Mr. Myers has been at great pains to collate and compare all the evidence possible, and no one who has closely studied these papers, with all their undesigned coincidences even with some small instructive differences, can feel doubt as to the sincerity of the witnesses.

But no human being can be convinced, however much he may be persuaded, against his judgment on matters outside of his own experience, the utmost upon which we can insist, in the interest of the subject, is the duty of suspending judgment.

At present, there seems no possible explanation of much of the phenomena, other than that of the action of some outside intelligence, but it behoves us to emphasise the *at present*. There may be much yet for even the *fin de siècle* to learn of the laws of matter, there is undoubtedly much of the laws of spirit.

There are, of course, certain obvious criticisms which present themselves to every thinking mind as possible clues to the mystery.

THE HYPOTHESIS OF FRAUD.

Of course, in spite of all that has been said, Mr. Stainton Moses may have been guilty of fraud either consciously or unconsciously. Careful reading of the entire evidence would, I think, convince most readers that, however inclined to conjuring and cheating, he literally hadn't the opportunity. The phenomena continued under all conditions, in various places, in the presence of various witnesses, under the most severe tests. What is more, Mr. Moses had nothing to gain by acquiring a reputation as a medium; rather, as a clergyman and a schoolmaster, a good deal to lose.

As to unconscious fraud while in the trance state, in spite of the close observation to which he was subjected, this position might conceivably be tenable, were it not that the phenomena were not confined to the trance

condition, but were equally strong when he was awake; in fact, the trance state was a later development, and the automatic writing and speaking did not begin till nearly all the physical marvels had presented themselves.

Mr. Myers quotes a letter addressed to himself by Mrs. Speer, which sums up the conditions of the séances both when Mr. Moses was entranced and when he was awake, which shows the physical results to have been practically alike in both cases.

Ventnor,

November 29th, 1893.

I wish to state that the most convincing evidences of spirit-power *always* took place when hands were held.

Other manifestations occurred often in light, such as raps, raising of table, scent, musical sounds, and showers of pearls. Lights also appeared all over the room, coming and going *by request*, and rapping also by request in different parts of the room.

A book was once brought in *light* out of one room and put into Mr. S. M.'s hands, while Dr. Speer was sitting at his side in another room.

I saw a knife jump out of the butter-dish and fall on to the table in light.

On one occasion the medium fell on to the floor in a deep trance, while Grocyn was making most startling musical sounds, and at the same time Catharine was rapping loudly to attract our attention, as she wished to give a message to tell us to help Mr. S. M.

Two cameos were carved in light while we were dining, and message given, through raps, to tell us where to find them. This was a very common occurrence, as frequent raps and messages would be given while dining in light.

At one séance as many as seven different sounds were going on at the same time in different parts of the room. It would have been quite impossible for any one person to have made them.

MARIA SPEER.

This is the account Mr. Moses himself gives of the manifestations of the two states:—

Hitherto I have described phenomena which my eyes have witnessed, which have occurred while I was in full possession of my faculties, and when my powers of observation were unimpaired. I come now to a group which, for convenience, I have classed together, where the case is somewhat altered. I have, indeed, observed all the phenomena of which I speak at many different times, and under various circumstances, but not in their most perfect form of development. In all cases where large luminous appearances . . . were most successfully presented I was in a state of unconscious trance. In a similar way, the most perfect musical sounds are made when I cannot hear them; and, as a general rule, to which the exceptions are so rare as only to serve to establish the principle, the best and most successful manifestations occur when the medium is deeply entranced. The condition of absolute passivity on his part is then most perfectly secured, and the force which the operators use can be more safely drawn off. Over and over again have I heard this passive state spoken of as an essential condition of success.

COLLECTIVE HALLUCINATION.

Setting aside the hypothesis of fraud on the part of the medium or his circle, the next possible explanation

is that of *collective hallucination*. This does very well to account for the Indian magician's mango tree which cannot be photographed and leaves no trace of its existence, but when objects brought into the séance room *remain*, one has at once one class of circumstances which cannot thus be explained away. Mr. Moses and his friends might have come to fancy that he only seemed to them to be levitated, but then how account for the mark which he made on the wall at a level inaccessible from the place where he had been sitting?

UNSOUND IN MIND.

In a characteristically lively article on Mr. Lillie's biography of Mr. Stainton Moses (January 20th), the *Saturday Review* ventures to express a hypothesis which would naturally occur to a good many.

The difficulty is to reconcile these assertions with sanity and honesty in Mr. Stainton Moses, and with ordinary shrewdness in the very few attesting spectators. If we were obliged to hazard a theory, it would be that Mr. Stainton Moses had intervals of something which could not be called sanity, and that in these intervals he was, though unconsciously, not straightforward. Take him on any other topic and he was of sound mind and upright behaviour. Permit him to sit in the dark, or even in the light, in a state of expectation of marvels, and it is admitted that he often lost his ordinary consciousness. What his ideas of honesty may have been when he was thus, literally, "beside himself," it is, of course, impossible to say. His peculiarity was to become not himself, and occasionally convulsive, or rigid, or "entranced," when he put himself into certain mental conditions. What pranks a man may play in this peculiar state no one can guess; but we must hesitate before we pronounce them to be miracles and the result of the action of "spirits."

Here one is confronted with the difficulty that one would have to suppose his witnesses and a considerable number of other people mad into the bargain:—

The peculiarity of the case is that Mr. Moses lived and died sane and honest, except in intervals of abnormal consciousness for which he was partly responsible. No judicious man will put himself twice, of his free will, into a state which is heralded by convulsive movements, and ends in lack of consciousness and moral responsibility while the fit lasts.

It may be worth remembering in this connection that Mr. Moses had another Public, a large class of school-boys who were not likely to be tolerant of abnormal symptoms, however intermittent, nor reticent in expression of their views upon the subject. Yet Mr. Moses believed that he occasionally went about his ordinary work in a state intermediate between waking and trance. We may assume therefore that if this were madness, it had a strong resemblance to sanity! I quote from a letter of his to Colonel Olcott, published in *Light*, September 4th, 1876:—

September 4th, 1876.

Myself, what is it? I do things one day, and especially say things, of which I have no remembrance. I find myself absorbed in thought in the evening, and go to bed with no lecture

for the morrow prepared. In the morning I get up, go about my work as usual, lecture a little more fluently than usual, do all my business, converse with my friends, and yet know absolutely nothing of what I have done. One person alone, who knows me very intimately, can tell by a far-off look in the eyes that I am in an abnormal state. The notes of my lectures so delivered—as I read them in the books of those who attend my lectures—read to me precise, accurate, clear, and fit into their place exactly. My friends find me absent, short in manner, brusque and rude of speech. Else there is no difference. When I “come to myself” I know nothing of what has taken place, but sometimes memory recurs to me, and I gradually recollect. This is becoming a very much more frequent thing with me, so that I hardly know when I am (what I call) my proper self, and when I am the vehicle of another intelligence. My spirit friends *give hints, but do not say much*. I am beginning, however, to realise far more than I once could how completely a man may be a “gas-pipe”—a mere vehicle for another spirit. Is it possible that a man may lead the life I do, and have no individuality at all? I lead three distinct lives, and I often think that each is separate. Is it possible for a man, to ordinary eyes a common human being, to be a vehicle for intelligences from above, and to have no separate personality? Can it be that my spirit may be away, learning perhaps, leading a separate spiritual life, whilst my body is going about and is animated by other intelligences? Can it be that instruction is so ministered to my soul, and that growth in knowledge becomes manifest to me as now and again I return from my spirit life and occupy my body again? And is it possible that I may one day become conscious of these wanderings, and lead a conscious spiritual existence alongside of my corporeal existence?

Once or twice—once very lately in the Isle of Wight—my interior dormant faculties awoke, and I lost the external alto-

gether. For a day and a night I lived in another world, while dimly conscious of material surroundings. I saw my friends, the house, the room, the landscape, but dimly. I talked, and walked, and went about as usual, but through all, and far more clearly; I saw my spiritual surroundings, the friends I know so well, and many I had never seen before. The scene was clearer than the material landscape, yet blended with it in a certain way. I did not wish to talk. I was content to look and live amongst such surroundings. It was as I have heard Swedenborg's visions described.

MIS-STATEMENTS.

Naturally one feels that all the evidence is not of equal quality. There may be some mal-observation, mis-statement, prejudice, exaggeration, but underlying all this it seems certain that a strong body of facts remains.

One cannot but feel that, as in the case of so many in exceptional positions, Mr. Stainton Moses may need to be saved from his friends. The case, in its essential aspects, is strong enough to withstand the assault of the enemy so long as premature conclusions, dogmatic assertions, and unsubstantiated claims shall not cause that enemy to blaspheme.

Even if we admit that the whole was, as was alleged, the work of spirits, a tremendous problem still confronts us, that of the how and the why.

Mr. Stainton Moses arrived at his unique position, not by struggle and assertion, but in the attitude of receptivity, humility, and patience.

Such an attitude may well be ours too.

X.

THE ARTIST AND THE GHOST.

Sir Charles Isham sends the following to *Light*:—

Menai Bridge, December 24th, 1893.

The account which appears in *Light*, of December 23rd, of the ghost seen by Mr. Reginald Easton, the noted miniature artist, and as reported in Frith's “Reminiscences,” is correct as far as it goes, but the most important points have been omitted.

The following is the account as it was told me by Mr. Easton himself.

C. E. ISHAM.

Mr. Easton was staying at Thurstaston Hall, Cheshire, in July, 1872, when he was awoke about three o'clock in the morning after his arrival by hearing and seeing what appeared to be a lady moving about the room. He told her she had made a mistake. After a little while she left, glancing at him as she passed. Mr. Easton mentioned this next day, when the owner, Mr. Glyn, apologised for having inadvertently given him the room, as in that month a figure answering to his description had been frequently seen there, but his room should be changed. Mr. Easton, with great credit to himself, begged to be allowed to remain where he was, in hopes of having further opportunity to observe more leisurely a phenomenon to him as new as it was interesting. His excellent intention was rewarded. He remained there for the next six nights, when the same form, on each morning, at about the same hour appeared to emerge from towards the door, which Mr. E. had secured by lock. The figure remained a quarter of an hour or more, during which time Mr. E. availed himself of the opportunity given by the

morning light of making a water-colour drawing of six or seven inches on a rough bit of paper for which he has been offered £50. The figure appeared as if having a desperate struggle; it did not take much notice of the artist, who also avoided touching it. The room and old window are accurately drawn; also the foot of the bed, which conceals the lower portion of the figure, is seen in front. The mouth is represented open, but was not always so seen. The whole has a most dreadful appearance. Cabinet photos are, or were, to be had of Messrs. Debenham, 158, Regent Street, price 2s. 6d.

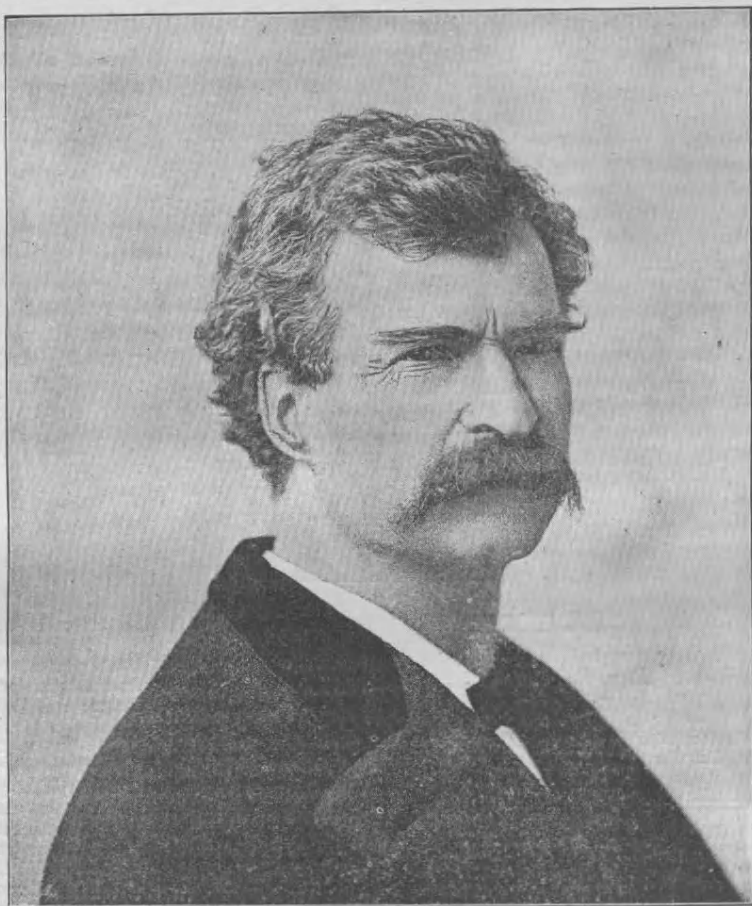
The owner of the house partially revealed a sad story of a member of the family (I believe she was called the wicked Mrs. Leigh) who died in the room in 1792, after having confessed to the murder of the child heir, through which she obtained possession of the property and ruined it. The room is now closed up, and the house has been let. The form had been seen by fifty or sixty persons, and as none of the servants would enter the room during Mr. Easton's visit, it was necessary to secure the services of a person in the neighbourhood to make the bed.

I submitted the above account to Mr. Easton for correction. The following is his reply:—

35, Ledbury Road, Bayswater.

DEAR SIR CHARLES,—I think your written account very good, but you have forgotten to name that immediately one of the family looked at my drawing she exclaimed: “If you had copied the features from the original picture in one of the other houses it could not have been more like.” I painted the drawing principally while the apparition was passing before me.—Believe me to be, yours faithfully, REGINALD EASTON.

P.S.—Mr. E. died in 1892, aged 85.



MARK TWAIN.

IV.—PSYCHIC HEALING.

SOME EXPERIENCE OF CHRISTIAN SCIENTISTS.

THE form of psychic work which is attracting most attention in America is the phase which is known as Christian Science. Christian Science is the name given to psychic healing for the banishment of disease by suggestion. Its votaries are increasing and multiplying in the American States. Every now and then they come before the courts, sometimes on account of their objection to vaccination, and at other times when it is deemed desirable to hold them up to ridicule for the purpose of discrediting the evidence of a hostile witness who belongs to their sect. I believe the Psychical Research Society of England undertook some time ago to make an investigation into their alleged cures. The evidence, however, was not forthcoming at the time. I believe that the Christian Scientists were of opinion that it was wise for them to keep their light under a bushel, and so it was difficult to obtain reports of well-founded cures. Since then a change has come over the spirit of their dream and they have no hesitation in claiming the credit of their apparently miraculous cures.

MODERN MIRACLES.

What Christian Science claims is nothing more nor less than what the vulgar mind would designate a miracle. They say that by the simple process of denying the existence of such a thing as evil, and fixing their thoughts steadily upon the good, they can restore health to organs which are diseased, and literally snatch dying persons from the brink of the grave.

During my stay in America I have heard repeatedly of cures so remarkable and of physical changes so inexplicable by ordinary means that I am quite convinced that there is something in it which would be well worth the attention of the scientific man. It is not one person alone or a dozen persons, but hundreds of people in every rank and station of life, who are prepared to risk imprisonment and to defy ridicule by testifying to their personal knowledge of cases in which men and women who have been given up by their doctors have been restored sound in body and mind to their relatives by no other agency than that of the so-called Christian Science. Nor is it only the cure of disease which is claimed by these good people.

VICTORY OVER WEARINESS.

I have talked with men and women of good education and high character who have assured me in the most positive manner that, as the result of their adherence to Christian Science, they are able to work twice as much every day without feeling tired, to do with less sleep and generally to maintain a robust health, with a physical and mental vigour to which they had hitherto been strangers. There is too little health in the world at present for anyone to be allowed to scoff at claims so extraordinary, vouched for by witnesses so unimpeachable as those whom

the Christian Scientists put into the field. It would really seem as if some strange new thing had come into the world in the shape of the discovery of an imperfectly understood law of psychic action, by which the mind is able to minimise the weakness of the body, to dispel maladies and to heal diseases, and further to create a new fund of nervous, mental, and physical energy, unattainable by any other means. Christian Scientists do not claim that they can do away with sleep altogether, but they do maintain that they can do with much less sleep than they used to find necessary, that they do not get tired so soon, and that, in short, as mere pieces of human mechanism, they are immensely more efficient than before they took up the new doctrine. But my readers will be better able to understand the claims put forward by the Christian Scientists if I reproduce here the conversations which I had with those who profess to have experience, whether in their own person or in that of friends and relatives, of the curative influences of mind-healing or Christian Science.

MARK TWAIN.

I had as a fellow traveller in the *New York* Mr. Samuel Clemens, or Mark Twain as he is more familiarly known, and had frequent opportunities of discussing this subject with him at length. As those know who have read his recent paper in the *Century* on telepathy, or as he calls it, thought telegraphy, the great American humourist is extremely interested in all psychical phenomena and among others in the question of psychic healing. He was especially wroth with the incredulity of people who never look into the question and therefore assume that they know all about it and are justified in poohpooing it. "A man must be a dampfool before he sets himself up to be wiser than God Almighty. Of course, these fellows know that certain events cannot happen, but when, as a matter of fact, they do happen, it is not for us to question the fact merely on the authority of those other fellows who know nothing about the fact." In this, as in everything else, the question of questions is, What are the facts? Let us get the facts clearly stated and well authenticated, and then let us set to work to construct hypotheses to fit the facts. We can explain the facts after we have obtained them, but the duty of to-day is to get the facts and let them speak for themselves.

GOVERNOR ST. JOHN.

In the month of February I was sitting in the Commerce Club, in Chicago, when ex-Governor St. John sent in his card. A pleasant and genial gentleman, with iron-grey hair, came forward and shook hands. Governor St. John has been the Prohibitionist Governor of the State of Kansas, and he is one of the great authorities on prohibition in the United States of America. He is a pleasant, witty, and genial speaker on the platform, and

he has devoted all his life to the promotion of the cause of moral reform and social progress. After some pleasant talk, in which we discussed psychical matters, Governor St. John remarked that he believed the time was rapidly approaching when the reign of the pill-makers would be at an end. There will be no more pill-makers for there will be no more pill-takers; if a man will learn how to physic himself by the methods of Christian Science he will be able to dispense with their services. Such at least was Governor St. John's belief. I asked him what evidence he had of the faith that was in him.

HOW HE WAS CONVERTED.

He said: "My own personal experience. Some years ago I was mountaineering in the Far West. My foot slipped and I fell, rupturing myself internally. I was carried home and I found that I had received what appeared to be a permanent injury. My own doctors failed to cure me, and I went from expert to expert in nearly all the great cities of America, but none of the physicians could do anything for me in the shape of a permanent cure. I would be able to go about for some time, when suddenly, when I was walking in the street, this horrible pain would come and I would be almost paralysed with torture. This had gone on for two or three years and I had almost given up all hope of ever being better, when some Christian Scientists came down to our city. One of them, a woman, who was reputed to have made many cures, made the acquaintance of my wife and daughter. They came to me and begged me to give the Christian Science lady a chance. I laughed at the idea. It seemed to me to be too ridiculous that a simple Christian lady would be able to effect the cure of a malady so subtle and so deeply rooted as to baffle the best physicians in America. My wife, however, was deeply impressed by the teaching of these people, and she asked this lady to come to my house. Then my daughter coaxed me to go and see her. At first I refused, but finally consented to do so in order to please her. I followed her into the room where this lady was sitting. I sat down in a chair, and we were left alone. The Christian Scientist lady did not speak: she sat in the chair with her hand in front of her face. I sat looking at her without saying a word. The whole proceeding seemed to me so ridiculous that it was with difficulty that I refrained from breaking out into laughter.

A SUDDEN CURE.

"We sat there for a few minutes—perhaps ten or fifteen—when suddenly, to my intense surprise, I felt a warm spot on the top of my head, and instantly a sudden shock as of electricity passed through the whole of my body right down to my very feet. Although it was only momentary, it seemed to last a considerable time. When the thrill left me I sprang to my feet exclaiming, 'I am cured.' I went into the other room and told my people that I felt perfectly well, and from that time to this I have never known a moment of ill health. Not only have I had no recurrence of my old complaint, but my digestion has been excellent, and I have slept excellently. I have

never had any headaches or needed to take pills or drug or any kind of medicine, and all that dated from the time when I sat in that room and had the sudden thrill. Ever since then I have employed the methods of Christian Science for all manner of ailments that have temporarily assailed me. For instance, I had a very disagreeable wart over my left eyebrow. It caused me a great deal of inconvenience, until I thought to myself, If Christian Science can heal an internal rupture, why cannot it cure this wart? No sooner said than done. I simply set my thought upon it, or the place where it ought not to be, and in two days that wart had disappeared, nor has it ever returned. On another occasion my wife and I had bunions on our feet. My wife went to a physician, but I employed the method of Christian Science. In a week my bunion was altogether gone while my wife's was as bad as ever it was. But the whole of our life is full of similar experiences."

A STARTLING CANCER CURE.

I asked if there were any cases on record in which Christian Science had been efficacious in curing organic disease. "Certainly," said he; "I will bring you a gentleman here who has a place in the Masonic Temple. You can see him for yourself. Some years ago Colonel ——— was suffering from cancer in the neck, which was so malignant that the doctors refused to operate upon it a second time. They had cut it out once, and it returned; but they refused to operate again, saying that recovery was hopeless, and that an operation would only exhaust the patient and hasten his dissolution. He is now alive and well. His recovery was entirely due to Christian Science." Governor St. John was as good as his word. In a week or two he brought along a hale and hearty-looking American colonel, who told me his narrative. He said that some years ago he was attacked by a cancer under the right ear. It was a very slow growth at first, but after a time it assumed dimensions which led him to consent to the operation which his physicians declared to be indispensable if his life was to be preserved. As usual in such cases, the cancer was no sooner cut out than it began to grow again, and he once more resorted to a surgeon in the hopes that a second operation might be more successful. After consultation, however, the faculty decided that it would be worse than useless for him to submit to the knife a second time. He was certain to die, and that speedily. This fact, he assured me, is certified by those to whom he submitted his case. It was at this moment that he heard of the claims of the Christian Scientists, and, fearing much, and believing little, he consented to place himself in their hands. The result was marvellous—from the purely medical point of view, miraculous. The whole of the cancer came away, his flesh healed up, and he has ever since enjoyed perfect health. I saw the colonel at the club, and he showed me the scar made by the cancer. It is very distinct, although the flesh was perfectly healed, and he seemed to be in robust health. I spoke to him very seriously about the duty of obtaining duly authen-

ticated evidence as to the reality of his cure. This he promised to do. He said there would be no difficulty in obtaining the evidence of the doctors who first operated, and of those who refused to operate a second time, as well as that of several friends whom he consulted at the time. As soon as I obtain the documents I will publish them in *BORDERLAND*. It will be interesting to hear what explanation the doctors have to give of a cure which so far transcends their experience as the cure of organic disease by suggestion.

OTHER TESTIMONIES.

Another visitor who called upon me was Dr. Waite, the author of a book entitled "The Law of Laws." He was accompanied by Mrs. Dr. Stockham. Dr. Waite told me of a friend of his who was in the last stage of consumption. She had wasted away to a shadow, and her friends were assembled in the room to bid her farewell, when a Christian Scientist came into the room and turned the relatives out. In the course of an hour he not only stopped the disease, but literally restored life to the patient. The dying woman revived and took nourishment. From that hour she made a rapid recovery. I asked Dr. Waite whether, if they could restore the eaten-out tissue of a lung, they could not restore an amputated limb. This he said he did not think was possible; why, I do not quite see. So far, however, the Christian Scientists have not attempted to restore the limb which has been sacrificed to the surgeon's knife.

Mrs. Stockham, who is a duly-qualified doctor of medicine, knew of a case in her own family. It was a near relative of hers, who had suffered many things of many physicians, and had been cured by Christian Science. Dr. Stockham said that she had carefully noted every phase in the malady and in the recovery, and she had no doubt whatever as to the accuracy of the facts as she stated them.

During my stay in New York I had a long and extremely interesting interview with Thomas Lake Harris, who is very familiar to English readers owing to the part he played in the tragedy of Lawrence Oliphant's life. He told me he was constantly curing disease by the exercise of his psychic power. He gave me some remarkable instances of cases which he had been able to cure. One of the most interesting groups of philanthropic workers whom I met in Chicago were enthusiastic Christian Scientists, who one and all professed to have received immense good in the renovation of their physical energies, and an increased capacity to work without weariness, which I confess I coveted not a little.

MARK TWAIN'S EVIDENCE.

Even after I left the American shore it seemed impossible for me to escape the testimony as to the efficiency of this new method of therapeutic suggestion. Mark Twain told me, with much detail, of a case which he knew of in his own experience, in which a governess who had wasted away with a nervous malady which had defied the treatment of the experts, was cured in a month by the

influence of a Christian Scientist who lived in his neighbourhood. He knew the persons concerned personally, and was absolutely convinced as to the truth of their statements. The governess had been for eighteen months at a special institution for maladies of her kind, and had come home to die.

A still more remarkable case came to my knowledge during the voyage home relating to the wife of one of the most eminent men of letters in America, who was also snatched from the power of death by the same simple agency. This was the more remarkable because for some months her husband, although he consulted all the physicians and received from them the information that nothing more could be done, and that his wife was simply wasting away to death, obstinately refused to go to the Christian Scientists, declaring that his self-respect forbade any resort to such humbug. It was only in the last extremity that he decided to try mind cure, and he was rewarded by an almost immediate and complete recovery. His wife not only completely recovered, but seems twenty years younger than she did before mind cure was resorted to.

THE EDITOR OF THE "ARENA."

Another remarkable man whom I saw during my visit to America was Mr. B. O. Flower, editor of the *Arena*, which is one of the most advanced and courageous periodicals in the United States. I did not see Mrs. Flower. I should have been glad to have done so. I made her husband's acquaintance, however, and we had a long conversation on many matters. He also had testimony to give as to the efficacy of psychic healing. In the *Arena* for February he tells at length the whole story of how his wife was cured in order to illustrate the iniquity of the medical monopoly which curses many of the states in America and which is more or less the plague of all civilised countries. Some years ago Mrs. Flower had a severe attack of pneumonia which left her with an obstinate and distressing cough which baffled all the efforts of the physicians. Every winter she had to be taken to Florida to be saved from death. About three years ago she had an attack of influenza which seemed to bring her to the door of death. Mr. Flower then states what happened as follows:—

HOW HIS WIFE WAS CURED.

I then conferred with a regular physician of the Back Bay, and explained the delicate condition of her stomach; later I took her to this doctor. He prescribed for her, but the medicine so distressed her stomach that after a day and a half of acute pain she discontinued it, and I found it impossible to infuse any courage into her mind. She steadily grew worse.

One day a friend, whose wife had been very ill from a shock of paralysis, and other serious complications, called at my office. On inquiring about her condition I was surprised to hear from my friend that she was perfectly restored to health. He then informed me that he had been led through some friends to consult a metaphysician, who had entirely cured his wife. I immediately called upon the gentleman who had restored my friend's wife to health. He impressed me as being a wholesome, manly man, who sincerely believed in his system. I

made an appointment for my wife, but on informing her found her very much opposed to the treatment, for she was strongly prejudiced against Christian Science.

At last, however, she consented to give the metaphysician a trial. In five treatments, covering a period of two weeks, my wife was cured. Her cough of three years' standing had disappeared. She was able to eat cucumber, cake, and confectionery with impunity. Since then a period of more than two years and a half has elapsed, and my wife has never taken a dose of medicine, nor has she been compelled to leave Boston during the winter, and her health has been better than it had been for the six or eight years prior to being treated by this metaphysician.

Mr. Flower says his wife and his mother are ready to bear witness as to the absolute truth of all these statements. An eminent regular practitioner in St. Louis certified after careful examination that Mrs. Flower was suffering from phthisis in an advanced stage. An eminent Washington physician, after as careful an examination, declared that she was suffering not from phthisis but from anæmia and gastric catarrh and some trouble in the right lung.

PENALTIES FOR HEALING.

All the treatments of all the physicians failed, and Mr. Flower thus sums up the case :—

Regular remedies not only failed to give relief but aggravated the stomach trouble, and in this apparently most hopeless condition she was cured in two weeks by a metaphysician. Now had we been residents of some of the medical slave states, Iowa for example, and this metaphysician had thus cured my wife after the regular practice had failed, he would have been liable to arrest and imprisonment for the *crime of curing one whom the regular practitioners were powerless to aid*. Had Massachusetts been cursed with a medical monopoly law which would have rendered it impossible for me to employ this metaphysician, death would unquestionably have robbed me of one whose love, high thinking, and sweet companionship have been a constant source of inspiration and strength.

This case, in so far as it affords an illustration of the saving of a precious life, by means which would have been impossible under medical despotism, is by no means exceptional. Thousands upon thousands of cases might be presented which tell the same story. Indeed, I have met with nothing in recent years which has so astonished me as the number of intelligent and thoughtful people who assure me that they have been cured by the newer, subtler, and safer means and methods of treatment after regular practice had signally failed.

CHRISTIAN SCIENTISTS IN ENGLAND.

I had intended supplementing these brief statements of the evidence brought to me by persons of high standing in America by some record of the Christian Scientists in this country. Miss Frances Lord was good enough to write me a paper on this subject, describing her experience; and Miss Caroline Whitehead was equally kind and helpful in placing at my disposal the record of her own practice in the same mysterious field. But I have decided to hold over these communications for the present. I prefer to raise the question by no exhaustive treatise upon the subject, but simply to record the facts which were brought to me by men and women of unimpeachable character, whose reputation is not confined to the American Republic. What do the things mean? It is impossible to suspect the veracity of the witnesses. They may be mistaken, but not even the most prejudiced would be bold enough to suggest that they are wilfully deceiving. But if men and women of such training and capacity can be deceived as to cures wrought on themselves and on their closest relations, what credence can possibly be paid to the record of miracles in the Old and New Testament? That is a plain question which I will leave to my readers, in the hopes that they may face it frankly, and answer it, each for himself, as plainly as the question has been put to him.

HOW IT SEEMS TO ME.

I confess that it seems to me that there is just as much likelihood of Matthew, Mark, Luke, and John, and the twelve Apostles being mistaken as to the reality of the miraculous cures wrought in Judea and Galilee as that Governor St. John, Dr. Stockham, Mr. W. D. Howells, Mark Twain, and Mr. B. O. Flower have been mistaken as to the cures wrought within the circle of their own experience by the Christian Scientists, or psychic healers, or metaphysicians, or whatever else they may be called. If human evidence has any value at all, what right have we arbitrarily to declare that the testimony of illiterate fishermen in a pre-scientific age is to be regarded as conclusive when the testimony of scholars, and doctors, and governors is to be rejected summarily when it is tendered in the full light and under the strict conditions of evidence insisted upon by the science of the nineteenth century?

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V.—THE IMPRISONMENT OF THE SLEEPER OF DORLISHEIM.

THE MEDICAL PERSECUTION OF HEALERS.

THE Regular Faculty are punishing in the old time-honoured fashion the temerity of those who venture to heal the sick without being duly furnished with the diploma, which, by excusing the qualified for their failure to cure, operates as a license to kill. The latest victim is Gottfried Jost, of Dorlisheim, of whose trial and conviction the Berlin correspondent of the *Standard* gives the following interesting article in the *Standard* of March 15th—the cross-headings, of course, are mine:—

THE SLEEPER OF DORLISHEIM.

The interesting trial of the "hypnotist," Gottfried Jost, at Zabern, has terminated in his being found Guilty on various counts, and sentenced to sixteen months' imprisonment. The prisoner was a native of Dorlisheim, in Lower Alsace, and had been a tailor. He lived in the end of the 'sixties in Paris, used to attend the meetings of a magnetic club, and served the well-known Parisian hypnotist, Dr. Desjardin, for two years. He then returned to his native Dorlisheim, and began to practise the healing art under the system of hypnotism. His reputation became so great that patients flocked to him from all points of the compass, and even from abroad. On an average, forty to fifty persons consulted him daily. No fee was demanded, but people were accustomed to pay four marks (shillings) for each consultation, of their own accord. His income was estimated at forty to fifty thousand marks a year. He was known as the "Sleeper of Dorlisheim."

In the beginning of this month he was put on his trial at Zabern, for fraud. Forty-three witnesses and five experts, including Professors Naunyn and Fürstner, and Dr. Krieger, of Strasburg, Privy Councillor on Medical Affairs, were heard. The Court was crowded. This is not the first time that Jost has stood before a Court of Justice. He was twice sentenced to short terms of imprisonment for fortune-telling about the middle of the 'seventies, and underwent a third punishment for fraud, committed by practising medicine, in 1882.

HOW HE HEALED THE SICK.

He was assisted in his "business" and "hypnotised," first, by his mother, and afterwards by his niece, Caecilie Wolff—a woman of twenty-eight—who was prosecuted as his accomplice. While he was in a hypnotised condition, his patients laid their hands on his, and brought hairs, rags, and other objects into contact with him. He even professed to medically treat absent people, by means of his clairvoyant intellect and the objects brought into contact with him. He had never studied medicine. His intercourse with his patients was partly direct, partly through the medium of his niece. He made the diagnosis in a hypnotised state. The patients were never questioned by the members of Jost's family or his servants—witnesses declared that Jost had expressly forbidden this. He has been assisted for two years past by a doctor of medicine, named Otto Grosse, who wrote prescriptions for the remedies ordered by him. Dr. Grosse was a patient in Dr. Binswanger's famous establishment for the treatment of nervous diseases at Jena in 1889. He had made a scientific study of hypnotism, and declared himself convinced of the efficiency of Jost's treatment.

Some of the evidence was very interesting, and showed in how high a degree this worker of therapeutic miracles enjoyed the confidence of his patients. One of the witnesses was Lieutenant-General von Bergmann, Governor of the fortress of Strasburg. He stated that he had visited Jost on an excursion, "rather for the fun of the thing." Jost had made an incorrect diagnosis. The General had got the impression that the thing was a fraud. Another witness, an innkeeper or beer-house

keeper, at Altkirch, had consulted Jost about his wife, who had been paralysed by a stroke of apoplexy. Jost had given a true diagnosis, but failed to cure the patient.

DIAGNOSIS FROM A DISTANCE.

The witnesses for the defence unanimously declared that "the Sleeper" had, mostly without asking questions, made correct diagnoses of their diseases, and of those of absent patients, whose hair, &c., had been brought into contact with him. In most cases complete cure, or at least considerable improvement, had resulted from the treatment. Dr. von Langsdorff, of Freiburg, who had studied hypnotism for forty years, had observed Jost for scientific reasons, and had not got the impression that he was a swindler. A notary from Constance had consulted Jost about his mother-in-law, and had received a correct diagnosis, and advice which led to cure. The wife of another lawyer of good standing ("Councillor of Justice" by title) stated that Jost had cured her of an ulcer in the stomach.

THE BURGOMASTER'S TESTIMONY.

The Burgomaster of Dorlisheim gave him a brilliant certificate of character; he had treated the poor for nothing, and his beneficence had become proverbial in the neighbourhood. A woman whose doctors had said that she had only two or three weeks to live had been restored to health by him. One of the witnesses had consulted him about his wife. From her hair Jost had ascertained not only the disease from which she had been suffering when the witness left her, but also another which had begun during his journey, and of which he knew nothing. All these witnesses emphatically declared their faith in the healing power of "the Sleeper," though most of them said that they had gone to him without any such faith, and had had their doubts dispelled.

THE EVIDENCE FOR THE PROSECUTION.

The first expert who was examined was Professor Fürstner, of Strasburg University. He had been very much struck by the fact that so great an apparatus had been necessary in order to hypnotise Jost. In the case of persons well fitted for hypnotisation, the process did not require nearly so much time. No instance of hypnotisation being continued for years without injury to the intellect had ever come to his knowledge. Jost had refused to let himself be hypnotised by him, and demanded that the operation should take place in his own dwelling. At Zabern, on the other hand, he had at once declared his willingness to let himself be hypnotised in Court—that is, amid surroundings certainly ill-fitted for the purpose. The Professor attached no importance to the closing or not closing of Jost's eyes during hypnotisation, because it proved nothing; but another thing had struck him when Jost was hypnotised. The pupils showed no alteration, such as was wont to appear under hypnosis, and a considerable vibration was visible in the face and the eyelids. When he (Fürstner) tried to open the eyelids he had encountered vigorous resistance; the eyeballs were not turned upwards, as was usual under hypnosis, and he had observed voluntary motions of the eyes. He did not regard the state in which he had seen Jost the day before as genuine hypnosis. In his opinion the people who were really hypnotised were Jost's visitors. He did not believe in telepathy, and regarded as false Jost's statement that conceptions formed themselves under hypnosis which were not present in a normal waking state.

CLAIRVOYANCE FLATLY DENIED.

Professor Naunyn agreed with Professor Fürstner in denying clairvoyance, which must be carefully distinguished from the

hypnosis of experimental pathology. Clairvoyance had always been flatly denied by men of science. Nor was it admissible to call clairvoyance a further development of hypnotism, for clairvoyance was older than hypnotism. Dr. Krieger, Privy Councillor on Medical Affairs, also declared his disbelief in clairvoyance. He had known the accused for twenty years, having, in his capacity as a medical official in Strasburg, unmasked him as a quack in 1874. He had formed his opinion of Jost on that occasion, and could not allow that subsequent occurrences had forced him to alter it. He did not doubt Jost's responsibility for his actions, and believed that in most of the cases in which people supposed that they had been cured by him, this opinion of theirs was due to a psychopathic disturbance of the judgment.

ONE EXPERT FOR THE DEFENCE.

The dentist, Dr. von Langsdorff, of Freiburg, in Baden, was heard as an expert for the defence. With regard to the expression "quack," he wished to remind the Court that Prince Bismarck once said, in answer to a proposal of Virchow's with reference to unlicensed practitioners, "If Nature has lent healing power to a man, it shall not be taken from him by the police." This expert, a man thoroughly imbued with spiritistic views, gave it as his opinion that among the medical men licensed by the State healing power was not proportionate to scientific knowledge, and expatiated, in spite of the frequent interruptions of the President of the Court, on matters rather remotely connected with the real subject of the trial—spiritism among the ancient Egyptians, things he had seen in America, &c. On the ground of his observation of Jost on a single occasion, he had arrived at the conclusion that simulation was utterly out of the question in his case.

A CRUEL SENTENCE.

After the Public Prosecutor had emphatically pleaded for the punishment of the three prisoners in a speech of three hours and a half, followed by a speech of four hours and a half from

the Counsel for the Accused, the Court adjourned for a week, but has now delivered the above-mentioned decision.

A HEALER IN CEYLON.

J. BOULES DALY, LL.D., of Mahenda College, Galle, Ceylon, who was appointed by Sir Arthur Havelock Commissioner of Buddhist Temporalities, published an extraordinary letter in the *Bombay Gazette*, November 26th, from which I take the following extract. Dr. Daly says:—

While directing an educational movement among the Singhalese, and having charge of schools numbering several hundred boys, frequent cases of illness tempted me to have recourse to magnetic healing. The experiments surpassed my expectations, for I soon found myself in possession of a healing power which often produced instantaneous results. Epilepsy, hysteria, fever, and various complaints of the stomach yielded easily to my treatment. I am unable to assign any reason for this curious endowment, but feel inclined to regard it as a sacred gift. Consequently, I take no fee for my services. The strange thing is, that my inclinations do not lead me to medical study or medical practice, yet, in the interest of humanity, I shall be prepared to place a portion of my time at the disposal of some man of science or doctor of reputation who feels inclined to investigate a branch of knowledge, the avenues of which are choked with superstition and mystery.

As my work in Ceylon is finished, having founded a college and secured an attendance and grant, which makes it self-supporting, I am free to transfer my residence to any part of India where I can get most assistance and sympathy for research in this new branch on which I have accidentally stumbled.

It is to be hoped that Dr. Daly's offer will be accepted, especially as he claims also to have made equally remarkable discoveries in clairvoyance.

VI.—OBITUARY.

DR. A. T. MYERS.

THE Society for Psychical Research has lost an important, deeply-regretted member, by the sudden death of Dr. A. T. Myers. His work was of especial service in those branches of research with which science or medicine were associated. In connection with hypnotism, morbid hallucinations, faith-healing, the therapeutic "miracles" of Lourdes, and the like, he contributed help which is of permanent value.

Permanent, too, will be the memory among all who really knew him of his gentle patience, his unselfish kindness, the cheerful courage with which he silently endured the protracted malady which ended, at the early age of forty-three, what otherwise might have been an exceptionally brilliant career.

PROFESSOR HEINRICH HERTZ.

Psychical investigation has lost a valuable friend in Professor Hertz, a favourite pupil and assistant of Helmholtz, daring and original in experiment, having, in spite of his premature death at the age of thirty-six, achieved a brilliant reputation as the earliest demonstrator of electrical radiation. "For the first time," writes Professor Oliver Lodge, "Light was linked to Electricity, and the nature of both became thereby far better understood than before. They are now no longer distinct sciences; the ether has to serve both functions; the eye is an electrical sense organ." A translation of his papers on the subject, with a preface by Lord Kelvin, has just been published by Messrs. Macmillan & Co. Just as the Royal Society recognised the work of Ohm before the German scientific world, so, in

some degree, it honoured Hertz before his countrymen did, by awarding him the Rumford Medal. He was appointed to the Chair of Physics in Bonn, and had finished the MS. of a work on Mechanics when he died on New Year's Day. For some time he had suffered from a chronic and painful disease of the nose which brought on blood-poisoning. Conscious to the last, he bore his sufferings with great patience. He is said to have been a most lovable man, and was never happier than when giving pleasure to others.

In 1890, during a visit to England to receive a medal from the Royal Society, he betrayed an interest in psychical matters, declared himself ready to investigate them, and became a foreign member of the Society for Psychical Research.

MR. WILLIAM PAICE.

Those among us who were privileged to meet Mr. Paice, the late Editor, of *Light*, at the ~~conversonione~~ *convenzione* of the Spiritualist Alliance in January last, must have felt particularly shocked to hear of his sudden death but two days later. He was a man of broad views, a spiritualist whose interest in spiritualism did not begin and end with the mere materialism of physical phenomena; a fitting successor to Mr. Stainton Moses in so far that he represented that side of inquiry, critical rather than assertive, accurate rather than original, which the necessities of the time to which Mr. Moses belonged had, to a certain extent, lost sight of in the work of the earlier editor. Mr. Paice had been for more than twenty-three years an honoured master in University College School, the colleague and friend of his remarkable predecessor.

VII.—GIFTS OF HEALING AND BONESETTING.

A REBUKE TO MATERIALISM IN MEDICINE.

MODERN science has two great fundamental vices. In the first place, it diverts attention from the study of man to the study of nature. It overlooks Pope's axiom that

“The proper study of mankind is man.”

It studies things as they are in themselves, rather than with regard to the influence which they exert, and the effect which they produce, on man. In the second place, it is vitiated by its materialistic tendency. It can hardly be got to study man at all, and when it does approach him as an object of study and research, it confines itself for the most part to observations and experiments upon the matter of his body. It reduces the noblest and sublimest operations to the type of the lowest. Mental life is reduced to the plane of sentient life, and the facts of mental life are built up and accounted for out of the elements supplied by the senses. In the same way sentient life is reduced to the plane of organic life, the physical conditions under which mind manifests itself are confused with the substance of the mind itself, and the nerve process, is put forward as an explanation of the psychosis, or soul process. The facts of organic life are next assimilated to the facts that lie in the still lower plane of inorganic life, and the nucleus or nerve process is deemed to be sufficiently accounted for by being referred to certain laws of chemical affinity and certain facts of molecular motion. Lastly, chemistry itself is reduced to the plane of mechanics, and motion in molecules is regarded simply as a case of motion in the mass; thus, the whole universe, including mass, is reduced to the dead level of matter in motion. As if the *distinctions* between these various planes of life and motion did not infinitely outweigh the slender threads of likeness and agreement which may be traced between them!

IS MAN A HIGHLY ORGANISED LUMP OF MATTER?

The result of this is that when you go to your physician he takes no account of your mind, but simply asks what is the *matter* with you. He assumes that he is dealing with a lump of matter capable of entering into chemical combination with certain other matter, and thus producing certain fixed and definite results, according to certain uniform laws. You are to take these drugs, which will act upon you in accordance with the laws of chemical affinity, and which, by combining with and removing obnoxious elements, will leave you in a state of health.

OR IS MAN A CONGLOMERATE OF PURE SPIRIT?

This conception of man as a lump of matter is as obviously untrue as the opposite conception of the faith-healer, who regards man as a conglomerate of pure spirit emancipated from all the laws and conditions which govern the universe of matter. The truth is man is made up of two elements—a palpable and an impalpable—the one drawn from the earth and the universe of matter, the other drawn from, belonging to, and subject to, the laws of the impalpable and the immaterial. It may be that there is something the matter with the body, or it may be that something ails the mind. You cannot cure the one by acting solely in obedience to the laws that govern the other. The spiritual governs the material, but the material

conditions the spiritual, and therefore both must be taken into account.

THE MEDICINE OF THE IMAGINATION.

If cure can be effected by impressions produced upon the imagination, as modern hypnotic experiments seem to show, does not this suggest that there may be other lines upon which the medicine of the imagination may be administered?

The growth of every heresy points to some corresponding defect in the orthodox system. The rise of homœopathy would have been impossible if orthodox medical science had covered the whole ground and embraced the whole realm of medical truth. The same may be said of faith-healing. This does not mean that orthodox medical science contains no truth, and that homœopathy or faith-healing ought to be substituted for it; but that it is radically defective and incomplete, and needs to be supplemented in these directions.

THE CASE AGAINST VIVISECTION AND VACCINATION.

These considerations will be seen to have a real bearing on several questions which are agitating the minds of a number of really honest, intelligent, capable men in the present day. I will say nothing of vivisection and vaccination except this, that we ought not to dismiss these subjects by saying, “Medical authorities are in favour of these practices. They know best, and we ought to acquiesce.” I am perfectly well aware that if these practices are to be abandoned, the movement against them must be led from the inside by medical men themselves. I only desire to point out that with such distinguished authorities as Dr. Creighton in the anti-vaccination camp, and with such eminent men as Sir Charles Bell telling us that “vivisection has never been the means of discovery,” and that “the opening of living animals has done more to perpetuate error than to enforce just views of anatomy,” we ought not to dismiss these subjects as mere fads and crazes, but should examine the facts for ourselves.

GIFTS OF HEALING.

Many remedies appealing to the imagination have long been before the public. It would be invidious to name them, but examples will readily occur to newspaper readers. There are, moreover, certain poor people in various parts of the country who seem to possess special gifts of various kinds, some of them gifts of healing. They are men and women of no training, no culture, and no education whatever, and yet that they do really cure a number of cases which the ordinary medical authorities have pronounced incurable is beyond all possibility of doubt, or cavil, or question.

STORIES OF BONE-SETTERS.

About a year ago I first heard of the achievements of the bone-setters, who are to be found in several of the old towns of East Anglia, where many popular superstitions still linger on. I was staying in Lincoln, and happened to hear of a man living there, named James Furton. I called on him, and entered into conversation on the subject. He was not an educated man, but seemed to understand his business, which, he said, required “more nerve than anything else.” He told me that he got a number of

cases from the hospital, which the doctors couldn't cure, and that he managed to cure four out of every five of them. "The doctors," he said, "don't understand the matter, and never will, so long as they continue on their line. They splint the limbs where they are instead of putting them back into their right places; sometimes I have to break a limb which they have set in order to put it right." I asked him if he had any special faculty by which he was able to understand what to do. He replied that he was not conscious of any special gift, but had learned the trade from his father, who was a bone-doctor before him. He said he had cured hundreds of people. No less than thirteen of them were living in the same street with himself. He is employed by several friendly societies. He gave me a number of addresses, and I thought it worth while to make inquiries into one for the purpose of verification.

THE STORY OF JOHN MACPHERSON.

Accordingly I called on John Macpherson, a lad of seventeen, living in one of the courts down a back street, and I give his story as I received it from his own lips. He said:—"I work at Messrs. Williams & Co., seed merchants, in High Street. Some time ago, I was larking with some other boys in James Street and got knocked down on the curb-stone. I became crippled, and had to leave work. I was quite deformed and couldn't walk. I could only limp about. Two abscesses formed on my hip, and I had to go to the hospital, where I stayed fourteen weeks, during which time one of the abscesses was cured. At last the house-surgeon came and said they could do no more for me. He said I was suffering from a twisted spine, and there was no cure for it, but to get a strait-jacket. Mother went to inquire the price of the leather jacket, but it was £6, so we could not afford it. Then mother began to fret, and a neighbour came and said, 'Why don't you go to the bone-doctor?' At last the bone-doctor came. He said, 'There's nothing the matter with your spine. It's your hip that's out of joint.' Then he and father laid hold of me, and he tugged and tugged away, and he did sweat at it, and at last the joint went in with a snick. It was very painful, but I didn't mind that, because I'd been accustomed to suffer agonies with it. Directly after, I was able to walk about the room. I soon got all right and went back to work again, and it's been all right ever since." The lad seemed to be in good condition, lithe and supple, and able to run, jump, or even dance.

Having verified the bone-doctor's account of the cure of Macpherson, by getting the story at first-hand from the lips of the lad himself, I returned to the bone-doctor and asked if he could give me some additional cases. He referred me to a carpenter named Brewin, the secretary of the local Hearts of Oak branch of the Foresters' Club, and to him I betook myself. As secretary of the club, Brewin had to make the weekly allowance of sick-pay to those members who had become sick and disabled. The rules of the club prevent this being done in any case except where the sickness is certified to by a qualified medical man. So great, however, is the confidence of the club in the bone-doctor that they accept his certificate as the equivalent of that of an ordinary medical practitioner. Brewin gave me four cases, with names, addresses, and full particulars, each of which he had made the subject of personal investigation, and of which he could speak from his own personal knowledge.

FOUR OTHER CASES.

The first was the case of a joiner, who fell through the joist of the floor of a house that was being built and broke

his collar-bone. He was attended for eight days by an ordinary doctor, he then went to the bone-setter and got it properly set, after which he soon recovered.

The second case was that of a young man of some eighteen or nineteen years of age. He was going up a hoist in a large warehouse when by some accident to the machinery he got his shoulder dislocated. For sixteen weeks he lay in the hospital. Then on coming out he was attended for another fortnight by an ordinary medical man, who told him that his muscles were sprained. His arm had become quite useless and hung by his side, he being quite unable to use it at all. At length Brewin took him to the bone-setter, by whom he was treated. At the end of three days he came back to Brewin to show him that he was able to lift his hat; and week by week he grew better until the use of his limb was quite restored.

The third case was that of a brick-labourer who had hurt his knee, and was laid up from time to time, and unable to walk. It was a sad trouble to him, and it lasted for many years. At length he was persuaded to see the bone-setter, and it was as much as he could do to hobble along the street to get there. "Your knee-cap is off," said the bone-doctor. "I can put it right for you, but it will cost you 10s. 6d." The money was provided by Brewin, and shortly after the man came, and showed how effectual the cure had been by lifting his leg up, and placing it on the table.

The fourth and last case was that of a warehouseman. He was under the doctor for some time, but did not seem to benefit by the ordinary treatment. His toes were out of joint, and the doctor put his foot in plaster of paris. One day his wife went to see the bone-doctor. "Yes," he replied, "I can cure him, and I can tell you what is the matter with him. He's got the hollow of his foot on the wrong side. I can soon put that right." The man went. The bones were properly set, and next day when the doctor called to see his patient, his wife said, "Oh, he's all right to-day—he's cured." "Ah," said the unbelieving M.D., "I always believed your husband was shamming!"

"IT'S A GIFT."

I asked Brewin if he could tell me how it was that the bone-doctor was able to accomplish these cures, many of which seemed to baffle the skill of well-trained medical men. "Oh," said he, "it's a gift. His father had it before him. His father was a pedlar. He lived in the village of Trapney, and he used to do just the same kind of cures in his day." "But," I replied, "how is it that the medical men don't recognise him if he does so many indubitable cures?" "Well," said he, "there was one doctor that recognised him, but he's left the town now. The others don't. I suppose it's because he hasn't got a certificate like the rest of them."

A DERBYSHIRE CASE.

I was staying a few weeks ago with some friends in Derbyshire, and whilst there I heard of another similar case. The patient, who was brother-in-law to my hostess, was a farmer living a few miles off. Something went wrong with his knee. He was laid up and under the doctor's care for three months, during the whole of which time he had to keep his bed, or when he did get up he had to use crutches. But there was a poor old herb-doctor in the neighbourhood who claimed to be able to set bones, &c. Accordingly the farmer went to him, and got it put right directly, after which the farmer flung away his crutches, and went on with his work as well as if he had never been laid up.

A DUBLIN BONE-SETTER.

I have since heard of many similar cases, including one in which a lady sprained her ankle. Her family doctor bandaged it, but it got worse. He referred her to a London physician. The physician said, "There is no cure for it, you must have your foot off." But before submitting to the operation, she went over to Dublin on a visit to some friends. It so happened that whilst there she heard of a bone-setter living in the neighbourhood. He came, he looked, he said, "There's a little bone in the middle of the foot out of place." He pressed it into its proper place, and within half an hour the lady was able to walk across the room, though previously she could not put her foot to the ground.

ILLUSTRATIONS FROM LITERATURE—GEORGE ELIOT.

Authentic instances of the possession of some special "gift of healing," which appears to reside in the intuitive insight and special skill of the healer, rather than in any technical knowledge of the science of medicine, might be drawn from the literature of the day.

George Eliot's representation of Silas Marner is known to have been "drawn from life." He could "cure folks' rheumatism." He could "dart cramp or rickets by his dreadful stare." He seems to have been subject to attacks of fits of hypnotic trance, during which—

His soul went loose from his body, going out and in like a bird out of its nest and back, and that was how he got over-wise. . . . One day when he was taking a pair of shoes to be mended he saw the cobbler's wife seated by the fire suffering from the terrible symptoms of heart disease and dropsy, and recollecting the relief his mother had obtained under similar circumstances from a simple preparation of foxglove, he promised Sally Oates he would bring her something that would ease her, since the doctor did her no good. Silas Marner's "stuff" made her sleep like a baby, when her heart had been beating enough to burst her body for two months and more while she had been under the doctor's care, and the fact of her having found relief became a matter of general discourse. Silas might have driven a profitable trade in charms as well as in his small list of drugs, for the news of him as a wise man had spread even to Tarley, and it was long before people ceased to take long walks for the sake of asking his aid.

THE LATE ARCHBISHOP AND THE BONE-SETTERS.

In the Bishop of Rochester's "Life of Archibald Campbell Tait, Archbishop of Canterbury" (Macmillan, 1891), there is an extremely interesting account of a remarkable cure effected by a Lancashire bone-doctor, which, on account of the illustrious position of the patient, and the authentic and undeniable character of the evidence, I cannot refrain from quoting.

The archbishop was born in the year 1811, his brother Ilay two years earlier, in 1809. Both were lame. Their sister, Lady Wake, says :—

One night, when Ilay was just two years old, he was restless and ill, and in the morning it was found that one limb had been completely paralysed. The medical men said it was in consequence of cutting his teeth. Our poor mother was grievously distressed; she could not bear to think of the child's blighted life, for to her mind the restoration of the withered limb seemed impossible. A few months later Archie [who subsequently became Archbishop of Canterbury] was born. The first time I saw him he lay on the old nurse's lap, making a complaining noise, and no wonder, for—poor little thing!—instead of the lovely feet that it had always been our delight to kiss when a new baby was brought among us, the nurse showed me a mass of bandages. He was born club-footed.

Had he been born in poorer circumstances, or had his parents been either careless or faint-hearted, he must have remained a cripple all his days, for his poor little feet were found to be completely doubled inwards.

As he grew up—

Archie was naturally more lame than Ilay, for Ilay had only one limb affected, but both boys were unable for climbing or games.

THE BISHOP OF ROCHESTER'S TESTIMONY.

In the autumn of 1818 when, therefore, the lads were seven and nine years old respectively, another sister, Lady Sitwell, invited them to her beautiful home in Derbyshire.

The Bishop of Rochester says :—

At her instigation a plan was carried out which materially affected the whole life of the future archbishop. *Time and skill had hitherto done nothing towards curing the lameness of the two little boys.* Ilay's right leg was shrunk and feeble, while Archie's feet were to all appearance hopelessly deformed. Sir George and Lady Sitwell were bent on sending the two children to Whitworth, in Lancashire, where dwelt two doctors famous for their general skill, but especially for their cures effected upon twisted and broken limbs. Their father's consent was obtained, and to Whitworth the little boys were sent.

Whitworth was then a small village, three miles from Rochdale, in a wild and hilly region. More than a century ago John Taylor, a farrier and blacksmith, carried on his profession in this village, and was so successful therein that he began to practise, as he expressed it, on "humans." Here also he succeeded so well that his fame soon sounded throughout the neighbouring country. His reputation in the new branch of his profession was due mainly to his real, or supposed, cure of cancers and his skill in the setting of broken bones and in straightening twisted or contracted joints. Patients came to him from all parts of England and innumerable anecdotes testify, at the least, to his shrewd commonsense, his homely skill, his rough independence, and his kindly heart. His fame advanced so rapidly that before many years had passed he was sent for by George III. to prescribe for the Princess Elizabeth, whom he is said to have cured of some ailment which had baffled all ordinary skill.

John Taylor had died before the two little brothers were taken to Whitworth, but the business was carried on by his son James and two nephews. The son seems to have inherited his father's skill. His surgical apparatus consisted of his old blacksmith's shoeing-box and a few bottles of caustic ointment, "greensalve," "redbottle," a wooden skewer, and some coarse undressed tow. "Among his patients," says an eye-witness, who visited Whitworth one morning in this very year—1819, "was a stalwart blacksmith, whose ill-set arm was in a primitive but effectual fashion rebroken and reset in the space of a few moments."

ARCHBISHOP TAIT'S TESTIMONY.

To James Taylor's care the little boys were now committed. The result of the treatment was so gratifying and so important that it has been thought advisable to quote the account of his experiences as dictated by Archbishop Tait himself, some fifty-two years afterwards. He says :—

We went to the doctor's every day early to have the tin boots, in which he kept our legs encased, properly arranged, and the progress of the cure attended to. These tin boots hurt us very much, and I have often marvelled how we were able to hobble about in them as we did during the nine months that we were there. . . . During the nights we were distressed by the tin boots, in which we were obliged to sleep, but by degrees we got accustomed to them. The place was full of invalids of the lower middle classes, chiefly with real or supposed cases of cancer or stiffened limbs for the management of which the Whitworth doctors were famous. To these

men under providence we owed our restoration to the perfect use of our limbs. Probably my brother's case was more difficult than mine, for though much deformed in shape, my feet were possessed, I imagine, of each bone and muscle in full vigour; therefore they had only, as it were, to be formed into their proper natural shape by continual gentle force, the force that comes from constant pressure, while Ilay's limb had, from paralysis while yet a baby, been weakened to that degree that its growth had never kept pace with the rest of his body. Yet by the strange treatment of these men it was perfectly restored, and at the end of a year his lameness gradually wore off.

IS MEDICINE A SCIENCE OR AN INTUITION?

I think I have said enough to show that the question, "Is Medicine a Science or an Intuition?" is a real and a pertinent one. Perhaps the answer should include both alternatives. In some departments there are truths holding good universally, as, for example, when we say that quinine allays fever. In so far as this obtains, of course medicine is a science. In other departments the diagnosis and the remedy seem to be arrived at by a certain intuitive insight or special original perception incapable of being reduced to any systematic or scientific form as, e.g., when the bone-doctor last referred to located the mischief with one particular joint of one particular bone.

It would be unfair to say that I am weighing the medical profession against the quacks, and setting the one off against the other. I am doing nothing of the kind. The assertion that many wonderful cures could be produced as having been accomplished by the physical method of the orthodox medical practitioner is, therefore, altogether pointless. I merely state that, in my opinion, "the truth, the whole truth, and nothing but the truth" does not lie with the orthodox section of the medical profession, and I think I have proved my point up to the hilt. I believe that the

The following narratives are from "The Story of Two Noble Lives," being Memorials of Charlotte Countess Canning, and Louisa Marchioness of Waterford, by Augustus J. C. Hare, Vol. III. :—

A PHANTOM COACH.

September 11th, 1869.—We have all been to luncheon (says Mr. Hare) at Carham (sixteen miles from Ford Castle, the seat of Louisa Marchioness of Waterford). Carham is one of the well-known haunted houses. The "Carham Light" is celebrated, and is constantly seen. We asked old Mrs. Compton, who lives there now, about the supernatural sights of Carham. "Och," she said, "and have yer niver heard of the phantom carriage? We've just heerd it this very morning; when we were waiting for you we heerd it drive up." We are quite used to it now. A carriage drives quickly up to the door with great rattling noise, and when it stops the horses seem to paw and tear up the gravel. Strange servants are terribly frightened by it. One day when I was at luncheon I heard a carriage drive up quickly to the door; there was no doubt of it. I told the servant to go and see who it was. He came back pale as ashes and said: "It is only just the phantom coach!" And then there is the "Carham Light." That is just beautiful! It is a large globe of fire in the shape of a full moon! I have seen it hundreds of times. It moves about in the woods, and sometimes settles in one place. The first time I saw it was driving home from Kelso, and I saw a great ball of fire. I said to the driver: "What is that?" "Oh! it's just the Carham Light," he said. When Dick (Mrs. Compton's son-in-law, Mr. Hodgson Hinde) came in, he said he did not believe it; he had never seen it; and that night it came as bright as ever. All the gentlemen went out in the woods to examine it; but it moved before them. They all saw it, and they were quite convinced; it has never been explained.

root error of the orthodox system lies in the materialistic trend of its conception of human nature, and in its unproved assumption of the uniformity of nature and man.

ON THE THRESHOLD OF A NEW ERA.

In the evolution of the art of healing we seem to be on the eve of three great changes. The first is the recognition of the value of the greatly reduced, but more frequently taken, infinitesimal doses; the second is the recognition of the value of the vegetable as compared with the mineral drug; and the third is the recognition of the value of those subtle curative agencies supplied by the animal world, as seen in magnetism, in hypnotism, and in those phenomena which show the influence of the mind over the body. There is nothing unreasonable in any of these advances except to the man whose mind is permeated with a materialistic conception of the nature of the patient whom he has to treat. But so long as we remain under the sway of hard inelastic dogmas and refuse to admit palpable facts, our progress must necessarily be very much hampered and very, very slow.

The reason why science has made such great and rapid strides in our day, is because, by its magnificent conception of "evolution," it has been able to transcend its old hard and fast, cut and dried formula of the uniformity of nature. Once admit to the full extent the different types and varieties of individual members of the human race, the special endowments or faculties which are given to one man and denied to others, and the art of healing will enter upon a new era; the innumerable cases of unrecognised cures wrought by special methods will take their place alongside of established remedies; and the noble fabric of modern medical science will become the wonder and the glory of the age.

A CIRCLE MEMBER.

A GHOSTLY WARNING.

It was Lady Ashburton's brother (says Lady Waterford), Stewart Mackenzie, who had that strange adventure at school. He was in bed in a long dormitory with the boys in rows of beds on each side. In the night he awoke and saw a little old woman come into the room, and round her neck was slung a sort of satchel filled with carpenter's instruments—a mallet, chisel, hammer, nails, &c. He saw her go up to one of the sleeping boys, look at him, bend over him, examine him very carefully, and then take out a nail, seize the hammer, and seem about to knock the nail into his forehead; then suddenly, just at the last moment, to change her mind, and pass on. Into the foreheads of some of the boys she seemed to strike the nail and then to change her mind. Finally, with horror, he felt her approaching his own bed; she took out a nail, seemed coming near, and then suddenly passed on. In the morning young Mackenzie was very ill, very feverish, and said: "Oh! I have had such a dreadful dream;" and he told what he had seen. The master said: "Can you remember which the boys were into whose foreheads she struck the nail?" "Oh! certainly I can;" and the master wrote down the names in a pocket-book. Very soon after a terrible fever broke out in the school. All those boys died. The boys the old woman looked at and finally turned away from had the fever, but recovered; the boys she passed by altogether escaped entirely.

Lady Jane Ellice says (writes Mr. Hare), that at Harewood there is one of the most splendid collections of china—quantities of it. Formerly it used to be kept in the gallery in which the family live, on bureaux, tables, &c. One evening it was left in its usual place, and next morning the whole collection—everything quite unbroken—was found on the ground. There was never the least explanation. The china has since been kept in cases.

VIII.—THE DIVINITY IN MAN.

THE PHILOSOPHY OF PSYCHOMETRY. By J. R. BUCHANAN, M.D.

WHEN I was in America I had the honour to receive several letters from Dr. Buchanan, whose "Manual of Psychometry" is one of the best-known works dealing with that subject. Dr. Buchanan was on the Pacific Coast, and is now a very old man, otherwise he was good enough to say he would have come to Chicago to exchange notes with me upon the world and the other world whither we are fast hastening. I regret that I did not see him, and hope that before long I may have the opportunity.

PSYCHOMETRY AN ESTABLISHED SCIENCE.

Dr. Buchanan writes in the *Psychical Review*, of February, a remarkable paper on "Psychometry, the Divinity in Man," from which I make the following extracts. He declares that Psychometry is an established science, widely diffused around the world, and ranking higher than any other department of psychic science with those who fully understand it. The subject of psychometric science is the divinity in man—the powers in which his kinship with Deity is most fully displayed.

The divine attributes, omniscience, omnipresence, and omnipotence, have their analogues in man, and as this was never realised, understood, or demonstrated until I discovered and explained these occult human powers, it devolves upon me now to present this philosophy of the powers whose existence psychometry has demonstrated. It is a familiar philosophic doctrine that man lives by influx from the divine, but it has been too narrowly stated. The divine which surrounds us is the divine wisdom and power seen in the universe, from which our influx comes through the senses. Cut off from that in infancy man cannot develop, but remains a senseless idiot. Yet this universe is not entirely material.

THE INFLUX OF THE DIVINE THROUGH LOVE.

The spiritual or divine universe is a reality with which man maintains his correlation by the diviner side of his life, as he maintains correlation with the physical universe through his material body and its external senses. As the latter is "of the earth, earthy," so is the former of the heavens, heavenly, and heaven being the home of divine love, man's correlation therewith depends largely upon the divine element of love in his nature. Hence it is that the divine faculty is more fully and frequently developed in woman than in man.

Of the divinity developed in man, I shall speak only as to omniscience and omnipresence, for even as to them a brief essay is entirely inadequate. When I speak of man as in the divine image and having in himself the analogue of the divine faculties, I am but expressing the necessary result of the discovery which I published in 1842, calling it psychometry.

THE DISCOVERY OF DIRECT COGNITION.

The discovery so imperfectly named, is that we are not limited to the external senses and the faculties dependent on them—such as memory, sagacity, judgment, reason, and invention, which the world supposes to be our only species of intellectual capacities—but that we are capable of direct and truthful cognition of many things which were not learned through sight, hearing, feeling, or reasoning, and which have not been sympathetically absorbed from other minds—in short, that we have an illimitable power of cognition, not bounded as our senses are by the rigid limitations of space and time, but reaching out in spiritual freedom. For this power the only proper name is intuition—the divine faculty of instant recognition in which man resembles Deity.

INTUITION: THE DIVINE FACULTY.

The divine faculty of intuition—so long unknown, ignored,

trampled on, and bruised, although the noblest power that man possesses—is the faculty which, in exploring the brain, I found in the internal and lateral regions of the front lobe—a faculty which, when understood and efficiently used, becomes a new and mighty power for the advancement of all science and philosophy, and is still more efficient in the advancement of the divine or supernal sciences which reveal the limitless world of perfected life beyond the bounds of terrestrial existence, in which the innumerable millions who have laid aside their earthly bodies are enjoying life and progress in the magnificent realms which, as they assure us, the inhabitants of earth are incapable of fully conceiving.

Intuition, the higher or supernal half of intelligence, is fully equal to its lower half, which consists of observation, memory and reason; for intuition gives us the knowledge of observation and the matured results or decision of reason, and gives us all this, not only in the realms accessible to sensation, but in realms entirely inaccessible to the senses and the reason—hence it gives a vast enlargement of the sphere of possible knowledge.

WHAT PSYCHOMETRY WILL DO IN SCIENCE.

By the art of this divine faculty geologists are able to see the making of the world in all its stages, physicians to watch the progress of disease in its subtlest forms in the obscurest recesses of the human body, and more wonderful still, psychometric arbitration reaches intuitively the exact truth of the situation and arrives at exact, appropriate, and delicate justice.

AND IN RELIGION.

In religion its triumphs are not less signal.

Psychometry vindicates the wisdom and infinite benevolence of the Divine power, by bringing us into intimate communion with our departed friends, and showing us the blissful condition of those who have not unfitted themselves for happiness by the baseness of their lives. Moreover, it vindicates and restores the Christianity of Jesus by making us acquainted with the inspired beauty and nobility of his life on earth and in heaven, where he is the recognised leader, revered as he was by his apostles. In the divine plan of humanity, man has the capacity for understanding both worlds—that in which he occupies a body, and that to which he is going, and with this clear conception, which was once developed in Socrates and more fully developed in Jesus, he becomes accessible to supernal influences from the world of love and wisdom. My students in psychometry become familiar with the personality of Jesus, and susceptible of his inspiring and ennobling influence.

Time for the psychometrist has no meaning. The past is to him an open book, while the future is no less open.

THE SCIENCE OF GOD IN MAN.

Dr. Buchanan closes as follows:—

Such is the science of the divinity in man, unluckily called psychometry, which occupies a plane far above the speculative or philosophic range of the present century. Nothing has been more effective of late in calling attention to these psychic powers than the singular experience of Mr. Stead of the *Review of Reviews*, whose psychic power appreciates the mind of a friend at a distance, and guides his hand in expressing that friend's thought. The marvellous is coming to the front, and dogmatic stupidity is retiring at a slow and sullen gait. When the divine faculty in man is fully recognised and established, the new civilisation which may be called the kingdom of heaven will be near us.

IX.—SCIENCE AND PSYCHICAL STUDY.

ADDRESS BY THE RIGHT HON. ARTHUR J. BALFOUR.

AT a very crowded General Meeting of the Society for Psychical Research, on January 26th, the new president, Mr. Arthur Balfour, addressed the Society, of which he has been a member from its earliest foundation.

After referring, in deeply sympathetic terms, to the loss the Society had sustained in the death of his old friend, Dr. A. T. Myers, and of that of an important corresponding member, Professor Hertz, Mr. Balfour proceeded to compare the point of view of the Society itself as to the results it has accomplished with that of the scientific world at large.

SCIENCE IN MESMER'S TIME.

Looking back to the facts brought forward by Mesmer a century ago, he found that, even allowing for the effect of Mesmer's error in inventing a bad theory to account for them, the scientific world of the time had neglected its obvious duty of dealing with the new problem, and explaining it if it could. At the same time he admitted that an age could not be expected to do more than the special work set before it, and the special work of the last hundred years had been the reconstruction of almost the whole body of sciences from top to bottom. Granting, however, that men of science might have been justified in their attitude towards Mesmer's discoveries for the past century, he could not admit that they would be justified in maintaining that attitude towards occult subjects in the present day.

THE SCIENTIFIC ATTITUDE NOW.

He thought that the time had come when, in their own interest, as in the interest of others, the leaders of scientific thought in this country and elsewhere should recognise that there were well-attested facts which did not naturally fall into the framework of the sciences or of organised experience as they conceived it; he thought that they should investigate these, or at least assist others in doing so.

DIFFICULTIES OF SCIENTIFIC INVESTIGATION.

He said that there were difficulties connected with these investigations with which scientific men are not familiar in their ordinary work. There was the difficulty of fraud and unconscious self-deception, and there was the difficulty of dealing, as it seemed, with cases in which, not the normal five senses that all command, but some abnormal and half-completed senses came into play. Experiments cannot be repeated at will, because they deal with exceptional individuals. But he thought it unphilosophical to refuse to investigate because of these difficulties.

SPORADIC DEVELOPMENT OF HALF-FORMED SENSES.

For himself, he saw no inherent, no *à priori* improbability in such half-formed senses being sporadically developed in the human race. So far from that, if the theory of development and natural selection were really sound, it was exactly what one would expect, for it seemed unreasonable to suppose that the senses, which had been elaborated because they were fitted to make the organism survive in the struggle for existence, should be in correspondence with the whole of external nature. There must be countless forms of being, countless real existences, which, had the line of our evolution gone in a different

direction, or had the necessities of our primitive ancestors been of a different kind, we might have been able to deal with experimentally. He would expect that here and there we should find the beginnings of such senses—mere bye-products of the great natural manufactory, mere beginnings, never destined to come to anything. It might be that in cases of abnormal development we came across faculties which, had it been worth Nature's while to develop them for any purpose in the struggle for existence, would have been normally found in the whole race, and would have enabled us to experiment on the phenomena, which we now regard as occult, with the same certainty that we investigate matters open to the ordinary operation of the senses. If this were so, he did not think that the irregularity of our results, which was one of their most provoking characteristics, ought to furnish any argument against the truly scientific character of our work.

SOME ADDITIONAL THEORY NEEDED.

But this theory of imperfectly developed senses was not enough, he thought, to account for all the difficulties with which we have to deal. It was easy to imagine senses which we might have had, and which would merely confirm results already arrived at by scientific men. But the difficulty about our investigations was that we seemed to come across facts which, if well established—as they appeared to be—could not, as he judged, be made by any manipulation to fit into the interstices of the accepted view of the physical world; if that were so, we were engaged in a work of prodigious difficulty, but of an importance of which the difficulty was only a measure, for we were on the threshold, so to speak, of a whole new set of the laws of nature.

HOW ACCOUNT FOR TELEPATHY?

There was, for instance, an accumulated mass of evidence for telepathy, yet telepathy cannot be fitted in with the acknowledged scientific view of the universe without doing it a violence which the facts would not, he thought, bear. After pointing out some of the difficulties of thus fitting it in, he said that the absence of anything exciting in telepathic experiments made them some of the best with which we can make a breach in the wall which now surrounds the universe as we conceive it to exist.

OTHER SUBJECTS OF INQUIRY.

He was aware that many members of the Society approached the subjects with which we deal from a different point of view from that which he had touched upon. We do investigate phenomena of a far more startling character, and he thought we did well. He was far from desiring to discourage those who wish to get direct evidence, for example, of such a fact as the communication with intelligences not endowed with a physical organisation such as we have experience of. But while there was sufficient evidence to make this a field of examination well worthy of our efforts, it was not that in which our labours come closest to existing scientific results.

NECESSITY FOR THE SCIENTIFIC SPIRIT.

What he had aimed at was to deal with the scientific aspects of our work, being desirous above all things to

enlist in our service the best experimental and scientific ability which we can command. If we could repeat very definite and very simple experiments, which do not fit in with hitherto accepted conclusions, sufficiently often and under tests sufficiently rigid, it would be impossible for physicists to ignore our results. They would have to help us, as far as they can, to unravel the very refractory class of problems with which we are endeavouring to deal. Whether their efforts or ours would be crowned with success, he did not know. He had already indicated the special difficulties and limitations with which we had to deal. But if he rightly estimated the value of the results we had obtained, it seemed to him that at least we should be able to prove that outside the world, as, scientifically, we have been in the habit of conceiving it, there lay a region, not open, indeed, to experimental observation in the same way that the more familiar regions of the material world were open, but still with regard to which some information could be gleaned; and if we could not, as the result of our exertions, discover what laws these strange phenomena obeyed, it would, at all events, be something to have shown, not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there were things in "heaven and earth" which were beyond the philosophy even of the most scientific.

THE POETS AND INSPIRATION.

By W. R. TOMLINSON, M.A.

THE poet William Blake declares that his "Jerusalem" was "written by immediate dictation." Moreover, this direct inspiration is perhaps the normal characteristic of great poets; at least, they are apt to tell us so, especially in their introductory cantos. Shakspeare was, perhaps, an exception to this assumption, but he was a man of the world, and he knew well when to speak and when to hold his peace. That was no proof of his not being inspired, up to a certain point. Tasso, who suffered much imprisonment for alleging that he had a mentor of the Socratic order, actually felt it necessary to apologise, in the opening of the first canto of his "Gerusalemme," for putting a few adjuncts of his own to his inspired lore. So he thus implores his muse:—

"Do thou enlight my song, and e'en excuse
Should I some other themes than thine infuse;
Should I weave borders to thy verse, and clothe, in part,
The heavenly ardour with the human art."

Surely, then, Mr. Myers, to whom we already owe so much for proving to us, by hypnotism, the realities and the relations of body, soul, and spirit, should be on the alert on this point also; especially as such dictation is really so hedged with authority. Milton thoroughly acknowledged himself to be a recipient of such a mode of communication, where he tells us, in his "Paradise Lost":—

"Of my Celestial Patroness, who deigns
Her nightly visitations unimplo'd,
And dictates to me slumb'ring, or inspires
Easy my unpremeditated verse."

And Shakspeare tells the same tale concerning other people, though not perhaps concerning himself. He tells us, in his Sonnets, as a reason for the rival in his patron's good graces excelling—probably Marlowe—that he was—

"By spirits taught to write above a mortal pitch."

While, another time, he accuses him of having—

"Compeers, by night, giving him aid,"

and especially—

"That affable, familiar ghost,
Which nightly gulls him with intelligence."

In a remarkable passage, in the play of "Henry V.," Shakspeare, evidently referring to himself, though in application to his hero, alludes to—

"His body, as a paradise
To envelop and contain celestial spirits.
Never was such a sudden scholar made."

Saul, the son of Kish, when he became a prophet, was "turned into another man." But Henry V. was no "sudden scholar." The contrary is the verdict of history. But the early history of Shakspeare shows us that he must have been a quasi-sudden scholar to have written his plays, and must have been subject to dictation, also, the same as Milton was, and Blake. And here seems a proof of this assertion. Ben Jonson tells us that, when Shakspeare wrote his plays, "whatsoever he penned, he never blotted out a line." And yet, his will, a most uninspired document, is full of erasures.

Here is a very plain case of poetic dictation to a living poet of Florence, a thoroughly honest man, who would not stoop to deception, but told the truth. He is Signor Gino Fanciullacci. About twelve years ago, as a young man, he wrote a long poem in the *terza rima*, or triplets, of Dante. It is called "Il Pellegrinaggio nei Cieli." Signor Tremeschini, Astronomer of the Panthéon, of Paris, said of it: "This is Dante, in modern Italian." According to others, "it is excellent as regards capacity and form, and its prosody is irreproachable." But, as I said, Signor Fanciullacci is an honest man, and, on the title-page, he informed the readers: "I cannot claim the paternity of this poem, since it was dictated to me by spirits." I ask any candid reader, if he had any plea to expect a great success for his book after that honest, that noble confession? The book is still, I believe, to be obtained at No. 22, Via dei Serragli, Florence, where English and French are spoken. Like Shakspeare, he wrote this, and other poems, "without even altering a word." And who are these "spirits," these dictators? Well, Blake and even Dante speak of them as though they had been men and women. Dante invariably tells us that. And when his first ghost came to him, he was frightened, and exclaimed in amaze:—

"I pray thee pity me," 'twas thus I cried,
'Whate'er thou art, a shade or living man.'
It answered me: 'No man am I; I was a man.'"

But he soon got over his fear of them, and learned only to pity them or envy them.

It is significant that the angels seen and heard at the sepulchre, and at the Ascension of the Lord Jesus, are spoken of as "men." Of course, they did not remain long in the flesh, but faded again into fluidity as soon as they had performed their important temporary mission, clothed in flesh and speaking like one of us. And here is a very singular admission, in the alleged fragment of St. Peter's Gospel, lately found in a mediæval tomb, at Akhniem. We there learn that "the young man," the angel at the sepulchre, told Mary Magdalene, "and her friends," concerning the Lord Jesus: "He is not there, for He is risen, and has gone thither, whence He was sent." One asks whether those two words marked might not have been sufficient for the suppression of St. Peter's Gospel by the early materialistic Churches? But are they not evidence of apparent truth?

X.—CAN MATTER PASS THROUGH MATTER?

INTERESTING PAPERS BY PROFESSOR OLIVER LODGE AND OTHERS.

THE "Note" appended to the "Experiences of W. Stainton Moses," by Mr. Myers, in the last number of the *S.P.R. Proceedings*, seemed to suggest that there had been some difference of opinion in the Council on the advisability of the publication of the paper, and that some fear had arisen that members of the Society might consider themselves pledged, as a whole, to views which they could not adopt as individuals. This Note expressly states that "the responsibility for both facts and opinions rests solely with the author of each article," and reminds the reader that, as "much matter of importance remains to be printed, a final judgment can hardly be formed until the whole case shall be under review."

MR. BARKWORTH'S ASSERTION.

That this Note was not without justification is proved by the long letter from a member of the Council, Mr. T. Barkworth, which appeared in the following number of the *S.P.R. Journal* (a private publication from which we are permitted, by the courtesy of the Editor, to quote), and the various answers to him in the number which followed.

The title of Mr. Barkworth's letter, "Spiritistic Horse-play," will give the key to its contents. It is, from beginning to end, a protest against the acceptance of the testimony of "spiritistic phenomena" as "a confirmation of spiritism," and also against regarding the subject at all—even granting its pretensions, which, of course, Mr. Barkworth does his best to demolish—as a "worthy and desirable subject of research." The letter itself we do not propose to quote, except in so far as it explains the allusions in some of the more important answers it has called forth from members of the Society, and others. The following extracts will be sufficient to explain the remarks in the very interesting reply of Professor Oliver Lodge, which we print in full:—

And, first, there are certain propositions which I would urge it to be the duty of all sane persons to reject without parley, as contradicting axiomatic laws of nature and of thought. Such are, that the less can contain the greater, or that two bodies can occupy the same space at the same time, or that matter can pass through matter. In questions of this character, the veracity of the witnesses, or their liability to hallucination, are superfluous and irrelevant considerations. The thing is impossible, and there is an end of it. If we once surrender our reason in such matters, we are cast like waifs upon a sea of speculative ignorance where we can be sure of nothing—not even of our own existence. To a certain extent, this is unavoidable in dealing with psychical phenomena, because of our ignorance of the fundamental laws which govern them; and this ignorance is our principal difficulty in investigating them; but the same cannot be said of the laws of matter, and it is not the way to begin an investigation into subjects we do not understand by throwing over immutable and impregnable laws in others with which we are already well acquainted. Yet this is what we must do if we admit for a moment the possibility of matter passing through matter. And I am disposed to labour this point somewhat for two reasons: First, that the claim to have seen matter pass through matter throws doubt upon all evidence coming from the same source; and, secondly, that the moral weakness which could admit of credence in such an impossibility would itself predispose to, and even suggest (in the technical sense), other hallucinations and delusions. With the knowledge we now possess of the effects of suggestion, and the complexities of personality—a knowledge which it is only fair to say was not available

when Mr. Moses began his séances—it is easy to see that nothing more unwise could be attempted than to embark upon experiments of this kind without keeping a firm grasp upon first principles, and a resolve not to resign the guidance of Reason, but always to keep the reins of experiment within her grasp. Instead of doing this, however, and boldly dictating to the unseen agency the conditions under which it was to act, Mr. Moses seems to have weakly suffered himself to be led, or rather driven back, over a line of retreat against the promptings of his normal and more healthy mind. Thus, in December, 1872, he writes that the communications are "generally marked by evidences of intellectual weakness," and "that it is *prima facie* extremely unlikely that the spirits of the noble, the learned, and the pure should be concerned in the production of physical and intellectual phenomena which, when not silly, are frequently mischievous, and when distinctly true are not new, and being new are not true. . . . The voice from beyond the grave is uncertain, and when it can be tested, frequently delusive, if not absolutely and mischievously false." Yet, according to Mr. Myers, he came in a few months more to believe completely in the identity of the communicating intelligences. A still sadder instance of this decadence is to be found in the gradual surrender of the medium's lifelong convictions on religious subjects, a surrender made with open eyes, and in defiance of his own clear and even forcible indications of the "spirit teachings" as contrary to Scripture, and to the fundamental dogmas of the Christian Faith. I shall, however, return briefly to this part of the subject later on. It is time to consider the material facts, or alleged facts, on which the claims to real spiritist agency in this case rest.

PROFESSOR OLIVER LODGE'S REJOINDER.

Writing to the Editor of the *Journal of the Society for Psychical Research*, Professor Oliver Lodge thus replies to Mr. Barkworth's assertions:—

SIR,—It is satisfactory that Mr. Barkworth should so energetically voice the probably widespread feeling against the phenomena said to have occurred in the presence of Mr. Stainton Moses. I am a little surprised at the contempt he is able to pour on the contents of the "automatic writings," since, perhaps because I know nothing of theology, I myself thought them rather unexpectedly interesting; certainly more interesting than a "discussion upon curds and whey," which Mr. Barkworth would prefer in their stead. I am aware, however, that it is useless to argue concerning matters of taste, and I am fully disposed to admit the probability of Mr. Barkworth's contention that if Mr. Moses had adopted the procedure of ridiculing the communications, and had persisted in attributing them to a milkmaid, Miss Jones, then very likely the writings would soon have attained the desired level.

This, however, might be expected on any hypothesis, and would therefore prove nothing; moreover, I am rather glad that Mr. Moses did not adopt this dogmatic procedure, because it would have been unscientific, and, therefore, I venture to think, in this connection unwise.

An investigator who assumes to dictate to his phenomena is in rather a curious position; it might even be said that he was analogous to a person, sceptical as to, say, the Atlantic Telegraph, who, being taken to Valentia and shown a spot of light dancing aimlessly about, should at once frame the hypotheses—(a) that the spot only danced because the attendant shook it; (b) that the communications from the ocean, if real, were of the most trivial and contemptible order (which in this case would indeed be painfully true); and on then being shown a cable leading to the sea, were peremptorily to decline to investigate further unless permitted to chop the cable with a hatchet as a preliminary step. ;

Mr. Moses, however, did none of these things, but allowed himself to be the almost passive recipient of whatever phenomena might either objectively or subjectively occur. For this passivity the S.P.R. should be grateful to him; but further than that I do not presume to question the dicta of Mr. Barkworth concerning the theological and other high matters criticised by him.

The only points upon which I feel at liberty authoritatively to disagree with Mr. Barkworth are where, in the course of his remarks, he touches occasionally upon ordinary physics. He says that it is less than sane to countenance the possibility of such contradictions of the laws of nature and of thought as the following:—

- (1.) That the less can contain the greater.
- (2.) That two bodies can occupy the same space at the same time.
- (3.) That matter can pass through matter.

I am not quite sure what he refers to as a pretended instance of the less containing the greater, nor what he quite definitely means by its strenuous denial. In a sense it may be said that a great volume of gas is condensed in a few grains of gunpowder, and that until after the explosion the less contained the greater.

These glib phrases are unsafe weapons to use as arguments against asserted facts. Either the asserted occurrence is a fact or it is not; the mere opposition of a phrase is ineffective.

A somewhat similar objection applies to the statement that two bodies cannot occupy the same space. The familiar instance of sugar dissolving in tea may be cited in opposition to the phrase, and the precise occurrence which Mr. Barkworth wishes to discountenance by the so-called axiom must be separately treated and judged on its merits; it cannot be denied on the ground of vague and popular generalities.

Thirdly, what Mr. Barkworth regards as specially important, "matter cannot pass through matter": evidence is superfluous and irrelevant, "the thing is impossible, and there is an end of it."

Now, whether it be surprising or not, it is nevertheless a fact that gases can permeate solid matter, for instance, a slab of hot iron; they can enter at one face and exude from the other, in large quantity and at a considerable pace. And in the processes of osmosis it is familiar to chemists that some kinds of matter readily penetrate animal membranes, while other kinds do not. Even the common process of filtering may be regarded as a passage of matter through matter.

I presume, therefore, that what Mr. Barkworth intends to assert is that solids do not pass through solids. Even that is of doubtful generality, for a metal wire can pass through a solid block of ice leaving the ice just as intact as it was before. And in general, before such a statement can have any useful meaning, we must define what we mean by "solid," and what we mean by "through." As before, Mr. Barkworth is attempting to encounter a possible fact with a well-sounding phrase; and the contest is unequal.

It is no doubt contrary to the accepted facts of physics that a solid work of art, such as, say, a crucifix of blue enamel, should be passed through the walls of a permanently closed box without detriment, and I am not yet aware of proof that such an event has happened, otherwise than as it "happens" on conjurers' platforms; but new properties of matter are always interesting, if they can be well substantiated, and what the ultimately possible power of the human mind over matter may be, we cannot pretend to know except on experimental evidence.

The atoms of a solid are very far from being in contact, and dogmatic assertions as to impossibility of percolation are rash. Besides, even if known molecular forces rendered it unlikely, the issue is not finally decided. Experimental evidence has given us a knowledge of three dimensions: it may conceivably furnish us with some indications of four. The assertion that if such a thing as a crucifix were amenable to mental or spiritual influence, therefore much more importance and interesting forms of matter, such as bank-notes, could be equally well dealt with, does not strike me as forcible, because

I can conceive the evidence to be quite as bad for one class of objects as for the other.

It is, however, very likely true (of this I am no judge) that if a £1,000 bank-note could by any contrivance be thus passed through solid material, say, through the keyhole of a bank, the fact would create a profound sensation and be hailed by every newspaper as crucial and conclusive; but I would suggest that the glamour attaching to sacred possessions such as these might have an undue influence, and might even succeed in convincing the public mind prematurely or even falsely; it would be wiser to maintain that the mere fact of the sacredness of an object ought not to be allowed to dispense with the need for evidence concerning it quite as rigorous as would be desirable for objects of a more intrinsically worthless kind.

Similarly, when seed-pearls or playing-cards are said to be produced *de novo*, the complaint that they are not a more full-grown and valuable variety does not strike me as a forcible destructive argument. Tracing them to a previous existence in somebody's pocket or carpet-bag would be a much more deadly form of retort.

And the assertion that to suppose they can have been evolved out of the "Ewigkeit" is contrary to another "axiomatic law," or well-sounding phrase—viz., *Ex nihilo nihil fit*—tends rather to prove too much; because, if true, it would be fatal to the existence of such pearls under any conditions whatever.

The unfortunate character of Mr. Barkworth's physical objections deters me, I confess, from attaching as much weight as I should like to his theological arguments and his evident intuitions as to how these things really would occur if they were genuine.

My scepticism with regard to these reported occurrences would lead me to sift the evidence for them very closely and critically if ever they occur within my ken. They have not, as yet, but if ever they do, I trust it will not occur to me to brandish shorthand dogmatic statements as to what is and is not possible, and refuse to listen to evidence for things, however unusual, which I have no sound *a priori* right to deny.

Mr. Barkworth's expressions of opinion will, I feel sure, be shared and sympathised with by a multitude of estimable persons—some of whom I know and highly regard—and, as I said at the beginning, I am glad he is giving utterance to these highly natural and emotional objections. I reply to him only because, intermixed with higher criticism, he has stumbled over a few physical platitudes in a manner which to the average man may sound very commonsensible, but to a physicist is not satisfactory.

I hope that the opposition to these strange assertions will yet take a more rigorous and formidable shape, so that both sides of the case may be fairly put before us before any even temporary decision is expected.

The following extracts are from letters from Mr. Andrew Lang and Mr. Page Hopps, both published in the S.P.R. Journal.

MR. ANDREW LANG'S REPLY.

SIR,—The really interesting thing in the strange case of Mr. Stainton Moses is the question, "How do such stories come to be told?" From Mr. Barkworth's letter in the *Journal* (Feb., 1894) I do not succeed in gathering exactly what Mr. Barkworth's opinion as to this question may be. (1) The witnesses allege that, in their belief, matter passed through matter. Mr. Barkworth replies: "The thing is impossible, and there is an end of it." It is also "unthinkable." Here be assertions. The process—assertion for assertion—is "thinkable" by me. I can "think" it with perfect facility, if by "thinking" it is meant the process of conceiving the event imaginatively. Not being acquainted, as De Morgan was not, with the nature of things, I do not know whether the passage of matter through matter is possible or not; nor, to be plain, does Mr. Barkworth. Holding his own views, he says that the evidence of people who aver that they have seen matter pass through matter has doubt

cast on it by that very averment: and that persons so morally weak would be predisposed to hallucinations of other kinds.

It must be plain to the most excruciatingly feeble mind that Mr. Moses' friends were not such fools as not to know that matter cannot pass through matter. But they had only a choice between a material and a moral miracle. Matter did so pass, or their friend, the Rev. Stainton Moses, was deliberately and consciously swindling them.

I am ready, nay, eager, to admit that an honourable man, if once he encourages a tendency to "trances" and "somnambulism," may cheat unwittingly. I am so convinced of this, that—interested as I am historically, and as a question of human nature and human evidence, in these stories—I greatly wish that nobody would ever put himself or herself into the abnormal and unconscious, or semi-conscious, conditions of the séance. No good comes of it; here I quite agree with Mr. Barkworth. It is a practice contrary, not only to Holy Scripture, as he urges, but to good taste and moral prudence. Why some people become "entranced" when they sit round a table one does not know. They do fall into this condition, however, and, in my opinion, it is a condition (when voluntarily sought for) unworthy of a wise man. "Lead us not into temptation" to forego our normal wits! I am not speaking of foregoing them under anæsthetics for medical purposes, or for scientifically conducted hypnotic experiments, but at "séances."

Returning from this moral digression, I repeat that Mr. Moses' friends had their choice between a material and a moral miracle. Things came through stone walls, or their friend deliberately swindled them. A man when in an unconscious or non-normally conscious state may swindle unwittingly. But, either matter came through matter, or Mr. Moses, consciously and deliberately, stuffed his pockets with enamel crosses, stones, scent-squirts, preparations of phosphorus, seed-pearls, and portable property generally, "the same with intent to deceive." His friends preferred the material to the moral miracle. This choice may show scientific, but scarcely "moral," weakness on their part. Giving up, as undemonstrated, the hypothesis that Mr. Percival and Mr. Charlton Speer were so morally weak as to be easily capable of identical collective hallucinations, we must turn to a *vera causa*. People can be, and often are, beguiled by jugglery. Now, it is possible that Mr. Moses for many years deliberately cheated his friends. Scientifically speaking, we are driven to that conclusion, and that alone. The party was not all in the cheat: that would have been too dull a way of passing the evenings. They believed in what they saw. The hypothesis of collective, frequent, and identical hallucination does not rest on a *vera causa*. We do not know that such hallucinations can be produced in the circumstances: if they can, it is an interesting fact. Thus we must, if we have a theory at all, suppose that Mr. Moses was a deliberate impostor.

What was his motive for "dressing up to frighten Byng's aunt," every night? He got very little by it, not money, not social success, not fame, only notice from a small sect of spiritualists. But man will cheat for the mere fun of it; history is full of examples. Mr. Barkworth, who does not say in a straightforward manner, "Moses was a swindler," admits that he believed, to some extent, in his own marvels. He was "driven back" by them into theological heresies and moral imbecilities. If he believed in his "influences," could he be a cheat? Yes, he could; impostors can, and do, believe in their own *supercheries*. Not being statesmen, or mediums, we find it difficult to understand this fact in human nature, but (I speak of what I know), it is a fact.

Enfin, the hypothesis of frequent, collective, and identical hallucination is without basis in known facts. The hypothesis of collusion by the Speer family and Mr. Percival is absurd.

The hypothesis of "unconscious" cheating does not meet the case. The cheating must have been consciously prepared. There remain the hypotheses—(A) of an unknown agency, capable of making matter pass through matter (in which D. D. Home did not believe), and (B) the hypothesis that an upright,

sober, and convinced gentleman, a good fellow, admired and loved (as I know) by his pupils at University College School, was a motiveless impostor.

In favour of hypothesis (A) we have similar alleged facts—"spontaneous"—vouched for by a cloud of witnesses in all ages, including French missionaries in Cochin China; and in favour of hypothesis (B) we have examples of similar moral aberrations.

Personally, I can believe in neither of the hypotheses, neither that matter came through matter, nor that Mr. Moses was a swindler. I give it up: it is not necessary to have an opinion. But, personally, I find the moral miracle the easier, by a shade, to believe in, of the two. So far as to the question of evidence, which is the really interesting question. As to believing that the dead were at work—the famous dead of long ago—I do most absolutely disbelieve that. Moreover, "Imperator's" refusal to admit fresh lookers-on *donne furieusement à penser*. For moral mediums cheating "unconsciously," see Professor Sidgwick, *Proceedings S.P.R.*, Vol. V., pp. 401, 402.

MR. J. PAGE HOPPS.

SIR,—The admission of Mr. Barkworth's letter is virtually a request for a reply.

A catalogue of his really astonishing statements would be exceedingly amusing reading: but space and time are precious, and I will only indicate a few. He calls upon us to make a stand for "the first principles of human reason" and the "axiomatic laws of nature and thought," and he backs this up by a solemn reference to "the laws of matter" as "immutable and impregnable laws." In a letter one cannot very well laugh, or I should have to ask Mr. Barkworth to excuse me; but he really is amusing. We all agree that the laws of nature are "immutable and impregnable": the only trouble is that the catalogue is still in the Editor's hands, and we do not know what those laws are. No, there is another trouble—that we are always being tempted to imagine we know.

Mr. Barkworth's strong reference to Christianity being admitted must not be passed over. "The cardinal truths of Christianity" are matters of opinion. They are no more amenable to dogmatism than are nature's "immutable and impregnable" laws. Profound modesty becomes us here. We are told that Mr. Moses suffered himself to be driven from his "orthodox moorings." Why not? We are voyagers, not Greenwich pensioners.

Put into a nutshell, Mr. Barkworth's plea, from first to last, is pure obscurantism: "We know all about it: the matter is closed: contradiction is impossible: to be a seeker is to dictate your conditions and your dogmas: the ideal philosopher is a limpet." It somehow seems a little out of date.

MR. EDWARD MAITLAND.

A signed article in *Light* (March 10th), by Mr. Edward Maitland, we quote at some length, coming, as it does, from one who has deeply studied the question of spirit phenomena, and who speaks always with a moderation and courtesy to his opponents which is, unfortunately, not too common in such discussions.

MR. BARKWORTH AND SPIRITUAL PHENOMENA.

As Mr. Barkworth's letter in the *Journal* of the Society for Psychical Research, commented on in *Light*, February 24th, is really aimed, not only at the experiences and results of Mr. Stainton Moses and Spiritualism generally, but at the whole movement which our age is witnessing in the direction of Spirituality as against Materiality in science, philosophy, and religion, I shall be glad to be allowed to offer the following remarks in further exposure and correction of the fallacies underlying Mr. Barkworth's assumptions.

MR. BARKWORTH'S ASSUMPTIONS.

These assumptions are, broadly, two: (1.) That our know-

ledge of the nature of matter is such as to render it *a priori* incredible that matter can pass through matter; (2). that the traditional presentation of Christianity represents the original, intended, and true sense of that religion with such faithfulness, fulness, and clearness as to be incapable of rectification, amplification, or interpretation.

THE UNTHINKABLE ABOUT MATTER.

To deal with these propositions in their order. Mr. Barkworth rejects as "impossible and unthinkable the claim that matter can pass through matter," on the ground that it "involves contradictions of axiomatic, mathematical truth," such as "that no two bodies can occupy the same space at the same time." And in this view he refuses to entertain Mr. Myers' suggestion of a "power of disaggregating matter, and re-aggregating it"; and pronounces as involving a contradiction in terms the expression "de-materialisation" as applied to matter, on the ground that if "de-materialised" it would no longer be matter.

There are two respects in which Mr. Barkworth herein manifests a limitation of thought and knowledge. The first consists in his failure to recognise matter as capable of subsisting under two modes, the fixed and the volatile—to employ terms derived from alchemical science. It is true that matter would not be "de-materialised" by passing from the former to the latter of these states, because whether solid or fluid it is still matter; as water is still water whether frozen or liquid. But it is obvious that when thus dealt with there would be no difficulty in conceiving of "matter as passing through matter," whether one or both of the entities concerned be rendered fluidic; and this without any "contradiction of axiomatic mathematical truth," as, for example, when water passes through a filter.

But while matter would not in such case be "de-materialised," but only volatilised, there is a conception of matter in accordance with which it can be "de-materialised" in such manner as to cease to be as matter. This brings me to the second of the two respects above specified. Mr. Barkworth's contention involves the assumption—at once "unthinkable and in contradiction to axiomatic truth"—that matter is the "thing in itself" which it appears to be, not phenomenal merely, but substantial, and subsisting eternally as matter, and therefore self-subsistent. To hold which is to invest it with the attributes of divinity, and in fact to deify it, which is what the Materialists practically do. This is a tenet the exposure of the fallacy of which involves subjects far beyond the present purpose. But it is not necessary for that purpose to pursue the exposition to such remote applications. It will suffice to remark that by the fact of its appeal to the physical senses matter proves itself to be not of substantial but of phenomenal nature; not reality, but appearance.

THE UNACCEPTABLE ABOUT SPIRIT.

Not, however, that he follows materialistic science to the extent of denying the reality of the experiences recorded by Mr. Stainton Moses. This brings us to the second and religious issue raised by Mr. Barkworth. He admits their genuineness, but only to imply that he regards them as diabolical, alleging as his reason that they call in question the truthfulness of the accepted traditional presentation of Christianity. On this point I have to remark that, whether they do this or not, the assumption based on the allegation is every whit as arbitrary and illogical as the assumptions already disposed of concerning matter. This is because, even granting that one of the two things, Mr. Moses' experiences, or the traditional presentation

of Christianity merits the designation of diabolical, the question would still remain as to which of them is rightly so described. Clearly Mr. Barkworth holds with the saying, "Beati possidentes." For him that which is established is necessarily the true and the right. But this is a rule which works both ways, and is equally applicable to that which was established before Christianity, in which case Caiaphas was right and his Victim wrong. I am not saying this in defence of Mr. Moses. There is Spiritualism and Spiritualism, and there were phases in his Spiritualism with which I am by no means in sympathy. But at least it constituted an element in a vast movement the inevitable destiny of which is to abolish Materialism, and restore man's lost consciousness of the spiritual nature of existence. This is to say that the experiences which Mr. Barkworth regards as diabolical have for their end and aim the restoration of the conditions essential to religion itself. Surely this is a consideration which ought to have given him pause before launching his unqualified denunciations, considering that he writes in the interests of what he conceives to be religion.

* * * * *

That, therefore, which I commend to Mr. Barkworth, and those—if any—who think with him, is the consideration that it is precisely to such blessed restoration of the intuition of spirit and of spiritual truth that the manifestations to which he takes exception are intended to minister, and actually do minister. And if, viewed from his standpoint, they appear frivolous, mean, and low, the blame rests, not on those whose intelligence is so limited as to be accessible only by such manifestations, but on those faithless or incompetent husbandmen, the official exponents of religion, who, being entrusted with the world's spiritual culture, have suffered its spiritual consciousness to decline and dwindle well nigh or quite to extinction, until only by such means can it be re-kindled. For the first step to spiritual revivification is the recognition of the reality of man's spiritual nature; and where the mind and the conscience are dead, the appeal must be to the bodily senses, though the order of spirits which appeal only to these can hardly be accounted a high one.

LORD GREY AND THE SCEPTRE.

MR. JOSEPH JEKYLL (who enjoyed the reputation of wit in the days of the Regency, on somewhat easier terms, perhaps, than would be accorded to him now), in one of his letters, recently published, to Lady Gertrude Sloane Stanley, says:—

There was a story lately in the papers of a northern peer who has been haunted by a spectre. Sitting in his study, a female in white appeared sitting in an opposite chair. He addressed her frequently, but in vain; and after regarding him half an hour with a melancholy aspect she vanished. He pondered this singular appearance, and next day mentioned it at breakfast to his family. His second daughter trembled, grew white, and declared that a similar spectre appeared at her bedside the last night, and had remained about the same period of time, that she rang for her maid, and the spectre vanished. Lord Shaftesbury said at dinner yesterday, that this story is told of Lord Grey and his daughter.

XI.—AUTOMATIC HANDWRITING. TELEPATHIC AND OTHERWISE.

A SUGGESTION AS TO SOME CAUSES OF ERROR.

WHEN I was in Chicago I was invited to address a small meeting attended by psychical students on my experience of automatic handwriting. Before going to the meeting I asked Julia if she could explain to me one or two points on which I wanted additional information, especially as to the occurrence of errors in communications written automatically. I mentioned that I wished to have the information to lay before the meeting. My hand wrote as follows:—

UNCONSCIOUS MEDIUMS.

Julia—I will write what you want. I may begin by stating that the power to write automatically is one which is possessed by very many who are at present quite unconscious of their faculty. We can see these unconscious mediums all around, but when we try to use them we find no chance. They are all dungeoned up with the consciousness of matter. We need to have a certain detachableness. We cannot influence you whose whole mind is absorbed on other subjects which belong to the material sphere.

We have to find the opportunity to occupy and influence the mind that is open to our entrance.

THE ORIGIN OF AUTOMATIC MESSAGES.

We always act upon the brain and through the brain control the motor muscles and the nerves. We use the portion of the brain that you use, but we do not always link on that to your own consciousness. When we do you would receive it as an impression and it might, and very often does, pass unnoticed into the sum of impressions received by you from all sources. You can at least by automatic writing discriminate better between what you receive from outside and what you have merely fancied yourself.

EAGERNESS OF THE CONSCIOUS MIND.

You are right in supposing that your conscious mind is a constant source of error. When I write with your hand your conscious mind is often so eager it intrudes and spoils my message. I am not complaining but I am explaining. When I am writing sometimes my words suggest an idea and you thrust that idea upon me. I am able sometimes, but only sometimes, to convey this. The brain is so subtle and wonderful an instrument that it is not easy for me to understand, much less to explain, why and how these intrusions occur. Sometimes the force of the communicating intelligence is weaker than at others. Sometimes it is stronger and the communications vary accordingly.

CONDITIONS PREDISPOSING TO ERROR.

These variations are due to both sides. They may be often due more to our side than to your side. We may be preoccupied about other things and have but a spare thought to give to your control. We have much to do and we have often to communicate at long range so to speak, with earth. We have often no authority to speak, even, when we know and we very often do not know. These are some of the conditions which impede our communications. On your side your health, your preoccupation, your prejudice, all combine to make errors possible.

THE SHORTCOMINGS OF THE MEDIUM.

I think that you have on the whole done fairly well, but I have never been able to get you to give me that ten minutes every morning you promised me. There has been some excuse, but you have not done what we wanted, and what you needed

to develop you in your knowledge of these things. You had your best results when you let me write regularly and tell you from day to day what I had to say.

AUTOMATIC TELEPATHY.

Now as to the communications from the living, the person who works with your hand, and who moves in the body of your friend, can use your mind as I do. But it is not the conscious mind, the bodily conscious mind that writes or rather that impresses the ideas in your mind. That of course you know. But it is the mind that is about all and which can think and plan and remember. I do not know anything about that. When you get mistakes they are due, 1, to the intrusion of your own consciousness; 2, to the fact that the unconscious mind was not living the same life exactly as the conscious mind, and may report as fact what is only thought; 3, to the intrusion of other influences which may be mischievous and misleading.

Most errors are due to these causes. But you will find out a means of eliminating these mistakes, and you will be able to telegraph as easily as telephone. But you ought to persevere and carefully note your experiments. And now good-bye. —(Signed) JULIA.

THE ELEMENT OF TIME.

On another occasion when I pressed her as to the explanation why mistakes occurred she wrote somewhat as follows:—

Time is not with us as it is with you, and we are constantly liable to make mistakes owing to that fact. We on this side see events in the future as you who are on earth see the features of a landscape from a mountain top. You see a lake or a city or a church spire; see them distinctly; know that they are there. Then someone asks you how far they are distant. You have no experience in measuring distances by sight, but on being pressed you state that the distance between the object and where you are standing is so much. You may say five miles or ten. When you come to walk that distance you find that the five miles lengthens out into fifteen, and the ten into thirty, but that it is not proof that you did not see what you described, or that you will not come to it in time, it only proves that you were mistaken in measuring the distance by your eye. Just so we see things which are about to happen in the distance, and judge that they will come to pass in a certain number of days or years, but it may take a very much longer time. That is our mistake, and we do not see at present how it can be avoided.

I give these communications for what they are worth. They possess of course no evidential value from the point of view of tests, but I take it they possess an interest of their own, at least to those persons who, after repeated tests, have been unable to resist the evidence in favour of the reality of communications by this means from the other side. For the information of students and correspondents I may say that I note a distinct tendency while practising automatic handwriting in the direction of impressionism. That is to say, I am becoming increasingly conscious of what my hand is going to write before the characters are actually formed by my pen.

SOME DANGERS OF EXPERIMENT.

A correspondent in India sends me the following story of his experiences in automatic telepathy, which I print for the warning of those who may come after:—

You once kindly replied to a letter of mine making some inquiry on "communications from the dead." I made several experiments in telepathy, and received answers apparently from my friends to whom I mentally addressed questions. While some answers were very correct, others were absurdly wrong. I decided, however, that as my mission in life is to live to help, bless, and raise the down-trodden Pariahs of Travancore, that my time must not be taken up with this thing. Another reason that helped me to this decision will, I think, interest you. A gentleman, living in Poona, read your Christmas Annual for 1892, and when away from home sought to get communications, by telepathy, from his wife, to whom he was passionately attached. He succeeded beyond his highest expectations—his hand wrote quite freely, and he was delighted with this easy means of communication. But after several days the nature of the communications altered, and he received what purported to be a confession from his wife, in which she made confession of unfaithfulness and gross immorality. His mind became almost unhinged, and with difficulty he kept himself from committing suicide. There does not seem the slightest suspicion that the communication was true, and he is, I believe, again restored to his wife, from whom, for a short time, it naturally caused some estrangement. He is a gentleman of education, an abstainer, and of good moral life. If this is by any means a common experience, I think you would agree with me that it would be better left alone.

MY OWN EXPERIENCE.

This incident illustrates one of the dangers of this telephony with the unconscious mind of your friends without any security that another mind—incarnate or discarnate—may suddenly control the transmitting medium.

In receiving communications by automatic telepathy, you are liable to receive inaccurate and misleading statements, imbedded in the midst of a mass of accurate detail relating to unknown facts. One day last month I had a message perfectly accurate at the beginning and at the end, but in the middle there was a false statement as to a visit to the Abbey, interpolated apparently without any object. In that case, however, the handwriting changed, the false statement was in quite a different handwriting from the rest of the message.

There is no reason why any one should investigate these wonderful powers of the human mind if he has no time to spare, or if he is so incapable of reflection and discrimination as to lose his balance, when his hand, writing automatically, writes a falsehood. Investigation is only for those who can spare the time, and have sense enough to look at everything critically and philosophically.

WHERE TO LAY THE HEAD IN SLEEP.

A REPLY TO "H. A."

SEVERAL years ago my attention was drawn to an article in a newspaper which suggested the south as the best position to lay the head during sleep. I tried the experiment, without any particular reason for so doing, but finding myself next morning more refreshed and invigorated than usual, I have since continued the practice with very beneficial results.

We are all influenced in degree by reading the ideas of others, and this fact forced the following question on my mind—Do I sleep better because it was suggested to me, or are there physical laws to account for the phenomenon?

The first part of the question has a considerable amount of evidence in its favour. We know that a hypnotist can influence his subjects by merely writing or telegraphing a

command to sleep at a given time, and this being so, we have yet to learn that a suggestion made through the medium of the press is not as influential in producing results when presented to a sensitive reader as a suggestion emanating from a hypnotist by other modes, for the Nancy school of hypnotists have always maintained that there is suggestion without hypnosis.

The second part of the question can be answered, perhaps, more satisfactorily. We are given to understand that the French Academy of Science have made experiments on the body of a guillotined man which tend to prove that each human system is in itself an electric battery, one electrode being represented by the head, and the other by the feet. It appears that the body was taken immediately after the execution and placed on a pivot to move as it might. After some vacillation the upper portion of the body turned towards the north, the body then remaining stationary. It was then turned halfway round, but it soon regained its original position, the same results being repeatedly obtained until organic movements finally ceased. A doctor writing to the *St. Louis Globe Democrat* informs his readers that—"Each human body has magnetic poles—one positive and the one negative, some having the positive pole in the head and the negative pole in the feet and vice versa." If this be so, it is of more than ordinary import for each person to sleep in that position that will ensure perfect harmony with the magnetic phenomena of the earth. For instance, if A has the nervous or mental temperament in predominance we conclude that the positive pole is in the upper portion of his body; hence he should sleep with his head towards the south, and thereby induce a magnetic equilibrium between himself and the earth, producing the following result. The magnetic pole of the earth would affect the iron in the system and draw the blood from the head, thus enabling him to sleep and refresh himself much better than if he slept with his head to the north, in which case the blood would be drawn to the head, producing insomnia and the evils arising therefrom. If B has the lymphatic or vital temperament in predominance he should sleep with his head to the north, as in this class of temperament we conclude the positive pole would be in the lower portion of the body. Those who possess a well-balanced temperament may possibly sleep with their head north, south, east, or west, without experiencing any difference whatever, as in the case of "H. A."

No doubt the mere suggestion of sleep, "if you lie with your head to the north," as stated in the last issue of *BORDERLAND*, will have had the effect of influencing some reader whose sleep has been habitually disturbed, and it is quite probable that readers who follow my example and sleep with their heads to the south will experience beneficial results, especially if they expect to sleep undisturbed. When away from home it greatly depends on the position of my head whether I sleep well or otherwise, and this is not because I know the position of the bed at the time and allow the thought to influence me, as more often than not I only discover the cause of a restless night the following day.

ALBERT ELLIS (Circle No. 485).

Another Circle member writes:—

"I have lived the last sixteen years in India, where a good night's rest is essential. For years I placed the head of the bed north, as I found I always obtained more refreshing sleep with it in that position. I can give no reason for this being so; I only know that as far as I am concerned it is a fact."

XII.—MUSIC BY MEDIUMS IN TRANCE; OR, THE STRANGE STORY OF MR. SHEPARD.

WE have heard a great deal about the performances of "painting mediums," and the question whether they are automatic or "inspired" is one of the many awaiting solution, and one which, so far as can be seen at present, must be decided for each case on its own merits. The message contained in any given case of automatic writing, table tilting, crystal gazing, trance utterance, and the like, is in nine cases out of ten already known to the "medium," either by ordinary channels, by means of thought transference, or by unconscious observation. This is not of course proof that it is merely automatic; it only makes it difficult to prove that it is anything else.

That the productions of painting mediums are beyond their ordinary power of accomplishment also falls short of proof of their spirit origin. We have all heard of feats of strength performed in supreme moments, of feats of memory performed in sleep, of servant-girls who talked Latin in the delirium of fever, of quite ordinary speakers becoming eloquent under the stimulus of excitement. The sub-conscious self has capacities and resources we do not fully estimate, and it does not seem inevitable that we should refer to "spirits"; all that is beyond the range of our every-day knowledge.

PSYCHICAL OR PSYCHOLOGICAL?

All art is, according to many, an inspiration. Musicians, poets, painters, have again and again testified to the fact that in their best work they are, so to speak, "beside themselves," that it is not the most familiar stratum of their personality that dictates the ideas which they translate for us into terms of art.

But directly an ordinary mortal contrives to express on canvas, or on a musical instrument (as a rule very imperfectly), such small ideas as well up from some substratum of his being—halting rhymes, and crude ideas, and faulty perspective—then the "spirits," poor things, are held responsible.

If the message relate to the future, and time should prove the prophecy correct, or if it contain facts which are not, and demonstrably never could have been, within the agent's knowledge, it is then quite time enough to talk about spirit agency. We do not add to the dignity of psychical phenomena by sweeping in under that heading all experiences not easily explainable by familiar laws; nor, on the other hand, do we in the least detract from their interest and importance by a change in our classification and a ready admission of such experiences as *psychological*.

One does not become *psychical* by the mere fact of being able to see pictures in a crystal or being moved to produce "mystical," which very often means meaningless, drawings of which we cannot foresee the course.

Not long ago I saw a curious collection of very unmeaning scribbles—portraits, landscapes, geometrical outlines—bearing the signatures of some very distinguished persons indeed, quite sufficiently defiant of all laws of art to mislead Macaulay's New Zealander, when he inherits our most cherished possessions, into believing them spiritual productions of the deepest dye.

As a matter of fact their history is simple enough, but instructive nevertheless. Their owner happened to be a member of a committee of exalted personages who met to

discuss business relating to the First Exhibition. They were addressed, at considerable length, on some point of design and arrangement, and possibly in the hope of being inspired by some artistic happy thought; possibly even in impatience or weariness several of the number took refuge in occupying themselves with the paper and pencils which were provided for memoranda in much the same spirit as that in which the country bumpkin fidgets with his hat or the fine lady with her fan. The results are curious, and may some day be an attraction to autograph collectors at Christie's.

Such performances are purely automatic, and their like may be found in any blotting-book or on any schoolboy's desk. Some children bite their pencils and some scribble with them. Tommy whistles without being aware of it, and Beethoven writes a symphony with but little more consciousness of effort.

PHYSICAL PHENOMENA.

But when we come to physical phenomena, to something transcending, or seeming to transcend, the common characteristics of matter, the question of psychical or psychological is not that at issue. We have all heard of the accordion playing of D. D. Home—in his case a wonderful and frequent phenomena. Mr. Charlton Speer, a trained musician, commenting upon the music phenomena of Mr. Moses, adds:—

It is a noteworthy fact that in no case did the controlling agencies produce more than single notes, or, at best, ~~isolated~~ passages. This they accounted for as owing to the peculiarly unmusical organisation of the medium. At any rate, the production of these sounds was wonderful enough in itself, as, over and over again, I thoroughly satisfied myself that there were no materials in the room which could in any way assist in making any kind of musical tones, and the clarionet and trumpet sound was one that I should be utterly at a loss to imitate in any way, whatever materials might be at my disposal.

The following account is given in the *Proceedings* of the Society for Psychical Research, vol. IX. :—

Our sittings were all in the dark. Our medium was, in most cases, Mr. Andrew, though we had also a less efficient medium in the case of Mr. S—. The performances of the latter were mostly of a somnambulistic kind, and do not call for special notice.

With Andrew, however, phenomena assumed quite another aspect. He would play charming music on the violin, or produce beautiful pencil sketches of city and rural scenes.

Sometimes the *locus* of these scenes was named—oftener not—but they were invariably unknown to any member of the company.

For a time I failed to see anything very unaccountable in Andrew's trance productions. I knew him to be an accomplished violinist, and a fairly good sketcher, and I naturally put everything down to an unconscious exercise of his own skill. One little thing did perplex me, namely, the very different styles of handwriting he seemed to accomplish with equal facility. (Page 119.)

During that winter we obtained many interesting phenomena. The spirits (?) would strike any note we asked on a violin or harmonium which stood by.

The notes requested would sound forth distinctly, though no visible hand was near, and this was done both in the dark and in the light, though more often in the dark. (Page 121.)

THE CASE OF MR. SHEPARD.

But by far the most marvellous case of this kind on record is that by Jesse Francis Shepard, who, it is alleged, in his normal condition can neither sing nor play, yet in the trance state has extraordinary powers of extemporisation and imitations of the style and characteristics of the great masters.

It is, indeed, asserted that he is controlled by the spirits of Mozart, Beethoven, Rossini, Chopin, and many others. His performances are all executed in total darkness, the audience forming a circle, with joined hands, round the instrument. The music occasionally proceeds when the instrument is closed, at times it seems to transcend the possibilities of an ordinary piano and resembles that of the harp or organ; at times, too, it is supplemented by a voice of very beautiful character.

EVIDENCE OF A PROFESSIONAL MUSICIAN.

When he was recently in Paris, there were amongst his sitters musicians of considerable renown, and M. Bernardin Rahn writes regarding him as follows:—

In my capacity of Professor of Harmony I was one of the chosen. It would be an impossible task to attempt to give a just account of Mr. Shepard's strange concert. How could I describe the refinement of execution, the beauty of tone which the master drew from a piano, of such lovely character, and of such power! The tones, sometimes soft, sometimes vibrating like the clear chiming of crystal, burst out now and then in explosions of power, as if the elements had broken loose. Then all sounds would appear to melt together in an indescribable whirlwind. It seemed as if the whole keyboard were governed by capable hands. It is astounding, and only a phonograph could reproduce the music. An ordinary professor of harmony cannot describe it, however much it departs from the prescribed rules of art. And all this is carried out in deep darkness, which makes the charm all the more fascinating, and the performance the more inexplicable! As for the singing, it is unique. There is no imitation of it possible. The compass of the voice can have nothing likened to it. A bass of profound depth, full of expression, is first heard. Thereupon it is answered by a soprano which attains the utmost heights with clear and thrilling notes. Brilliant shakes follow the most amazing staccato. We heard a clear tone begin *piano*, and swell gradually far beyond the breath limit, finally bursting out like a flame, gradually falling down again by *saccades*, and ultimately dying away.

LETTER FROM PÈRE HYACINTHE.

The following note from Père Hyacinthe will also be read by many with much interest:—

NEUILLY, November 22nd, 1893.

Thank you, Sir, for the hour of art and worship which you enabled me to enjoy yesterday evening. For myself and for my friends who had the privilege to hear you it will always remain a precious memory. I am of those who know how to prize good and beautiful things, though they may not have any official seal upon them. As a token of my gratitude I tender you a copy of a little book which I have written, and in which I have put much of my soul. Once more, thanks!

HYACINTHE LOYSON.

EVIDENCE OF PRINCE WISNIEWSKI.

In the *Vesillo Spiritista*, we find the following account of a séance, held by Shepard, in Paris (September 3rd, 1893), in which Prince Adam Wisniewski vouches for the accuracy of the report:—

After having secured the most complete obscurity we placed ourselves in a circle around the medium, seated before the piano. Hardly were the first chords struck when we saw lights appearing at every corner of the room. The great pianists and composers of all epochs arrived, some to perform, others to hear the

music. The first piece played through Shepard was a fantasia of Thalberg's on the air from "Semiramide." This is unpublished, as is all the music which is played by the spirits through Shepard. The second was a Rhapsody for four hands, played by Liszt and Thalberg with astounding fire, a sonority truly grand, and a masterly interpretation. Notwithstanding this extraordinarily complex technique, the harmony was admirable, and such as no one present had ever known paralleled even by Liszt himself, whom I personally knew, and in whom passion and delicacy were united. In the circle were musicians who, like me, had heard the greatest pianists in Europe; but we can say that we never heard such truly super-natural execution.

A globe of light which appeared on the hand of Madame D— announced the arrival of Chopin. He always manifests his presence in this fashion. He executed a fantasia which recalled the duet of Adalgisa and Norma, with the mysterious arpeggios of crystalline, and expressive tones which distinguish Chopin. On this occasion his spirit yielded most exquisite melodies with a *pianissimo* of diminished tone, and notes full of despair—a prayer to God for Poland. After him came Georges Sand. As I expressed my pleasure to find this genial soul in our midst she gave three powerful raps on my knee. Madame D— having said that she was jealous of this friendly sign, Georges Sand granted her the same favour. Then Mozart came and played with the agility and lightness of a sylph, with a variety of touch and a melodious style which were the invariable marks of his genius. But the most marvellous incident of the evening was the presentation of the spirit of Berlioz by his two chaperons, Liszt and Thalberg. That was the first time that Berlioz had played through Shepard. He began by saying that the piano was tuned too low for his music (Shepard is also clairvoyant and clairaudient), and he tuned it a tone higher himself. For ten minutes we heard the spirits working with the piano, which was closed. At the first sounds we observed that the instrument was about two notes higher. Then Berlioz played sweet, ideal music. It seemed as if we heard the little bells of a country church; as if we saw and heard a marriage procession descending the mountain sides, and entering the edifice; then a music which imitated to perfection the sound of the organ and continued *piano*, *pianissimo* and *morendo*, as if indicating that the marriage was celebrated, and the procession returning to the mountains. This piece finished, Berlioz, with the aid of several other spirits restored the instrument to its first tuning and began playing on it in its ordinary tone while the lid was still shut. Several spirits, came afterwards, speaking each his own language. Now, Shepard is English, and in addition to French, knows no other tongue. Once in the trance, however, he speaks—or rather the spirits speak through him—in every living language. Thus Goethe has recited pieces in German; a spirit calling itself Isaiah has spoken in Hebrew; Mahomet in Arabic. Spirits have come and translated these speeches, and have promised to help us in our psychical researches, and indicate to us the persons with whom we shall put ourselves in communication. After this séance Mr. Shepard was much exhausted, and had to retire to rest.

(Signed) PRINCE ADAM WISNIEWSKI.

MR. SHEPARD'S DEVELOPMENT.

We learn from *Light* (February 24th) some interesting personal details of the life and methods of this extraordinary medium:—

Years ago Professor Kiddle, of New York, took the matter in hand, and had meetings in his own house for nearly a twelve-month, and found that not only was Mr. Shepard a highly gifted musical medium, but also a linguistic one of unusual attainments, as, while in the mesmeric sleep, he delivered, addressed in French, German, Latin, Greek, Hebrew, Chaldaic, and Arabic, as well as in English, these addresses dealing with scientific, philosophical, and social subjects. The names of some of his musical controls have already been given, and they are undoubtedly great ones, but they are not greater in musical art than Lord Bacon and Aristotle were in philo-

sophy, and both these distinguished spirits, and many others, are said to have manifested through Mr. Shepard. Indeed on one occasion Professor Kiddle, in his own house, heard this medium playing, under the control of Mozart, a magnificent impromptu symphony, and delivering at the same time, under the influence of Aristotle, a learned philosophical dissertation. Physical phenomena of other kinds were also obtained and there really seemed to be no limit to his gifts.

This exceptionally gifted medium was born in London of Scottish and Irish parents. It is said that he conducts his séances in the following manner: Persons who are animated by hostile sentiments are not admitted, neither are those who are known to lead what are called bad lives. If he violates these conditions his health suffers. He cannot give more than three séances per week.

WHAT THE DUCHESS DE POMAR HEARD.

In *l'Aurore* for January—the organ of the Duchess de Pomar (Countess of Caithness), we find an account of similar séances carried on under that lady's auspices in Paris. Mr. Shepard is here referred to as M. X—. The date is December 3rd, 1893:—

His inspiration comes to him, he says, from the spirits of those who have dwelt upon this earth, and he himself sometimes designates the person who is beside him when he plays the piano or sings. The musical portion of his programme seems to be in his eyes a sort of initiation through which are to pass the persons desirous of assisting at the more marvellous portion of his séances where are produced physical effects, such as the transport of objects and the materialisation of invisible hands, which touch those who are present on all sides. The Duchess de Pomar tells us she was very well pleased at the two séances she attended. The first, as we have said, was specially devoted to music. In a condition of complete darkness (M. X— has not yet succeeded in obtaining phenomena in full light) the inspired artist plays with a "virtuosity" which is amazing, symphonies of all kinds, and it is easy to recognise the style of the different masters who inspire him in turns. The most extraordinary of the pieces of music executed by M. X— is beyond contradiction that entitled, "The Passage of the Red Sea by Moses," and which is executed under the inspiration of the ancient musicians of Egypt (?). We may believe that we hear the steps of horses, the clash of arms, the ebb and flow of the sea, the loud noise of the waves. The effect is as strange as it is striking, and we hardly know which is the more astonishing, the style and composition, or the execution by two hands only, while one might suppose that three or four pianos would be required to produce the effects played, and that, too, with four hands. The singing of M. X— is, perhaps, more marvellous still, for there is heard in turn the voice of a man and of a woman. In the séance which we are here describing there was a duet which, according to the inspired artist, was sung by Lablache and Malibran (?). As for myself, who had the privilege of attending a séance, I can affirm the following fact, which is to me inexplicable: During the singing of a measure, I was able to distinguish two voices—bass and soprano—at the same time. In the second séance, of the 5th of November, the Duchess de Pomar observed the phenomenon of the harp transported by invisible hands in space, all the time producing the most entrancing melodies. At the first notes on the piano, M. X— said that Gounod was present, and there was heard a sacred melody, which was believed to have been specially composed for the occasion. Then a clairvoyant medium, Madame D—, declared she saw distinctly the Queen Mary Stuart, surrounded by a halo of light. She was clothed in white, and approached the Duchess de Pomar, and shook her hand several times. M. X— continued to play the piano, and all at once the little harp, which the persons present had seen placed on the piano, rose in the air, and began to play very sweetly. Little by little the sound increased in intensity, the melody became complicated with arpeggios, and one might have supposed that several hands were playing at once. The harp kept hovering, passed from one side of the room to the other, then grazed the heads and shoulders of those present. Sometimes even it placed itself on their knees, and remained a

long while there, playing all the time. The Duchess asked if Mary Stuart was always there. Three raps on the floor said "yes." Madame D— begged Sappho, the familiar spirit of the séances, to play something. Immediately was heard a sound of a bell, then the well-known chimes of the churches of Milan and Lisbon. Sappho, as always, played her magnificent complaint on her abandonment by her lover Phaon. And after playing measures of an antique dance, there were perceived very distinctly the sounds of the measured steps of spirits who were dancing before us. Suddenly the Queen Mary Stuart—through the intervention of M. X—, said that she would sing, and Sappho would accompany her upon the harp. Then we heard at once the magnificent accompaniment on the piano, played by Gounod, the arpeggios of the harp floating in space, then a mezzo soprano voice of a remarkable beauty. It was an adorable trio, which made one dream of the celestial spheres.

After the song, M. X— said that he saw Henry IV., dressed in black. The king desired to talk, and said that this séance was the commencement of a series of manifestations which would likely have a great renown in Europe. For the spirits were labouring through psychic phenomena with a view to the elevation of spirituality. Mary Stuart also talked of harmony and union, which must reign among all those who are working in this cause. She added that these reunions are by no means the effect of chance, but that they have been effected and desired by them, and that all ought to aid them in this work.

The harp then played other strophes, then placed itself gently on the knees of the Duchess, and, at each question which the Duchess addressed to it, the harp responded by a bell sound such as had never been heard before.

HYPNOTIC MUSIC.

An American newspaper, *The Springfield Republican*, tells of some extraordinary experiments in hypnotism which, it is alleged, have been performed by a clever young doctor who has—

just got back from Germany with his head full of modern science and Wagner. After working through the ordinary experiments, he turned his attention to music. He took for his subject a man of ordinary capacity, who had never heard any Wagner, and after putting him into a hypnotic trance played the "Ride of the Valkyries." The man exhibited the greatest excitement and even terror, and when questioned as to the effect upon him he began to relate the story of Tam O'Shanter's ride as what best expressed his impressions. Then the doctor played a part of the "Gotterdammerung," in which the death motive occurs. The man became pale and rigid, his pulse dropped to forty, his respirations became fainter, and he seemed on the edge of dissolution, so that the doctor had to bring him out of the trance at once. This state the man described as being one of utter desolation and blank misery.

MESSAGES THROUGH MUSIC.

Whatever the explanation of the phenomena, and they will require far more systematic investigation, under more carefully arranged conditions, before any definite conclusions can be obtained—they are undoubtedly of the deepest interest. Music is so infinitely more expressive, or, to the musician it seems so, than any other language, the relation between the agent and the means is so much more immediate than in art, in which the execution is more protracted, that it seems only reasonable to suppose that it might be turned to far greater account in psychical experiment than investigators seem as yet aware.

As a method for transmitting telepathic messages, I have, in a series of long-continued, though very modest and unexciting, experiments, found it quite unrivalled. A record of some of these may be found in the *Proceedings of the Society for Psychical Research*, vol. v., and I venture to commend experiment of this kind to any pair of musical friends who have leisure and patience at command.

XIII.—HALLUCINATIONS OF HEARING.

DR. BARKER SMITH'S STUDIES IN CLAIRAUDIENCE.

UNDER the term "hallucinations" are included all sensory impressions which appear to have no objective counterpart in fact. Thus, an apparition, or anything seen in dream or vision, or by clairvoyance, is an hallucination of sight. A favourite experiment of the mesmerists was to cause hallucination of taste by making the patient perceive the flavour of different articles of food eaten by the operator, but not seen or, literally, tasted by himself. In other cases hallucinations of feeling would likewise be produced, the patient becoming aware of pricks and pinches inflicted on the person with whom he was in rapport.

CLASSIFICATION OF HALLUCINATIONS OF HEARING.

In a series of articles published in *The Provincial Medical Journal* (August to November, 1893), Dr. Barker Smith deals with the causes and effects of Hallucinations of Hearing. Such hallucinations, whatever their cause, he calls collectively "Clairaudience," whereas the psychical student gives that title only to the hearing of sounds which have an objective reality but are not, by reason of distance, physically audible to the normal senses. It must be remembered, however, that Dr. Barker Smith includes not only clairaudience proper, but also all audile hallucinations, whether caused by imagination, disease, or, as mediums allege, by "Spirits."

WHAT IS CLAIRAUDIENCE?

"Clairaudience is the evolution of voices heard only by the individual himself who is said to be clairaudient. We are unable to proceed a single step in the investigation of spiritualistic phenomena associated with voices unless we can trace such clairaudience to its origin and causation. There are three ordinary forms of clairaudience, viz., clairaudience arising from the community, always objective; clairaudience arising subjectively from lesions or disturbed functions of the body; and clairaudience arising from unknown causation. We are bound to recognise the possibility of spiritualistic or other methods of causation.

CLASSIFICATION OF CAUSES.

1. *Objective community causation.*—There are two varieties of this group—spontaneous, and wilful induction by certain of the community.

2. *Subjective and pathological causation.*—This group is represented by mental cases correctly diagnosed and differentiated, often accompanied by definite conditions of disease.

3. *Objective, or of undifferentiated causation.*—This group includes all undifferentiated cases of indeterminate origin.

It is manifest that many cases which at their commencement belong to the first group, pass into the second group of cases. It is also clear that, from the mode of induction and the results of such modes of induction, certain abnormalities, although of a slight degree, underlie cases of the first group. If there be any spirit-voices in nature, they belong to the third group of cases, although certain abnormalities may underlie the reception or evolution of clairaudient voices.

COMMUNITY CLAIRAUDIENCE BY TELEPATHY, ETC.

That objective community causation exists there is abundant evidence to show, although it is by no means

easy to obtain demonstration. I could bring forward evidence from several sources to prove this form of clairaudience. We are met by the claims of Theosophists, of scientists, of professors and their books, of personal observation derived from medical cases, and of personal experience. Theosophists have claimed for their adepts the power to send vocalisations to whom they will, but this claim has not been believed, or the terrible significance of such a claim would not have received such a pathetic indifference. Theosophists have even given us at their public lectures the *modus operandi* for inducing telepathic intercommunication, culminating in voices. It may be established in four months in many cases, by practice for half an hour daily. Other methods of production have been given."

THE STUDY OF CLAIRAUDIENCE.

Dr. Barker Smith thinks that the careful study of the phenomenon is useful both to the psychologist and also to the clairaudient himself.

"Operations of the brain are all forms of sensory impressions, and our ideas of phenomena are organic facts; mind and spirit, as separate entities, must at present be regarded as abstract notions. The study of clairaudience, whatever may be its origin, is capable of affording us a better knowledge of the normal functions of the brain; it is also, in many cases, conducive to the better condition of the clairaudient himself to follow in detail the phenomena of voices. Especially if we can persuade him that such productions are natural phenomena which are so inexplicable in themselves as easily to suggest 'spirit voices,' but which are by no means likely to be such. The stimuli which produce clairaudience may be objective or subjective.

HOW TO STUDY.

I would urge concentrated attention in an exact child-like way as a great help in the treatment of clairaudience, and discourage all associations of spirit origin. I am aware that attention is regarded by some as a momentary hypnosis, and I have not put hypnosis in the first line of treatment, but it is perfectly distinct from hypnotic suggestion. In the daytime the attention of the clairaudient should be directed clearly and strongly to an object under consideration, to any communication or book. At night the clairaudient should follow the suggestion imparted by his eyelids—'no images,' 'no self-identity'; strength comes to a brain at rest, and many of us would be better by following the same method, not so difficult when we have convinced ourselves that our night thoughts are unprofitable. The therapy must be directed on the basis that clairaudience is a reality and not imaginary, that its voices are real phenomena with a tendency by habit to become chronic; I have noticed in the case of a neurotic that an occasional clairaudient worry, during the process of thinking, has replaced an occasional toothache worry of earlier life, during the process of thinking."

This attention he considers should be directed to: 1, the burden of the voices, i.e., the nature of their suggestions; 2, the quality of the voices, i.e., whether they are male or

* "Unsound mind" is not a simple concrete term, but is one involving a *petitio principii*; it means an unsound brain as evidenced by abnormal functions, after the fallacy of objective origin has been eliminated.

female, rough or gentle, etc., etc.; and 3, the physiological effects of the voices, *i.e.*, what are the sensations produced in the subject himself, whether he is bewildered, alarmed, comforted, stimulated, depressed, etc., etc.

He regards all such effects as symptoms for treatment by the doctor, and observes: "Complete schedules ought to be supplied to our clairaudient patients; afterwards we may examine such patients on those points in which we may be interested, and to which they may have afforded a clue by their statements on the schedule. Clairaudients are entitled to intelligent medical treatment, although many are well pleased to be in 'communication with spirits.'"

INFECTION THROUGH CLAIRAUDIENCE.

If I understand Dr. Barker Smith's theory aright, he believes that some people are affected by the mental or spiritual condition, as many are by the physical condition of those around them, and that the means of infection is clairaudience, that diseased conditions of thought or action are thus suggested to many who should be held as in fact perfectly guiltless. This state of things he calls "psychic interaction."

"The 'depressions' which concern my article are essentially those of *psychic interaction*, and are, therefore, co-ordinate with 'voices.' Many are traceable to nebulous 'voices' received during the period of natural sleep, after the manner of a post-hypnotic suggestion. Some of the phenomena of psychic interaction are spontaneous in origin, others are willed. Psychology has no scientific basis, neither when applied to the study of mental diseases nor to the investigations of spirits, unless we recognise psychic interaction as a fact. The possible objective origin from the community of men, of many psychic phenomena, is likely to render the results of experimental psychology void and valueless, and in the domain of mental diseases even puerile and dangerous. The fundamental position of medicine towards modern psychic phenomena must be the recognition of objective stimuli as causations of many mental conditions associated with wrong thinking and wrong action, mental conditions hitherto considered altogether of subjective origin.

OTHER EXPLANATIONS OF THE SAME EFFECTS.

It is interesting to notice that the same natural phenomenon affords different explanations, and it is also instructive to note well the difference of such explanation. A Theosophic adept receiving a voice, or scarcely audible vocalised impression, refers it to the brethren of his craft, and treats it as we should treat a telephonic message. The spiritualist refers such a communication to spirits, and will judge the sort of spirit from the subject-matter communicated. The scientist treats such a communication as subjective until he is instructed; afterwards he divides such communications into three sorts—telepathic, spiritualistic or otherwise, finally subjective."

OBSESSION.

Dr. Barker Smith goes so far as to imagine that this infection may amount to a sort of telepathic obsession, which I venture to think (if possible at all) possible only

to persons of weak mind and will—the vicious and the idle. "I am inclined to think that depressions arising by psychic interaction depend upon a voice cause for their induction, although such voice cause may be faint and unrecognised; on the other hand, it is possible that depressions are, as such, transferable. It seems strange to me, as an investigator of psychic phenomena, those experiences which have come upon my pathway of general practice and daily work, that whilst medical men who recognise such phenomena in their objective origin are few, our Theosophic friends mostly regard such phenomena as induced by certain people of the community, and merely call such induction immoral."

THE REVELATIONS OF THE SUB-CONSCIOUS SELF.

It is interesting to find that our author regards the obviously subjective voices as messages proceeding from the sub-conscious self, which he calls the greater ego. These, as we are constantly showing, is the case in all automatic messages, sometimes contain warnings and revelations as to facts not within the cognizance of the ordinary waking self. We must endeavour to follow modern psychology into its deeper revelations of ourselves. "Hypnotism indicates deeper studies at our disposal of a practical rather than of a philosophical and hypothetical kind, which are explanatory to, and helped on by, general biology. The path does not seem to lead directly to spiritism, but to the better sort of physiological idealism, in which our reason will enable us to make solid progress, and which progress will be marked more by a conscientious recognition and practical adaptation of the same in our methods. The unconscious system clearly interprets our conscious experiences by other co-ordinates of force than ideation or evolution of shapes. These considerations do not extend beyond the sphere of daily practice, and they give us clearer ideas of our duties and of the position we must take up in the near future.

The expressions of physiological distress given by a phthinoth chest are sacred calls for fresh air, calisthenics, and surroundings, clear as 'voices' to the medical man who is 'alert' to hear; the stomach becomes a community viscus, and gluttony a heinous community crime; the deeper idealism of dignified surroundings and hope for all flesh; the fierce passionate mating of souls in unison—all these pertain to the therapeutical adhibenda of the medical man who has recognised the greater claims of the unconscious 'Nosmet' of mankind, who stand like gods within the flesh amongst the unknown, greater interpreters than our conscious 'we,' and who desire, maybe, to live with ourselves simple, rational lives, and who are able, beyond all doubt, to interpret more fully than we have yet recognised in practice all our individual experiences. 'How?'"

The main object of all students of psychical research in all its forms is to answer this question, "How?" A key to the answer may be looked for in the careful collection and collation of all experiments and experiences of automatism—all that helps us to study the activities of that sub-conscious personality, which has such infinite teaching for us, and of which, as yet, in spite of much recent effort, we have learnt so little.

XIV.—AFTER TWENTY YEARS OF SPIRITUALISM.

EXPERIENCES AND CONCLUSIONS OF A COLONIAL INVESTIGATOR.

[The writer of the following thoughtful record of experiences is a gentleman lately returned from New Zealand, where he has passed many years, removed from the conventional views and the beaten track of inquiry, which but too often obtain in the old country. He has had to think out for himself the import of much phenomena of a perplexing nature, and however much opinion may differ as to the evidential value of his experiences, few will fail to respect the faith and simple optimism with which the great elementary principles of life and living have served to direct new crises and to indicate the solution of new problems. The additional information which, at our request, Mr. Montrose has been so good as to supply, will be found in smaller type in its proper connection.—X.]

I HAVE had many remarkable experiences of what is called "Spiritualism" in Australia and New Zealand. It came to me wholly unsought and undesired, as an unwelcome stranger of whom I had never before heard, and whose further acquaintance I would gladly have shunned if I could. Even now, after a lapse of more than twenty years since the stranger first intruded himself upon my mortal privacy, I am not very enamoured of his society.

For one thing, I have never been able to reduce spiritual phenomena to any systematic scientific formulæ or rules. I cannot reconcile it with any known natural laws. It is still to me an enigma, something wholly beyond my ken. I have never been a professional medium, nor have I derived any material gain from irregular study of the phenomena that I have seen. On the contrary, my early experiences of spiritualism were very distracting, baffling, disappointing, and painful, and an actual hindrance to me in the pursuit of my profession.

One conclusion, however, has been forced upon my mind, and it exactly bears out the summary with which Mr. Stead prefaced the Ghost Stories in the Christmas Number of *The Review of Reviews* two years ago. Spiritualism is not a thing to be lightly entered upon as men make experiments in chemistry or other branches of science. It is not a safe amusement. It is a dangerous investigation to people of credulous minds, of unbalanced reasoning powers, of weak nervous system, or who have a *penchant* for hobbies. We can call spirits from the vasty deep, and sometimes they come, as Samuel came to Saul, but they are often either impostors, or they bring most startling and unwelcome messages, and occasionally they are not easily shaken off. I have known men to take up spiritualism as a mere pastime, to become gradually so deeply absorbed in it as to exclude almost everything else, and, in the end, to go off their mental balance and become virtually insane.

INQUIRY IN THE COLONIES.

Spiritualism, as a science, has not made much progress in Australia or New Zealand. Its investigation is not carried on systematically by any organised society, who endeavour to classify the phenomena, to accurately record and draw deductions from their separate experiences, and to lay down any set of rules to form a basis for inquiry. Such investigation as is carried on is mostly confined to private family circles, with little or no co-operation, comparison, or generalisation. Sooth to say, there is a widespread and deep prejudice against spiritualism. There is a vague notion that it is impious and satanical, and a survival of witchcraft, or that it is all mere ridiculous fooling,

trickery, and imposture. Occasionally clergymen fulminate against it from the pulpit; always the mere serious mention of it in a mixed assemblage provokes derisive laughter. The newspapers eagerly seize and publish accounts of exposures of pretended mediums. They very rarely give the other side.

SPIRITISM—FROM WHENCE?

There was a stage in my own baffling inquiries into the phenomena of spiritualism when I thought I had come to a final conclusion as to its nature. I had found the communications to be often false and misleading, sometimes malignant, coarse, or tricky and silly. So I reasoned thus—The higher intelligences, the men and women who have led good lives in this earthly sphere, have been highly educated, and have been filled with pure and noble aspirations, so rejoice at their separation from this earthly environment, and are so powerfully drawn upwards, or outwards if you will, so freed from the gross, carnal materialism of mortal life, that they shrink from returning to a lower sphere, cannot indeed return without pain, just as a fine musical ear is jarred upon by discord, or an æsthetic temperament is pained by degrading and vulgar surroundings, or a virtuous nature is shocked by vice. So, I reasoned, these pure and ethereal spirits being now out of harmony with this world, if, indeed, they were ever in their mortal career in actual harmony with it, being, in the language of spiritualism "not *en rapport*," cannot be summoned at the mere will of any chance circle, and, in fact, never come at all.

EARTHBOUND SOULS?

But, on the other hand, spirits of a lower grade, the foolish, vain, ignorant, or malignant, haunt the atmosphere of this earth, to which they are irresistibly attracted by natural affinity and choice, being, in fact "earthbound," or unfree from the grosser tastes and passions of materialism, or still suffering in a kind of purgatory, undergoing a slow and painful process of purification and enlightenment, of which class are drunkards, liars, thieves, profligates, suicides, murderers, and so forth. It is these, I argued, who are naturally attracted from the darkness and suffering of their earthbound condition to attend the call of circles, or come unbidden, and seek in the trivial and profitless table-turning or rapping some temporary change and relief from remorse for the sins committed and the wrongs perpetrated in their former mortal sphere. Only on some such hypotheses as these could I account for the foolish, tricky, or wicked communications which have come to some of the circles that I attended in the early stages of my experience. But it is only just to add that, as like attracts like, so I found that the nature of the communications was almost invariably of the same mental and moral standard as the collective intelligence and morality of the circle itself.

DEVILS?

Other communications I sometimes received at circles which seemed to me at that stage absolutely diabolical. I have seen a medium, at other times calm and respectable, suddenly, under some mysterious influence or control, break out into a tirade of the most horribly blasphemous and obscene language, which drove all the sitters from the table, to which no persuasion would ever afterwards induce them to return. I have listened to communications about

matters quite beyond the knowledge of anyone present at the circle, which contained such a subtle mixture of truth and falsehood as to suggest the guile of the serpent, and these communications, when carefully analysed by the light of subsequent tests, were unmistakably designed, with a degree of cruel cunning almost beyond mortal wickedness, to entrap men to the undoing of their very souls. Indeed, in all spiritual investigation in the form of circles there is a dangerous fascination which draws on the weak-minded into a maze of mental confusion which often ends in monomania or insanity. It almost needs a sceptical mind, or one with a mathematical or scientific bias, to preserve an equal balance in a long course of spiritualistic investigation.

FIRST CONCLUSIONS—PROBABLY DEVILS!

It was at this stage of my inquiries that I persuaded myself that the spiritual communications and manifestations were diabolical and therefore to be shunned. My own first experiences, which were, as I have said, of a painful and distracting nature, favoured this view. The eccentric and sometimes absurd character of the results obtained at circles, were revolting to a mind disposed to serious study and a firm belief in the over-ruling laws of God. My mind recoiled from the idea that men of culture and high character, who had cast off their mortal coil and been raised to an exalted sphere, could descend to this material world and utter such stupid inanities, and coarse, ignorant, or lying, mischievous, or wicked statements as sometimes came through the mediums. Though I could not deny that some of these communications exhibited a startling knowledge of facts afterwards proved, or that they often predicted wholly unexpected incidents which subsequently occurred, there were so many incongruities, so much that was at variance with the actual known characters and minds of the persons from whom the messages professedly came, that I was forced to the conclusion that these were cases of spiritual imposture, that Satan or his fellow fallen angels have power to assume any shape at will, to directly tempt mortals into dangerous paths, and by a plausible admixture of truth and falsehood to confuse their perception of right and wrong, of falsehood and truth, and so gradually to obtain complete ascendancy over their actions, called in the language of the spiritualists "obsession."

BUT WHY PERMITTED?

Another aspect of this problem cost me much long and close study, and it carried me into the mystery of pain, and the whole mystery of God's ordering of the world. Why, I asked myself, should these spiritual intelligences have power given to them, from under the screen of their impalpable existence, or the capacity to take on any shape, to tempt poor, credulous mortals to their destruction? Why should foolish and mischievous spirits be permitted to indulge their vanity and love of inflicting pain and disappointment on the denizens of earth? Why should the sinfulness and wrong of this world be intensified and fostered by beings who had already run their evil courses in this world, and ought, in accordance with human notions of justice, to be restrained from doing further harm? Why should man, with all his proneness to evil and limited vision, be pitted against unseen adversaries in so unequal a combat? To sum up, why should there be sin, and evil, and suffering in this world at all? That is a problem that has baffled all the ages, and is far beyond my ability to solve. I can only go back to my Bible and rest there in the assured hope that all these things shall one day be made clear when the mists dissolve, the films are removed from mortal vision, and we behold mortal things from the heights of immortality.

AND DO MEN GATHER FIGS OF THISTLES?

But still another aspect of the phenomena disturbed my conclusion that all these spiritual communications and manifestations which I had heard and seen with my own ears and eyes were diabolical, or of evil emanation. Sometimes they were full of lofty, and noble, and pure teachings, couched in the sublimest language. More than once or twice they were pregnant with warnings of approaching danger, or warm with loving solicitude and anxious counsel, which stood the test of after experience. Often we recognised the very voices and mannerisms of departed friends, their very features, and were reminded of long-forgotten incidents only known to ourselves, and of such a special character as to fix the identity of the spiritual communicants. "By their fruits ye shall know them." And judged by this standard these spiritual intelligences could not be evil. More than once have I been rescued from imminent peril by spirit friends; sometimes, when brooding over anticipated troubles, I have been comforted or assured that the evil I dreaded would pass ~~harmlessly~~ away; or notified of some wholly unexpected and almost, it seemed to me, miraculous change of circumstances, which completely altered my prospects and plans, and rendered needless and futile projects and acts which had formed the subject of long and anxious study and preparation. How could I bring myself to believe that these affectionate and truthful messages came from an impure source? Thus, though to the scientific investigators of Borderland my present position may seem illogical, or unwarranted by the actual evidence of facts and experience, I can at present come to no other conclusion than that what are called spiritual communications contain elements of both good and evil, and that to accurately and clearly distinguish the line of demarcation which separates the two is a matter of great difficulty, if not beyond the region of possibility.

ONE THING QUITE CERTAIN.

Of the actuality of spiritual communication itself in many forms, I am convinced beyond doubt. It seems as self-evident to me as a mathematic demonstration. Somewhere between this earthly life and the world beyond there must be a dividing line. It is not a straight line, but curves in and out here and there; but at the extreme points of contact of both states of existence, that line has no breadth, and merges in each. Some mortals, in certain phases of their existence, live so near this line as to obtain glimpses beyond it, and there are spirits which still hover between both sides of the line, and pass over it either way at will.

MY PERSONAL EXPERIENCES.

And now I will proceed to give a few of my own personal experiences of spiritualism in New Zealand and Australia, during a period of more than twenty-one years, and I may tell the reader that, as a journalist who has passed through a long training as a reporter, sub-editor, up to the editorial chair, with an acquired habit of sifting statements and facts, I am neither credulous nor insane, or carried away on the wings of imagination. What I am going to relate are plain unvarnished facts, most of which can be verified by reference to living persons.

CLAIRAUDIENCE.

In 1873 I was in Nelson, New Zealand, living at the Golden Fleece Hotel, and was in some distress of mind about matters of business. One night, when brooding over my troubles, I imagined that I heard voices in the room. I listened intently; the sounds became more distinct. I searched the room, the adjacent apartments, and

the passages, but found no living person from whom the sounds could have emanated. To say that I was astonished, if not frightened, would convey a very inadequate idea of the state of my mind. Up to this time I had never so much as heard of modern spiritualism, and I regarded mere ghost stories as only subjects for fireside pastime and ridicule. My first impression was that I was the victim of a practical joke by some clever ventriloquist. But when, after a diligent search, I failed to discover anyone in my vicinity, the terrible thought came that I was insane, and a prey to delusions. I sought medical advice, and took the prescriptions recommended, took exercise, sought rest and quiet, and endeavoured to shake off the supposed delusion. But the mysterious voices continued to haunt me, gradually becoming clearer, more intelligent, and human. After this had continued for some days I got more accustomed to the sounds, and began to put questions mentally, which, to my amazement, were answered, the replies being in some cases most startling, informing me of circumstances not then within my knowledge, but which occurred on the following day. But I was still distracted and distressed, being utterly unable to account for the new experience upon any natural basis, and I was in dread that the people about me would notice my peculiar behaviour, and set me down as a madman.

"WE ARE NOT MORTALS, BUT SPIRITS!"

I sat alone one day, vainly endeavouring to evolve some theory to explain the mystery, which I still believed to be connected with some form of mesmerism or mental delusion, when I heard a voice quite close to me. It was sweet, low, and soothing, and unlike any human voice I had ever heard. "You poor medium, this is spiritualism. We are not mortals, but spirits." The very tones of the voice reassured me. But what I suffered in that week—the agony of mind, the dread of insanity, the perplexity, and doubt—will never be effaced from my memory.

In reply to the question, "What information did the voices give?" Mr. Montrose writes:—

I was in sore financial straits, and one of the voices, which seemed to be that of a child, assured me that relief would soon come. A day or two afterwards I met an old friend, quite by chance, who had been under obligations to me, and he seemed to divine my circumstances without asking for information, and gave me a sum of money which put me all right. The other information given by the voices was chiefly in the way of instruction. I could not conceive that the sounds I heard were supernatural. I attributed them to some human tricks—mesmerism or ventriloquism. They were often very confusing or menacing. The other voices, which were musical and soothing, kept on repeating, "We are not mortals, we are spirits," and gradually explained the mystery.

WRITING IN UNKNOWN TONGUES.

Then, for the first time, I began to inquire into the nature of spiritualism. I made inquiries among my friends, and was referred to a medium in Auckland. To my surprise I was introduced to a circle that had been holding sittings for several months, and found that they possessed a small library of books on the subject of spiritualism. This led to my regular attendance at this and other circles, carried on for a period of upwards of ten years, during which I saw all the various grades, from spelling out messages by raps, automatic writing, trance mediumship, clairaudience, clairvoyance, and materialisation.

I have seen a medium write simultaneously with both hands separate messages in French and German, though the

fact was established beyond the possibility of doubt that she understood neither of these languages. In fact, when not "under control" she could not read her own writing, being a person of limited education. Yet the messages she had written under control were afterwards read by a linguist, and were found to convey important information to members of the circle. Another medium, an ignorant labouring man, was often entranced by a Brahmin priest, and whilst in this condition wrote long messages in the Hindoo characters and language.

The name of the medium who wrote in unknown tongues?

He was a son of Mr. J. C. Wilkes, of Newton, near Auckland, and still lives there. He was an uneducated man, a bricklayer by trade, and I am convinced, understood no other language but English. He was, or seemed to be, sometimes entranced by the spirit of a Brahmin priest, and spoke an Eastern language, and he frequently wrote in an Eastern language, a specimen of which, on being submitted to a scholar, was pronounced to be Hindostanee.

CRUCIAL TESTS FOR CLAIRVOYANCE.

We had read of some of the tests tried by scientific investigators of the phenomena in England, and determined upon a series of similar trials. One of these was for members of the circle to bring with them private letters or printed matter, concealed in their pockets, and without informing any one present of their nature. In every case, the female medium accurately described these articles. On several evenings I submitted tests of my own. I picked up a pamphlet in a newspaper office, and, without so much as looking at its title or contents, placed it on a certain shelf in my library. That evening the medium, at a house nearly a mile distant from my residence, which she had never seen, not only gave the title of the pamphlet but actually, under control, wrote three pages of it, including several lines of blank verse by a poet whose works are by no means common. But the medium, when asked to describe the position of the book, gave what I and my friend believed to be the wrong shelf. To test the matter, I went for the pamphlet, accompanied by another of the sitters, and to our astonishment we found that it was not on the shelf I had supposed, but the one described by the medium, and when we returned to the circle the pages in the book were found to correspond word for word, without a single error or omission, with the message written by the medium. I am positive she could not have seen the book, and that even if she had, she was quite incapable of committing three pages of it to memory.

MY OWN CLAIRVOYANCE IN TRANCE.

Are there any witnesses who can confirm this?

The persons who were present at the book episode, were a family named Danks, who resided in Nelson Street, Auckland, and some of whom still live in Auckland, a Mr. McLeod, and others. In addition to reading, or rather writing down, the contents of a book which was in another house, the medium wrote the contents of a letter which I had casually placed in my pocket, and which I am positive she had never seen, because I had received it only that afternoon and had not shown it or communicated its contents to anyone, and only the writer or myself could be aware of them. I have myself actually, while in Auckland, seen, in a trance condition, a friend in Christchurch, in the act of writing a letter to me. He sat at a library table, and I stood by his side and read the letter over his shoulder. The extraordinary thing is that more than a week later a letter, which was the facsimile of the one I had seen him writing, came to hand. It was written on large white letter-paper, precisely as I had seen, and was word for word as I had read. Still more extraordinary is this: I had not up to

that time seen my correspondent, and I did not see him or even a photograph of him until five months later, and then the man was exactly the same as I had seen, and I recognised the very features at once. His name is Mr. Joseph Ives, and I believe he is now in Victoria, Australia. We were corresponding on important business matters, the issue of which would have a good deal of influence on my future plans and worldly prospects.

A WILL STORY.

One day I was visited by a gentleman named Mr. J. C. Wilkes, who was accompanied by his wife. He was much troubled at not having received any letter from his father, who was in England, for two mails in succession, a thing that had never before occurred during a period of more than twenty years. That night we attended a circle, at which the female medium wrote a message informing Mr. Wilkes that his father was dangerously ill, that a near relative had induced him to modify his will, leaving him out of it, and that if he desired to see his father again in the flesh and to save himself from injustice, he must proceed to England at once. He put several test questions relating to names and places and other minute circumstances, and he was so convinced by the medium's replies that he took the first steamer for London. Months passed and I had forgotten the whole circumstances, when one day I met Mr. Wilkes in Auckland, a day or two after his return, and he solemnly assured me that the message conveyed to him from a departed sister through the medium had proved correct to the letter. He arrived in time to find his father on his death-bed, to restore himself in his rights by a new will, and a few days later his father passed away. His son is still living in Auckland, and can vouch for the truth of this story.

Who was Mr. Wilkes?

Mr. Wilkes was a very earnest spiritualist, and, being a man of independent means, was able to devote much time and attention to the study. He was also a man of very independent views, and in spite of the obloquy and derision he drew upon himself, never shrank from his investigations. He set apart a room in his own house for the exclusive purpose of spiritual seances, organised a select circle, and gathered the nucleus of a library. It was in this room that we had some of the best seances I had ever attended.

A MEDIUM ON THE TRACK OF A MURDERER.

There was a most brutal and treacherous murder committed in Auckland by a half-caste named Winiata. The murderer disappeared, and the efforts of the police to trace him were for some time in vain. Ultimately it was known that he had found a refuge in the "King country," among a band of desperadoes on whose heads a price had been placed by the Government. But the important fact is that on the night following the murder I was present at a circle at which the medium minutely described the exact locality where Winiata was in hiding, a place within a few hours' ride of the scene of the murder. So impressed was one of the sitters with the description, which also gave a motive for the murder then unknown, that he hastened to the Inspector of Police, and proposed that they should ride post haste to the place and capture the murderer, a proposal which the police officer treated with ridicule, protesting that the police had reliable information which showed that the half-caste had taken an entirely different route. Next day came a statement by two travellers that they had seen a half-caste, whose description tallied with that of the murderer, in the vicinity indicated by the medium, and they had not then heard of the murder. Years afterwards, when Winiata was captured and brought to trial, he made a statement that he had been at that very place on

the night mentioned, and had met two Europeans when he resumed his flight next morning.

THE CONFIRMATION OF THE STORY.

Can you give any further details about this story?

As to the murder committed by a half-caste named Winiata of a white man named Packer, a recent arrival from England, on the evening of the day on which the body of the murdered man was discovered I was present at a circle in the house of Mr. E. Danks, Nelson Street, Auckland, when someone suggested that we should put questions about the murder. The hands of the sitters were on the table, a very large loo-table, with a massive pedestal, too heavy for one strong man to lift. All at once the table rose clear from the floor, and remained suspended a foot above it. I told the sitters not to lean heavily, but merely let their hands rest on the table. Then I caused the hands to be removed one by one, until everyone was clear, and the chairs to be moved back so that the sitters were separated by a distance of several feet from the table. I am positive that not a hand or foot was in contact with it, and yet there it remained standing in mid-air, a yard at least from the ground, rising and falling slowly, and finally settling noiselessly on the floor. Then followed a rapid succession of thundering blows on the middle of the table, with so much noise and violence as to have smashed it to splinters had the blows been inflicted by mortal hands. One of the mediums went into a trance condition, and actually gave a vivid description of the whereabouts of the murderer at that very moment. He was in a native house with two other natives at a small village about forty miles from Auckland. They were armed with guns. I got a map and placed it before the medium, gave her a pencil, and asked her to indicate the position of the village. The pencil strayed erratically over the map, and at last became stationary over the spot on which a village of the name, near Pokeno, was known to exist. It was this that induced me to go at once to Mr. Inspector Broham and propose that he and I should ride to the place armed with revolvers and attempt to creep up to the *whare* (house) under cover of the darkness, and surprise the three natives at dawn, when, the medium had stated, they would resume their journey. As I have said, the inspector, after minutely questioning me, declared I was a fool, said the police had undoubted information that the murderer had fled by an entirely different westerly route, on the opposite bank of the Waikato River, through the dense bush. But a day or two afterwards, among the numerous reports in the newspapers with regard to the murderer, was a statement by two men engaged on the Government road works near the village the medium had indicated, to the effect that as they were going to their work in the morning they saw three strange Maoris, carrying guns, one of them apparently a half-caste, and that these natives looked about them in a suspicious manner, and seemed to be in great haste, a very unusual thing with natives when on a journey. Years afterwards when the murderer was captured he actually described all his movements, and confessed that he had spent the first night after the murder at the very spot described by the medium. The general idea was that the motive for the murder was money. The medium, however, said that the Maori had been jealous of Packer's attentions to a servant girl on the farm. The police also believed this, but suppressed the fact for the sake of the girl's character.

MY LIFE SAVED BY MY MOTHER'S GHOST.

I now come to an experience of my own. I was proceeding along an unknown track on a dark night. Suddenly I was brought to a dead stop. Before me, but eight or nine feet from the ground, was the apparition of my mother, who died many years ago. The face had the same colour as when she lived, but was luminous and softened in expression. She uttered no word, but the idea was powerfully impressed upon me that she was suspended in mid-air, and that there was no standing ground where the figure appeared. I stepped backwards, and the apparition slowly

dissolved. I went to a house close by, and astonished the inmates by asking the loan of a lantern. They must at first have mistaken me for a lunatic. But I pleaded so strongly that at last a lantern was given me, and the master of the house, whose curiosity was aroused, accompanied me. When I turned off the regular beaten track to the left he said, "Don't go that way. Take care—there is a precipice just ahead." And when we came to the spot where the figure had appeared I peered over a precipitous cliff fifty feet deep or more. *Two more paces, had I not been warned by the apparition, and I should have gone over!* "Good God!" said my companion, "you don't mean to say you came here in the dark?" I kept my own counsel as to how I had escaped death. I feared he would set my story down as the ravings of a madman.

THE DETECTIVE EXPOSED.

I attended a circle one night when a detective was present. He searched every corner and cranny of the room, peeped under the table and carpet in search of some concealed apparatus; and even subjected the medium to examination. As the séance proceeded he ridiculed the whole business, and seemed annoyed that what he called "clever conjuring" should baffle his skill. But when, in answer to a number of questions as to matters within his own knowledge, he received correct replies, he became more interested, and suddenly uttering a yell of terror, rushed from the room. *The spirit of a young woman appeared in a corner of the room, and was distinctly seen by every person present.* The detective, whose name was Kerr, afterwards solemnly declared it was the spirit of a woman whom he had wronged. But nothing could induce him to attend another séance.

AN ATHEIST CONVINCED.

We had an atheist present one night at a circle, and I may say, *à propos* of this, that I have seen some of the best results when sceptics have attended séances. This man put a series of test questions of the most searching character, and went away firmly convinced of a future state of existence.

At another séance, with the lights full on, a circle of hands of children, holding flowers, surrounded the sitters, and they were distinctly seen by all present.

Is there any evidence (names) of detective and atheist named, or corroborative evidence about children and flowers?

The atheist's name was Mr. William Swanson, M.P. Other persons present at the séance were Mr. Mathews, a station agent, at Gisborne, Hawke's Bay, New Zealand, then in the civil service; Mr. Kerr, a sub-inspector; and a banker whose name I forget. Mr. Swanson was alive in December last, and I believe inspector Kerr is still in the same colony.

GHOSTS IN PARLIAMENT AND ELSEWHERE.

I could narrate many well-authenticated ghost stories of a startling character. Two or three may be given as examples. A member of the New Zealand House of Representatives, in Wellington, came out of the chamber one day, and meeting a friend in the lobby, said, "I see Mr. — has recovered from his illness and is back again." "I haven't seen his name on the passenger list," rejoined the other; "but I'll go and congratulate him." The two members went into the House and saw Mr. — sitting in his usual place, but as they approached him his figure faded away. A telegram in the evening paper announced the death of the member that day in Dunedin. Mr. Reynolds and some other members of the House, who are still alive, can vouch for the truth of this story. In fact, a paragraph

describing the "singular occurrence in the House" appeared at the time in one of the newspapers.

Mr. — was a lawyer at Hamilton. Having become very ill, he went down to Auckland, a distance of eighty miles, for medical treatment. One day Mr. Gwynne, proprietor of the principal hotel, remarked to a friend, "I just saw R. in the sitting-room." "That can't be," was the reply, "because I heard from his medical attendant only yesterday, who says R. was not expected to live beyond a few hours." They both went to the room, and there saw the figure of the lawyer, who sat in his accustomed chair, with a look of deep melancholy on his countenance. Later in the afternoon a telegram came to Mr. Gwynne from Auckland, conveying the news of R.'s death that forenoon. The *Waikato Times* had a paragraph describing the mysterious circumstance.

I remember a place in the Maori country to which the Government sent surveyors to mark off the land preparatory to selling it by auction. But every party of surveyors who undertook the work abandoned it before completion. In spite of banter and ridicule, they all agreed in saying that the ghost of a Maori woman came every night and sat down at the camp-fire. When they approached close to her she dissolved away.

Can you give any corroborative details?

The name of the lawyer of Hamilton who died in Auckland was O'Leary. Mrs. Gwynne, now of Hamilton, a widow, Mr. Sandes, a surveyor, and other living persons, could corroborate the story of the apparition in the hotel sitting-room. There was a paragraph about the singular occurrence in the *Waikato Times* of that date. The name of the member whose ghost was seen in the House of Representatives just about the time he had passed away in Dunedin, hundreds of miles away, was Mr. Sexton. Mr. Reynolds, M.P., was one of the two persons who saw the apparition. About this occurrence there was also a paragraph in (I think) the *Evening Post*, or *New Zealand Times*.

A DREAM PREMONITION.

There are so many stories of premonitions through dreams that the following is, perhaps, of little importance. I saw, one night, in a dream, a very large room, with a long table, covered with red cloth, on which stood a coffin. It was so vivid that I tried vainly to recall the room to my memory. Next morning, when I reached my office, the messenger gave me a great shock by blurting out, "Oh, sir, Mr. L. is dead!" He was one of my most intimate friends. He had been seized with an apoplectic fit and carried off during the night. So far there was nothing to connect my dream with his death; but after the coroner's inquest the coffin was carried into a room which was exactly like the one I had seen on the previous night, and I had never seen that room until that moment.

I could relate many incidents of this character, but I think the above will suffice to show that the spiritual phenomena, even so far as my limited experience extends, are not to be explained by mere scoffing or indifference, and I have furnished these examples in the hope that the readers of *BORDERLAND* and those who are endeavouring to reduce spiritual phenomena to a scientific basis, may deem them not entirely valueless as materials which will aid them in their deductions.

CONCLUSIONS.

Now to sum up the conclusions I have come to after more than twenty years' experience of spiritualism. So far as my investigations have enabled me to judge, and as I have already stated, they have not been conducted upon any scientific plan, nor have I been equal to the task of classifying them, I believe spiritism has not yet got

beyond the region of unexplained phenomena. It is possible that, with such variations as occur in nature, it does follow certain fixed rules, and that in course of time the phenomena may be traced with more or less distinctness and certainty to well-understood laws. But that result is not yet.

THE DANGERS OF INQUIRY.

My own painful experiences of spiritism, which continue up to this present time, teach me that it is a perilous thing to tamper with. I believe—nay, am absolutely convinced—that, under favourable circumstances, it is actually possible to attract disembodied spirits from their ultra-mundane sphere to this earth, and to hold intelligent communication with them, and that sometimes spirits come quite unexpectedly without any seeking on our part. But they do not go away so readily. Unless a spirit has, by pursuing an evil life on this earth, bound itself to a low plane, it will not be easily induced for any purpose, and certainly not to gratify mere human curiosity or love of amusement, to leave its own higher sphere of happiness, and the society of other spirits with which it is in perfect harmony, to return, for however brief a time, to this earthly plane in which it has probably been afflicted with the sorrows common to the lot of mankind, from which it has rejoiced to be set free, and which it has perhaps long ago forgotten. I have reason to know that such a return involves in the renewed memory of those mortal pains and sorrows, and in coming from a sphere of harmony and happiness to one with which the spirit is no longer in harmony, if indeed it ever was so, a kind of pain analogous to that which was suffered in the mortal condition. Which of us has not experienced this feeling in returning to the scene of some former sorrow, which recalls painful associations, such as the grave of a dear departed friend, or the scene of some poignant disappointment or trial? If the mere revival of those old memories can reopen the wounds which time and newer associations have almost healed, how much more acute must the feeling be to a disembodied spirit, which has cast off its material surroundings, and is endowed with a clearness of vision and sensitiveness to pain which is impossible in the mortal condition. Take a child, whose ear has not been attuned to a symphony, and it will listen to jarring discords without any perceptible distaste. But educate that child into a Beethoven or a Mozart, and the faintest false note will inflict a kind of physical torture on its refined sense of hearing. So it is with spirits.

(1.) DANGER TO THE SPIRIT ITSELF.

For some beneficent purpose a good spirit will voluntarily make this sacrifice, and being so purified as to be unsusceptible to human pain, it may have the power to return at once to its own sphere of harmony, but the imperfectly developed spirit, which is not yet completely freed from the cerements of an evil life, from the impalpable, but none the less real, evil environment which it has created for itself, and its renewed association with the temptations which so powerfully attracted it in its earthly life will prove so strong as to involve many years of suffering, or prolongation of that term of gradual purification which it has been already undergoing. Here, again, the results are strictly analogous to our mortal experiences. The confirmed drunkard, removed for a more or less long period from those temptations which he was incapable of resisting, will in all probability relapse into intemperance on returning to those scenes and associations, and this is equally true of other forms of vice. It is even also true of

our virtues and those feelings which make for human happiness. The sight of a beloved face from which we have been long parted will revive tender emotions to which the heart has been apparently dead; our good resolutions derive renewed strength from revisiting the old and almost forgotten scenes of happy and innocent childhood, or where we have fought the good fight against the powers of evil.

(2.) TO THE MEDIUM.

There are a class of spirits who are as yet hardly raised above the level of materialistic desires and passions, who still hover between the earthly and the spiritual sphere, and can only free themselves, link by link, from the chains which they have welded by a career of evil in their former mortal life. Some of these are attracted by yearning for human society and sympathy. Others who are unable to dissociate themselves from their former earthly propensities and pursuits, have hardly yet clearly realised that they have left the earth life. They are either in utter darkness or a dim light, and they shrink from the clear light as a prisoner, who has been condemned for many years to a darkened cell, is at first frightened by the glare of the noonday sun. Some spirits are not wicked in the worldly sense. They only lack spiritual understanding and inward harmony with good. They are, in fact, spiritually blind or lacking in distinctness of vision. There are others whose souls are steeped in a life of crime, cruelty, and selfish gratification of their evil passions. Their delight is still in evil. They are out of harmony with good. Their nature is inverted from natural innocence and purity. Evil is their good; good to them is evil. They only suffer from remorse when some ray of light throws the picture of their wicked past on the canvas of memory. But generally they are happy in evil, while virtue is their pain, because the latter involves self-denial and abstention from those sources of gratification which formed their highest ideals of happiness.

It is this class of spirits who are most easily attracted by frivolous and foolish circles. The moment the door is opened, it may be by the presence of persons of like inclinations, of ignorant or credulous mediums who unreservedly submit themselves to control, or men of immoral or intemperate habits, troops of so-called "dark" spirits rush in and indulge those propensities to silly tricks, lying and deception, and temptation to evil, in which they took delight in their former earthly state. The result is not only to tighten the earthly fetters which retard the upward development of these evilly-disposed spirits, but to invest the human sitters themselves with a kind of impure atmosphere which may cling to them through the earthly life, and even afterwards. Like attracts like.

(3.) TO THE SITTERS.

It may be doubted whether in all cases either the spirits or the mortals who voluntarily expose themselves to such risks, have any very clear perception of the evil they are working. There are thousands of men who pursue their own selfish objects utterly callous of the influence they exercise on the well-being or injury of their fellow creatures. There are people who only understand the reality of pain when it affects themselves.

But when a set of people, called a circle, sit down round a table to play with spiritualism as they would with the fifteen puzzle or any other new parlour game, or with the mere design of extracting amusement and fun from phenomena which they place in the same category as the tricks of a conjuror, they ought not to complain if they delude them-

selves, become the dupes of their own folly, or attract a class of spirits who fool them to the top of their bent. When people form circles for the mere purpose of amusement, or with a predisposition to regard every kind of result as hanky-panky, they are simply illogical and unreasoning when they denounce all spiritualism as humbug and delusion. When they impose upon themselves, they have no right to complain of imposture; when they go with a predetermination not to believe, they have no right to complain of lack of proof. Men of sense do not conduct their worldly business in this way. They do not enter upon complex scientific investigation in a spirit of levity; nor do they enter into delicate negotiations or difficult projects with a foregone determination that they shall not succeed. How, then, can they expect anything but failure and disappointment when they begin the investigation of occult phenomena, more, infinitely more, mysterious and complex and intricate than any natural study, in a spirit of silly sportiveness or invincible scepticism? Nor have the weak-minded, rash, and credulous any right to denounce spiritualism if they wind up by losing themselves in a maze of doubt and uncertainty. As they sow they reap.

WHEN THE BEST RESULTS ARE OBTAINED.

As a rule, within my experience spiritual investigations entered upon with merely selfish or materialistic motives do not produce favourable results, and it is a remarkable fact, as I know from my own experience, that where a medium seeks communications from the spirits for personal gain, or the mere advancement of some worldly object, he is never ~~anything~~ like so successful as when he is seeking through his spirit controls or guides to alleviate the suffering of another, or to enhance his happiness. The highest results are obtained where the investigators are animated by feelings of earnestness, are conscientiously seeking for truth, or enlightenment, or the alleviation of pain or sorrow. I have observed where a circle has been disposed to levity and trickery the influence of one earnest sifter has often given a serious turn to the inquiries, and elicited startling results which have quite sobered the people present. Some of the very best results I have seen were obtained at circles at which one or more avowed atheists were present. I feel convinced that spirits of the higher spheres assist at these circles in order to convince sceptics of the immortality of the soul and the existence of eternity.

HELPING SPIRITS IN PRISON.

There is again another class of spirits, murderers, pirates, debauchees, those whose delight when in the earthly condition was in bloodshed and the infliction of pain, in the ruin of fellow-creatures, who come to circles breathing menaces and blasphemy, who are apparently suffering the tortures of an earthbound state, and these are most to be dreaded by rash or ignorant circles. But even these degraded and unhappy spirits, who are as nearly diabolical as it is possible for a human soul by an utter abandonment to a vile life to become, may sometimes be moved by prayer, or words of sympathy and kindness.

I am not a believer in an orthodox purgatory, but my investigations in the arcana of spiritualism have taught me that there is an intermediate condition between the gross material existence of earth-life, and the pure, enlightened condition of spiritual happiness. But in this intermediate state the spirit is not saved or set free from the bondage of earthly desires and attractions by human prayers alone, but by its own upward strivings, its own gradual release from the chains which it has welded

together during its earth-life—in short, by self-purification. There is, to me, a profound significance in that saying, "As the tree falls, so it lies."

WHAT HAPPENS AFTER DEATH.

I do not believe that the men and women of this world, when they undergo the transition and change which we call death, either pass at once to a condition of beatitude or of misery, according to whether they have died in a state of grace so-called, which is often only assumed at the eleventh hour, or have wilfully lived in a state of sin, and died un-regenerate. The former is contradicted by our common experience of change of character in life; the latter seems to me incompatible with our belief in a God of infinite mercy. What I believe in is an eternal law of progression, which begins at birth, goes on through earthly life, and never ends through endless cycles of cycles. Undisturbed and undismayed by temporary and isolated examples of the power of evil—of the bitter disappointment that often results from the mortifying failure of good resolutions and beneficent designs, when the forces of malignity seem to triumph for the time over those of human compassion and love, when death snatches away our best and dearest, leaving the heart seared with sorrow and a vague sense of wrong, I cling with the tenacity of assured hope to confidence in ultimate victory of good over evil, and the final salvation of every human soul. Even so shall the souls of men be purified by the fire of trial and adversity, and the infinite power and mercy of God be manifested. There is toil and weariness in climbing upwards to feel the joy of gazing down upon a wide expanse of beautiful scenery, but the brain grows clearer and the eyes brighter with the vision, and the heart is filled with the proud consciousness and strength of something achieved. So in the upward strivings of the soul, in the conquest over self, in self-purification and faith in the infinite goodness of God, the spiritual vision will be immeasurably widened, and we shall attain to sublime heights of wisdom and blissful peace, far beyond the limits of mortal conception. It is for man to work out his own destiny, but God has opened the way and fixed the goal.

DEAN STANLEY AND MR. GLADSTONE ON SPIRITISM.

THE following utterance of Dean Stanley on Spiritualism is of special interest now when there seems much division of opinion as to the relation between Spiritism and religion.

True, the question of modern Spiritualism I have not entered. But it seems to me that people somewhat complicate the matter by regarding it from a religious side. It may be that particular persons—perhaps all people in some degree—are endowed with a sort of magnetic power which causes, or enables them to cause, these impressions, which is no more preternatural or religious than the power of music, or scent, or poetry, and any other natural though extraordinary gift. The only point of view from which it is theologically interesting is that it may have been the outward human or natural instrument through which in former times revelations from a higher moral world were made.

THE *Westminster Gazette* reproduces an interesting letter from Mr. Gladstone on the subject of Spiritualism which is worth preserving :—

The very interesting account given by Mrs. Drew of Mr. Gladstone's inner life and habits of thought will doubtless render attractive a letter written by the Premier on the subject of Spiritualism more than fifteen years ago, which illustrates Mr. Gladstone's methods of suspending his judgments, and of only considering one thing at a time. We quote from the *Times*, October 18th, 1879 :—

MR. GLADSTONE ON SPIRITUALISM.—A Brighton gentleman who wrote recently to Mr. Gladstone on the subject of Spiritualism has received the following reply: "London, October 16th.—I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question in the first instance of evidence, it then follows to explain as far as we can such facts as may have been established. My own immediate duties prevent my active intervention, and I remain in what may be called contented reserve, without any fear that imposture will rule, or that truth can be mischievous.—Yours faithfully, W. E. GLADSTONE.—Mr. J. T. Markley, Horsham, Surrey,"

THE PROPER FUNCTION OF SPIRITUALISM.

AN interesting address was delivered before the members and friends of the London Spiritualist Alliance, by Mr. Richard Harte, on "The Proper Function of Spiritualism."

THE SPIRITUALIST VIEW.

Mr. Harte began by saying that the Spiritualists probably believed that the real function of Spiritualism is to prove that man has a conscious and continued existence after death. But, as Spiritualists are not agreed as to whether Spiritualism is a religion, a philosophy, or a science, since it has each of these different functions, it becomes difficult to say wherein its work really lies.

The differences of opinion are probably historical in origin, and depend upon the starting-point, whether from the religious or the Freethought camp. Some Spiritualists call themselves Christian Spiritualists, while others are negatively Christian—that is to say, not opposed to the doctrines of Christians, but only tolerant of them.

THE RELIGION OF SPIRITUALISM.

As a matter of fact, the Spiritualists themselves seem to regard it less as a distinctly revealed religion; and for this reason the clergy regard it in a more friendly manner than formerly. Mr. Harte remarked :—

The Catholic Church, as yet, luckily, I think, for Spiritualism, refuses to have anything to do with the spirits, except to call them very bad names; but its policy has always been to monopolise spiritual phenomena, and a combination of Catholicism and Spiritualism seems to me not impossible in the future, if the Church of Rome at any time should think it politic.

SPIRITUALISM AS A PHILOSOPHY.

Spiritualism, Mr. Harte considers, cannot be regarded either as a religion or as a philosophy, since there is nothing

that practically differentiates it from the old religious and philosophical systems, with which it is, in many cases, confused. He said :—

Let us now try to form a little more definite conception of the true function of Spiritualism, regarded, as I think it must be, as a science. It is evident that before the phenomena of the universe can be interpreted, they must, to some small extent, be known; and as all revealed religions are attempts to interpret the Cosmos as known to those who institute those religions, revelations are always found to be limited, and conditioned by the knowledge and ideas current at the time they were obtained. The peculiarity of this century is that during its course, the new facts have completely outgrown the old theories; and in no department of knowledge is this the case more than in religion. In all branches of secular knowledge, when serious inquiry into the phenomena of nature began, it was found absolutely necessary for progress to ignore old theories, and to set to work, independently of authority and of fancy, to accumulate facts in the new fields which the telescope, the microscope, and other helps to knowledge had opened up. It was found that not only did the attempt to force the new facts into the old theories cause those facts to be misconceived and misrepresented, through a desire to secure conformity with preconceptions, but also that many of the new facts were on their very face obviously subversive of the old theories.

IS SPIRITUALISM A SCIENCE?

As to its possibilities as a science, Mr. Harte continues :—

If Spiritualism be of the nature of a science, and if its function be to investigate the laws of spirit intercourse, and to formulate a knowledge of the invisible world and of its inhabitants—as seems to me to be the conclusion to which the considerations I have endeavoured to lay before you lead—then it becomes of interest to consider how it can best perform that function. In the first place, it is necessary to bear in mind that the invisible region and its inhabitants are a department of nature as completely phenomenal as that in which we find our present lives contained.

Mr. Harte claims for Spiritualism a very large sphere of work—nothing less than the investigation of the invisible universe. This function, he considers, is what really constitutes Spiritualism, and justifies its claim to be considered as a science.

HIS CONCLUSION.

His conclusion is of special interest. It is satisfactory to find that the lesson which the Theosophists have to preach to us on the question of Spiritualism is the same lesson as that which is the *raison d'être* for so eclectic a body as the Society for Psychical Research—the lesson of the importance of recording experiments, and of establishing theory by scientific proof. Mr. Harte says :—

There remains one very important point to which I wish to call your attention. If Spiritualism be a science, and the fearless, dispassionate, and thorough-going methods of science be to those proper to it, it is no less necessary for Spiritualism to follow the example of science in another way also. You know that science took its birth in the observation of exceptional phenomena, and that it was only by seeking to account for those exceptional phenomena in another way than the primitive one of the arbitrary will of God and devil, that a conception arose in men's minds of the existence all around us of continuously acting, uniform, and all-pervading forces; and, moreover, that it was only when this idea of a law-abiding universe had become habitual that it was recognised that the real function of science was not to account for the abnormal, but to explain the normal; and that it is impossible to explain the exceptions to law, unless we understand the usual and

regular working of law. Now, hitherto, research into the occult, at least in the west, has been almost wholly confined to the exceptional.

ITS PRACTICAL WORKING.

Regarding the practical methods that should be adopted by Spiritualism, Mr. Harte thus sums up:—

Spiritualism should spread its mantle over all the robbers that have emptied it of so much of its contents, and forgive them their trespasses. There is now no other way to get back its stolen property than by making common cause with the robbers; and by so doing Spiritualism may also hope to convert those robbers to the way of grace. Let Spiritualism accumulate facts, collate, co-ordinate, and classify them, and help all those, whether professedly Spiritualists or not, who are trying to do the same; and let Spiritualists endeavour to enter into the ideas of those who, either in ancient or in modern times, have formed theories of the invisible region, in order to understand those ideas and theories, and to judge of their value. If Spiritualism does this, it will soon find that its enemies have become, not only its friends, but *itself*. Spiritualism then will have recovered its content, and will thus be master of the situation.

SPIRIT PHOTOGRAPHY IN FRANCE.

On the whole, occult phenomena do not seem to be very welcome in Republican France, although many of the most interesting examples in history, and many of the most important phenomena upon record are to be found in the history of the French Court, from the time of Catherine de Medici downwards.

The exposure of Madame Blavatsky by the Society for Psychical Research and others, led to the downfall of the Theosophical Society in Paris; and M. Fourtier, in *La Nature* of January 14th, shows why Spirit Photography does not flourish upon French soil.

He begins by recording the history of Mummler, the American spiritualist, who brought the subject into notice more than thirty years ago. Spirit Photography became quite an important trade in New York, and in course of time his methods were introduced into France, where, for a time, they seem to have flourished.

Mummler made a rapid fortune, and naturally had many imitators. Those among his fellow-photographers who had not the ambition to vie in his particular branch of the trade, set the law in action against him several times, but he contrived to escape.

The photographers of Paris were less fortunate; and in 1875, one was sentenced to a year's imprisonment and a fine of five hundred francs. This seems to have deprived the French spirits of their taste for being photographed; for though they continue to "manifest," no photographic record of the fact has been of late years preserved. According to M. Fourtier, M. Kerdéc was, to a certain degree, responsible for the French branch of this trade, which he extolled highly in the pages of *La Revue Spirite*. M. Fourtier continues:—

Encouraged by *La Revue Spirite*, the photographer set himself, above all, to present the portraits of deceased persons evoked by the medium. At first, it was quite necessary that the friend of the deceased should be present, and should be portrayed at the same time as the spectre upon the plate; but later, these details were omitted, owing to an increased activity of his magnetic fluid, and the photographer was able to execute country orders. It was sufficient to send a portrait of the

living sitter, accompanied by twenty francs. The medium pre-arranged the day and hour of the operation, and the client was desired to unite himself in spirit with the medium. This done, in a few days the spectral portraits were forwarded. But one fine day a grocer of Montreuil, having desired the evocation of a little boy of three or four, whom he had lost the preceding year, was somewhat shocked to receive a portrait of a gentleman of fifty. This misadventure, followed by others, and somewhat loudly complained of, induced even Justice to occupy herself with the phenomenon of Spirit Photography; and on the 21st of August, 1875, the Commissary of Police possessed himself of the ghostly secrets.

By the side of his "dark room" the photographer had a small cabinet, hung with black, in the midst of which sat a headless lay figure draped in bluish tulle. A collection of from three to four hundred photographic heads of various sizes, which could be added to the figure, enabled the operator to endow it with whatever age and expression seemed likely to be required—the details of which the young lady book-keeper contrived to possess herself of in the course of conversation with the client. The lay figure was adjusted and rapidly photographed; and then the medium, or sometimes the client, was photographed on the same plate with longer exposure. Both objects were developed together, and the thing was done. . . . If necessary, the object could be put slightly out of focus, in order to make the spectre float in the air. The important point was the background. A dusky library, a wall decorated with armour, some dark greenery, were in favour. After the second exposure these objects would appear attenuated, and the transparent spectre would have the aspect desired.

The exposure of the living subject was a longer affair, in order to accentuate all the details; and if the scene were well grouped, the result was often very fantastic.

A spectre floating horizontally in the air was contrived by means of photographing the background first, and securing the spectre by a second exposure of the plate in a horizontal position, and by adding the portrait of the living person in the same plane with the furniture.

The *astral photograph* was produced by photographing the head of the client in the same spot where the spirit head had already been produced.

Of course, this sort of thing has been said over and over again, and the allegations contained have been proved true many times over by the Society for Psychical Research and others; and it is interesting to know how this question is viewed in France. Nevertheless, this does not dispose of such phenomena as were alleged by Mr. Glendinning to be obtained under strict test-conditions by Mr. Traill Taylor, and others quite as much alive to the possibilities of fraud as M. Fourtier himself.

X.

A CONVERT THROUGH SPIRITUALISM.*

THIS interesting pamphlet has reached a second edition, and bids fair to have a still further increasing sale. Our readers will be interested to hear that the writer has another work, entitled "The Angels of God in Holy Scripture" ready for printing. No book of the same scope has ever been published before, and it should receive a welcome from all who are interested in angelic apparitions. Subscriptions (4s., post free) may be sent to Messrs. Burns & Oates (Limited), 28, Orchard Street, London.

* "A Convert through Spiritualism." By A. E. Whitehead. With a Preface by the Rev. Father Clarke, S.J. London: Kegan Paul, Trench, Trubner & Co. Price 6d.

XV.—THEOSOPHY.

DO MAHATMAS EXIST? MR. JUDGE'S DECLARATION.

A BELIEF in the existence of the Mahâtmas is supposed by many to be the corner-stone of the Theosophical Society. To such persons it will be somewhat of a surprise to learn, on the authority of Mr. W. Q. Judge, the General Secretary of the American section of the Society, that a belief in the existence of Mahâtmas has never been a dogma of the Theosophical Society. This is made very plain by a letter which Mr. Judge issued on the 15th of March in reply to charges made against him.

THE ACCUSATION AGAINST MR. JUDGE.

It seems that some persons in India have accused Mr. Judge to Colonel Olcott of being guilty of writing the names and handwriting of the Mahâtmas. Colonel Olcott thereupon called upon Mr. Judge either to resign or demand a judicial committee in order to have an official inquiry into the whole subject. Mr. Judge refused to do either. He states his unqualified, explicit, exhaustive denial of the said charge and asserts most unreservedly that it has no foundation. He states his readiness to be tried by a judicial committee in London next July, but he refuses to demand a committee, for by making such a demand he would pave the way to the formulating of a dogma as to the existence of the Mahâtmas. The following is Mr. Judge's own statement upon this somewhat recondite and delicate subject:—

WHY HE OBJECTS TO THE INQUIRIES.

But on constitutional and executive principle I shall object from beginning to end to any committee of the Theosophical Society considering any charge against any person which involves an inquiry and decision as to the existence, names, powers, functions, or methods of the "Mahâtmas or Masters." I shall do this for the protection of the Theosophical Society now and hereafter, regardless of the result to myself. The Society has no dogma as to the existence of such Masters; but the deliberations of an official committee of the Society on such a question, and that is the first inquiry and decision necessarily beginning such a deliberation, would mean that the Theosophical Society, after over nineteen years of unsectarian work, is determined to settle this dogma and affix it to the Constitution of the Society.

MAHATMAISM NOT A DOGMA.

To this I will never consent, but shall object, and shall charge the Committee itself with a violation of the Constitution if it decides the question of the existence of "Masters" or Mahâtmas; if it should affirm the "Masters'" existence it will violate the law; if it should deny Their existence a like violation will result; both decisions would affirm a dogma, and the negative decision would in addition violate that provision of our law, in Art. XIII., Revised Rules, which makes it an offence to "wilfully offend the religious feelings of any Fellow" of the Society, inasmuch as the belief so negatived is religiously held by many hundreds of the Fellows of the Society. I intend to try once for all to definitely have settled this important question, and to procure an official decision affirming now and for ever the freedom of our Society.

THE SOCIETY AGNOSTIC ON THE QUESTION.

Hence the President's alternatives, offered as above, are mistakes, and are the initial steps to the promulgation of the dogma of belief in the "Masters." The first alternative is furthermore a judgment in advance, ridiculous in itself yet serious as emanating from our highest official. It precludes him from sitting on the Committee, and that point also I shall

raise before the Committee. The whole proposal he makes brings up serious and complicated questions of occultism touching upon the matter of the existence, powers, functions, and methods of those "Masters" in whom many Theosophists believe, as to whom the Theosophical Society is perfectly agnostic and neutral as an organised body. For that reason no one in official position ever thought of making a public matter of the many assertions made here and there by members of the Society, that they individually communicated with beings whom they called "Masters, Mahâtmas," nor of the assertions publicly made by prominent members that certain philosophical statements recently published in our literature were directly from the very "Masters" referred to by Col. Olcott, although those statements contradicted others made by H. P. Blavatsky on the declared authority of the same "Masters."

On all these grounds, then, I shall object to a Theosophical Society Committee, while of course there will never be any objection from me to a proper investigation by a body of persons who know enough of Occultism as well as of Theosophy to understandingly inquire into these matters.

"I BELIEVE IN THE MASTERS."

But some of you may wonder if all this leaves in doubt the question whether I believe in the "Masters." I believe the Masters exist, that They actually help the T.S. Cause, that They energise and make fruitful the work of all sincere members; all this I can say to myself I know, but to prove objectively to another that such beings exist is impossible now, so far as my intelligence can perceive. "Letters from Mahâtmas" prove nothing at all except to the recipient, and then only when in his inner nature is the standard of proof and the power of judgment. Precipitation does not prove Mahâtmas, for the reason that mere mediums and non-mahâtmas can make precipitations. This I have always asserted. By ~~any other means~~ can this matter be judged, and only by his work and acts can one judge at first as to whether any other person is an agent of the Masters; by following the course prescribed in all ages the inner faculties may be awakened so as to furnish the true confirmatory evidence. I have not lost any of my belief in these beings, but more than ever believe in Their existence and in Their help and care to and over our Society's work.

BECAUSE THEY HAVE GUIDED ME.

Finally I may say that my personal belief in Mahâtmas is based on even stronger evidence than Theosophical arguments or the experience of others. As is known to some Theosophists, I have not been entirely without guidance and help from these exalted friends of the T.S. The form which the whole matter has taken now compels me to say what I have never before said publicly, namely, that not only have I received direct communications from Masters during and since the life of H. P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and that I have guided some of my own work under ~~the same sources~~ from the same sources, though without mentioning the fact.

MRS. BESANT'S INDIAN TOUR.

Lucifer in its Indian section publishes brief accounts of the triumphal tour of Mrs. Besant and the Countess of Wachtmeister through Hindostan. Mrs. Besant's lectures seem to have been chiefly on the inadequacy of materialism on Theosophy, and on India, past, present, and future. Incense was burned before her as to a goddess. She had crowded meetings wherever she spoke. Garlands of flowers were hung about her neck. Mrs. Besant has become a Hindoo of the Vedas, but she deplores that Hindooism of to-day is a mere shell of religion, formality void of spirit.

XVI.—OUR CIRCLE MEMBERS AND THEIR EXPERIENCES.

THE DUTIES OF CIRCLE MEMBERS.

THE greater number of our Circle members have already complied with the rule to which they agree on admission—that they will make one test or experiment, allowing us to know the result, and that they will inform us of any circumstance of Borderland interest which may come to their knowledge. In compliance with this, over three hundred have had tests, either in psychometry, chirometry, chirometry or astrology, and have submitted to us the results of these experiments.

Others have sent us cuttings from newspapers, bearing on subjects of interest, or have called our attention to cases demanding investigation, or have reported to us their own experiments, with the consequent results of success or failure.

WHAT HAS NOT BEEN DONE.

But there are many from whom we have not yet heard, and with whom we should be very glad to put ourselves in touch. In addition to the use of the library, and the opportunity of securing a delineation of character, our Circle members are invited to put themselves into communication with us, and to allow us the pleasure of assisting them in any experiments which they may feel inclined to make. We are very happy to receive and answer letters upon these points; and I am specially anxious that those who have experimented in any given direction, should understand that even a negative result is of extreme interest. It is, undoubtedly, true that there are a great many persons whose telepathic or other experiments, however long continued, are almost certain to end in failure. But the conditions of failure are quite as instructive as are the conditions of success, and at present quite as little known.

ORGANISATION OF INQUIRY AND EXPERIMENT.

I have had the pleasure of organising some experiments, and suggesting the arrangements for a good many Circles of inquiry; but I should be very glad to be allowed to do more; and if I can be of the slightest service in this respect, I will gladly answer any communications upon this point which may be addressed to me within the next two months.

It is interesting to observe that some of the most active of our Circle members are those at a distance. We have many interesting letters, exhibiting the utmost interest in Borderland subjects, not only from every part of Europe and America, but from India, China, Japan, Australia, the Cape of Good Hope, and even from the Azores and Philippine Islands. We have Circle members in all these places who contribute to our information, and allow us the advantage of attempting to contribute to theirs, not only in the pages of BORDERLAND, but by advising on the subject of their reading, and by sending out to them books from the library, and other publications.

EXPERIENCES RECORDED.

We have received, during the past few months, many letters containing accounts of experiences and experiments. The latter we shall hope to publish at a later date. But, in all cases of experiments, it is important that the attempts should be systematic and long continued, so that we may feel some sort of confidence in the

results obtained. From the cases of experience which have been sent to us, those that follow have been selected for publication. It will be seen that they are of very different merit in relation to evidence. Indeed, some of them, owing to the lapse of time or other causes, are very incomplete in this respect. But this does not prevent them from being of interest, sometimes for purposes of analogy and comparison with similar experiences, and sometimes for suggestion in the direction of experiment.

CRYSTAL-GAZING.

In relation to crystal-gazing, in particular, I must confess to some disappointment at not having received reports of a greater number of experiments. Many Circle members have asked for directions, and have promised to give time and attention to the matter, but as yet few have reported the results. Some have, unfortunately, reported failure. But we shall hope that more promising accounts may yet reach us.

HOW TO MAKE EXPERIENCES USEFUL.

A large number of experiences which have been sent in, are withheld from publication because, though of psychological (rather than of psychical) interest, they are purely subjective. That is to say, they consist of impressions, audile, tactile or visual, for which the subject can find no counterpart in actual fact. Members have written, describing the hearing of voices or the impression of receiving advice or the seeing of visions, as to which we have no doubt of their sincerity, but which are not susceptible of proof so long as they have no objective counterpart—or, to put it familiarly, “unless something comes of them.”

Of these, what are commonly called “clairaudient” seem to be the most common. Now, the word *clairaudience*, like *clairvoyance*, is one incorrect enough, even when correctly used, but which is ordinarily quite misapplied. People seem to think that clairaudience is hearing a voice that is not there, and clairvoyance, seeing a picture that is not there; whereas, as a matter of fact, the whole point of clairaudience is the hearing of a sound which is there, though not within normal hearing, and the whole point of clairvoyance is the seeing of a scene which actually exists, beyond the normal powers of seeing. Now, there are two ways of making these experiences really interesting and valuable, and both of them depend upon their susceptibility of proof. If, for example, you see or hear anything which appears to be passing at a friend's house half a mile away, it is quite an easy matter to make a note of the occurrence, seal it up in an envelope, give it to someone else to keep, and then inquire of your distant friend and get his testimony in writing as to what he was saying or doing at that particular time. If your impression was correct, and it was out of your power to guess its occurrence, then you have a good case of clairaudience or clairvoyance, as the case may be.

But supposing that your impression is of a sound or of a sight not within your powers of verification? Then the only possibility of judging of the value of the message is by its contents. If Socrates had received from his daemon only good abstract advice, we should feel that the existence of this adviser might be genuine, but we had only the philosopher's word for the fact. But when the

daemon advised him not to go down a certain road, and Socrates separated himself from his companions in consequence, and when his friends got considerably splashed and inconvenienced by meeting a very dirty drove of pigs, whereas Socrates escaped scot-free, then we begin to feel that we are drawing near some possibility of proof.

SOME PERSONAL ILLUSTRATIONS.

Perhaps I may be forgiven if I quote a story from my own experience.

I am very much in the habit of receiving messages of this sort. I do not explain them to myself as the voice of my deceased grandmother or other defunct relative, but as being merely an externalisation, just as a crystal picture is an externalisation of something which is, in some mysterious way, within the cognisance of our subconscious self. If, for example, a voice tells me not to go down a certain street, or to associate with a certain person, I shall probably respect Emerson's advice, "Revere your intuitions." I think that some part of my brain—memory or observation—has noticed some small signs which, though not understood by my normal self, have served as warnings to the keener activities of my subconscious self. But unless I can show that it has been an advantage to me not to go down that street or associate with that person, I am not in a position to classify these impressions as anything more than subjective. They may be, for anything that I can show, just as morbid as the hallucinations of fatigue, indigestion, fever, or even delirium tremens. But when cases occur in which you are able to prove this advantage, it becomes more difficult to discard the evidence of the remainder.

One case in point, within my own experience, has been already quoted in the proceedings of the Society for Psychical Research. I was attending classes in London, to which I was accustomed to be accompanied by a maid. Leaving the College earlier than usual on one occasion, I was obliged to return home unaccompanied. At a certain point, where we always turned off in the direction of Regent's Park, I received a very strong impression not to take the usual turning. It was the first time I had ever been alone in the London streets, and the advice was probably more impressive to me in consequence of the nervousness I experienced. In some trepidation as to where it might lead me, I took another turning, and arrived home safely. On the following day I learned that, had I pursued my usual course, I should have been the spectator of an extremely horrible accident—the suicide of a man under a steam-roller.

On another occasion, though very tired, I yielded to a strong impression that it would be well for me not to go to bed at my usual hour. In a short time this impression was justified, for a very heavy picture fell upon the pillow where my head would have lain had I not stayed up till the later hour. In this case I have reasons, into which I need not enter, for believing that the warning was telepathic.

These may, of course, be mere coincidences. One seldom reads of a railway accident without hearing of some one whose life has been preserved by impression, or by dream or vision. In my own case, I could quote them in dozens and scores. Though some of them may sound very trifling in character, I do not know that evidentially they are any the worse for this. They are often, perhaps, all the better, in view of the explanation—that of subconscious activity—which at present I assign to them. They may, of course, in the case of others, be due to the operation of spirits, as is constantly alleged. For myself and my own experiences, which are unromantic and un-

sensational enough, I find the more simple interpretation hitherto quite sufficient.

WHAT EXPERIENCES WE NEED.

My object in the above remarks is to show what kind of experiences we want and what we do not. We want all which can be accompanied by proof, or which are susceptible of proof, which are, as the Society for Psychical Research would say, veridical, i.e., truth-telling. We do not want those which are purely subjective, nor those which, under no circumstances, would admit of test. Many of these things are of great interest to the psychologist, but they are of less interest to students of the psychical. No experience is too small or too trivial—no experiment, in its success or failure, is too unimportant to be of interest, provided that it is not merely pathological or morbid. Every experiment, every experience, is a part of the great whole, upon which it may be possible to base some conclusion, some solution of these problems at present so perplexing, for it is only by the accumulation of many facts that we can arrive at truth.

SOME EXPERIENCES OF CIRCLE MEMBERS.

PREMONITION.

THIS story comes from a gentleman well known to Mr. Stead, who prefers to be anonymous. We are in possession of the names of persons and places concerned.

In the autumn of 1887 my mother, who, since the death of my father in 1855, had passed through a world of trouble and suffering, having been an invalid for nearly twenty years previous to the first date, began to give evidence of mental strain, the chief indication of which was religious despair.

About Christmas, 1877, she conceived the idea that she was about to be concerned in a trial at the Assizes, in which Miss —, a lady whom my mother had brought up, would be the plaintiff. Miss — left us many years ago, but the most cordial relations existed between us, and she corresponded regularly with us. Nothing had, however, been said in any letter hinting at such an action, and we had no idea of any such thing. My mother, who for years had had no sort of direct communication with Miss — (letters being always directed to me, and I replying to them), persisted in maintaining her idea, which gave her great distress.

In August, 1888, I was in the West of England where Miss — resided, and called to see her.

Before I had said anything about my mother's idea, Miss — told me that the previous Christmas, 1887, she had instructed a solicitor to bring an action against a certain individual.

The action would have been of the nature my mother suggested; it would have been triable at the Assizes, and my mother would have been principal witness for the plaintiff.

This was the first I had ever heard of the proposed action, and you may imagine the effect upon me when my mother's ideas, which we termed illusions, were confirmed in this manner after the lapse of many months.

A PREMONITORY DREAM.

The following story is sent to us from Venice by our esteemed correspondent, Signor J. F. Scheltema, who, in answer to inquiries, writes:—"Allow me to say, in reply to your favour of the 25th inst., that my story is not a story, but a simple relation of facts. I add for your own information the name and address of one of the persons concerned. I am not at liberty to give the name of the other party."

Knowing how much you are interested in matters pertaining to spirit communion and suchlike, I take pleasure in relating to you a case which came under my observation a month or so ago. Allow me to use the words of the man to whom this extraordinary event happened.

Last December I was in a little town of the great American North-West. With friends, one night, a little spiritualistic séance had been organised, table-rapping and so forth, followed by oysters and rum punch. Early in the morning a dream woke me up. I had seen a young woman, who once was very dear to me, and though dead for many a long year, was not forgotten yet. She appeared to me under the arcades of a building that seemed familiar, and was about to speak, when suddenly all vanished, and I found myself alone in my room, the rain battering against the windows. Two or three weeks after, I dreamt the same dream, exactly the same, only perhaps with more vivid detail. Again she was going to speak, and again I knew that I had been in that place before. "This is rather curious," I said to myself, and for a while I tried to remember where in the world I had seen those busts and inscriptions and frescoes. Then the vision faded from my mind.

Unforeseen circumstances called me to Italy. I arrived in Florence and, drawn to those spots which through formal visits had become of personal interest, I found myself in the course of two or three days in the Piazza dell' Annunziata. My attention being withdrawn from the lovely *putti* of Andrea della Robbia by a coachman who offered his services, I ascended the steps leading to the Spedale degli Innocenti. On a sudden the vision returned to me; I stood under the arcades six months ago not recognised. Slowly I walked towards the side of the Via della Colonna, and all the details of my dream, rushing back upon memory, were realised. There was the bust of Ferdinand I., *opus* of Johannis Somebody, under the motto: *Sapiens in minor est Jove*. And the frescoes and the angels and the other inscriptions, I recalled it all. Wonderful, I thought, that a man's mind, while the body sleeps, should work with such intense power that even the surroundings of past occurrences are painted with an exactness which the waking brain never attained.

If there were a meaning in all this?

I turned around and there she stood before me. She spoke, and had asked me three times whether I were Mr. S., before I recovered from my astonishment, perhaps—who knows, mingled with a little terror? Then I saw that she was not the lady of my dreams, but one strangely like her. She looked pale, as if in great commotion, and there was a tremor in her voice.

"I know that you are Mr. S.," she said, "and I am Miss E. That means I am now Mrs. B. I have a message for you from my sister."

"From Dovina?"

"Yes, from her."

"But she is dead."

"Before dying she gave me this for you," and here the girl spoke to me of things which, if I known before, how different all would have been!

"You must remember," she continued, "that you saw me once before. I was a child at that time. For five years I have tried my best to find where I could reach you, and how I could fulfil the promise to my poor sister. I began to despair of ever finding you, when, last December, I dreamt that she brought me here. I paid little attention to it, till I dreamt the same dream over again. It made me feel uneasy, as much because I did not know what place it was she wanted me to go to, as because it seemed uncanny. A week ago I married. I am on my wedding trip now. That is my husband looking at us and wondering, no doubt, whom I am talking to. I told him to wait for me there. Seeing sights, we visited S. Annunziata. Leaving the cloister, a thought came to me that I should try to find you here. It is altogether too strange" and the tears came to her eyes.

This is all that will interest you. Unhappily I had lost the date of my dreams. So we could not find out whether they came to us at the same moment. Taking into consideration the difference in time, I think rather not. — Respectfully yours—

J. F. SCHELTEMA.

5180, Calle Lunga, Ponte Cavagnio,
Santa Maria Formosa, Venezia.

A PREMONITORY VISION.

The following very curious story comes to us through

the kindness of an Archivist in the Public Record Office, who has given us the history of the original letters, though, for special and very adequate reasons, he requests that we will not make known their whereabouts unless in the case of inquiries having a serious and scientific interest in the question:—

8th February, 1894.

Dear Sir,

In the course of searches into Canadian history I came across two letters from which I send extracts, thinking them to be in the line of some investigations you are pursuing. James Hutton, the writer of the letters, was for many years secretary to the Brethren (the Moravians), and from the simple and truthful character of the members of that sect I would place the most implicit reliance on any statement of fact they make.

Yours truly,

D — B —

Archivist of Canada.

On the 15th of September, 1774, a sloop sent from the Moravian settlement at Nain was wrecked on a desolate small rocky island on the coast of Labrador, but the exact locality is not given. Two of the missionaries were drowned—"Rev. Mr. Brasen, principal of the Labradore [Labrador] mission; the other Mr. Lehman, a most valuable, steady, excellent young man. Their bodies were found the next day and buried as well as possible by persons who had no tools."—Letter from Mr. Hutton, secretary to the Brethren (Moravians), dated 3rd December, 1774.

Next day, the 4th, he wrote again, and I give a literal transcript of his letter, so far as it bears on the point. He says:—

"Since my former letter I have learned an additional circumstance relating to the Rev. Mr. Brasen who was drown'd Sept. 15. When our people came back to Nain, their first concern was to let Mrs. Brasen know the fate of her beloved Husband; Mr. Haven therefore went directly upstairs to her, and told her her Husband was left behind, at a small day's journey distance. She immediately said—He is gone to his everlasting Home, answer me positively.—Why do you think so? I saw his corpse stand before me, as a corpse Sept. 15 at night with a wound across his Nose. This was the time of his being drown'd. He then told her, it was true.

"Our people went in a larger boat back to the wreck, & brought what they could save from thence, & brought also the two Corpses of the Brethren drown'd, & all Nain saw the wound on the Nose of Mr. Brasen."

AN ASTROLOGICAL PREMONITION.

The writer of the following story has been well known to me (X.) for some years. The incident was reported to friends of mine at the time of its occurrence, and I have frequently heard it discussed in every aspect by those nearly concerned. The writer is a gardener on the estate of Sir Charles Isham, and a young man of unusual intelligence. It was at my own request that he wrote the following account. So far as the story goes, and the fact that the prediction was known some months before the event, I can myself support the statement it contains. Of the astrological accuracy I am unable to speak.

THE PROPHECY.

The subjects under notice being a brother and a sister of the writer, their horoscopes had been drawn and corrected, and primary directions for a series of years computed. In the case of the brother (whose birth took place shortly before twelve o'clock p.m., December 13th, 1856), directions of an evil nature were found to be operating in his thirty-seventh year, particularly in December, 1892, and June, 1893. The Moon, by direction, being in parallel of declination with Uranus in December (D p. H z. d. = 36° 2' = December, 1892), and in square aspect with Uranus, by direction, in June, 1893 (D □ H z. d. = 36° 30' = June, 1893). The writer then (in December) drew figures of the heavens for the solar revolution of both

brother and sister, the latter being born also near midnight on December 9th, 1852. Taking the sister's solar revolutionary figure first, it was found that when the Sun arrived at the exact longitude it held at birth, the 24° of Aquarius culminated and the first degree of Cancer ascended. The Sun had lately set in 18° 7' 56" of Sagittarius, in exact square aspect with Mars in 18° 14' of the sign Pisces, and in the tenth house elevated above all the heavenly bodies.

Jupiter was stationary in Aries 14° 59'—little more than three degrees from the trine aspect with the Sun. The Moon and Venus were in close parallel of declination with Uranus, and Mercury was in Sagittarius 24° 2', fast retrograding to, and only one-tenth of a degree from, the semi-square of Uranus; therefore would have an evil influence by transit. The (D) Moon was in square to her own place at birth.

At the thirty-sixth solar revolution of the brother the seventeenth degree of Cancer ascended, and the fifteenth degree of Pisces culminated; Mars being in the mid-heaven in Pisces 20° 50', in close square aspect with both the Sun and Mercury, the former being in Sagittarius 22° 14' 51", and the latter retrograde in 18° 35' of the same sign. Mars was in parallel declination with Jupiter in 15° 1' of Aries (the sign ruling the head), and the Moon was in opposition to her own place at birth.

The above were the chief violently evil aspects in force at both solar revolutions in December, 1892. Now for the sequel.

THE FULFILMENT.

On June 7th, 1893, at 7 A.M. a terrible "accident" happened to both brother and sister. The brother that morning, with a horse and trap, waited upon the sister, intending to drive her a distance of six or seven miles to a railway station, when the latter, in the act of mounting the vehicle, slipped off the step, touching and frightening the horse, which in an instant kicked the brother out of the trap, striking him on, and cutting nearly through, the heel of his boot, and throwing him on his head and shoulder on the road, stunned. With the sister it was even worse; the horse rushing off, she clung with one hand to the trap, hanging between the step and the wheel, and was dragged, one foot hooked in the step, a distance of over a hundred yards, her head banging the ground, and her clothing completely worn away by being in contact with the road and the wheel. Both were hurt severely and precisely in the same parts of the body, viz., head, arms, shoulders, wrist, and ankles, and nearly all one side of the body.

It will now be interesting, in an astrological sense, to ascertain what transits were operating. On referring to Zadkiel's Ephemeris or the "Nautical Almanack" for 1893, it will be found that at 7 A.M. that day Mercury was in 19° 19' of the sign Gemini, therefore in close opposition to the place of the Sun, and in square to the place of Mars, in both solar revolutions, in addition to being in opposition to his own place in the figures. The Sun was in the seventeenth degree of Gemini, in opposition to his own place and in square to that of Mars at the solar revolutions; Mars, at the time of the accident, being in square aspect with the place of Jupiter at the revolution (i.e. 15° Aries, which sign rules the head). There were other evil aspects to the radical places of the planets to intensify the danger. And lastly, the primary direction of the Moon to the square aspect of Uranus in the brother's nativity was in force (D □ H z. d. = 36° 30' or 36 years 6 months, June, 1893).

That carelessness on the brother's part was not the cause of the accident is proved in that he took a man with him (having in his mind the warning I had two or three times given him) to open gates and assist in managing the horse—as he afterwards said, "to be on the safe side." The injury to the sister's head was accompanied with a great loss of blood, and at page 223 of Vol. I. of the "Text Book of Astrology," by A. J. Pearce, the author states that "the transits of Mars frequently cause accidents involving loss of blood."

The incident is to me personally the more emphatic that it is only one of a long series of most interesting premonitions—mainly of a nature too private for publication—of which I have myself watched the fulfilment.

I have in my possession some letters referring to the incident, one of which, written on June 8th, describes the condition of the injured sister:—"Just a line to let you know that I found Mary going on as well as possible. Bill was here this morning. He is very stiff, Mary says, but he could get his hand up to his beard, so I hope he will soon be all right. Mary will be some time before she can use her arm. They are very good to her here, and at present she could not be moved. . . . Don't worry about Mary: she will soon be over the worst; she is very stiff and sore to-day. It is a great mercy she was not killed."

MONITIONS BY HEARING.

This case of audible monition is of extreme interest, and we have every reason to believe it authentic. It reminds us of various classical and mediæval legends, and, to quote a later illustration, of the very interesting incident related by Mr. Wolstenholme in "Real Ghost Stories."

(1)

I lived in a little cottage in the parish of Upton St. Leonard's, Gloucestershire.

The coalshed was at some distance from the house, and was situated at the top of the west side of the garden.

An arch of withy twigs had been formed over the door of the coalshed.

Woodbine had twined in and out among the willow twigs, and together they formed a dense mass of boughs, foliage, and blossoms.

It was impossible for anyone to enter the shed without bending nearly double.

I went one day to fill a box with coal, and was about to stoop as usual, when a voice, clear and distinct, said: "Before you stoop put your hand in your trouser pocket." I was startled, amazed, confounded. My heart beat violently, and I broke out in a profuse perspiration.

As soon as I could recover myself from the effect of the mysterious and imperative command, I again essayed to stoop in order to enter, and was again arrested by the voice (which seemed to proceed from some inner apartment of my mind), which said, with even more earnestness and vehemence than before: "Before you stoop put your hand in your trouser pocket."

Without waiting to consider whence the voice proceeded, or what the command meant, I put my hand in my pocket and found that I had absent-mindedly put my knife (a sharp dagger-bladed one) away unshut.

It is evident that had I stooped I should have severed an important artery, and should have bled to death before help would have been forthcoming. There can be no doubt, therefore, but that my life had been saved by the mysterious voice.

What solution can be given of this phenomenon? Who or what knew that I had an open and dangerous knife in my pocket? Who or what could have spoken that warning?

(2)

One night, during the execution of my secretarial duties for a club, I was required to hand to the chairman the cash I had received.

I had placed the greater part of it in notes in a thick leather purse. I opened the iron safe, took out the cash-box, unlocked it. I found the loose cash, but the leather purse and its contents I could not find. I was certain it was there a few hours before.

A friend, Mr. A. W. Webb, was present and sympathised with me in my anxiety. It was a most mysterious circumstance. The loss was considerable, and the consequences would be most serious to me if the money were not found. In spite of the sympathy of my friend and his assurances that it would be all right, I went home to bed full of anxiety, and overwhelmed with dreadful forebodings. Sleep was impossible. Suddenly the same mysterious voice I had once before heard said, "Don't worry; go to sleep. Put your hand under the

bottom of your cash-box compartment in the morning and you will find the purse." I felt no more anxiety and went to sleep.

I opened the safe in the morning, took out the cash-box, nervously placed my hand under the bottom compartment: alas, there was no purse there! In despair I lifted out the three compartments for pounds, shillings, and pence, and found the purse sticking to the bottom.

How can these phenomena be explained? I must confess that to me they are inexplicable.

H. J. TAYLOR.

Gloucester Conservative Club.

MUTUAL TELEPATHY.

Cases of mutual Thought Transference are somewhat rare. To this class belongs the first of the following stories, received through the kindness of the Countess Wachtmeister. They are translated by a Swedish friend, who writes:—"The enclosed accounts are given to me by a lady Theosophist personally known to me, and I do not doubt their veracity."

(1.)

Some years ago, my husband being on a journey to Norrland, I, not having heard from him for a fortnight, was just thinking of him and wondering what he could be doing at that particular moment, when I suddenly fell into a clairvoyant state.

I was perfectly conscious of being in an unknown room in which I saw my husband and another gentleman sitting together on a sofa talking. A third person was present, but I could not see if it were a lady or a gentleman. The next day I wrote to my husband and told him my experience, described the room in which I had seen him and the gentleman, &c., &c. I asked him if he had thought of or mentioned me. The same day as that on which I wrote I received a letter from my husband, who was at Pitea, telling me that the day before he was in company with a family at precisely the same hour as I had my vision, and that he was talking with his host on Theosophical matters, mentioning me and my power of seeing things invisible to others, and expressing the wish that I might come *en rapport* with himself, he too being at times clairvoyant.

Coming home to his hotel, my husband saw me entering the room, and, not having put out his light, so distinctly that he called my name.

On comparing our experiences afterwards my description of the room where the above-mentioned conversation had taken place was perfectly correct. The third person present whom I could not distinguish was the lady of the house, who had expressed her doubts on clairvoyance and Theosophy. Next summer my husband and myself were at the theatre; there I saw the gentleman who had been with my husband at Pitea, and I recognised him immediately.

(2.) MONITION.

I had not seen a certain lady friend for many years, not after we both had married, and did not know where she lived, although she resided in the same city as myself. She had a sister who was also married, the notice of whose death I had seen a few days before in the paper. This gave rise to a lively and intense wish to see my old friend once more and talk to her of her loss. I had heard that her brother-in-law was in despair at the loss of his wife, and had not even the hope of reunion beyond the grave. I thought much of him also, and often wished to see him, although I knew him very little.

One evening the impulse to go and see my friend became so strong that I determined to go in search of her. I found out her address and went straight to where she lived. She was much astonished, but received me very kindly. Her brother-in-law had called the day before, as he was about to start for London, but I had not been there many minutes before he arrived—suddenly. He had come directly from his wife's grave, driven by an irresistible impulse.

I felt that I had been sent to him to save his life, which, in his despair, seemed valueless. We entered on a conversation on spiritual matters, and he has now found the consolation he so much needed.

TELEPATHIC MONITION AT MOMENT OF DEATH.

If one may venture to speculate on a subject of which we know so little, we may suppose that the impression in this case was probably conveyed rather by the distress of the mother than from the child itself, the cry being symbolic of the poor woman's sense of the infant's impending motherlessness.

It was Saturday night in Bath in the autumn of 1887. My wife and I were in the dining-room. Downstairs was the baby in the breakfast-room in the charge of a lady friend. We heard the voice of a crying child below. The wife hastened to see what was the matter, when Mrs. M. assured her our baby had not cried. Not quite satisfied, however, she came back to me. In a minute or two the same voice was heard again in the passage below leading from the breakfast-room to the back door. Convinced it was our baby, we both went downstairs, but found the little fellow fast asleep. Then we all three heard a plaintive cry passing by the door of our breakfast-room, and proceeding in the direction of the back door, which was closed. I searched every corner of the passage and kitchen but could find nothing. I tried to make light of the matter to calm the fears of the ladies. In a fortnight after that we heard from America that my wife's sister died that very night just about that time, leaving a little infant behind her.

T. S.

LOCAL HAUNTING.

The following story is one that sounds familiar. It is of the type that figures in Christmas numbers. Mrs. Oliphant published one very like it, I think, in *Macmillan's Magazine*. Nevertheless this is, I have every reason to believe, perfectly true, and the writer assures me that it has not been published before.

Adna Cottage,
Pittlochry, Perthshire.

Sir,—The peculiar experience related in the accompanying enclosure was sent at the time to the Editor of *Chambers's Journal*, who advised me to forward it to the Psychical Research Society, but being unacquainted with that society I took no further steps in the matter till, on reading *BORDERLAND*, I thought you perhaps might think it worthy a place in its pages.—I am, Sir, yours very truly,

(MRS.) T. M. GRANT.

In the beginning of November, 1888, my husband and I, with our family, removed to some distance to take up our abode. The house—in which we still live—had been tenanted by a well-known and very highly respected couple for a long period, and it was with a feeling of much satisfaction I thought of taking up house after such an exemplary pair. The husband was a man of refinement and deep religious life, the wife a veritable Martha, careful and troubled about her household matters, never letting the grass grow under her feet. They had gone to the South of England to live, and were at that time in perfect health, but personally unknown to me. We arrived on Friday, and on Saturday, while engaged unpacking a box, I raised my head and there in the doorway stood an old lady, looking at me, with her hands folded, in a shawl that was thrown over her shoulders. I looked in bewilderment for a moment, and then saw the door was shut and no one there. Our servant and a woman who helped were both in the kitchen where this took place at the time, but they saw nothing, and only wondered when I exclaimed, "How funny! I thought I saw an old woman standing in the door and yet it is shut." I rubbed my eyes and went about my duties, relating the circumstance to my husband and brother, who lived with us, but we did not give the matter a serious thought, and after some jocular remarks dismissed the subject.

A day or two later, however, the same thing occurred again, this time standing on the middle of the floor in the same attitude, as if she were superintending the operations. I exclaimed at once, "There is my old woman again!" but neither of the two women saw her, and only looked at me as if something

had gone seriously wrong with me. Again we discussed my visitor at the dinner-table; this time I associated her with my predecessor, and began to talk of inquiry concerning her personal appearance. I was in no way disconcerted, but wondered, if the apparition had anything whatever to do with her, what she could want, but I got no light on this topic, and again the subject dropped. A few days later, as I stood at the window engaged with something, I had a sensation of some one coming along the garden path, and raised my eyes to see my old lady coming along at a very brisk pace, in the same garments as formerly. I could no longer believe my eyes had played me a trick. I was convinced my strange visitor was closely allied to the former mistress of the house, and had made up my mind to make full inquiries concerning her. Time slipped away, and I had not mentioned the matter to any of her old friends, when one Sunday evening my husband and the girl went out to church, leaving me alone with the children. I got up for something I wanted out of another room, and there in front of me moved my friend, through the parlour and into the bedroom beyond, into which I also meant to go. For a moment I felt a sort of hesitation; then, bracing myself with the knowledge that she was a good woman, guilty of nothing objectionable, who could have no possible ill-feeling to me, a stranger, I entered the room also for what I wanted, and passed out, never to see her since. I fulfilled my intention of inquiring about her, and found that the description of dress and attitude was perfectly correct. I have never seen her. She has gone to the better land before the husband she was content to wait on; but I learned that, when the time came to leave the home, she was very loth to do so, accounting, perhaps, for her curious appearing three times in one week in broad daylight and once in the evening. The vision is very clearly imprinted on my memory, but I often wonder why it was seen at all.

On writing for corroboration the following letter was received:—

I shall be happy to give any information necessary as to the certainty of the curious story submitted to you.

The first appearance of my strange visitor took place while the maidservant and charwoman were in the room. I exclaimed in their presence, and referred to the matter as a "funny trick" which my eyes had played me.

The second time the same parties were there, and I exclaimed, "There is that old woman again." The third time the girl alone was with me, and I saw the apparition through the window. We discussed the matter freely, but neither the woman or the girl professed to have seen anything.

I related the matter a few minutes after both to my husband and to my brother, who was staying with us at the time. Both men are well known as honourable men, whose word can be relied on. The last time I was alone with the children. Mrs. Elder, who was an intimate friend of my predecessor, can testify to my asking for a description of the lady; and that, when in every particular her description coincided with what I had seen, I asked, "Would you be surprised to hear that I have seen her?" to which she interrogated, "In a dream?" "No," I replied, "in reality—at least, as far as that can be possible."

I have also the letter received from the Editor of *Chambers's Journal*, referred to in my former letter. I think I mentioned that I heard from the friends of my "visitor" that she was very unwilling to leave the place, being greatly attached to it, and that some time before she left she became very absent-minded and forgetful.

The Mrs. Elder referred to has written in reply to our inquiries to say:—

March 15th, 1894.

Mrs. Grant, Adna Cottage, related to me some time in December, 1889, that she had seen on several occasions, and in broad daylight, an apparition which answered to the description of the former occupant of the house, who at that time was in the South of England. (Signed) M. ELDER.

The clergyman whose name was given as reference writes as follows:—

Free Ch. Manse, Pitlochry,

March 16th, 1894.

Dear Sir,—I called on Mrs. Grant the other day. She was from home, so called here yesterday, and told me the strange story which she has communicated to *BORDERLAND*.

She is a thoroughly reliable and intelligent Christian woman, and I shall be interested to see *BORDERLAND*'s explanation of the vision.—I am, yours truly,

(Signed) GORDON MACKAY.

The following is a copy of the letter from the Editor of *Chambers's Journal*:—

Edinburgh, 339, High Street.

Dear Madam,—Many thanks for your kind offer, but we only publish such so-called ghost stories as can be explained. The Psychical Research Society might, however, be interested in your case.

PREMONITION.

Dear Sir,—Having read several of the articles that have appeared in the Review—about ghosts, I should like to submit to your notice an account of a strange thing that happened to myself.

I often think that I am susceptible to some influence not felt by all, as this is not the only time I have both seen and heard things that are a mystery to me. However, I will tell you this one, and should you care to hear more, will forward particulars of other occurrences another time. I give you my name, but if you publish this please use initials only.—Yours faithfully, F. S.

In the winter of 1883 and 1884, my late husband was engaged at the Theatre Royal, Birmingham. Early in March, 1884, I was going up a street (the name of which I have forgotten, but it turns out of Smallbrook Street, opposite Day's Music Hall) intending to meet my husband as he came out of the theatre (there had been a day performance). Just as I was passing a piece of waste ground, I heard him call me loudly and clearly twice, "Fanny, Fanny." Without thinking, I called back, "Yes, Harry, where are you?" ~~Seeing~~ some people looking at me and not seeing him, I hurried on and met him near the stage door. I did not tell him, but it bothered me for some days. At the end of that month we returned to our old lodgings in South London. One day in July, I was going upstairs, having been out, when again I was called, as before, twice. This time the voice was that of my landlord; twice it called, "Mrs. S——, Mrs. S——." As before I answered back, "Yes, Mr. T., what do you want?" Turning round to speak further to him, I saw both parlour doors were shut, also that of the kitchen; going to that door, I knocked, and asked if anyone had called me. Being told no, I went upstairs. On my husband's return, I told him; he laughed at me then, but thought differently of it when Mr. T. died in August. We had for fellow lodgers in that house a couple named Young, professionals also. One morning in October I was again walking upstairs, and a third time someone called me. This time the voice was that of Mrs. Y. Again I heard, "Mrs. S——, Mrs. S——." I answered her as I thought, only to find that she was not even in the house at the moment. When I told my husband that, he said I must be going mad. Anyhow, that lady, who was in her usual health then, died early in 1885; and my husband also died on the 14th of April.

The following letter from a Circle member contains experiences too varied for classification. The remarks from the lady in China, who will have none of these things, is really a very suggestive contribution to the question.

SUBJECTIVE IMPRESSIONS.

The last twenty years I have spent away from home, mostly in England; from the beginning I knew when a letter was on the road for me. This is how it came about. Once, in Holland, I stood with some pupils beneath a telegraph-pole at a country station; we amused ourselves listening to the peculiar sounds heard. A day or two after I heard the same sounds,

but as if they were traversing my head diametrically from the right to the left ear; I would not have paid much attention to it had I not received a letter from home with the next post. Every time I heard that sound a letter came. What at first was a funny coincidence by degrees became a thing on which I quite relied. How many times have I not startled people by exclaiming, "A letter is announced"! And the looks of incredulity or astonishment I had to endure! But in spite of the jokes of people about my messages, letters came, sometimes on the same day, sometimes on the next. Any letter coming is first announced—not only those of my family. There is a difference in the way of announcing. Sometimes the sound is shrill, and shoots through the head; sometimes it is slow, and seems to linger on the way, or it breaks off and begins again. My sister often said to me: "It is a strange thing, hardly to be believed." Often I said: "I ought to be able to find out who the sender is, or if it comes from far or near." But being always very busy, I was quite satisfied with the knowledge that a letter would soon be coming.

On being asked for corroboration, Fraulein Riehl writes:—

I do not mind any trouble I take in the cause of truth, but unfortunately I, or, rather, my sister and I, accepted the fact of letters being announced in the way described, like we accept the light of the sun—as a matter of course, contenting ourselves with speculating where the letter would come from, and never expecting one, even from home, if it had not been announced first.

I never remember having received an unannounced letter. It is only since I have read *BORDERLAND* that my attention has been drawn to these facts, only since then that I have asked myself how I get this knowledge, and if other people possess it too, and how it can be further developed.

The way in which I first began to receive "messages" was as follows:—In 1873, at Christmas-time (I went to Holland in 1872), I met a pupil at a small station near Arnheim. We amused ourselves listening to the sounds beneath the telegraph poles, wondering, in schoolgirl fashion, what the message passing was saying, making up answers to it, &c., being so absorbed in this that we quite forgot the cold we had complained of before. This fact was imprinted in my memory because, coming from a country place where I never had seen any telegraph lines, it was something new to me; and ever since, I never see a telegraph pole in my walks without being tempted to go underneath it to listen. When, a few days after, I again heard a sound similar to the one at the station, I, of course, remembered the fun we had, and receiving a letter from home after that, there was the connecting link, and since then I have gone on so.

In 1875 I went to England; from 1880 to 1890 I lived in Hampstead, my sister being with me. There, having somebody so united with me, that we had the same ideas about people we met or things we saw (a thing often tested) without speaking to each other about it, we became very interested about letters coming, especially those from home. The first question in the morning used to be: Is a letter coming to-day? Through this I always was on the watch for letters being announced, more so than I had been before.

Since I am here and my sister is married in China, I always expect a letter when my ear tells it, but there is not with it the feverish expectation there used to be when I was away from home.

I have begun to be careful in noticing the times I get the announcements, and the letters I get in reply. So on Monday, Feb. 5th on going to bed (10—11) I heard a dull sound in my left ear, lingering in the left side of the head, and after rather a long time going, like a faint echo, out of the right ear.

Tuesday, Feb. 6th on going to bed at 10 I heard the same kind of sound, only it did not remain long.

Wednesday, Feb. 7th, I was at a Dorcas meeting at our hospital; between 8—10 in the evening I had a short announcement, again first in the left ear; it was very faint—still, it made me expect a letter. Well, to-day, Thursday, Feb. 8th, I got at 10 a packet of prospectuses from Landeshut,

Vijljin, dated Feb. 6th. At 6 the mother of a gentleman whom I had taught English, and who is at present in London, brought me one full of London news, dated Feb. 5th. At 7.30 I got yours, dated Feb. 7th.

Here are three announcements and three letters. Now which belongs to which? If the dates coincide did I hear the message, when they were written, posted, or only when the writers were thinking of writing; if the last were the case it would be telepathy pure and simple.

I remain yours truly,

LOUISA RIEHL.

SPIRITISM IN CHINA.

In another letter Fraulein Riehl tells us:—

Since I have read *BORDERLAND* I find I might have noticed all about it more systematically. This thought led me to write to my sister to say that I should like to try automatic writing (in fact, I had already tried it, but without success). It may interest you to read her answer:—

"Do not try speculating about those theories. The missionaries all believe it is the work of the devil, not of God. The Chinese knew these things ages ago. In every big 'Götzentempel' you will find a medium (Spanish) who answers questions addressed to him.

"The missionaries here, too, believe that in every 'Götzen' there is a devil, and that whoever offends it or him will be punished. But you will say, as I did: 'How can a piece of wood punish?' Yet it can. It is said to be the power of the devil. I will tell you a true tale that will certainly astonish you.

"Every missionary who goes home likes to take something curious to show—if possible, a 'Götzen.' Mr. Z., who was going home, wanted very much to get a 'Götzen.' A catechist offered to bring him one, and brought him three magnificent ones. Suddenly it became known that the 'Götzen' had been stolen from a temple about seven hours' walk from here. No one knew that the catechist in question had stolen them, for he had done it in the night. The heathens asked the spirit, and fancy! the answer was: 'In H., in the "House of God" on the top floor.' And it was true. Z. lived there and had them in a box. Think of the anxiety when this was known here. If the heathens had come and asked, one could not have told a lie, of course, and the people of our station would have lost their life. So quickly the 'Götzen' was given back to the thief, who burned them somewhere.

"The heathens also believe in 'spooks.' They often say in such or such a house it 'spooks.' If, for example, a mason is angry at the man for whom he is building a house, because he does not pay him enough money, he lays a so-called 'spook' in a beam, and this works.

"Through such a 'spook' one man became converted; all the women in the house used to die as soon as they were a little while in it. This was remarkable, so they thought it might be a 'spook'; they searched and found nothing. At last they questioned the spirit in the temple. He answered, 'Search in such a beam,' and they did, and really there was there a piece of paper with the curse, that all the women should die. They cut the paper in two, and the 'spook' has ceased ever since.

"Another, who inhabited such a haunted house, once heard a sermon that interested him, and on going away, asked for a testament, received one, went home, and there put it on the table, and when a little 'Götzen' fell from the rafters of the roof on to the floor—in China the houses are built so that one sees what is going on in the loft—that moved him to become a Christian.

"These are real facts experienced by Mr. M. Therefore, I think people in Europe need not laugh at the fear the poor heathens have of their 'Gotzen.'"

MONITION OF FIRE!

So far my sister. But I cannot conclude without mentioning a perhaps insignificant fact in connection with her letter. My sister's letter came last Friday, January 26th, 1894. It was begun November 10th, sent off at the end of December, 1893. Under the date of December 5th, she writes:—

"Good night, dear ones. Last night I was very much troubled about you, for I dreamed there was a fire behind neighbour H.'s barn. So you can fancy how much I was with you all. Good night."

Last night I answered her letter and wrote the first part of this. At 11 o'clock I went to bed. At 2.30 A.M. I was awakened by the cry of "Fire!" Since, several houses have been burnt down in the place indicated by my sister, and another is still in danger.

Is there any explanation to these things?

MORE SUBJECTIVE IMPRESSIONS—MUSIC.

A Russian correspondent writes:—

My wife has told me repeatedly during the past eight years that she often hears sweet music in the air. I paid no attention to this (the usual fault in occult things) until of late I awoke at about five o'clock in the morning from heavenly sounds. It was like the chorus of hundreds of voices, very sweet, swelling up and softening down again in such beautiful tunes as I have never heard before. My wife was also awake and heard the music as usual. It lasted about ten minutes, and I can swear to being fully awake. There was no pealing of bells, as my wife often hears.

It is impossible to attribute it to human singing, for if we close our ears we still hear it just as distinctly; besides, there is no possibility of hearing the singing of hundreds of beautiful voices in our quiet suburban residence.

My wife hears this heavenly choir at all hours of the day: thus it can have no similarity to the Memnon's pillars singing, which, besides, could not be heard with ears closed. The weather has no influence upon the music. I may mention that my wife has very delicate health, and is of a very sweet and kind disposition. But I heard it, too!

Now, *what* can this "music of the spheres" be? Will and can you put this case before your readers in No. 4 of BORDERLAND? Believe me to remain, dear madam,

R. C. G., Odessa.

THE EVIDENCE OF TOUCH AND HEARING.

The following cases are from an Indian correspondent. They come under the category of "Subjective Impressions," but the curious coincidence involved in the one, commands our attention for the less evidential, but very suggestive explanation, alleged in connection with the other.

Here is a case of psychic cognition through physical touch:—

One night, being perfectly sleepless, I arose and lit my lamp on the mantelpiece, and sat down by my table at some distance from the light, when my hand chanced to fall upon my Bible. I opened it, not knowing where, and, being too far from the light to see, thought of trying to read by touch. I laid one hand on each page and banished from my mind all thought of words, seeking only to find the *ideas* expressed beneath my flat-laid hands. I received an impression of plain narrative and instruction, and also a strong impression of *denunciation*. I arose to fetch my lamp, but before doing so bethought me to replace my hands and see if I could localise the two impressions. I did; and I felt the narrative or peaceful instruction under my *left* hand, while the denunciatory impression came through my right. Then I got the lamp, looked at the open book, and found parts of the thirteenth and fourteenth chapters of Matthew on the page where my left hand had rested, while the fifteenth chapter (of scribes and pharisees) was on my right-hand page.

RAYON DA QUINTA.

A case of "auric touch":—

On the afternoon of June 23rd I went to Charing Cross by the Underground Railway, and, being a stranger in London, was totally unacquainted with the localities under which I passed.

I was alone in the carriage, and as the train was running

through a long tunnel, I suddenly became aware of something acting upon my aura *from without*. This auric sensation was of touch that can only be described as a pelting shower of tiny pellets falling upon my aura somewhat condensed for protection. I instantly tried to hold and analyse the sensation. I brought my inner sight and hearing to bear upon the surface of resistance of my sphere, and saw enough of the spattering and scattering colours, mingled with certain sounds, to decide that the disturbance was caused by others' *spoken thoughts*. I pushed my cognition through this to catch the motive, or soul-power, behind the mentality, knowing this to be the most subtle and quickly vanishing vibration. I found the motives multiply, varying from gross selfishness and greed to high enthusiasm of opinion—many in conflicting array against each other—the whole concerning outer-world affairs. Then, listening intently, or rather, using the auditory differentiation of cognition as we use a different window from the same place of observation by turning around, I heard voices—men's voices—from the most flowing and suave to keen, sharp, most determined and obstinate tones. There were no notes of misery or woe, no pleadings, no prayers.

I was completely puzzled—it was of things so far removed from my own life and knowledge. Then all melted into the rumble of the cars, of which I had been unconscious; and the next moment we stopped at Westminster Bridge. When arrived at my friend's I was told that I must have received this shower of mentality just as I passed by the Houses of Parliament.

RAYON DA QUINTA.

MORE EXPERIENCES.

BY THE AUTHOR OF "A CONVERT THROUGH SPIRITUALISM."

MANY years ago, in the South of France, my first personal experience of spirit existence came to me, ~~in a house~~ commanding, across a wild rushing torrent, a full view of the mighty Pyrenean range, with its peaks of perpetual snow, and its lower purple mountains.

My childhood had not been nourished on ghostly lore or fairy tale, and though my imagination was vivid, it had not wandered much into the realms of the departed.

A brother of mine, in delicate health, on whose account my parents had, for the winter, forsaken our English home, had, indeed, lately been reading, with intense interest, that strange and startling book, then recently published, "The Night Side of Nature," by Mrs. Crowe, and had talked to me concerning its narrations, endeavouring to convince me of their possibility, but, though I listened, they appeared to me simply preposterous, being so entirely beyond the scope and limits of the accepted and the probable as these had been explained and expounded to my youthful and unawakened mind.

THE NUN'S GHOST.

A wood fire burnt out, a spacious Southern bedroom, a white bed, on which lay a young girl—myself, yet now divided from my actual self by many a year of sorrow—an awakening, sudden and perplexing, for at the foot of the bed there stood a figure in the dress of a nun, sufficiently self-illuminated to be most actual and distinct, although no gleam of light from any other source was present. Her face was pale, and full of pain. She looked down upon me, sadly and steadfastly, but she said no word. No feeling of fear suggested itself, but a great wondering and questioning took hold upon me.

"How came she here? How do I see her? And yet she must be real, because I am wide awake; still, suppose, by any chance, she were a spirit, such as those in my

brother's extraordinary book? Impossible; but I will know!" So, unappalled, and full of confidence in the actual and the visible, I sprang to the ground, and advanced towards the apparition with my hands outstretched, crying, "Qui êtes-vous?" with a sort of unreasoning conviction that I should touch her, and find her flesh and blood, though, who she was, or how she could have come there, I had no time to debate within myself. My hands clasped space alone, and my eyes beheld, amazedly, a gliding form recede into the darkness, which intensified itself, as the illumination about the figure retreated into its gloom and faded out in the great mysterious chamber.

HOW IT FEELS TO SEE A GHOST.

Then a trembling came upon me, and I crept, cold and crestfallen, into my bed, and lay there sleepless and troubled till the morning and the advent of my maid, to whom, nevertheless, I did not dare confide my weird experience. Ever since that night I have absolutely comprehended the description given by Eliphaz, the Temanite, in the fourth chapter of the Book of Job, when he says: "Fear seized upon me and trembling, and all my bones were affrighted. And when a spirit passed before me the hair of my flesh stood up. There stood one whose countenance I knew not, an image before my eyes."

But, in the case of Eliphaz, the spirit spoke to him, and spoke gently, and with wisdom. It is generally supposed to have been an angel, and not one of this earth's departed dwellers, who ordinarily appear to await a question, and to be grateful if addressed. I have often been sorry that I did not speak to the nun with the sorrow-stricken face, but I neither knew she was a spirit, at the time, nor that mortals must take the initiative when apparitions approach them.

THE HOUSE HAUNTED.

The sequel of the story is its strangest part. At breakfast I could not choose but hesitatingly relate my history, at which my parents mocked, and my brother marvelled. Days went by, and became weeks, and life's full and rapid tide wore away the vividness of the impression. Circumstances compelled my father's return to England before the expiration of the term for which he had taken the house, and he underlet it to another tenant.

"You are very fortunate to have let that house," said an English acquaintance whom he met soon after the arrangement was completed. "Fortunate—why so?" inquired my father. "The house is a charming one, we have been very comfortable there, and the view is glorious." "All very true," replied the gentleman, who had lived longer in the vicinity than ourselves; "but it is reported to be haunted, and was long unlet before you took it. Have none of your family seen the ghost?" "Now I think of it," my father answered, "my daughter told me, some time ago, something about a ghost; what is it supposed to be?" "I don't exactly know," said his English acquaintance, "but I believe it was to do with the Roman Catholic Church."

From that night till now I have never seen a ghost, although I have had a great deal of spiritualistic experience.

HOW CAN IT BE EXPLAINED?

Realising that we are "wonderfully made," mentally as well as bodily, I doubt not, but am, on the contrary, persuaded, that we do not, and cannot, understand our inner being, and that it is full of latent and unrecognised

powers and capacities, which may account for many strange phenomena; neither would I advocate a too hasty and easy reception of every story, without sufficient evidence.

It has been my good fortune, on several occasions, to meet with satisfactory tests in my Spiritualistic investigations, though I am bound, also, to acknowledge that attempts to deceive me, and others in my presence, have apparently often been made by the agencies communicating; and that, moreover, mistakes and misapprehensions have occasionally occurred, while certainly a simply subjective origin is by no means always an improbable hypothesis, in the case of many messages; and thought-transference has also to be reckoned with.

AN EXPERIMENT WITH A "OUIJA."

A friend of mine, and I, used, some years ago, often to obtain messages by putting our hands—a hand of each—together, on what we then called an Indicator, but which, I think, is spoken of as "Ouija."

My friend cherished, at that time, a desire to adopt one or two orphan girls, a project which, for special reasons, I discouraged. One day, after discussing it in all its bearings, we turned to other subjects, and more or less dismissed it from our minds, and certainly from our immediate attention.

A GOOD TEST.

Perhaps a couple of hours later, we agreed to try and get a message through the "Indicator," another subject of inquiry, being our special object. A name was spelt out, which we did not know, and to our surprise, the message began: "I heard your conversation when you said you would like to adopt some children, and I thought you would perhaps adopt mine." "Where are your children, and what are their names?" "They are in the workhouse at A—, and their names are Emma and Eliza." (I think these were the Christian names.) "I died there of fever." * Neither my friend nor I had ever heard of the man, and knew nothing of the place where the workhouse was situated. Some little time after this happened, a lady I knew chanced to be paying a visit in its neighbourhood, and I begged her to make inquiries at the workhouse, which she did, with the result that she ascertained that a man of the name given had died there of fever at the time stated, and had left two little girls there, but they had since been removed. The spirit was not, apparently, aware of the removal.

Did space permit, I could recall and record other messages, containing facts unknown to the medium, but perhaps it is seldom that an instance occurs in which any latent action of the mind is so entirely excluded as a factor, and in which no link or *rapport* is traceable, between the recipients of the communication and the asserted communicator. On the theory of the intercourse of disembodied spirits with each other, alone, does it seem to me possible to explain this incident, and that the poor father, seeking a home for his little ones, was advised by some spirit known to us, to apply to my friend.

But, if this was so, neither spirit could see the children, or could have known that they were no longer at the workhouse.

The limitation of spirit knowledge, powers, and possibilities is very evident, though often surprising to those who have not fully realised that death is but an incident in the existence of a man or woman, albeit fraught with a tremendous import.

A. E. W.

* The date was given.

XVII.—THE SCIENCE OF THE STARS.

NATAL ASTROLOGY. — A HOROSCOPE OF THE QUEEN.

THE Occult Book Company, whose offices are at 6, Central Street, Halifax, Yorkshire, send me a treatise on Natal Astrology, which is compiled by Mr. G. Wilde and Mr. J. Dodson. There is appended a treatise on the soul and the stars by Mr. A. G. Trent. This volume is a book of 230 pages. It is an elaborate book, which may be well presented to anyone who thinks that astrology is like fortune-telling, a mere attempt of rogues to impose upon fools. Astrology may be all fudge although many of the wisest men in the world have emphatically believed in its truth, but whether it is fudge, or whether it is science there is no doubt that an immense amount of pains have been taken by a very great number of men in every century in applying the rules by which astrologers believe that they can read character and predict future events.

THE ARGUMENT FROM AUTHORITY.

The writers boldly appeal to the argument from authority :—

Collect the recorded achievements of astrology, and you have a mass of evidence which is simply overpowering. Take the eminent names associated with the practice and approval of astrology, and you have an array of men unsurpassed in strength of intellect and integrity of character. And what of its recognition in the present day? Canvass the civilised world to-day and you will find that from the highest social and intellectual circles to the lowest, Dean Hole's "Irrational adepts" were never so numerous. Gather the statistics relating to astrological publications, and you will discover that the literature of astrology is to-day more perused than that of any other natural science. However you may define the Church, some of its noblest names have at all periods been admirers and students of astrology, so that no objection can be taken to it on the ground of religious scruples. But what of the failures of astrologers? The answer to this is that the successes of a science establish it, while the failures cannot disprove it. The practice of medicine is recognised because of its successes, and not rejected because of its failures.

A CHALLENGE.

They conclude their preface by the following challenge which I hope will be promptly taken up :—

Their services, in vindicating the science, will be at the disposal of scientific men, whenever the latter think fit to organise a fair public test of what astrology can tell them as individuals from the data of the sex, date and time of birth, and latitude and longitude of birthplace.

"Natal Astrology" is about to appear in a German translation. Natal Astrology is one of the four distinct branches of the science. The others being natural, mundane, and horary. Natal Astrology is that which considers men individually and seeks from the zodiacal and planetical positions at the moment of birth to declare their character and gifts as also the distinguishing features of their career. A common objection to astrology is that if its claims are correct there is no room for freedom of will inasmuch as the course of a man's life is indicated by the position of the fates at the moment of his birth. Messrs. Wilde and Dodson say that this is not so, inasmuch as that man may contend with his stars and evade with some degree of success their inimical forces when he is aware to what they would impel him, for he may retard or accelerate their powers by his own actions, just as he may avail himself of propitious influences by pushing the affairs on which they bear.

SOME HOROSCOPES OF WELL-KNOWN PEOPLE.

The book is much too technical in its character to be dealt with here. The non-astrological reader will turn with most interest to the illustrations of Natal Astrology which are appended to the book. The list of horoscopes which are here cast include those of Louis XIV., the great Duke of Marlborough, Frederick the Great, Sir Joshua Reynolds, George Washington, the Emperor Paul of Russia, Marie Antoinette, Napoleon, C. D. Coleridge, Sir Humphry Davy, Lord Byron, Victor Hugo, Alexander Dumas, Mr. Gladstone, Emperor Maximilian, George Eliot, Archduke Rudolph, the Duke of York and Michael Angelo. In Mr. Trent's treatise on the Soul and the Stars, groups of men are treated together with the purpose of showing the similarity of the position of the stars in reference to men who possess similar gifts. There is a very striking resemblance between the stars at Mr. Gladstone's birth, and at the birth of Cardinal Newman and Edmund Burke. The multitude of the Greek letters which are used as planetary signs render this like other books on astrology, somewhat difficult for the general reader to follow. Those who are curious, however, will find much in the work of Messrs. Wilde and Dodson that will interest them and may possibly induce them to try a hand at Natal Astrology.

A HOROSCOPE OF THE QUEEN FOR 1894-5.

THE Mylapy Literary Society of Madras sends me a pamphlet containing a series of lectures on Astrology delivered by Mr. W. R. Old. The subjects of the lectures are Records of the Past, Astrology in Relation to Man, and Astrology as a Science. I will content myself with quoting the following horoscope of Her Majesty the Queen which is appended to the lectures :—

January, 1894, will bring a pleasant event of a domestic nature; the Queen will have cause for pleasure in her children.

Mars will be passing the opposition and Venus the square of the Sun and Moon R. These will give some feverishness and anxiety at the beginning of January and February. The new Moon of February 5th falls in conjunction with Jupiter R., which will give ministerial success.

The New Moon of April 6th falls in conjunction with Mars R., and will stir up some seditious movements in the country and secret enemies to Her Majesty's government. But as Jupiter will be transiting the place of Sun R., in the middle of the month, we may expect the affairs of the country to prosper and Her Majesty's health will be good. Foreign relations will be successful.

The New Moon of May 5th falls in Taurus, in opposition to Uranus, and in square to Jupiter R. There will be governmental troubles, some deaths among Her Majesty's ministers, and a falling off in the revenue. Jupiter will be passing over the ascendant of the horoscope, cementing our foreign relations.

June, July, August, and September will be bad months and inimical to the royal interests, as will be seen from the directions operating at that time. In June the primary directions will be brought into force as the Moon forms secondary directions to Mars R. and the Sun R., closely followed by evil directions to the Moon R. and Ascendant. Fortunately, the New Moon of 3rd June falls in conjunction with Jupiter. But the full moon of the 18th falls on the cusp of the 8th House and in square aspect to Mars who is on the place of Saturn R. This will be a perilous month to Her Majesty. Her health will suffer from inflammatory action in the head and lungs. There will be danger of an accident to the hands or feet. Foreign

affairs will give trouble. Secret enemies will be stirred up. There will be death among Her Majesty's Ministers of State, and friends. Generally speaking the month will give cause for excitement, indisposition, &c., and there will be an important event of evil nature. Danger of war. In July the Moon to the square of its own place will give trouble through females, unpopularity, and ill-health from cold. The lungs and nervous system will be deranged.

These evils continue through August and September. The latter part of the year is good, or at least shows improvement in affairs generally. January, 1895, brings into action a series of evil directions which will produce domestic affliction, bereavement, ill-health, dangers during travel, especially short journeys by water, if such should take place; and much anxiety and mental trouble, grief, &c. The death of one of the family is to be feared. The New Moon of January 26th falls on the midheaven of the horoscope, and in square aspect to Saturn in the 6th House, and in square to Mars in Taurus. Consequently both January and February, 1895, will be fraught with evil effects to Her Majesty's health, peace of mind, and fortunes.

In June, the Moon comes to the semisquare of the midheaven by progressive direction. This will bring some trouble upon the country, the government will be unpopular, and foreign allies will show signs of unfaithfulness. The New Moon of May 23rd falls on the place of the Sun and Moon in the royal horoscope and will bring about some changes in Her Majesty's affairs, not well advised, nor productive of good.

The months of September, October, and November, 1895, are charged with evil and personal dangers to Her Majesty. In connection with the evil Primary directions, the Moon now meets, by secondary direction, the evil aspect of Uranus, on the cusp of the 8th House. Uranus has a radical signification of the nature of the *terminus vite*, being on the cusp of the 8th House and in sesquiquadrate to Mercury, the ruler of the horoscope, who is situated in the 12th House. The luminaries, being afflicted by Mars in the 12th House, and Mars elevated above them, adds significance to this position of Uranus. It shows that the death will be sudden and attended with singular events. Consequently we may expect this aspect of Uranus to have full force about this time, viz., October, 1895. Her Majesty will do well to avoid the public streets and to safeguard herself from accidents. We might say more—*ma, che sara sara*.

It will thus be seen that the evil Primary influences will come into force in the summer of 1894, the beginning of January, 1895, and lastly in the fall of that year.

MRS. BESANT'S HOROSCOPE.

In the *Astrological Magazine* for April, the first place is devoted to an interesting paper on Mrs. Besant's horoscope, from which her many friends will regret to learn that the rest of her life is not likely to be any smoother than the stormy years through which she has passed. The writer says:—

From the present time till the close of the century, a series of evil primary directions are formed in the horoscope, and it is to be hoped that the effects signified thereby—severe illness, loss of friends, changes in life, severed links, home troubles and losses—will lose some of their keen edge when working out their destined purpose in a life already charged with so much sorrow and hardship.

Annie Besant will live to her sixtieth year, but will not reach her sixtieth birthday, for in March, 1907, the Sun, in the eighth house, meets the square aspect of Saturn by direction, and the Moon reaches an equal degree of the sign, Virgo, thus forming an evil aspect to both the Sun and Saturn from the sixth house. The three most evil houses—sixth, eighth, and twelfth—conspire to the same effect; and in March, 1907, Saturn will be transiting the place it held at birth. The Full Moon at the end of February, 1907, will fall in the same fatal degree of the opposite sign, Virgo, and in the sixth house, on the place of the Moon by direction. The lungs and abdominal viscera will both be affected. The voice, which has been uplifted in

the cause of so many suffering fellow-creatures, will not have the power to plead its own, even if it would. The Annie Besant of our sketch will pass away, but the memory of a noble soul will remain in the hearts of the people, and, as we have said, her name will endure.

As a curious coincidence, it is to be noticed that H. P. Blavatsky sailed for India in the forty-seventh year of her age, and occupied herself with the formation of Theosophical centres in various parts of the Peninsula; and now, in the forty-seventh year of Annie Besant's age, we find her lately arrived in India, and actively engaged in the same work.

H. P. Blavatsky died in her sixtieth year of life, and the same year in the case of Annie Besant has already been indicated as fatal.

Mrs. Besant's horoscope was first published in the *Weekly Sun* newspaper as a preface to her autobiography. Her time of birth was there given as 5.43 p.m. The fact that the time was given so closely to the minute, and not merely to the hour, or the nearest division of the hour, made me suspect that it was not her own estimate, but that it had been subjected to the ordeal of rectification by some astrologer. On inquiry, Mrs. Besant informed me that the figure published in the *Weekly Sun* was calculated by an American astrologer. She could not obtain access to the family Bible, in which the time was recorded, but it was somewhere between 5 and 5.45 p.m. She thought the true time was about 5.20 p.m., but she could not remember for certain, and it might lie anywhere between the limits mentioned. The American astrologer, starting with this estimate, rectified it to 5.43 p.m., but he made the mistake of taking the 9th of January for the epoch, instead of the 8th. It will be seen that "Sephariel," who carefully compared the directions to the angles with the events of Mrs. Besant's life, has rectified it to 5.24 p.m., and this accords so closely with Mrs. Besant's recollection of 5.20 p.m., that it is much the more reliable figure of the two.

A GLOOMY OUTLOOK FOR 1894.

The *Astrological Magazine* for April warns us that the signs of Mr. Gladstone's horoscope point to evil, and not good, this year. But Mr. Gladstone is not the only person who may look out for squalls:—

The present year seems to be fortunate on the whole, but it is interesting to notice that a very bad period commences at the latter part of next year. The Prince's directions quite accord with those of the Queen and Mr. Gladstone in foreshadowing trouble, changes, and events of national importance. It seems as if his elevation to the Throne were at hand at the end of 1895, or early in 1896, and the Prince himself will not escape illness, and family and national loss under the severe directions which will follow.

LOUIS XVII.'S "HEAVENLY DOCTRINE."

The *Journal des Débats* of 27th March, 1894, says:—

The *Revue Spirite* (Paris), founded originally by Allan Kardec, is at the present moment publishing a work, intitled "The Heavenly Doctrine," by means of which, not without cause, it attracts a good deal of public attention. It is, however, but a reprint; the name of the author alone is sufficient to prevent it passing unnoticed. It is stated to have been written by Louis XVII., after his celebrated evasion from the Temple, and first published in 1839. For various reasons the work had been destroyed, and the Direction of the *Revue Spirite* has found the greatest difficulty in procuring a copy. Dictated to the son of Louis XVI. and Marie Antoinette by "three angels of the Lord," it treats principally the questions of *Reincarnation* and of communications with spirits. People interested in these matters may now read to their profit the works of the Dauphin of France, who, we are assured, was clairaudient, clairvoyant, and even a healing medium. Those who lack faith will learn with pleasure that the romance, already sufficiently complicated, is rendered still more interesting by all the mysteries imported into it by Spiritualism.

XVIII.—OUR TEST CASES.

SECOND REPORT UPON RESULTS.

I.—OUR MATERIAL.

WE are in possession of about four hundred reports upon the tests of intuitional character-reading, which our Circle members and others have assisted us in bringing together.

I venture to describe these collectively as *Intuitional Character-reading*, and in so doing indicate the direction of such conclusions as very careful study of the results has enabled me to draw.

I am quite prepared to meet with considerable dissent from some of those who have worked out the delineations, as well as, in some cases, from the subjects themselves. I am quite prepared to acknowledge that I have, from the first, regarded the *prima-facie* case for astrology and palmistry as of the very poorest, but I have tried to give the results of our tests an unprejudiced attention. I admit that in relation to the former I cannot pretend that we have, in the tests we are considering, material for a fair judgment. I can only report on our results, as far as they go.

INTUITIONAL CHARACTER-READING.

I have ventured to term "intuitional" what some of the delineators themselves would call "scientific." There does not seem to me to be any case for scientific palmistry, though we have had from palmists some excellent delineations. What case there may be for scientific astrology I am not prepared to say. So far as we have gone I think it distinctly not proven, but in this connection I shall have some special remarks to make further on. The psychometric readings are avowedly intuitional, and the psychometrists, therefore, will not object to my classification.

I have called our tests "character-reading," for, in point of fact, few of them—astrological, chirollogical, psychometric—contain history, prophecy, clairvoyance, or anything for which guessing more or less skilful, observation more or less experienced, intuitional perception more or less frequent, might not account. Over and over again has dissatisfaction been expressed on this point. "This is a good character sketch," the subject will report, "but we don't want a character sketch." In many cases, regard being had to special questions asked, we have felt the justice of the remark, and have allowed the investigator to have a second test from another psychometrist.

THE FAILURES.

Sometimes, when I have seen a packet of a dozen or more going off to a single palmist or astrologer, I have felt a vivid sensation of pity for the unhappy victim, which I have tried to temper with the reflection that if their work were, as they allege, an exact science, no greater demand was being made upon them than upon the schoolboy who is expected to work a given number of examples in vulgar fractions.

But if, as I think far more probable, the best of their

work is accomplished by intuition, then, to be asked to get up a dozen phases of emotion by return of post is surely a painful exaction, which may account for many failures.

In point of fact, I take great interest in the failures. They are, in their way, pathetic. It is grievous to behold the fabric of science crumbling away before the eyes of the believer; it is sad, too, for the artist when the instrument is mute—when the colours are pale—the chisel is blunt. My blame is for us who demand the improvisation, and I think of "Sludge the Medium," the victim of the public, and am dumb.

DIFFICULTIES OF REPORT.

The task of drawing up some sort of statement which shall enable the reader to come to any conclusion for himself, is not an easy one. In the first place, it is obvious that the amount of evidence at our disposal, though large, is not really large enough for the purpose.

Then, so far as it goes, it ought to be studied as a whole; however careful we may be to quote examples that are typical, it is impossible to prove the entire absence of personal bias. To publish the whole is, of course, impossible.

An obvious method would be to present our results in statistical form. I forget who was the man who said that political statements might be classified as "~~lies~~, ~~and~~ lies, and statistics!" Statistics in the present instance would inevitably be alleged by someone or other as deserving to be placed in the superlative degree. We attempted a provisional classification by arranging our reports as ~~they came in~~, according to the verdict of the subject, as "good," "bad," and "indifferent." Closer study soon showed that this would not serve our purpose. A subject with a leaning to some special line of study would report the delineation "excellent," although obliged to deny three-fourths of the statements it contained, while another—while admitting almost every detail—would observe that "he hated ologies and mancies, and the whole thing was nonsense."

Then there is, of course, the glaring difficulty of the inadequacy of many of the reports presented to us. About thirty from foreign members have not yet come in; about twenty have sent no report at all; many—I don't want to emphasise my ingratitude, and will not venture on numbers—have not the remotest idea what sending in a report means. This sort of thing, as a scientific statement, is not really of much value:—

Number—has received the character test (a piece of hair) and thinks that as far as it goes it is quite correct. If not strictly correct it is at least *verging on it*, and in some things is perfectly so.

We have, however, several really excellent reports—clear, logical, and methodical. Circle members 296, 333, 504, and 62 have given us most valuable help. I append one, somewhat abbreviated, dealing with a single delineation which may be found suggestive. Others, showing comparison between different delineations will also be given.

REPORT ON "BORDERLAND" PSYCHOMETRIC TEST CASE.
CIRCLE No. 296.

Enclosures :—(1) Lock of hair. (2) Two pieces of flannel.
Sex :—Male, unmarried.

DIAGNOSIS.

REMARKS.

This gentleman possesses an original cast of mind; his ideas do not reflect those of others, but are generated in his own brain.

This looks like mere generality. Most subscribers to BORDERLAND would be gratified to be the recipient of such a remark, and would hardly be likely to deny its accuracy. Their very connection with BORDERLAND would probably make them consider they deserved it. Personally I do not find it any easier than would most people to disclaim its correctness.

He lives to work, and works to live.

Generality. This should be true—or would be accepted as true—by nine-tenths of mankind.

He is disposed to attempt almost too much,

This, I think, is pretty true as regards disposition, but the opportunity is wanting.

and is very impatient under delays or disappointments.

I would say "somewhat" instead of "very."

He appears to expend his life forces more rapidly than he creates them,

Who could decide as to the correctness of this? Human nature inclines to accept it as generally applicable, for he who thinks much of conserving his "life forces" surely tends towards selfishness and laziness?

and consequently becomes exhausted.

Most people do.

(1) He needs great care, (2) and to properly understand how far his strength can go.

(1) This is true. I feel it and have been told so by medical advisers. (2) This is what I desire to know.

Time and appropriate duty

Here was scope for advice which would have been welcome: as to time, when; as to duty—what would be appropriate—from what direction will it come.

will supply the stamina he lacks.

This is the only really disagreeable remark in the whole diagnosis—that I lack stamina. I think it is quite true.

His breathing is too quick,

The reverse is the case. I breathe very slowly and regularly.

and his digestive apparatus not in good order.

Not that I am aware of. I am neither in the least bilious or dyspeptic.

His temper is proud and self-directing.

I think this is, to a considerable extent, quite true.

DIAGNOSIS.

He cannot be content to sit still while anything remains to be done.

His memory and imagination are active.

He loves generously,

but is jealous and exacting.

REMARKS.

That is true.

I am inclined to say this is truer as regards the latter than the former, i.e., I think more of the future than the past.

Who would seek to deny this? I hope it is true of me.

I think this is truer as regards the latter than the former.

I am at a loss as to what opinion to express upon this delineation, considered as a whole. While the accuracy of some of the remarks upon character is surprising, it is disappointing to find the two remarks made upon physical peculiarities to be entirely incorrect, for it is much more easy to decide as to the correctness of physical than of mental descriptions. This almost inclines one to consider such a delineation as merely a series of clever guesses, which might be as applicable to many others as to the party to whom it is addressed. The present case seems to go a step beyond that, to be something more than mere blind guessing. Yet it is, in my opinion, insufficient evidence upon which to base any conclusions as regards the reliability of such delineations. Before coming to any definite conclusion less generality and fuller detail would be required. Yet while the evidence so far is inconclusive, it is sufficient to justify an open mind being retained upon the whole subject, and to this extent I consider the result of the present test case to be satisfactory.

It will thus be evident that our first process is that of elimination. When the report is utterly indefinite, and the subject an entire stranger, so that we cannot substitute any opinion of our own, the test, as such, is practically useless. This considerably reduces the amount of available evidence.

II.—PSYCHOMETRIC TESTS.

I hope, in some not far distant number of BORDERLAND, to say more upon this very interesting subject than space will admit of in the present connection. The theory of the process, roughly speaking, is that any article taken from the person, frequently worn or handled, retains some part of the "animal magnetism," or suggests the "aura," or stimulates thought-transference (word it as you like) when passed, without intermediate association with any other person, into the hands of a sensitive. The popular notion is that a lock of hair is the proper thing to send; experience shows that *anything* habitually in contact with the subject—a glove, a pen-holder, a hat-lining—serves the purpose equally well.

This is handled by the psychometrist, who reports the train of thought which the article suggests—this, as we have learnt from experience, being in a large proportion of cases the impressions of character or temperament.

CLAIRVOYANCE.

We have not had above two per cent. of cases in which there was anything which at all suggested clairvoyance—and even in these the interpretation of thought-transference is quite conceivably the true one.

This may have in it some element of the kind called "clairvoyance":—

No. 405.—You have a good amount of psychical capacity and are inspired to write both poetry and prose, and if you gave time to this you would succeed very well, for there is a

good store of material for your use in the shape of a stately and grey-haired gentleman, who has always worn side whiskers but no moustache. His gifts, which are literary, are at your service; you are evidently a descendant of his, about two generations. You have a fertile imagination, good powers of expression, and when added to this you have inspiration, and use it, you will do much good in the world.

Remarks.—As the sketch is my own character it is difficult to comment upon it. It seems to me vague and rather more what one usually hears from a medium than from a psychometrist. There seems to be a great deal of prophesy about it. At any rate, it bears a strong family likeness to what I have often been told by mediums. That old gentleman, for instance, I do not know whether you regard him as among the living or the dead. I have often heard of him as a sort of guardian angel, but cannot trace him from anything I know of my family history.

OCCUPATIONS AND HABITS.

One of our psychometrists has been at times especially happy in her impression of the occupations and habits of the subjects. The following are examples:—

No. 89.—*Character.*—You keep your eyes open, and are decidedly a man of the world from a business standpoint; that is, you know "what's what." You pay great attention to little things, waste nothing which can be utilised in any way, and are economical without being really miserly or mean; are 'cute to detect fraud and imposture, and would have great success either as a lawyer or detective, for it is your nature to ferret, to find out, and to learn without seeming to do so.

Report.—I think J. E. has been very successful in hitting off my general characteristics. It may be interesting to know that I am a lawyer.

No. 188.—You have a musical ear and strong artistic tastes. You are capable of editing a daily paper, also of being manager of a bank, or acting as accountant, cashier, or anything of a similar nature.

Remark. [X.]—I happen to be able to state that the subject is an excellent musician, a disciple of Ruskin and a student of architecture, and he is a partner in an important firm of chartered accountants.

No. 523. [Article sent: a penholder.]—You have very good artistic ability, your judgment of form and colour is good. You would succeed as a literary correspondent, photographer, or painter in water colours.

Report.—Being an architect I have been obliged to train my faculties along artistic lines. I have taste for water-colour painting. For quite a number of years I took photographs, and the photographers considered my work among the best of amateur work they had seen.

No. 374.—You have excellent scientific tendencies, for chemical or analytical purposes, and you also possess strong literary tastes, with not a little love of poetry and fiction.

[The subject is a physician, and a University man. He says of the delineation as a whole]:—

The above is a perfectly accurate reading of my character, so far as I can estimate it; and my wife and other friends confirm me in judging it so.

Where it seems on the surface in some slight details less exact, I find on looking back that it describes precisely what has been characteristic of me at some past time, and which remains a part of me, though subconsciously.

No. 513. [From New York.]—You are very sensitive to surrounding influences, and when the slightest hitch or accident occurs in your affairs you feel it even before you have been told of its occurrence.

I am a sensitive or medium and have done some good work at magnetic healing, using my hands only. My hands are often used to write automatically. All this makes me of course sensitive to surrounding influences.

No. 403. [From a photograph.] You would make a good physician, but would be too sympathetic to care much for surgery, though the capacity in other directions is present; for instance, you have good intuitive powers of discerning diseases and their causes. You would also succeed as a naturalist, botanist, or metaphysician.

Report.—This is very good indeed. . . . The study of surgery as a profession was abandoned three years ago, on account of just the temperamental drawbacks hinted at.

One case was somewhat unfortunate. A distinguished man of war and diplomacy was told, "You would make a good chemist or ironmonger." We are prepared to believe, to his credit, that he would, but one asks, in passing, what indication of success is likely to be common to both?

DIAGNOSIS.

We have met with one psychometrist who is sometimes successfully impressed with any morbid symptoms caused by disease or accident, but most of the attempts at diagnosis have been failures, or expressed in terms too general to be of real value.

The following report comes from a clergyman:—

After some thought, the following seems a fair report on this case:—The diagnosis is merely a description of symptoms often prevalent in people of the "mental" temperament. [This expression, whatever it may mean, is very frequent in delineations of all kinds.] The person in question is of this temperament, but many of the symptoms mentioned happen to be singularly incorrect. One remark only is pointedly suitable. I think the reasonable deduction from this test-case is, that the general outline is correct, but the details distinctly incorrect. The diagnosis points more to a fortunate guess than to any knowledge of the individual. I think the psychometrist should remember that, since the majority of contributors to these test cases are likely to be persons of the temperament described, correct details can be the only safe proof of knowledge.

The following presents one curious feature which seems to bear out the theory of "trace," on the analogy of the power of scent of a dog.

No. 90.—The psychometrist mentions in detail several morbid symptoms, and prescribes a diet of minced beef and fruit.

Report.—The article furnished to the clairvoyant was a glove which had been worn regularly several years ago, but was reworn a few days for the purpose of this test. This seems worth mentioning, as the symptoms spoken of herein refer more truly to the period when the glove was constantly worn than to the present time. However, they are not quite incorrect at the present moment, but indicate tendencies rather than facts.

The diet recommended is, I think, very suitable to the case, and it may be remarked that at the time the glove was in regular use, the principal diet was minced beef on the Salisbury system.

The following case (No. 110) is interesting enough to quote in detail. A fragment of clothing was sent us from Austria, with a request for a diagnosis of "a female, unmarried." It may be pointed out how very much is expected from the psychometrist, often a person of very imperfect education. Fancy asking a learned physician for a diagnosis based on this amount of information.

The answer contained, among others, this remark:—

She acquires knowledge in various directions, and is desirous to cultivate every faculty. Her opportunities are not as full as might be and she suffers in consequence, for she is conscious of possibilities within, which outward things hinder. Her animal life is not sufficient to support the intellectual. . . .

Report.—The paper embraces a delineation of character as well as a diagnosis. The former is admirably correct. There is not one erroneous statement in it. The diagnosis was required only for the purpose to test the psychometrist's faculties and to see how far he can go, since I was never uncertain about it. The case was extremely difficult and trying. The psychometrist rightly points out to a defect rather than a disease, and although he does not appear to have been able to specify it exactly, I must give him the highest credit, and sincerely confess, the result of the experiment is beyond all expectation. It is especially the words, "Her animal life is not sufficient to support the intellectual," that imply the true character of the defect.

I was so much interested in this report that I wrote to ask the psychometrist if she could supply any further details, and received the following very straightforward reply, of which I could not complain:—

I distinctly remember this particular test case. You know I never *profess* to diagnose positively diseases of body. My power deals with mind and soul, but I often am able to note weaknesses. I fear I could not give more definite description of the lady's ailment. My impressions point to some physical defect preventing full exercise. This may be from a crippled limb or slight deformity of body—I should like really to know—or defective sense of sight rather than disease.

At this juncture I learned from our correspondent that the subject was a little girl, highly intelligent, and ever pathetically striving to learn and understand, but unhappily a deaf mute, not, it was believed, from disease, but from some accident of early childhood which it was believed had caused this terrible inhibition.

I then forwarded a piece of the child's hair to a psychometrist, especially happy in detection of morbid symptoms, with the following result. It is unnecessary to point out that one has no more right to expect accuracy in the use of scientific terms in such a case as this than in that of any other amateur.

In this case the auditorial nerve is in a state of partial paralysis, owing to a lack of nerve fluid which ought to proceed from the centre of the brain. This failing was doubtless caused primarily by a shock to the nervous system whilst in a weak state of health or during an illness. There is no foreign or congealed matter perceptible to cause an obstruction of the nerve fluid, but the corpuscles composing the nerves are flabby and deadlike, with very little exception, and therefore useless to convey sound at present.

The patient suffers acute pain, especially in the left ear and side of the head, although it is not continuous; it gives the sensation of something being drawn up or twisted for a moment, and then the pain subsides.

No. 483.—The same psychometrist detected deafness in another case, adding:—

It is not organic deafness, and therefore it is not impossible to effect a cure, as the mechanism of the ear seems quite complete.

Report.—In one point you and the specialists agree: you say the deafness is not organic, and they say there is nothing wrong with the ears, so far as can be seen. Of course they cannot penetrate the inner ear.

Sometimes we notice a kindly wish on the part of the subject to meet the wishes of the psychometrist.

One member, receiving an elaborate diagnosis of health which was absolutely incorrect, but not wishing to seem too contradictory, admits in answer to the accusation: "You have a pain in the right side"—"I did have one eight months ago."

Another, said to have "tearing and grinding pain in the right temple," thinks the description of her sufferings admirable, except that they are located in the knee. We assume that the cause is not identical!

PREDICTIONS.

We have always stated at every opportunity that the delineators professed no power of looking into the future. Should any impression of events to come occur to them they would be stated, but we have discouraged all such questions as: "Is any change about to occur in my life?" "Will my married life be happy?" "Which of two courses now open to me shall I take?"

We have pointed out, over and over again, that such questions are based upon a total misunderstanding of the functions of psychometry, which claims nothing more than the power of receiving impressions from some article of its recent surroundings. The word "psychometry" is, of course, as meaningless as a word can be. If you show a bloodhound a shoe belonging to an absent person, and so start him on the track of search, you would not call the process "soul-measurement," i.e., psychometry!

Astrology and palmistry claim to range over the entire field of past, present, and future; but in relation to the former case our results have been of a very general nature, and the only approach to successful delineations in palmistry have occurred when there has been a personal interview between the palmist and the subject, when, presumably, there has been opportunity for thought-transference.

Some of our members have thought themselves defrauded by the absence of prophecy; others have accepted our explanations; one member of extreme sensitiveness got more prediction than he wanted!

As regards the present this is correct in every particular, but I sincerely hope that the future part is not correct. I did not expect or wish to have that foretold, and whether it comes "true" or not my life is spoiled for a whole year.

CHARACTER.

Before Jerome K. Jerome became one of Three Men in a Boat (to say nothing of the dog), he bought a medical dictionary, and found he had every disease it contained except—so far as I remember—housemaid's knee. If you have fifty adjectives hurled at you, most of them complimentary, you must be a very strong-minded person indeed not to accept some, and what hypnotists would call eminently "non-suggestible," not to feel some tendency, latent and suppressed possibly, towards most.

"Throw compliments enough and some of them will stick," seems to be the active principle of a good deal of character delineation; consequently many of the less critical of our subjects accept their portraits wholesale. On the other hand, some are perfectly aware of this weakness, as a few quotations will attest:—

No. 481.—So far as it goes, the statement on the other side is substantially correct, but I cannot detect in it any particular feature that would point particularly to myself. The reservations are such as would enable the diagnosis to apply to a class of persons, rather than to an individual. From this standpoint the test may be considered very successful, but otherwise it is too general to form any definite opinion upon.

No. 385.—There is just enough vagueness and use of general terms in this Psychometric Test Case to give just a little room to set it all down to safe guesswork. However, as far as the answer goes, it is correct in every one of the points. This is the unanimous opinion of several competent judges.

No. 354.—If this test is a *true* one, and the delineation made with no other source of information than the piece of hair I sent, it is certainly marvellous. The *weak* point in these sketches lies in the fact that prominence is given to all the best qualities of the subject, whereas all the *bad* points are carefully avoided. It would have been more satisfactory had these also been included.

[As the subject is an entire stranger to us, and the psychometrist received no further clue to his identity than "No. 354, male, married," we may assume that the test is so far "true."

No. 516.—The description you forward me of the lady is an accurate bit of word-painting, although it seems to touch upon all her good qualifications.

As a rule, the subject very readily admits the possession of all that is aspiring and lofty. One of our delineators has a large vocabulary of the terms one would apply to the saint or the genius, and he scores a good percentage of successes. Now and then, however, a report shows a sad want of appropriation of the qualities alleged. One lady, described as a combination of all the muses and all the graces, writes:—

This is in the future, if at all—over the Borderland. I am not at all good-looking, and I weigh nearly fifteen stone.

Most catch rapturously at the implication of mediumistic power; not many resemble the stern parent who writes as follows:—

No. 45.—The sentence beginning, "This character seems not to belong to the age it lives in," seems to have been written under the impression that the subject has spiritualistic tendencies. This is quite incorrect, as I believe, at present; she peers no further into the future than to ask what we are having for dinner.

OPINIONS.

It is fair to say that many correspondents, whose reports show that they are quite capable of summing up the situation, express great satisfaction with the psychometric tests. For example:—

No. 513.—The psychometric test on the other side is most remarkably correct. I am very much pleased with it. My wife says that many of my acquaintances do not know me as well as this person does. I have had a number of tests, but none more clear and distinct in regard to character.

No. 354 (second test).—My first impression on reading this delineation was that I had been betrayed by "mine own familiar friend." I cannot help the conviction that I am directly or indirectly known to the delineator.

No. 228.—Not a fault to be found with it; the whole only too true.

One will suffice—there are plenty more—as evidence on the other side.

No. 417.—This delineation is very bad indeed. None of the lady's nearest friends can recognise her in it.

III.—PALMISTRY.

These tests have not been very popular. Only between thirty and forty have been asked for, as against over two hundred in psychometry by various methods, and about one hundred and seventy in astrology. We have distributed these to six different palmists and, with scarcely an exception, all delineators, not the result of a personal interview, have been failures. Of course it is obvious to remark that this may be due to the imperfection of the casts, photographs, or impressions sent; but some of these have been of such very good quality that I do not think the excuse one that universally holds good. Another excuse which has been urged is that much may be gathered from the texture and temperature of the hand; but in reading the delineations given personally I find reference, just as in delineations from the cast, to line, measurement, proportions, form, not one deduction stated as being drawn from texture or temperature.

If I may be permitted the personal illustration, I would state that I have had my own hand delineated over and

over again; in all cases of "scientific" palmistry, not only from the cast, but from personal interview, with the result of ludicrous failure; two palmists alone, both avowed intuitionists, have given me any accurate details of character or history which could not have been guessed by the meanest intelligence.

In short, from the limited number of palmistry tests at our disposal, I have seen nothing to shake the *prima-facie* evidence that, where success is achieved, it is due to guessing, personal observation, and, in some cases, thought-transference. (See test case No. 33, below.)

I am incidentally strengthened in this belief by the circumstance that several of the personal interviews arranged by us have been held in the presence of one or other of two persons with some faculty of thought-transference, who have again and again supplemented, and often transcended in accuracy of detail, the statements of the professional palmist.

It would, surely, if palmistry is an exact science, be very easy to prove the fact, for a scientific test is attended with none of the difficulties inherent in a psychical test. The results are not dependent upon mood, emotion, accident, or the unknown and uncontrollable forces which seem to direct telepathy, clairvoyance, and the like.

If a certain microscopic mark in the palm indicates an accident by machinery, from a horse, in the course of travel, to the leg, to the brain, &c.—why should not an F.C.S. (this self-bestowed degree means Fellow of the Chirological Society) visit the nearest hospital accident ward and diagnose fifty cases?

The physiognomy of the hand is as interesting as the physiognomy of the face—quite as expressive and less easily disguised, and the art of reading the one and the other is well worthy of cultivation.

IV.—ASTROLOGICAL TESTS.

DIFFICULTIES.

The question of astrological tests is seriously complicated by the very material consideration of cost. Apart from the usual custom of special payment for special training, anyone who has seen a properly drawn-out horoscope, with readings for several years, is aware that such a piece of work is not to be accomplished in a hurry. The actual manual labour of such a production is, at least, a fair day's work. As our tests are gratis to Circle Members, it is utterly out of the question to pay our Astrologers in any proportion to such labour as this, and we cannot, therefore, complain that the readings are only of a brief and general nature. We have, perhaps, a right to expect that statements should not be incorrect, but we have not a right to complain that they are not exhaustive. We have rather to thank those who have assisted us in such degree as has been possible. Inquiry among various astrologers has elicited the fact that no horoscope, in any sense complete, can be cast under a guinea, and without expressing any opinion as to its intrinsic value, but merely having regard to the amount of labour involved, the charge does not seem unreasonable.

With this preface, and having made it evident, once for all, that it would be unfair to regard these tests as conclusive, I proceed to a brief consideration of the results.

THE PROCESS OF SELECTION.

The task of arranging the distribution of the tests has had its special difficulties. At least one in three of our correspondents has had very hazy notions as to his birth-moment. It has often cost us the writing of three or four letters before we could get hold of anything explicit. One correspondent was born "early in the morning," another

"between 6 and 7," "7 and 8," &c.; another, more precise, "at 7.13," but whether A.M. or P.M., could not be discovered. It was in vain to protest that five minutes wrong might almost as well be five years; we were only told to "go on and do our best." Our astrologers obligingly "went on," but the results are not of the nature of a scientific test, and must be subtracted from any consideration of the question.

Some correspondents asked, not for a general reading, but for the answer to some definite question, usually as to the future. We protested against being credited with the gift of prophecy, but, when the attempt was insisted upon, allowed the matter to proceed. The answers being of the nature of prediction cannot, for the present, be reported upon, though we hope that the subjects of the prophecy will allow us to know the issue in course of time.

So, too, of the horoscopes of very young children—no evidential report can be made upon them for the present. The following, however, shows much skill in meeting the difficulties of the situation:—

No. 531.—His mother says of the child (now six months old):—"True from what we can gather."

His nurse says:—"I think it very correct of what he is, and of what he will be as far as I can see of him."

His father says:—"Out of twelve definite points indicated, four are at present correct, and eight are inferable as probable from parental characteristics. The description might have been written from intimate personal knowledge."

The same infant has since had a careful and detailed reading by another astrologer for the first few years of his life, and we shall hope, as time goes on, to be allowed to report further.

GENERAL OPINIONS.

I add a few general summaries:—

No. 518 has drawn up a careful tabulation of the statements contained in his horoscope, criticising each in turn. Out of 23 statements, 9 may be considered fairly, 2 markedly, correct; 3 are wrong; 4 are doubtful; 5 (of which 3 refer to marriage, children, and travelling), are of the nature of prophecy.

No. 507 reports:—

In conclusion, the horoscope is a *good* one, and only needed a *little more definition* to be very close indeed. I am, as each one of us is, a poor judge of my own *disposition*, and this delineation touches so lightly on my numerous faults, that to endorse it unreservedly would savour of conceit. The health and married life are the weakest parts.

No. 219.—The "readings" I received are very brief and vague, but . . . correct.

No. 373.—The whole business is too vague to please me. I do not need astrology to tell me that I must avoid colds, falls, blows, &c.

Of No. 411 the astrologer said:—

Venus rising gives grace and beauty to the personal appearance, and makes the eyes particularly attractive.

The subject said:—

Personal appearance.—I am not either graceful or beautiful. I am neat and well proportioned, good-looking rather than the reverse, but not strikingly so; fresh complexion, Roman nose, quiet grey eyes, intelligent, but not specially attractive; and that she did not consider the delineation "a successful one."

No. 241.—After deducting the *superlatives* in the description of this subject (age twenty-one), there are many expressions which apply to him with special force, but so many good qualities are named that I am afraid some of them are only yet partially developed. There is, however, not a single

word in the statement which a lifelong acquaintance with him enables me to contradict, and, as for the future, his most intimate friend could not have predicted with more *probability* from his present surroundings. Although a sceptic in astrology, I should class the result of this test as "very good," and if desired I shall be happy to furnish details from existing documents in proof of my opinion.

No. 420.—Summing up:—Totally wrong! . . . I showed the plan [horoscope] without the "reading" to another astrologer, and he gave quite a different version to it.

VARIETY OF READINGS.

The last remark quoted is highly suggestive. However exact may be the laws which govern the premises of an astrological reading, surely it is allowable to conclude that the deductions may depend upon the individual? I ventured to suggest this reflection to Mr. Alan Leo, who, most reasonably, as I felt, assented, adding that mere knowledge of rules and mathematical accuracy were not sufficient qualifications for an astrologer, that he must be a man of intuition and power of observation, and that moral qualities should supplement the intellectual.

Half a dozen people may accurately describe the appearance of a cloud on the horizon, estimate its proportions, and calculate its apparent latitude and longitude, but whether it portends heat, or snow, or rain, or wind, or fog, is a matter of individual deduction, based on various considerations of probability or experience.

The only system which would have any value as a test would be to ask, say, fifty people to deposit with us a sketch of their personal history, and then to send the birth moment of each to, at least, six different astrologers, who should describe, in detail, the facts and tendencies of a given period, say ten years, of the life of each subject. But this, unless we can get considerably more voluntary help than we can command at present, is not feasible.

V.—DELINEATIONS FROM HAND-WRITING.

Space considerations forbid my entering upon this subject, which I venture to think of interest. I hope to lay some evidence on the question before the readers of our next BORDERLAND. Our tests in this direction have been very few. I shall be grateful for any experiences or experiments which readers may be good enough to offer in this connection.

VI.—COMPARISON.

The only really useful test of the comparative value of these delineations is, after all, a comparison of results. Not that this should be considered really conclusive, as the subject offering the report may conceivably be biased in one direction or another. Still it is, when carefully and methodically carried out, the best method at our command.

No. 504.—A COMPARISON BETWEEN

PSYCHOMETRIST'S REPORT AND PALMIST'S REPORT.

January, 1894.

November, 1893.

Par. 5.—You are clinging in your love, and cannot exist without sympathising natures around you.

You have a very affectionate nature, and are extremely trustworthy in affection.

Par. 6.—Your whole life is governed more by impulse and instinct (or intuition) than by any hard-and-fast rules laid down.

You have strong womanly intuition.

Par. 7.—You are very impressionable.

Very sensitive and impressionable.

January, 1894.
Of quick comprehension.

Some power of telepathy.

Par. 9.—You are fond of colour,

having a strong love of music.

Par. 10.—Your ambition to succeed in life is above the average.

Par. 11.—You have "a tendency to be religious."

November, 1893.

Great power of analysis; judges on the details, as well as on the whole.

You possess a deep-seated feeling of regard for occult phenomena.

You are artistic to a certain degree.

You are very musical.

You are very ambitious.

You possess a deep-seated religious feeling.

It will be seen that, taking the psychometrist's report as the standard, six out of eleven paragraphs have something in common with the other delineation. We are further informed, on the independent testimony of two witnesses, that of these 5, 8, 9, 10 are correct; 7, 11, partly correct; 6, incorrect.

In our next illustration, the comparison goes still further, and gives us the results of three different delineations. The subject offers some remarks of interest:—

I recognise my individuality in the two psychometric delineations (*i.e.*, one of character, and one of health diagnosis) in a way I cannot do in the others. They are all somewhat too flattering, but the delineators find it safer to err on that side than the other, I have no doubt. My verdict on comparing the several tests is decidedly in favour of *intuition* as against *science*. . . . I have no hesitation in marking the psychometric delineation "good." . . . It agrees with my own consciousness, and also with a phrenological delineation that I had some years ago.

COMPARISON OF "BORDERLAND" TESTS BY CIRCLE NO. 333.

	PSYCHOMETRY.	ASTROLOGY.	PALMISTRY.	REMARKS.
Mental Qualities.	Possesses a very high degree of the mental temperament, his intellect is of the reflective kind, he turns things over and over in his mind, and reasons out all according to his convictions. Conflicting tokens; on the one hand almost too close application and on the other a tendency to become tired of things; lacks contentment.	The mind is critical, analytical, original, but impetuous, and he is apt to rush at conclusions too rapidly. He is mutable, and lacks tenacity of purpose and resolution.	His reasoning power is remarkable, and he masters any subject he studies thoroughly. The long middle phalanges of the fingers indicate deductive power, and the large nails thoroughness.	I have entered here only those statements in each test that check each other. I fancy astrology makes too much of the "impetuous," as I consider myself rather inclined to be over cautious, and that has been indicated by phrenologist. I agree that I lack tenacity of purpose in the sense described by psychometry.
Disposition and Temperament.	The disposition seems resolute and combative, he is almost too active for his strength, has high notions, an aspiring mind.	A bold, active, generous, free, good-hearted, and ambitious person, nervous in temperament, vain, magnanimous, lofty, hasty, soon angry, proud, and daring under provocation, but soon appeased.	This type of hand is the spatulate or active mixed with the practical. Ambition is gratified but never appeased, ought to be a successful politician on Tory lines, with an indulgent kindly contempt for his inferiors.	Astrology difficult to judge of; too many adjectives, they become rather bewildering, but think they describe me fairly well; nervous in temperament and ambitions decidedly correct.
Health.	Naturally healthy tendencies, but physical development lacks full vigour; not enough good blood to keep the life forces warm and regular. A free yet careful diet, rest, and cheerful society, likely to be beneficial.	The constitution is strong, and though he will enjoy fairly good health, feverish complaints, and bowel troubles are indicated. He must be careful as to diet.		Psychometry strikingly correct here. Have not been troubled with fevers or inflammations, and the statement seems opposed in nature to a deficiency of blood and lack of vigour.
Employment.	There is much ingenuity, originality, designing ability, and large imitation, desire to reproduce and perpetuate, to form, construct, and possess, whatever is perfect in art.	As a surgeon, chemist, or engineer, he would do well, but as a stock and share broker he would meet with good fortune. A most fortunate horoscope for financial success in speculation.	The importance of the two fingers in both hands shows appreciation of art, and the groove on the mount gives a successful career.	"Surgeon, chemist, or engineer," exactly describes my inclination, but fortune has generally smiled on the other party when I have engaged in buying or selling. Hagglng over prices is hateful to me.
Travelling.	Desire to travel and to see the beauties and wonders of foreign lands. This meets with the restraining faculty of continuity, and clinging love for old scenes and friends.	Successful long journeys, though voyages will be attended with some danger. He will travel much, chiefly inland journeys.	There will be many voyages, but foreign influences will not modify this decided character. The transversal lines on the finger tips point to possible danger from water.	As the son of a Methodist minister have moved to different parts of the country, but no voyages so far, and am apparently settled for life. Have great desire to see the world, but opportunity seems very remote.
Friendship.	Friendship is warm and reliable but must not be imposed on.	He is sincere.	The short head-line gives truthfulness, must be a good friend but formidable enemy.	
Love, Marriage.	Love is ardent but exacting and jealous.	Though there are indications of domestic happiness, the position of Herschel on the western angle will cause troubles in the married life and domestic infelicity at certain periods.	In early youth the disposition was ardent and sympathetic, but the girdle of Venus stopping short, shows that affection ceased to dominate the life. Marriage is indicated.	As remarked on other papers, palmistry hits the mark here, as I have had what is known as a "disappointment." The astrological prediction is a very safe one in the event of marriage.

The psychometrical delineation I consider very good; astrological and palmistry fairly good.

The remaining and more elaborate comparison which I propose to quote is one the progress of which I have watched with great interest. It began in this way. A pair of gloves reached us on December 20th, with a request that we would send them to two different psychometrists. The test seemed to me so ingenious that I sent one (see Delineation 1) to Mrs. Ellis, as her power in "trace" is perhaps the strongest I have yet met with, and the other (Delineation 2) to Psychic, not a professional psychometrist, but willing to oblige us in this instance. The results seemed very satisfactory, to judge from the following letters:—

From Circle No. 62:—

Cardiff, January 13th, 1894.

I duly received the delineation, from my left-hand glove, on the 6th inst. and handed same to Rev. W. Seward, who had kindly reported on the first delineation; herewith I enclose a letter which I received from him to-day on this matter. You will notice particularly the last paragraph in which he says: "I notice that the three delineations are by no means rescripts of one another. . . but there is no contradiction, but rather perfect agreement in the details that are dealt with."

The three delineations referred to are, one by Miss Ross in June last, the Circle test from my right glove, and this special test from my left glove; that these three delineations should agree so well is the most striking point about these tests.

I am greatly interested in the results thus far, and should be glad to know whether you can furnish me with the names and addresses of any other psychometrists; if so, I would submit some article that I have worn to each of them, and on receiving the diagnosis would draw up a statement showing points of agreement or difference between them.

The letters referred to, from a professional man of recognised position, are as follows:—

(re Delineation 1.)

January 1st, 1894.

Having known this "subject" most intimately for the past four years, and having had throughout that time the best opportunities of forming conclusions as to his moral character, general disposition, capabilities and achievements, I am simply astonished at the accuracy of the accompanying delineation. I have read it very attentively, and, had I not known otherwise, I should have set it down as the work of a very close and careful observer.

Though not as a rule hard up for remarks, I have no other criticism than this to offer, nor the smallest modification to suggest, except perhaps that no misunderstanding occasioned by his outspokenness would be lasting in the minds of those who knew him well. I ought to say, however, that he has distinguished himself in the results of his scientific studies, in which he certainly takes the deepest interest.

Signed. WILLIAM SEWARD.
Science Lecturer.

(re Delineation 2.)

January 13th, 1894.

As before, I am literally amazed at the accuracy of the psychometrist. One is convinced that we certainly occupy more than the few cubic feet of space which are taken up with our corporeal substance. Again, I should say, that a careful and accurate observer of your character and conduct, and one accustomed to think and express himself with the utmost care, could not have described you better. I notice that the three delineations are by no means rescripts of one another; one of them may mention points which the others miss. But there is no contradiction, but rather perfect agreement, in the details that are dealt with.

Yours faithfully,
WILLIAM SEWARD.

Miss Ross's earlier delineation is No. 5 in the series.

I next proposed that some other kind of test should be sent to Miss Ross without allowing her to know that she had dealt with the same subject six months before. The article sent was unfortunately a specimen of hand-writing, which she might possibly have remembered. However, the two delineations, though not actually contradicting each other, have little in common.

No. 3 was the work of Mrs. Ellis.

The astrological delineation was furnished by Alan Leo, but the data were so uncertain that little importance can be attached to it, and this test was not worth repeating.

The palmistry delineations we owe—No. 7 to Miss Collingridge, No. 8 to Mr. Allen, of Cardiff, No. 9 also to Mr. Allen. Of course, in all cases in which the psychometrists were applied to more than once, they were not informed that this was a second application from the same subject.

It is interesting to notice that the only palmistry delineation at all satisfactory was the result of a personal interview.

"BORDERLAND" EXPERIMENTAL TESTS.

COMPARISON OF RESULTS.

Obtained by the subject of Circle Tests No. 33 (all referring to the same subject: male, unmarried, age 23).

Note:—The figures in parenthesis are for reference to the remarks and to the corresponding statements in different delineations.

Delineation No. 1.—Psychometric. Enclosure: Glove. (Mrs. Ellis.)

Character.—(1) You have a bold and courageous spirit, and (2) always have the courage of your convictions, (3) speaking your mind, either for or against, with candour and (4) in a decisive manner. You hate all sly ways and ~~deceitfulness~~, and (5) your extreme candour and honesty has made you more than one enemy, and has been in the way of your success ere now. (6) Try and be more discreet in expressing your views. (7) You have good capacity for acquiring knowledge, (8) are a good reasoner, and (9) have excellent memory for words, and also of causation. (10) You are capable of being a bit sarcastic, and (11) are quick to retort in an argument. (12) Would make a good and very amusing public speaker, as you are (13) witty and (14) cheerful. You, however, have another side to the character, which is (15) deep, scientific, and thoughtful. (16) You delight to solve problems, to get at the bottom of all mysteries, and (17) do not rest satisfied until you thoroughly understand what you take in hand, possessing a (18) fair amount of patience and application of mind. (19) Your moral nature is well developed but (20) entirely under the guidance of reason; (21) you do not blindly believe, and therefore (22) your views are broader than those of the strict orthodox are; at the same time (23) your sympathy gives you a desire to do good, (24) and your ideas of right and justice being strong, makes you anxious to do it in a moral sense. (25) You would do well as schoolmaster, a minister, or philanthropist, also in (26) a commercial line wholesale.

Remarks.

The glove was sent away on 19th December, 1893; the delineation was received on 30th December. The glove had been continuously worn up to time of sending.

(5) I think this is overdrawn: I am not aware of having made any enemies in this way.

(6) I do not know that I am in the habit of "giving myself away," by expressing my views at all sorts of undesirable times.

(8) I believe this is correct: I can easily follow the reasoning out of mathematical problems, &c.

(9) Quite correct.

(12) Have not sufficiently tried public speaking proper, to be able to give a decided opinion.

(16) I do delight to get at the bottom of all mysteries, in proof whereof I am a member of the Circle.

(22) Quite right.

(24) This is not very clear: I do not see how one can do good in an immoral sense.

(25, 26) See delineation No. 4 for my actual occupation.

Delineation No. 2.—Psychometric. Enclosure: Glove. ("Psychic.")

Character.—The principal characteristic of the owner of the glove sent for psychometric delineation seems to be that of (17) extreme thoroughness. (27) He is very accurate in all respects, and (17) never rests satisfied upon any subject without thorough exploration. He is very liberal in the widest sense of the term, and (22) has broad views on most subjects, combined with a (13) strong sense of humour and a (14) hopeful disposition. Partly as a consequence of his (70) extreme clearness of thought and partly from his (14) geniality of temperament, (28) he is well adapted for companionship with the young; he is likely to share in their amusements, and to instruct them by his conversation. (5) He is honest and sincere, possibly even to brusquerie. (68) His understanding is direct rather than subtle, and his bent should be greater toward Science than towards Art. (29) He is fond of outdoor pursuits, and (68) his study is of the kind which depends less upon mere reading than upon reflection and inquiry.

Remarks.

This glove was the fellow one to that submitted for Delineation No. 1, and was sent at the same time. Delineation received 6th January, 1894.

(27) I am usually fairly accurate, but not by any means inerrant.

(28) I am very fond of children's company, and enjoy a romp or a chat with them as much as anything.

(29) I am fond of walking, and of being in the open air, but am not devoted to any athletic sport.

(17) *Extreme!* I should not lay claim to *extreme* thoroughness, or *extreme* clearness of thought.

Compare (29) with (63), Delineation No. 7.

(17) Compare (69, 70) Delineation No. 9.

Delineation No. 3.—Psychometric. Enclosure: Handwriting. (Mrs. Ellis.)

Character.—You have more than the average amount of harmony and adaptability in your nature, being agreeable and persuasive, (30) capable of gaining the confidence of others, and inspiring them with hope and zeal, for you are (14) cheerful and hopeful yourself. (35) You are pushing and energetic, and possess a good amount of ambition—this is the characteristic which hinders you from being quite harmonious in your nature—which spurs you on, not only to succeed, but to excel. (31) You mean to improve, and to rise in the world, and if you do not confide too much in others you will do so. However, yours is a warm and generous nature, and (23) in your ardent desire to do well, you may do less wisely than you intended, especially relative to your dealings with others, as (5) you are open and candid to all. (26) You have decided business and commercial ability, and ought to be in a (26) wholesale business, either for yourself or as a manager. You are firm and (4) decided in action, a man of your word, and consider your honour unimpeachable. May be trusted to fulfil a promise, as you are (33) conscientious. Are more moral than religious, and (21) would never take the opinions of others as your guide, for, although practical, you still desire proof before belief: more especially in matters having a religious bearing, or of a scientific nature. You are a natural grammarian, and would make a good linguist. (12) As a public speaker you would gain much celebrity, as you easily gain sympathy, owing to the healthy condition of your magnetism. (52) You are artistic in things of a practical nature, but your love of art does not carry you beyond the limits of usefulness. (32) Your musical talent is decidedly good, and as a teacher and composer of music your success would by no means be small.

Your failings are—your impulsive generosity, (6) your open candour when reticence is often most desirable, and your tendency to try to succeed in undertakings too great for your power.

Remarks.

Handwriting sent 18th January, 1894. Delineation received on 28th January, 1894.

(30) I hold a responsible and confidential position, to attain which I must have in some measure "gained the confidence of others."

(31) I do; many thanks to your psychometrist for his kind advice.

(32) I am fond of listening to music, but believe I have very little, if any, "musical talent." I have not had a musical education, but am pretty sure I should not be any good as "a teacher or composer of music."

(6) See note on (6), Delineation No. 1.

Delineation No. 4.—Enclosure: Handwriting. (Miss Ross.)

Character.—The motive temperament is predominant, and (40) there is great activity, also love of mechanical objects. (7) The mental force is of great strength, giving great delight in study and penetration, research and fixity of aim.

Various pursuits are open to the abilities which (33) show large adaptation, and (36) could be turned to account either in the direction of civil engineering, architecture, or (26) the general management of business concerns. (52) The spirit needs for its incentive some positive proceeds, and could not go on and on without hope of success, or of reward. Delay is irritating and depressing; pride governs the will, (4) which is resolute and unbending; (41) temper inclines to the passionate, (37) apt also to bear resentment.

(33) Principles are hard but honest, expecting full rights, and respecting those of others; (9) memory is accurate, imagination vivid, perception acute. (38) Love of the mysterious leads on to occult studies. The heart is tender to feel, brave to endure.

Remarks.

Handwriting sent 18th January, 1894; delineation received 16th February, 1894.

(36) This is about as near as could be got to my actual occupation. I am chief assistant to a contractor for building and engineering works.

(37) I do not think this is correct.

(38) Quite right; as witness these tests. Compare (16) Delineation No. 1.

Delineation No. 5.—Psychometric. From Piece of Subject's Hair. (Miss Ross.)

Character.—This mind is remarkable for its self-sustaining forces; (21) it depends less on what is commonly recognised than on its own instinctive perceptions. Although too liberal to reject anything on prejudice, the mind is too cautious to accept on supposition, and only recognises what can be tested in the crucible of reason. Discernment is full, noting things in their properties, relations, and quantities; this serves as an inlet to the intellect, both as a microscope and telescope to the soul. Whatever occupies public attention gains a share of interest; (16, 17) superficial tokens do not satisfy, causes and origins are inquired into, the mind keeps pace with the age—indeed, in some respects it is rather in advance, and (39) but seldom meets those whose views and tastes are fully compatible. (35) The practical element rises to the duties of daily life, urged on by energy and ambition; the desire is to rule, not to be ruled, to lead, not to follow. (26) Ability is shown to direct and organise affairs, to take the reins of management, to plan, arrange, and execute. (40) Much love of activity is evident, also of enterprise and adventure. No desire to burrow in the shade or to hide the light under a bushel. (4) Eager to pursue an object, difficulties are not allowed to deter, opposition and interference arouse resistance; the (20) argument of reason would influence where attempted force would utterly fail. (9) Memory recalls vividly all that appeals to heart or fancy. A ready admiration of beauty, and criticism for defects. (13) Ready wit, sense of humour, a social (14) genial nature, and (41) a hot imperious temper. (18) The spirit is not schooled to labour and to wait, but expects ends ere having sufficiently used means. (42)

Love is not lightly fixed, but if fully given and met by full returns is capable of long-enduring devotion to a chosen object.

Remarks.

This test was not sent through BORDERLAND Office, but was directly submitted to Miss Ross. Hair sent away on June 14th, 1893; delineation received June 17th.

(39) This is so; but doubtless lack of opportunity is the cause.

(20) Correct.

Delineation No. 6.—Astrological. Birth-time: 2 a.m., 30th January, 1871. Bristol. (Alan Leo.)

At the time of your birth the 18th degree of the celestial sign Scorpio ascended. Mars is your ruling planet or "significator." Mars is in good aspect with the sun, ruling one of the houses of literature, and (43) I judge you have some notable acquaintances in scientific or literary circles; this is further borne out by the sun and Venus, the latter planet ruling your house of friends, being in the third house; and I (44) am of opinion that if you are not connected with journalism, reporting, &c., you have a very strong bias in that direction. (3) Are somewhat secretive, and do not say all you think. (45) I think it very probable that you have suffered both constitutionally and financially by the opposite sex, yet there is plenty of (35) energy and (4) determination to set aside the evil influence in opposition at your birth; if you have done so, you have "dominated your stars." Finance will vary considerably, but (46) a legacy or inheritance at some period of life is assured, and it will occur suddenly and unexpectedly; there will be much bother and worry in connection with it but you will be the better for it. The end of life will be better than the start. From the varied configurations I judge you to be a good friend but a (47) relentless enemy; (33) abilities are decidedly versatile, and the disposition good, but at times you are inclined to be precipitate in your action. (56) Marriage is not prominently shown, for Venus is afflicted, but I think you will marry and will gain in many ways by entering the "United States."

Remarks.

Birth-time sent on 29th January, 1894; delineation received 13th February, 1894.

(43) I have not any such.

(44) I am not connected with journalism, &c.; neither have I so far been conscious of any strong bias in that direction.

(3) I do not "wear my heart on my sleeve," but I am not consciously close in sympathetic company.

(45) I have not so suffered, so I presume I have "dominated my stars." The feminine influences which have affected me have been kindly and pure.

(46) A legacy of any considerable amount would certainly be "unexpected." I wonder how much the astrologer would give me now in ready cash for my chance.

(47) I am not consciously an "enemy" to anyone, so cannot say whether I should be "relentless."

(48) "Venus is afflicted" does not convey much meaning to me.

No. 7.—Palmistry Delineation.. From Wax Impressions of both Hands: (Miss Collingridge.)

(49) The subject's pride and ambition are enormous. His hand is of the Mars and Jupiter type, and should belong to a (50) soldier, sailor, or surgeon (51) in Government employ. His (2) courage and (35) energy, combined with (4) extraordinary will-power, (53) have probably given him a great position, (54) but he appears to hamper himself with many low affairs. He is kind towards women, (55) but he has a low opinion of them.

(56) Two marriages are indicated on his hand, and (57) he will probably not be perfectly faithful to either wife. He should survive both. The subject is sociable, and (58) has many friends and acquaintances who are likely to be his

inferiors, and to receive kindness from him. (59) He has wandered much by sea and by land, and has incurred internal illnesses in consequence. (60) His constitution is good, and (77) long life may safely be expected. Health, however, is always uncertain. (41) The temper is irascible, vehement, and exacting, but never malicious. (61) The owner of these hands should be upright and truthful, but the imagination is so ardent, he is not perhaps exact in his statements. (8) His reasoning power is small, but he has constructive and (26) organising talent.

(62) He will have realised his ambition when he is old, after many disappointments: and will be outwardly prosperous, but mentally worried and careworn. (63) His active outdoor life will continue to the last, and will involve him in accidents, which he will sustain without personal injury.

Remarks.

Wax impressions sent 5th March, 1894. Delineation received 10th March, 1894.

(49) Enormous! I think not. See 35, Delineation No. 3, which I believe is correct.

(50) I do not belong to either of these professions, nor do I feel any desire to. Compare 25-26 in Delineations 1, 3, and 4.

(51) Why in Government employ?

(52) I think my will is strong. I am glad to hear it is extraordinarily so.

(53) I have not attained a great position.

(54) I do not hamper myself with low affairs.

(55) I have not, for I owe much to pure and helpful feminine influence.

(56) The "two marriages" must be both in the future.

(57) My "extraordinary" will-power will have to have vanished before this becomes true.

(58) I have very few intimate friends; those I have are in no way my inferiors, so far as I know.

(59) I was never outside Great Britain till last year, when I took a thousand miles sea voyage.

(60) I was delicate as a boy, had a serious illness at seven, health improved since, but am not very "tough" now.

(61) This is contradictory—to say I am "truthful," and then in the next paragraph to politely tell me I am "not exact in my statements."

(62) This statement (in the future tense) hardly agrees with (53), where he says I have probably attained "a great position" (present tense).

(63) My life is hardly an "active outdoor" one.

No. 8.—Palmistry Delineation. From same Wax Impressions as last. (Mr. Allen.)

These wax impressions of hands are not by any means good ones. The size of the mounts is not well indicated, and no definite idea even as to the shape of the hands can be approximately arrived at. The left hand, when unwrapped, fell to pieces, having been crushed in the post, so that I have only the right hand to guide me; and even this, although retaining its original shape and position, is cracked in all directions. The principal lines of the hand are very indistinctly shown, and the smaller and finer tracings are almost imperceptible. To form even a general idea as to the character and destiny of the subject with such an imperfect impression of one hand only to guide me (or, rather, misguide me) is absolutely impossible. Under the conditions a delineation would have to be nine-tenths guess-work, and as palmistry is purely a science of facts, to guess is to step outside the science, and it would be both foolish in me and misleading to all parties concerned. I shall, therefore, simply confine myself to what I see in the hand under examination. First of all, I should judge the subject to possess a strong and positive character. There is plenty of (2) courage, and the large thumb would show (4) a powerful will; this, with the (72) long, clear, drooping, forked head-line, would indicate (7) more than ordinary intellectual ability; with (9) probably a vigorous and retentive memory. (64) The animal passions are very strong, but they are no

doubt restrained by judgment and will-power. (42) The heart-line would show very strong affections, and a jealous disposition; this is borne out by the large mount of Venus, which shows that (65) the mind of the subject would be powerfully influenced by the opposite sex. (66) The fate-line stopping at the head-line would indicate some sudden trouble at 35 years of age. (56) There seem to be indications of marriage, or (67) some powerful influence from the opposite sex, affecting the mind and career of the subject, at about 23 years of age, but the line is so faint that I am uncertain about it. The mounts appear to be much lined, but they are so indistinct it is impossible to draw any correct conclusions with regard to them. The subject appears to have a mixture of imagination and practicality.

I have done the best I can with the imperfect impression of the right hand, and if the lines in the left hand are different even these conclusions would have to be modified.

Remarks.

Wax impressions sent on 9th March, 1894. Delineation received 15th March.

Compare this delineation specially with the following one, No. 9.

No. 9.—Palmistry Delineation. From a Personal Examination of the Subject's Hands. (Mr. Allen.)

These hands are of the spatulate type, and would indicate that (52) you are inclined to the real and substantial, rather than the imaginative and ethereal. Even your idealism (and there is a good amount in the character) would apply (1) to the substantial, such as (36) architecture and the achievements of man generally—with the sensuous realities of visible nature, rather than to the imaginary and mystical. (52) Your religion (and there is much of this element in the character) would apply to earth, and the bettering of earth, rather than to the acquirement of a future heaven. The present reality is more to you than the possible future—the visible more than the invisible. You deal with realities, not probabilities. (69) Having the knot of order and science largely developed, (68) you would be inclined to physics rather than to metaphysics—to facts rather than to theories, and would excel in the physical sciences. With your power to grasp minute detail, and (69) your great love of system, you are methodical even to mathematical exactness. (70) Even your thoughts would be arranged almost geometrically, and each idea would be separately defined and systematised. The nails of the hands would indicate an amiable disposition, although there is a little irritability shown in the redness. The (4) thumb being large in the upper phalange would show a strong will, much firmness and determination, but the lower phalange, being weaker, would show less logic. (71) You form your conclusions apart from logical reasoning; what reasoning you do is done afterwards. The high mount of Jupiter, large thumb, and good quadrangle would show a (33) principled and conscientious character, with high aspirations and strong religious tendencies. The first finger being rather short would show a (35, 49) lack of ambition, and self-confidence would do a little stronger. The little finger long, with the high mount, would show literary ability, with tact, self-control, and (26) fairly good business ability. (72) The head-line is not well formed, and with your highly nervous and susceptible temperament (73) would show a decided tendency to brain and nervous affections. (60) The life-line is far from good, the constitution is not, never has been, and never will be robust, and great care must be exercised with regard to the health. The broken health-line and spotted heart-line would show indigestion, biliousness and palpitation of the heart. (66) The health must be especially safeguarded at the age of thirty-five, when there are indications of a severe illness. (64) The animal passions are not by any means strong, (42) but the affections are sensitive, and constancy and jealousy are indicated. The line of fate is very uncertain in both hands up till the age of thirty, which would show a troubled, variable and uncertain career up till that age: there would be many drawbacks, much

opposition to overcome, few and poor opportunities, but even these not used to the best advantage; mistakes, errors of judgment; and (74) altogether a rather bitter experience. But at about thirty there is a decided change for the better. You have gained your experience, and now you take better advantage of your opportunities, and more chances are thrown in your way. From thirty to fifty is the most successful time of your life, and what success you achieve is gained by merit. (67) Your mind would be powerfully influenced by the opposite sex (probably love affairs) at twenty, twenty-three and twenty-six: (75) the former appears to be a disappointment. The career will be much influenced by religion, and (76) by persons in authority. There will be losses of money, especially at fifty, and probably have been in early life. The line of fortune being absent or faint, and the hands rather flat, (53) great success will not be achieved in any direction. In conclusion, I would say, Take care of health, and beware of speculation.

Note.—In reply to queries, the palmist stated that (77) length of life would probably be about sixty; (56) indications as to marriage were uncertain, but (57) if married, marriage would be a happy one (shown by cross on Jupiter).

Remarks.

Personal examination of hands, 16th March, 1894, and verbal delineation; written delineation, 17th March, 1894.

(52) This is true to a certain extent only: I fully realise that "the things which are seen are temporal," and that there are "realities" which are not the less real because invisible.

(68) What little I have hitherto studied in science has been chiefly in the direction of chemistry and physics.

(69) I am fairly systematic, and an admirer of order and method.

(71) This contradicts the foregoing statement (70) as to "thoughts being arranged almost geometrically." How could one who formed conclusions apart from reasoning be likely to "excel in physical science"?

(35) I do not think I am lacking in ambition or self-confidence. Compare (35) Delineations No. 3 and 4, also (40) Delineation No. 7.

Compare (72) Delineation No. 8.

(73) Have not been troubled in this way since seven years of age.

(60) Compare delineations No. 7 and 8. I certainly never have been robust. Am inclined to biliousness.

(64) Compare Delineation No. 8.

(74) It is hard to define "a little experience." I don't think mine so far would be specially entitled to be so classed.

(67) Feminine influence has had a powerful effect upon me from twenty to the present time (twenty-three). (75) I have had no such disappointment. (76) My career has not been influenced so far as I know by persons in authority.

(77) Compare Delineation No. 7.

(56, 57) Compare Delineations No. 7 and 8.

Note.—The palmist was not told that the subject of this delineation was identical with the subject of No. 8 till afterwards.

Criticisms.

See the impartial criticism by one of my friends on Delineation No. 1, sent to you on 2nd January; you can then take that delineation as the normal, and compare the others with it.

I note that the psychometric delineations all harmonise with each other most remarkably. They are all very correct; it is difficult to say which one is most accurate; perhaps No. 3 is the most comprehensive, although even that misses some points which the others mention; with the exception of (32) it does not contain a single statement to which I can give an absolute negative, although I am unable to altogether endorse the last two statements (6 and the following one). Even (32) may be partly right.

The astrological delineation, No. 6, is very vague and inaccurate, but as I am not quite certain as to my birth moment, this test counts for nothing.

Palmistry delineation No. 7, is, so far as it can be verified, far from good, about one-fourth only of its statements being approximately correct.

Delineation No. 8 (from same wax impressions) is unfortunately very meagre in detail, owing to the casts having broken in the post.

Delineation No. 9, from a subsequent personal examination of the subject's hands by the palmist who delineated No. 8, agrees mostly with the few points given in the latter, but does not agree with No. 7.

It is significant that delineation No. 9 harmonises very fairly with the psychometric delineations, but differs much from the delineation (No. 7) from wax impressions.

Finally, the psychometric tests are all very successful; the astrological delineation is useless as a test; the palmistry delineations are decidedly inconclusive.

I beg to state that the within-contained delineations are all true copies *in extenso* of the originals received by me (the map of the astrological horoscope is of course omitted); and the remarks I have made are true to the best of my judgment.

(Signed) (Circle Member 33.)

VII.—CONCLUSIONS.

If our tests have established nothing else, they have, I venture to think, indicated the direction in which individual experiment may be useful. As I take very frequent occasion to observe, psychic power is not an art, but a state; a state which any of us may quite conceivably occupy.

EXPERIMENTS.

A few experiments in the power of *Trace*, for example, are not without possibilities of interest, and are very easily made. Possess yourself of a few unfamiliar articles, borrowed, let us suppose, from a friend, and try whether they convey to you any impression of their history or surroundings.

If this more simple experiment succeeds not less than once in ten times, make it a little more complex. Exclude the probability of thought-transference by getting some third friend to put a few small articles into packets, a lock of somebody's hair, a letter from some one else, a relic having historical associations. These should be given to No. 2, who is to know nothing of their contents, who will hand them to you, one at a time. Each article should be dealt with separately, or a mixture of impressions may be the result. Many varieties of such experiments will occur to any one interested.

Above all, send the results, in writing, properly attested, to BORDERLAND Office, 18, Pall Mall East, S.W. I will

gladly help and advise any one willing to undertake systematic experiment.

*There are more things in Heaven and Earth, Horatio,
Than are dreamt of in your philosophy.*

I make this concluding observation not only to exhibit my learning, but to save trouble to others. We divide our correspondents into two classes—the second one is very small—those who make this statement, and those who don't. Of the latter a considerable proportion talk of “witches that peep and that mutter”; (no one in BORDERLAND Office would be so impolite as to do either). A few have something to say about “stars in their courses.” The remainder is a lonely but, psychologically, an interesting group. Mr. Stead left it in the very first number. I, too, have joined the majority now.

X.

Subscriptions for Circle Membership hold good to the end of 1894.

New Circle Members are entitled to one test on receipt of subscription.

They may select any one of the following methods:—

PALMISTRY.
ASTROLOGY.
HAND-WRITING.
PSYCHOMETRY.

The following are the addresses of some psychometrists whom we have employed, and can recommend. The fee is in all cases from 5s.:—

PSYCHOMETRISTS.

Mrs. Jan Ellis, 10, Kent Road, Blackpool.
Miss Ross, 3, Market Place, Witney, Oxon.
Mr. Tetlow, 142, Fitzwarren Street, Church Street, Pendleton.

PALMISTS.

Mr. James Allen, 5, Castle Arcade, Cardiff.
Miss Collingridge, 36, Onslow Square, S.W.
Miss Smythe, 62, Bloomfield Road, Paddington.
Zoé, 15, Marine Parade, Brighton.

ASTROLOGERS.

Mr. R. Bland, Francis Street, Hull.
Mr. George Wilde, Railway Terrace, Brighouse, Yorks.

XIX.—PALMISTRY.

WHAT DOES NO HEAD-LINE SIGNIFY?

IN the last BORDERLAND, the writer of a notice on Zoe's "Scientific Palmistry" dealing with the signs of disease said to show on the head-line, concludes—

The present writer owns, with some self-congratulation, to possessing no head-line. It would be interesting to know the interpretation of this fact by a palmist in irritable mood.

This statement has elicited several different opinions.

DENOTES PSYCHIC POWER.

One palmist, not a professional, asserts the missing quality is supplied by intuition. The well-known palmist, Miss Rosa Baughan, when consulted on the subject, not knowing the ownership of the hand, said that the lack of head-line was rare but not unprecedented, and that it always denoted exceptional psychical ability.

NO HEART.

Two palmists insist that it is not head but heart that is lacking. (It is satisfactory to know that this defect is amply atoned for in the left hand.)

Mrs. Sparke says:—

That the right is a brain hand pure and simple; that the love principle has had to be crucified; that entire absorption in the mental sphere has dominated that of the affections. Reason, common-sense, business aptitude, calculation, the energising and organising forces of the nature are to the fore. That the positive principle—head—dominates, rather than the negative one—heart.

Our valued correspondent, M. Zanne, a mystic of high degree, writes from Paris in quaint and picturesque English:—

In the course of the last ten years, now and then, here and there, I have come across four such extraordinary cases only: three in the hands of women; one in the hand of a stout, somewhat bully-looking working man. This is my fifth case, for which I have to make a delineation from "across the Channel."

He describes the situation of the head and heart lines, and shows that in the days of man's early evolution—

The palms folding to pinch before they could grasp, the first line across the hand was evolved, and grew more fixed and distinct as the pinching was resorted to oftener and oftener, with more and more determined energy.

Thus, from my standpoint of looking into palmistry, if this first point can be settled on scientific ground, the life-line must evidently have been the first line, the root line, and, at the genesis of its course evolutionary, of transformatory unfoldment, the only line. Very little clearer and better, no doubt, than a "sole line."

At the root of the life-trunk, from the very root of life-animal—a sucker on life's substance and marrow, indeed—soon branched off a second line, shooting through the plain, the slough, of Mars—which is the field of passive struggle, of placid, stubborn, endless, and hopeless labour, instinctive exertion, struggle for bare existence—through the very plain of fate, and, ever striving, it ran further, and up towards the mound of Mars, which is the culmination of efforts, the eminence of positive, self-conscious activity, the hill of battle and victory.

This line is generally known as the head line, but in fact, and at its genesis, it was the heart-line.

Evidently before he thought, man felt. It is from his feelings that his cerebration issues forth.

He thinks that the head-line may be lower down in the

hand—very much depends on the situation and surroundings of the line.

Therefore, a hand with the head-line forking from the life-line low down, stretched out slim and faint, below and outside of the plain of Mars, and with the heart-line lowered, sinking towards that plain—and so much the more, a hand with no head-line at all—is a pretty sure indication of an unbalanced character. *Nota bene*, I do not mean unbalanced in its moods and tempers; this greatly depends on the life-line. I mean one-sided, and partly stunted in its equilibrium of development normal, unbalanced in its moral mental composition.

Such a character, for instance, has its intellectual inferior faculties very acute, clear, and largely developed on the positive, practical, mathematical plane, but its higher development remains barren and dry, stunted and atrophied. Quick perceptions, good and sound comparison, clear and correct judgment. Broad logic, suite and chain of thought, supple and quick powers of argumentation.

Now, in this case, as to what concerns the heart-line: By far more sensitive than sensual. Generally very lively, and keenly impressionable, and, with conjunction of other signs, generally very mediumistical. The higher faculties, polarities, and affinities of the solar-affective-plexuality are very developed, and finely wrought.

Will provoke and produce many of the phenomena and manifestations of the astrality through the physical forms and numbers, hers and those of others, but owing to lack of superior cerebral expansion and development will very little learn by them; will more benefit others than herself; will see, has seen, and can hardly believe.

NO HEAD.

In opposition to the "no heart" view, Mr. Allen, of Cardiff, thinks the peculiarity indicates too much heart, and no head.

During my experience as a palmist I have come across many such hands. It is a sign that the feelings and emotions dominate the judgment and reason. This type of hand would not necessarily indicate deficiency of reason, but the emotions would take the lead in the character.

NO BODY.

Zoe, while, reasonably enough, protesting against the meagre amount of information offered, is of opinion that the absence of this line probably indicates serious danger to health, approaching illness, extreme delicacy, absence of vitality, possibly, though she is too kind to insist upon this.

APPROACHING DISSOLUTION.

The subject who, but a short time ago, was so ready to congratulate herself, is now in parlous case. No heart, no head, no body! Who shall decide when doctors disagree?

X.

PROSECUTION FOR PALMISTRY.

IN Leicester (*Daily Post*, March 3rd) a palmist was brought before the magistrates for professing to tell fortunes. As she had been engaged by the committee of a recent fashionable bazaar, and frequently gave drawing-room entertainments with impunity, it is a little difficult to see why she should be brought up for trial for doing the same thing in her own house, why the one was imposing on and deceiving Her Majesty's subjects any more than the other. The defence was that the visitors in question were female detectives who in point of fact were not deceived, and the palmist was bound over to come up for judgment within six months if required to do so.

XX.—MISCELLANEOUS.

MADAME D'ESPERANCE AND THE DOUBLE.

HERR WITTIG in an article in *Psychische Studien* tells the following story, for which Mr. Matthew Fidler, of Gothenburg, is responsible :—

Herr August Lamberg, of Skene, in the district of Elfsborgs, in Sweden, was on a visit to Gothenburg, last year, and on November 2nd, while conversing on business matters with Mr. Fidler, he said to the latter: "Such an assertion as I am about to make to you may sound very strange from me, but I am absolutely certain that Mrs. d'Esperance was in our house in Skene at the same time as she was in Gothenburg." The two places are fifty miles apart. "I confess," he said, "that I cannot explain it. I merely certify what I am convinced is a fact. On Friday last (October 27th), early in the morning, my wife suddenly awakened me out of sleep, and maintained that Mrs. d'Esperance was in the room. When I was quite awake, she explained to me what she had seen, but while she was rousing me, Mrs. d'Esperance had disappeared from her sight. My wife explained that while she was lying wide awake she saw Mrs. d'Esperance standing in the room with a large thermometer in her hand. At the same time there was beside her a brewer, named Herr Spaak, who strikingly resembles you [Mr. Fidler], but as Mrs. d'Esperance does not know him, I believe my wife must have mistaken you for him. She could not understand what Mrs. d'Esperance wished, although it was quite evidently something connected with temperature and the thermometer which she held in her hand. Besides seeing you and Mrs. d'Esperance, she plainly observed one child, and another not so clearly." Mr. Fidler then explains that about a month previously he was urgently requested, by a large and influential firm in Holland, to obtain for them the services of some one intimately and scientifically acquainted with the milk business, and Mrs. d'Esperance was, in the view of the person who made the proposition, likely in the highest degree to be suitable for them. In order to attain a particular end which she had in contemplation, Mrs. d'Esperance ventured to accept the position which was offered to her, and in carrying out her purpose, felt it necessary to complete certain details by means of microscopical and chemical experiment. Mr. Fidler further states that, in the presence of Herr Lamberg and himself, Mrs. d'Esperance gave them the following information regarding a dream which she had had on the Friday morning already referred to (October 27th). "I had experimented for a week or two at a milk analysis in order to find out the reason of certain changes in the milk under several temperatures. For some days I worked with the help of Mr. E., who has a large microscope, but I had no results, in the way of evidence, that the changes were caused, as I had conjectured, by bacteria. I then decided to ask the assistance of the town analyst in order to examine the milk through all its varying conditions, and I had already been at work a few days in his laboratory when I received some cream from a dairy on which I was wholly dependent in the matter of deliveries. This cream was far from being satisfactory. I could see that my directions had not been attended to. The cream had been kept at a temperature of from 15 deg. to 16 deg., and changes which I wished to avert had occurred. I therefore concluded that I should not be in a position to complete my work without going to a dairy, where I might prepare my tests as I wished them. I then decided to go to Herr Lamberg's dairy at Bonared, and everything was discussed and settled shortly before bedtime. During the night I dreamt that I had gone to Bonared, but on some ground or another I could not carry out my experiments as I desired, until I received Herr Lamberg's approval of them. I then went to Skene, but did not meet him there, so I waited in the hope of seeing him, and mentally pondered how I could best explain to him what I wanted, without having to go into all the details of the work. Mrs. Lamberg appeared to hinder

me in some way. In my dream it seemed as if she sought to make me understand that it was impossible for me to see him and induce him to agree, while I, on the contrary, felt convinced. I have only a faint recollection of being disturbed about the temperature. I believe I thought the dairy too cold, and wished some changes to be made so as to keep the milk and cream at the proper heat. My preparations for going to Bonared were made on the evening of October 26th, and my dream occurred on the morning of the 27th."

Mrs. Lamberg's information to her husband, subscribed by her and witnessed, is as follows: "Towards four o'clock on Friday morning, October 27th, 1893, I saw quite clearly and plainly that Mrs. d'Esperance stood in my room at Skene. I had no difficulty in recognising her. In her hand she had a rather large thermometer. There appeared to be along with her a gentleman, whom I took to be Herr Spaak, but as he and Herr Fidler strikingly resemble each other, I may have been mistaken, and the gentleman may have been Herr Fidler, whom Mrs. d'Esperance had asked to carry out some experiments for her. When she appeared to me I was thoroughly awake, and I roused my husband to tell him who was there, but while I was doing this the apparition disappeared." Then follow date, signature, and witnesses' names. Mrs. Mary Fidler testifies as follows:—"On the evening of October 26th, 1893, Mrs. d'Esperance decided to go to Bonared, in order to carry out some experiments, and after making some arrangements in regard to various matters, retired as usual and was in her room on the morning of October 27th, 1893, from three o'clock to seven o'clock, or one hour earlier till three hours later than when she must have been seen at Skene, as she then, at seven o'clock, drank a cup of coffee." Mr. Fidler, himself, then authenticates these statements. [Readers of *Light* will remember that during the Berlin séances with this gifted lady, the proprietor of the premises in which they were held testified to having seen a shape appear to rise from the person of the medium, separate itself from her, and walk among the visitors.]

STIGMATISATION TO-DAY.

A GENUINE example of this phenomenon, in the person of Anna Henle, a girl twenty-two years of age, is living at Aichstetten in Würtemberg. Dr. Hübbe-Schleiden went there on purpose to investigate the matter, and communicated the result of his interesting visit to the *Sphinx*. Being introduced to the family by a friend, he was specially fortunate in being allowed opportunities of seeing and speaking to the girl undisturbed, and he found all that he had heard of her to be true, and the truth to be still more wonderful than anything that he had heard of her.

She was thirteen years old when she first fell into a state of ecstasy, speaking for three hours in a way she could not have learnt in the village school; she is the daughter of humble parents, her father being a baker and day labourer. She was only recalled to consciousness by the priest, who addressed her in Latin, whereupon she declared she had been fetched away by an angel, had been in Paradise, and Christ had spoken to her and through her. It was at that time foretold that after three years she would be stigmatised, and in 1887 accordingly this was fulfilled, as Dr. Hübbe-Schleiden heard at the time. Anna Henle lies now almost the whole day in a state of ecstasy, from eight in the morning till late in the afternoon, and on Fridays and holy days, when the ecstasy is intensified, till late in the evening, often till

ten or eleven at night. Dr. Hübbe-Schlieden was taken to her room by her mother and their mutual friend, and found her alone, lying in bed. It was a Friday, and on that day she always lives through, in a supernatural manner, the whole Passion of Christ as it is described in the Gospels. It was between two and three o'clock in the afternoon. From twelve o'clock to three she suffers all the death agony of a crucifixion; it was a very painful sight; from her gestures and from the "Words from the Cross" which she uttered, one could follow what was passing in her soul. Not till three o'clock, when she said, "It is finished," and was at peace, did Dr. Hübbe-Schlieden notice how beautiful her face was. He took advantage of the short time of rest (representing the hanging dead upon the Cross) to look at the stigmata on Anna's feet. Both feet and hands were bandaged across with narrow strips of folded linen. The wounds on the feet were only on the top, not under the soles, whilst those on the hands were only on the palms. Some watery fluid and but little fresh blood had issued from the wounds, which, in the Doctor's opinion, would have long since festered had they been artificially made and kept open for years. Soon followed the "Descent from the Cross." Whilst Anna lay there perfectly still, stiff, almost cataleptic, three loud knocks were suddenly heard in the room apparently near the bed, as though somebody were knocking an iron nail out of a wooden beam with a heavy hammer. After this the body of the ecstatic moved a little again, and after another interval her body rolled over from side to side as though it were being swathed in a long cloth (such as an Eastern gravecloth) by persons unseen. Especially remarkable was the Communion, which followed at four o'clock, when she receives the Sacrament in a supernatural manner. "Being prepared for what was now to happen," says Dr. Hübbe-Schleiden, "I had previously satisfied myself, with the help of a lamp, while Anna's mouth during the death agony was repeatedly wide open for long at a time, that it was perfectly empty, both over and under the tongue, and I did not let her out of my sight afterwards. As she now opened her mouth in a convulsion, there suddenly appeared on her tongue a whitish mass which looked like a large wafer, about four centimetres in diameter, and bore the usual I.H.S. stamped upon it. This soon curled up, and, mixing with the saliva, became a lump. She held her mouth open, and after five to ten minutes the lump of wafer transformed itself before my eyes into a bleeding piece of flesh, out of which the blood flowed in such quantities that it partly streamed from the mouth and had to be staunched by her mother with cotton wool. The ecstasy was uninterrupted, only intensified, and reached its highest point when, after another five or ten minutes, she swallowed the piece of flesh whole with evident effort. Shortly after receiving the Sacrament, Anna raised herself in bed and said that Jesus was offering her the chalice, and that she was permitted to dip her finger tips in it. As she made this gesture, it began to drip from her fingers so that I quickly held my hand under them and caught this fluid. I convinced myself that it could not possibly be perspiration, both from the quantity and because her stigmatised hands were wrapped up in linen all but the tips of the fingers."

Dr. Hübbe-Schleiden speaks in the highest terms of the spirituality and beautiful character of the girl, and it is largely owing to the spiritual atmosphere which he felt pervading the place that his opinion of the remarkable occurrences is such a favourable one.

B(AD)ORDER LAND.

AN UNSTEADY XMAS NUMBER.

It is rather late in the day to talk about Christmas Annuals, but one which did not reach us in time for notice in our last number has some features sufficiently amusing to be worth quoting even now.

The motif of "B(ad)order Land" is a sarcastic series of visits supposed to have been paid in 1893 by Mr. Gladstone to Mowbray House, where Mr. Stead startles him on other points beside politics.

... The unquiet dead
Have found the Missing Link in William Stead.
Know, Sir, I am the Human Telegraph
For the immortals on "the other side,"
The only genuine office. Far and wide
In Borderland my growing fame doth spread.
Your little world's too small for William Stead.
So I've become—I, Sir, who tell you so—
The Dear Departed's Central Chief Bureau.

On a later occasion, the G.O.M. returns, accompanied by Mr. Asquith, Lord Rosebery, Lord Ripon, John Morley, and other members of the Government. They have much talk of politics and passing events.

THE CRYSTAL-GAZING SCENE.

THE SPOOKERIES, JUNE, 1893.

(Mr. Stead and Miss Three X. are discovered respectively star-gazing and crystal-gazing. To them enter Mr. Gladstone and various Members of his Government.)

MISS THREE X.—Ye Powers! What's this which in the glass I see?—

Great Harcourt hanging on his family tree.

GLADSTONE.—I always fancied he would never drown.

SHAW-LEFEBRE, the First Commissioner of Faith without Wor's (who is out of the running, to Rosebery).—

Will you not help to cut our colleague down?

ROSEBERY.—Down! What do you think? What does Morley say?

GLADSTONE (with cheerful resignation).—P'raps "Old Pomposity" had better stay—

This tree's the only elevated place

I've known him occupy with any grace.

The crystal affords entertainment for each in turn. Lord Herschell sees a Duchess sent to prison, Lord Rosebery various events on the Continent, Lord Ripon a war in South Africa.

MISS THREE X.—I had intended showing you to-night

Chicago Exhibition's wond'rous sight,

But my attendant spirits say no nay—

We don't show anything that does not pay.

Australian cricketers would better do—

They pay themselves right well.

ROSEBERY.— And quite right too;

They play a good all-round and honest game.

I wish of Julia I could say the same.

Mr. Gladstone has an interview, by help of Mr. Stead's Magic Pen, with Lord Palmerston, and is so impressed with the possibilities of such a method of communication that he proposes to Mr. Stead to join him in a daily paper, and offers him a title in return.

GLADSTONE.—Lord Stead of Holloway?

STEAD.— No, if I yield

My autocratic pen; a duke I'll be.
Secure the Duke of Norfolk's name for me.

GLADSTONE.—I can create you Duke of Norfolk *Street*,
And Earl of Mowbray *House*.

STEAD.— The title's neat.

I'll think about it. Wouldn't Lang be wild?
Newnes would be furious—Stuart very riled.

As for O'Connor of the dazzling *Sun*,
He'll mount his fiery cob and try to run
Us down, if he can catch us in the Park.

GLADSTONE.—Our paper cannot fail to make a mark.
Reflect how easily you'll pick the brains
Of all your fellow journalists; our gains
Will be *tremendous*. Their sub-conscious men
Are at the mercy of your Magic Pen,
For you, their living spirits, thus can tap.
Besides, no end of literary pap
You can obtain from Shakespeare, Homer, Pope,
Dante, and Virgil. With the world we'll cope,
And cope successfully.

The last scene tells (without apology to the shade of
Lord Tennyson) of—

THE PASSING OF WILLIAM.

That story which the brilliant Miss Three X.
First made, and latest left of all his aides,
Told when great Stead was no more than a name.

It is the story of how the Spooker Chief, about to depart,
commands that the Magic Pen shall be destroyed, and how
again and again in the interests of the British Museum the
co-editor refuses the behest.

Then spake the Spooker Chief to Miss Three X. :
"Hast thou performed the mission which I gave?
What is it thou hast seen, or what hast heard?"
And answer made the cautious Miss Three X. :
"I heard the pine-logs crackling in the fire,
For, owing to the strike, we've got no coal."
To whom replied the Spooker, faint and pale :
"It is a shameful thing for maids to lie.
Again, I charge thee: Go and do the thing
I bade thee—watch and quickly bring me word."
Then went fair Miss Three X. the second time,
And having closed the door she cried aloud—
"Great Stead is sick and knows not what he does.
What record of the mightiest journalist
The earth hath known shall be in aftertime
Unless this pen be as a relic kept
In the Museum hard by Russell Square."
Then once again she sought the brain-sick Stead,
Who asked the maiden, "What hast seen or heard?"
And answer made that wily lady-help :
"I heard the blazing logs crack in the grate,
For coals are up, so we are burning wood."
To whom replied the Spooker Chief in wrath :
"Thou wouldst betray me for the precious pen.
How like a girl!"

Finally, the Spooker Chief is carried off in a cart of
brilliant hue, and of a shape no man had seen before,
belonging to *The Daily Paper Co.* And in the front there
sat three lovely Queens—

Then William, "First there's Joan of Arc (observe
Her hair is frizzed by Rouen's martyr fires).
Next, cometh Julia, re-materialized.
But she that rises tallest of the three,
And fairest also, is Eliza named
(Ye gods and little fishes, how she's grown)."

So these three Queens took William in the car,
Then one of them remarked, "Right away."
Whereat Nedelca whipped four fiery steeds,
Which started at a gallop, up the street,
And, as it left Miss X.'s sight for aye,
She thought she heard the order: "*Colney Hatch*."

ERRATA.—"BORDERLAND," No. 3.

Hypnotism, Article by Miss X., page 224, line 32.—The
point is that the patient shall not be able to say "Yes,"
which, as the line stands, she does say, emphatically
and superfluously. Instead of "I walked, yes, I walked
here," read, "I walked."—"Yes?" (said with the notion of
inducing her to say the word after the interrogator). "I
walked here."

The New Revelation (review of "The Story of the New Gospel
of Interpretation," E. Maitland), page 273, col. 2, lines 12
and 13.—For "To her shall ever belong the glory of the
'imagination,'" read "inauguration."

A LOST LETTER.—The writer of a letter (received on
March 5th), re a haunted house (a gentleman recently
settled in Wales), is requested to communicate with X.,
18, Pall Mall East, S.W.

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," BORDER-
LAND Office, 18, Pall Mall East, will be forwarded.

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XXI.—SOME BORDERLAND BOOKS.

MODERN MYSTICS AND MODERN MAGIC.*

THIS book, as will be seen from the title, aims at covering a very wide field. The biography of the Rev. William Stainton Moses is fairly complete, but less inclusive than others which have appeared elsewhere. The biography, however, is interesting mainly on account of its point of view. Mr. Lillie utilises it to suggest an answer to the question, "Can religion ever be science, and science religion?"

He leads up to the biography of Mr. Moses by sketches of other writers—of Swedenborg as a type of experimental occultism; of Boehme as a type of intuitional occultism; of Madame Guyon as a type of church occultism; of the Illuminati and Madame Blavatsky as types of modern occultism.

In dealing with Mr. Stainton Moses, Mr. Lillie dwells rather upon the materialistic side of his mediumship; and, except for a few incidental remarks, tells us little of the message with which he considered himself entrusted. A few dicta, however, are worth quoting; such, for example, as the following, referring to his difficulties in estimating the value of phenomena. This is copied from one of the manuscript books in which he entered accounts of his mediumship:—

I cannot get a definite result on account—

(1) Of the extreme difficulty I find in verifying alleged phenomena.

(2) Of the vast amount of pure sentiment and rant that is written on the subject.

(3) Of the startling nature of phenomena credibly attested, which utterly upset all one's notions of the fixed laws of nature.

THE PAST AND THE FUTURE.

By-and-bye a great advance took place.

Imperator, as Mrs. Speer announces, entranced Mr. S. M. for the first time. We were sitting quietly in the dark, when I was startled by hearing a strange voice speaking slowly and solemnly. It said, "I am here." "Who are you?" I asked. "Imperator." Dr. S. said, "Will you tell us of things past and future?" "Things of the past I will tell you; but of things to come we are not allowed to speak." (Page 80.)

A THEORY OF SPIRIT LIFE.

Imperator soon made another announcement:—

"I have been with him nearly all his life, and it is a great pleasure to control him. His doubts are worth more than most men's faith. When first attached to him I was in the sixth sphere, now I am in the seventh. Very few spirits have returned to earth from those distant spheres; but God has sent me for a special work." In answer to questions as to why he had come to us:—"Someone must be chosen for our work. Evil influences you need not fear, as they will not come near you unless you court them; evil is from within more than from without, and if you have been brought up amid holy influences, and afterwards court unholy companionship, the soul must suffer. In this life, the great thing is to do your duty, or you must suffer loss hereafter. Life is unending and progressive. The soul never stands still, it must improve or retrogress. When it retrogrades it is in the state your old theology calls death. No one ever gets near to God. He

* "Modern Mystics and Modern Magic." Containing a full biography of the Rev. William Stainton Moses, together with sketches of Swedenborg, Boehme, Madame Guyon, the Illuminati, the Kabbalists, the Theosophists, the French Spiritists, the Society of Psychical Research, &c. By Arthur Lillie. London: Swan, Sonnenschein & Co., 1894. Price 6s.

sends spirits to act between us and Him, and prayers helps the soul. People born in poverty and vice, with but few opportunities for good, will have their education in the other world. The lowest spirits, those hovering near the earth, are the ones that most frequently manifest at circles and simulate characters that do not belong to them. If you will meet often and wait in patience, we will do much for you." (Page 81.)

EARTH LIFE.

Mr. Stainton Moses from the first opposed these theories. He said, "Why should a man try earth-life a second time, when his first visit had proved a failure?" He said, too, "That the mesmeric sensitive was not to be relied on. The operator only got back his own ideas." (Page 106.)

One wonders whether Mr. Moses maintained this attitude to the last, or whether it may have been a relic of his association with the Society for Psychical Research, and the investigations into the phenomena of thought-transference, with which it was early identified.

Some of the stories told by Mr. Lillie, though they have appeared in print, are not to be found among those collected by Mr. Myers. The following is especially curious:—

A PHANTOM FELLOW-TRAVELLER.

I come to another strange event detailed in a letter from Mr. Stainton Moses:—

"Clifton, January 9th, 1873.

"I have not had a moment to myself since I came here, having been besieged by ardent Spiritu-ists hour after hour. We have held some very successful séances indeed. One in conjunction with Mr. R., a local medium, through whom the Clifton photographs were obtained, was very striking. Two local men manifested through Mr. R., and Imperator gave an address, which all describe as being the most beautiful one they ever heard. He also wrote a prayer, which I can answer for as being one of the most beautiful I have ever seen. He spoke for more than half an hour on the spirit photographs, the soul-substance, and spirit progress, the latter being the subject on which he waxed eloquent. Unfortunately I have no record; only the prayer was written down. The spirits all bowed to Imperator, just as I have seen them before. Mr. C., a great philanthropist, of Bristol, who died last month—came and spoke so that all knew him. He invoked Imperator, and gave us a few words in his own voice. He was a quaker. Then the Rev. Mr. D., a Presbyterian minister, came. And then a spirit controlled the medium to rise and pray over me, and then to kneel down by my side and sob, as in gratitude; then to go through a vivid portraiture of a death-bed scene at my feet. I did not recognise the spirit, but it seemed to have been someone whose death-bed I had watched, and to whom I was the instrument of good. The spirit had returned to thank me. It was a most striking scene. They all said they had never seen such a séance, or heard such words, even from Home's best séances. He is very well known here, having stayed once more than six weeks with Mr. Beattie. By-the-bye, when I got into my carriage at Paddington I found Home sitting in a corner of it. We travelled down together. He went on to Plymouth. I had much conversation with him, and am confirmed in my first estimate of his character.

"This seems at first sight a very matter-of-fact, two mediums meeting. But in a few days, Mr. Stainton Moses learnt that, at the date of his journey, Home was in Russia. It was a phantom Home that he had talked to. He got into his carriage, and stepped across a stranger concealed behind a newspaper. He himself read for half an hour, and then,

looking up, recognised Home. Some will hold that this was a case of mistaken identity, but Mr. Stainton Moses was, to the last, of opinion that it was the spirit-body of Home. He had a long conversation to judge by. And imperator, at a subsequent séance, told him that it was really Home. They parted at Clifton." (Pages 98, 99.)

THE CRISIS OF MEDIUMSHIP.

Mr. Lillie has some curious views as to the cause of the disagreeable phenomena which so many mediums allege as an essential part of their training.

Over and over again he, Mr. Stainton Moses, has told me that his mediumship passed through one very grave crisis indeed. Evil spirits assailed him. His days were perturbation, and his nights were terror. He saw these spirits. He heard their voices. Every sense was assailed. The foulest stench spread through his bedroom. He tried the Indian Yoga, so far as to give up fresh meat and wine. This only made matters worse.

Now all this is very grave. Mr. Stainton Moses, in point of fact, had reached that dread portal that all mystics, all schools of magic, all religions, speak of under many symbols. What are the grinning demons, the gargoyles at the western gate of a gothic cathedral? What are the strange monsters at the gate of a Buddhist temple? In the middle ages why did the students read the mass book backwards and burlesque the Christian rites? What is the meaning of the darkness and too real biting and fighting, just before the Pontiff of Jerusalem goes into the Holy Sepulchre and brings out the miraculous fire? All these things typified the demoniac hauntings of Christ, of Buddha, of St. Antony, of St. Jerome, of Madame Guyon, of Luther. Even the rough fooling of some lodges before the mason reaches, the royal arch had once a similar meaning.

To an earnest clergyman all this created terrible doubts. Often and often Mr. Stainton Moses thought his "guides" devils from hell. (Page 108.)

The following are Mr. Lillie's views as to the object of the communications which Mr. Moses received by means of automatic writing from the exalted spirit, Imperator:—

What was the main object of Imperator?

As I take it, it was this. He wanted, to a sceptical century, to give evidence of a world of ghosts, evidence really scientific, evidence that added the verifying process to the simple surmise of the other schools of occultism.

He wanted a witness strikingly trustworthy, a medium through whom not one spirit from the dead, but dozens of spirits could prove their prolonged existence, by stating facts concerning their past lives that were unknown to the medium and his friends, but were verifiable afterwards.

Bearing this in mind, it is plain that the dialogues must be considered simply as means to an end. They may be judged prolix. They may be charged with going too much over the same ground. But their object was to turn a conscientious and somewhat stubborn clergyman into a very remarkable medium. (Page 149.)

X.

THEOSOPHY OR SPIRITUAL DYNAMICS.*

THIS book is the serious work of a really earnest thinker, who has been familiar with the problems of Psychical inquiry for a great many years, the number of which is not, perhaps, wholly in his favour. Dr. Wyld has some old-fashioned prejudices and, though not indifferent to the advance of thought, has not altogether moved with the times. He still talks about "animal magnetism" and "magnetic auras and electro-biology," and solemnly accuses the hypnotist of sometimes "mesmerising his patients" into the bargain. He does not like Dr. Tuckey calling his

* "Theosophy or Spiritual Dynamics." By George Wyld, M.D. Edin. Second Edition. London: J. Elliott & Co. 1894.

book on hypnotism "Psycho Therapeutics," because he has "French views," and is therefore "materialistic," two statements with which Dr. Tuckey might not entirely agree—and he defines hypnotism as "the submission of the soul of the patient to the will of the operator." Dr. Bramwell, who makes a special point of the fact that the will-power rests solely with the patient, might have something to say to that, and if Dr. Wyld really thinks the soul has anything to do with it, why does he say "one cannot understand why the Psyche should appear at all in the argument."

But these are matters of detail, and it is pleasant to turn back from the more theoretical part of the book to the earlier chapters which deal with wider questions and deal with them reverently, and in a manner which many will find helpful and suggestive. The chapters on Miracles and the Christian Saints, though containing nothing new (they have been published some years), are really interesting.

THE TITLE.

But if we had less for which to thank Dr. Wyld we might forgive the book a good deal for the sake of its title, which he thus explains:—

As this book has been out of print for some years, a second edition, with corrections and additions, seems to be called for: and especially because the term Theosophy is in the air, and because I feel that there is, and always has been, a *Christian Theosophy*, which must be in antagonism to that system of Hindoo cosmogony and magic, vamped together by the late Madame Blavatsky.

The first edition of this book was published in 1880, when I was president of The British Branch of the Theosophical Society, from which position I at once retired, when the foundress in her journal, the *Theosophist* (May, 1882, supplement, page 6), used these words:—"There is no God, personal or impersonal," for I replied, "if there be no God, there can be no Theosophy." (Preface.)

Why—truly—should the Blavatskyites keep a word of such wide extension all to themselves?

FAITH AS A THERAPEUTIC AGENT.

Dr. Wyld has some interesting remarks on the functions of faith as a means of cure.

It is a matter of common observation that the doctor who is sceptical of his powers effects few cures, compared with that doctor who by conviction, or by pretence, asserts that he can cure all cases coming under his hands. The real or assumed faith on the part of the physician is transferred to the patient, who is cured, not by the drugs which he swallows, but by the faith which makes him whole.

The great merit of the teaching of faith-healing and Christian science healing consists in accumulating the evidences of the power of faith, and in the accepting as literal the saying of Jesus, "Whatsoever ye ask in faith that will ye receive"; and it must be immensely to the benefit of our sceptical age to encourage by all means this faith in God and in Christ, and in ourselves as sons of God. But while this is so, it is not the less true that as we live in a physical world, we must attend to the laws of nature and obey their commandments. Paul says, "First that which is natural, and then that which is spiritual," and in relation to health of body, the laws of hygiene are comprised in the word *purity*—pure air, pure water, pure food, pure bodies, and a pure mind. "Know ye not that your bodies are the temple of the Holy Spirit?" says the Apostle, and those who believe this purify themselves as Christ was pure.

It remains to ask the question: What are the limits of faith-healing? We may freely grant that faith often becomes "the substance of things hoped for," and that the indulgence of hope and love transfigures the outward man, while in fear

there is that torment which leads to despondency, disease, and death. In this light, under faith-healing, many become amended in soul and body, but miracles do not occur except on the spiritual plane. The mere saying, "I believe," will not cure inveterate or organic disease, but *actual* belief does. But that actual belief which does cure organic or inveterate disease is not attainable on the physical plane. It is the inheritance of the spirit, and hence entrancement has been found in mesmerism and hypnotism essential to the cure of deep-seated disease.

BRAIN READING AND THOUGHT READING.

Dr. Wyld not only draws the usual distinction between the reading of the subjects *conscious* and the reading of his *unconscious* thought, but he gives them the somewhat ambiguous distinctive titles of "brain reading" and "mind reading."

Here is an illustration of the former, the reading of a thought not consciously present to the thinker, an accident of very common occurrence but one of deepest interest, depending for explanation, possibly, upon the intensity with which the thought was *originally* impressed upon the thinker.

As an instance of brain reading, I may mention that on the 25th November I experimented with Mr. Hopcroft, and having entranced him, I presented him with twelve playing-cards, enclosed in twelve envelopes, and asked if he could name the cards. This he entirely failed to do, but he at once said: "Those cards were not put into these envelopes by yourself—they were placed there by a lady; a tall, rather stout lady, about fifty years of age. She has been in *Devonshire*, and you were not in the room when she placed them in the envelopes—you went out of the room in order that you might say you had no hand in it." All this was exactly true. (Page 173.)

Professor Denton gives another instance: "A doctor was on the ice and witnessed the death of a negro, who was accidentally dashed out of a swing against a block of ice and killed. The doctor went home, and began, in the presence of some people, to describe the accident as he at the same time compounded and rolled in his fingers some pills. These pills were sent to an old lady who had no knowledge of the accident to the negro, but she took the pills, and that night had a vivid dream of the catastrophe in all its details, as if she saw it." (Pages 178-9.)

CLAIRVOYANCE OR THOUGHT-TRANSFERENCE.

Like so many writers, Dr. Wyld gives to "clairvoyance" so liberal an interpretation as to rob the term of its real utility. The following cases may be clairvoyance, but it would be impossible to *prove* the first two cases more than thought-transference, as the facts in question were in each case known to someone present. The stories, however, are in themselves highly interesting.

It has been often said by sceptics that there can be little truth in clairvoyance, as no one has ever gained the reward offered for reading the number of a banknote enclosed in an envelope.

In reply to this statement, Mr. Didier asserted that on two occasions he read the numbers and gained the prizes.

Lord Ingestre once gave Didier an envelope containing, as he said, a five-pound note, and said if he read the number he should have the note.

Didier replied: "I see only half a note." This was correct and he received the reward.

On another occasion, at Bath, a clergyman offered him a five-pound note if he would read the number, the note being enclosed in an envelope. He succeeded in giving the number, and he received the reward.

On another occasion Lord Ingestre took a book at random from the shelves, and, holding it closed behind his back, asked

Didier to read the first four lines on page 27, and Didier succeeded in doing so. (Pages 179-180.)

The following example removes the probability of thought-transference one degree further off, as the person to whom the fact was known was not present:—

A gentleman placed in Didier's hand a closed envelope, and asked him to read its contents. Didier took the gentleman's hand, and said the words were, "Can you polka?" The gentleman was delighted and relinquished Didier's hand, and said, "You are quite right."

Didier then placed the envelope to his forehead, and said, "No; I am wrong, the words are French—they are 'Fleur de Marie.'"

The gentleman replied: "Oh no, you were quite right at first. 'Can you polka' is correct." But Didier maintained that the words were "Fleur de Marie."

The envelope was opened, and on the card was written, "Fleur de Marie," much to the gentleman's surprise; but it afterwards transpired that the wife, in order to play a trick on her husband, had substituted her own for his writing. (Pages 181-2.)

CLAIRVOYANT SUCCESSES.

The following case seems to admit of no explanation but that of clairvoyance, of which they are most interesting examples:—

On the 16th December, being on a visit to Sir Charles Isham, Bart., Northamptonshire, I met there Captain Norman Macleod, of Macleod, who narrated to me the following cases, and kindly permitted me to use his name:—

He said: "Some years ago, being with my regiment at Gibraltar, I made the acquaintance of a lady clairvoyante, the wife of a brother officer."

"On one occasion, the officers having arranged to have a horse race, the lady, being entranced, was in sport consulted as to the result. She replied: 'I see the race, the horse ~~running~~ running, and I see the race is won by a black horse with white feet.'

"All present knew the horse alluded to, but laughed at the prediction as a good joke, the horse having, as we thought, no chance whatever."

"However, the race was duly run, and, to the astonishment of all concerned, the black horse with the white feet came in the winner."

On another occasion a gentleman connected with the garrison dreamt that a certain horse had just won a certain important race in England, and so impressed was this gentleman that he, when awake, got out of bed and wrote down the name of the horse, so as to make no mistake.

Next day he told the officers of his dream, and the lists of all the horses were searched, but no horse bearing the name could be found.

There was no telegraphic communication between England and Gibraltar in these days, but about a week afterwards the news arrived that the race named had been won by a horse bearing the name the gentleman had seen in his dream.

This is an important case, as no guessing could have revealed the name of an unknown horse.

My friend Mr. M—, a retired surgeon, having in early life got into a circle of racing men, the day before the Derby, 1862, called on Mrs. R—, who said to him, "Mr. M—, do you believe in dreams?" To which he replied, "Yes." "For," she said, "my friend Mr. S— has three times dreamt that No. 17 on the card to-morrow will win the Derby."

Mr. M— went to the Derby next day, and on the grand stand met Mr. J. J—, the leviathan bookmaker, and finding No. 17 on the card to be Caractacus, asked what odds were given on him, and Mr. J. J— said 40 to 1, and Mr. M— laid £10 on the horse. Immediately another gentleman came up to Mr. J. J—, and, getting the same odds, laid £25 on the horse. Mr. J. J— said, "Won't you do it again?"

"Yes." "Won't you do it a third time?" "Yes." And thus the second gentleman laid £75 on Caractacus.

Immediately afterwards the Derby was run, and Caractacus came in the winner, and my friend Mr. M—— got £400, and the other gentleman got £3,000.

Immediately afterwards Mr. M—— heard a gentleman on the stand say, "A friend of mine has won a lot of money. At a spirit séance last night it was rapped out Caractacus was the horse, and he bet on him."

But this curious story does not end here, for Mrs. Crowe, a few days afterwards, wrote from Boulogne congratulating Mr. M—— on his success, and she added, "A séance was held here by some friends of mine three months ago, when two young Englishmen present said, 'If these spirits would tell a fellow what horse would win the Derby they might be of some use,' whereupon the spirits rapped out, 'Caractacus will win the Derby.'"

Nor is this all, for, as I narrated these occurrences to Mr. Rouse he said, "Well, that is curious. I never went to the Derby but once in my life, and it was the year Caractacus won. As I was looking about I met some outside betting-men, and I asked what were the odds on the horses, and they gave me a card, and I spotted Caractacus at once, and a voice seemed to say, 'That's the horse,' and so I laid ten shillings on him, and got 30 to 1." (Pages 191-4.)

OTHER CHAPTERS.

Most of Dr. Wyld's chapters began life as addresses or lectures, and were delivered some years ago, so that it would be unfair to expect that they should be in accordance with the latest theories and discoveries. Chapter XI. on "Anæsthetics" appeared in great part in *BORDERLAND* No. III.

Chapter XII., on the alleged phenomenon of the "passage of matter through matter" would have more weight if it rested on the evidence of a medium of better antecedents than the one whose experience is quoted. Dr. Wyld's own testimony forms part of the evidence, and as to his entire sincerity no one would have one moment's hesitation—one can but wish that he alone had been concerned.

X.

LOURDES YESTERDAY, TO-DAY, AND TO-MORROW.*

THE historians of Lourdes have been many and varied. Some have overwhelmed us with descriptions of the natural beauties of the place, while others have shown us a squalid little town overrun by pedlars of "objects of piety." Some have dwelt too much on the religious aspect of the cures effected, others on the purely natural.

The writer of the book before us has steered safely between these extremes. He has shown us Lourdes as it was, and as it is. To his word pictures are added twelve water-colour drawings by Hoffbauer, reproduced in colours, which, with one or two exceptions, are exceedingly beautiful. Typographically considered, the book is perfect. As regards the text, our readers shall judge for themselves.

FIRST IMPRESSIONS.

The traveller stopping for the first time in this valley feels a touch of disappointment. Nothing precisely charming meets his eyes. The landscape is something he has "seen before." The mountain peaks in sight are the least lofty of the whole enormous chain. There are no forest trees, no waterfalls, . . . but huts and hovels are there, houses huddled together,

narrow and darkened streets leading to the front of an ancient church.

This conveys exactly the impression which the most devout Catholic feels when he first visits Lourdes, but it does not give the feeling of awe and solemnity, the deeper because they are not aroused through the senses, which pervades the place—a "something" baffling description.

TO-DAY.

But if the traveller keeps upon the road that has led him out of the station, and so gains the bridge, the scene changes, and he is in the presence of something altogether distinctive and decorative.

First, a bronze statue of St. Michael the Archangel; next, the cross of the Breton pilgrimages; and at the far end of a long place, the Church of the Rosary; the crypt and the basilica; and as the background of all, the Pyrenees fading on the horizon into tints of light and distance. . . . To-day nature has yielded to the work of men; the mountain side is opened, the Gave has been turned from its bed, there has been a very blossoming of white statuary and sculpture.

All nations of the earth have come at the word of a child; and have knelt upon the holy soil of the Grotto, and from Lourdes has sprung up a light that has soared higher than the Pyrenean peaks, and has shed upon the world something of the mystical brightness of the apparitions.

AT THE WORD OF A CHILD.

The descriptions of church, basilica, and crypt, any guide-book will give; but of the little Bernadette only a sympathetic hand could write. Bernadette was thirteen when she was recalled home to her father's cottage from sheep tending, in order to prepare for her First Communion.

She "was of ordinary stature, with a peculiarly gentle face. Her features, tanned brown by the Pyrenean sun, were delicate, her eyes blue, and (perhaps so described by an after-thought) mysterious."

Bernadette suffered from asthma, so that, although she needed the fresh air, her mother was reluctant to let her share the labour of her sister and her friend, whose task it was to gather the fallen wood on the banks of the Gave. However, on the 11th of February, 1858, the Mère Soubirous gave a reluctant consent, and Bernadette in high glee started off with her companions. Marie and Jeanne soon had their aprons full of wood, but Bernadette was tired with the run, and sat leaning against the rock to rest. Suddenly—

A rushing wind arose in the valley, and passed. It was so unusual that she was startled. Anon, all was still. Bernadette had hardly recovered from her surprise when one of the grottoes in the Marsabielle rocks seemed to her to be alight. . . . The light was around a figure—a woman's figure, in white. Bernadette fell instantly on her knees and sought for her rosary. Over the beads of prayer her fingers closed, but she could not speak, and she faced the vision. . . . It was that of a lovely woman, who smiled at the child. A long white garment of many folds covered her, but the feet were bare and just touched the branches of a wild bramble; on each foot flowered a golden coloured rose. From her hands, folded breast high, hung a rosary; from the back of her head a white veil that flowed downwards with her dress. She was girt about the waist with a blue cincture. Bernadette tried to make the sign of the cross, but could not raise her hand to her forehead. Thereupon the lady smiled still more kindly, and began the sign of the cross on her own brow. Then Bernadette too could cross herself, and began to say her prayers—the "Lord's Prayer," the "Hail Mary" and the "Creed"—and the lady seemed to listen with pleasure till the last word, and, when it was uttered, vanished.

* "Lourdes Yesterday, To-day, and To-morrow." By Daniel Barbé. Translated by Alice Meynell. London: Burns & Oates, Ltd., Orchard Street, W. Price 6s.

Bernadette then quickly rose, and going close to the Grotto peered within, and searched around it; she then called to her companions, but they had seen nothing. Returning home, she told her mother what had happened. The poor woman thought her child was demented, and forbade her to return to the Grotto. Jeanne and Marie, however, obtained permission for her to go again on the Sunday.

The three girls went first to the church, prayed earnestly, filled a bottle which they had brought with holy water, and thus armed went in their simplicity towards the Grotto of the Vision. They knelt in front of it together and prayed. Suddenly Jeanne and Marie saw the face of Bernadette change, and surmising that the vision had appeared, passed the holy water to the little seer, who as she had resolved, took it, and sprinkled it towards the Grotto, saying:—"If you are from God come nearer; if you are from the devil go back." The lady smiled, and drew nearer. Sixteen times after this, the vision appeared, giving various messages to the child, finally causing the bramble at her feet to bloom, and a spring of water to gush out where water had not been hitherto.

Meanwhile the fame of the spring, now believed to be miraculous, was spreading far and wide, and crowds daily flocked to the Grotto. The civil authorities asserted that the water contained no active substance capable of endowing it with marked therapeutic properties. They had it analysed.

ANALYSIS OF WATER OF LOURDES.

M. Filhol, "Professor of Chemistry of the Faculty of Science of Toulouse; Professor of Pharmacy and of Toxicology at the School of Medicine in the same town; Chevalier of the Legion of Honour," certified that the analysis of water taken from a fountain that had sprung up in the neighbourhood of Lourdes, was as follows:—

The water contains:—

1. Oxygen.
2. Azote.
3. Carbonic acid.
4. Carbonates of lime and magnesia, and a trace of carbonate of iron.
5. An alkaline carbonate or silicate; chlorides of potassium and sodium.
6. Traces of sulphates of potassium and soda.
7. Traces of ammonia.
8. Traces of iodine, &c.

(Signed) FILHOL.

Toulouse, August 7th, 1858.

The civil authority was at a loss what to do. They had tried force without avail. Now the Faculty had made a public assertion that the water of the Grotto had no curative powers.

NAPOLEON TO THE RESCUE.

In this unsatisfactory state of affairs the civil authority commences a campaign through the Parisian press, to try and accomplish by ridicule what they had failed to do by force or stratagem.

Strangely enough this brought the matter to the ears of Napoleon III., and the Emperor came to the rescue of the little shepherdess.

On the 3rd of October, Lourdes was placarded once more to the effect that all prohibitions had been abrogated. No further attempt was made at coercion, and crowds flocked anew to the spot famous already for the miracles which, through faith, had been wrought there.

On the 17th of November, the ecclesiastical inquiry formally began. For some long months together they sought evidence throughout the neighbourhood, and gathered the testimony of

those who had themselves been cured of diseases, or who had been direct witnesses of the cures of others. With scrupulous care all the evidence was sifted, and at the end thirty chosen cases were retained as worthy to be reported upon to the Bishop. For him no possibility of doubt remained. The heads of the medical profession, the most conspicuous experts in chemistry, had affixed their signatures to the certificates of cure. Clear evidence had been given that the water of the Grotto contained no curative properties, and the Bishop was convinced that authentic miracles had followed a veritable apparition of the Blessed Virgin.

At the end of three months the Commission delivered their report.

The long delay came to an end at last, and on the 18th of January, 1862, a Pastoral was published of which the following are extracts:—

Let thanks be given to the Almighty. In the treasury of His infinite bounties, He was reserving for us a new favour. . . And of what instrument does He make use for the communication of the designs of His mercy?

Of the weakest thing He can find on earth: a child of fourteen years, Bernadette Soubirous, born at Lourdes, of a family in indigence. The testimony of the young girl offers all the guarantees that could possibly be desired. . . Invariably consistent, in the course of the several examinations to which she has been subjected, she has persistently maintained the story she told at first, without adding or omitting a single detail. The good faith of Bernadette is beyond question. . . The intelligence of the child's answers reveals a quiet mind; a calm imagination, good sense beyond her years. Her religious feeling has never had the character of exaltation; no intellectual disorder, no abnormal condition of the senses, no extravagance of temperament, no morbid affectation, has been discovered in the young girl, such as would predispose her to inventions of the imagination. . . These combined evidences do not admit the hypothesis of hallucination. . . Cures have been wrought by the use of water devoid of any natural curative properties. Furthermore the cures were permanent. What is the power that produced them? Is it the mere strength of nature in the patient? Science consulted on this point answers in the negative. The cures are the work of God. They are related to the apparition; it was their starting point; it inspired the patient with confidence; it is intimately connected with them all.

THE MIRACLES.

M. Pasteur, in his reception speech at the French Academy, said:—

"He who acknowledges the existence of the infinite—and no man is able to escape that acknowledgment—gathers into his affirmation more of the supernatural than is to be found in all the miracles of all the religions. The idea of the infinite has the double character that it is not to be conceived and not to be evaded. Of the idea of the infinite I see everywhere in the world an inevitable expression. Owing to that idea the supernatural lies deep within the recesses of every human heart. . . ."

Yet it is far easier to admit the "idea of the infinite" than the possibility of miracles, as the storm which was raised when the "miracles" of Lourdes were first spoken of five-and-thirty years ago testified.

Arguments for or against would be equally out of place here. We content ourselves with quoting two cases given in the book before us. First, however, as to the medical procedure:—

The medical office is presided over by Dr. de Saint-Maclon, is attended by some twenty physicians from every part of France, and is open to any doctor or medical student, French or foreign. As a rule, the cure of purely nervous maladies, however grave, are not registered. As neither will nor suggestion is able to replace a lung destroyed, to restore a para-

lysed body, or to give sight again which organic disease has taken away, cases of consumption, of paralysis, and of blindness are recorded with minute care. They are to be counted by thousands.

A REMARKABLE CASE.

Pierre Delannoy, a working-man, who had been operated upon more than a hundred times during six years, and who had entered upon the "paralytic period" of ataxy, when the lesions of the marrow are irreparable, the nervous elements have diminished almost to disappearance and cure is all but impossible, when even partial restoration would be a matter of months, or even years, was healed completely on the 20th of August, 1889, while kneeling on the flagstones in front of the Grotto, and rose and walked without trouble, without assistance, without pain.

The full details may be read in the *Annals*. The pathological history of Delannoy is seen at a glance at the following table, drawn up from the certificates of the various doctors:—

Years.	Physicians in charge of the case.	Hospitals.	Disease.
1883	Prof. Charcot	Salpêtrière	Locomotor Ataxy
1884	Dr. Gallard	Hôtel Dieu	do. do.
1885	Dr. Rigal	Necker	do. do.
1886	Prof. Baïl	Laënnec	do. do.
1887	Dr. Rigal	Necker	do. do.
1887	Dr. Empis	Hôtel Dieu	Ataxy
1887	Prof. Laboulbène	Charité	Locomotor Ataxy
1888	Dr. Rigal	Necker	do. do.
1888	Prof. Baïl	Laënnec	Ataxis Tabes
1888	—	Beaujon	Dorsal Tabes
1888	Dr. Ferréol	Charité	Ataxy
1888	Dr. Gérin Roze	Lariboisière	Locomotor Ataxy
1888	Dr. Bucquoy	Hôtel Dieu	Ataxy
1889	Drs. See and Durand-Fardel	Hotel Dieu	Locomotor Ataxy
1889	Dr. Dujardin-Beaumetz	Cochin	do. do.
1889	Dr. Mesnet	Cochin	Sclerosis of the posterior cords of the marrow

The cure of M. Henri Lasserre, the well-known historian of Lourdes, was another widely discussed miracle:—

Henri Lasserre had hyperæmia, a congestion of the pupil. The two most distinguished oculists of the time, Drs. Demarres and Giraud-Toulon, having diagnosed the lesion of the retina, took all possible means to arrest its development. . . . By degrees the sight grew weak and at last failed altogether. Several months passed. M. Lasserre felt that he was growing blind. Trusting in the power of God, he asked for some water of Lourdes, bathed his eyes in it and was cured. His history of Lourdes was a hymn of thanksgiving.

BELLE AND THE DRAGON.*

"BELLE AND THE DRAGON" has raised a storm of criticism, favourable and unfavourable. One or two reviews have treated the book so unfairly that the publishers reduced the price from 10s. 6d. to 4s. 6d., "that the public might judge for itself."

The theosophical papers regret the paucity of theosophic teaching. The spiritists rather think Mr. Waite is poking fun at them, and ultra-prosaic people fail to discover in it

* "Belle and the Dragon; an Elfin Comedy." By Arthur Edward Waite. London: James Elliott & Co., 1894.

either "fancy and imagination," or common-sense; and others think (and, perhaps, rightly) that Mr. Waite "is at his best in his more serious treatment of mystical topics."

Happily, BORDERLAND is in a position to treat the book with absolute impartiality.

In the first place, the author himself calls his work "an Elfin Comedy" (and a comedy it is, with the tragic undercurrent which all true comedy has), therefore, the reader is not called upon to take the book seriously. With this introduction we may venture to describe

THE PRINCIPAL CHARACTERS.

The chief eccentric of the comedy was the Green Dragon. When the Dragon thought, Creation tottered on its seat; when the Dragon spoke, the universe rolled up like a scroll; when the Dragon proceeded to action, she drew the third part of the earth and the sea, and the third part of the stars of Heaven. This, at least, was the verdict of Ravendale, and it had good reason to be acquainted with the possibilities of the household. . . .

Her brother was denominated the Oxford Slouch, in virtue of a mode of deportment which, in other days than these, is said to have been met with in the High. . . .

By a curious example of paternity, the father of this gentle generation . . . was himself neither a cockatrix nor a basilisk. . . . His mission was in pin-hole photography, and he made pace in bicycles . . . who, nevertheless, contrived to be a good fellow, a rare fellow, an easy-anxious, careful-careless, cheerful-worrying, light-hearted-look-on-the-dark-side, ever-on-the-verge-of-bankruptcy sort of fellow. . . .

But Melusine ruled in Ravendale—over the Serpents who were her step-children—over her youngest sister, the Duchess—over the domestics, when there were domestics—and over the laundress, when there was a laundress. . . .

The Duchess was a multinominal maiden . . . also credited with certain qualities in common with that lily which we are told should go unpainted; as far as she could conform her life to the rule which governs that immaculate flower, she "toiled not, neither did she spin."

Such were the inhabitants of Ravendale, where "Life was a prolonged comedy, ruled by a Thalian Queen of tragedy, because it was but just one step from the sublime." Matters at Ravendale had reached a crisis, and the "Divine Melusine" yearned to escape from "the primeval curse of the green dragon, the black death of the gadfly's photography, the Billingsgate savour of the oils of cyclo-don, the pot-house perfume of rank tobaccos," and to "speak only in poetry, think only in poetry; if it were possible, to feed on poems."

But the soul of Melusine, thirsting for the ideal, desiring to browse on ballads, was earth-bound by her husband, whose sole ambition was to "keep a baccy shop," that he might "eat up all the profits," and who "was only interested in external nature with reference to the quality of its roads." An invitation to Fairyland causes hope to spring up in all hearts save that of the "Gadfly," who determines to escape by mounting his Surrey Invincible at an early hour. Before, however, being introduced to Fairyland, the whole party is conducted to the "House Mystic," and this chapter is, perhaps, the gem of the whole book.

The twilight had decreased sensibly as they turned into a devious lane, where the road was overgrown with grass and red weeds. While they fared forward, there began to be a wonder behind them. The clouded west got suddenly golden, making all things bright about them, so that they marvelled

at the beauty of the rank sorrel before them, and at the delicate tracery of the birch tree branches that drooped over the hawthorn hedge. . . . Upon a little hill to the westward, they saw a stone church, with a vast tower, magnified by the mist and the glory! Behind that there was the sky, circled by a burning belt, while in the dark blue of the east the rising moon diffused a pale green light. The Mystic forgot for a moment that he was committed to no hypothesis, and Melusine her need of rubies.

All preparations having been made, the invitation to Fairyland is renewed. The "Gadfly" enters the ideal country on his bicycle; the Mystic, in a cloud of tobacco smoke; Melusine, in a chaise, drawn by a pair of cream-coloured ponies; each through his or her particular idiosyncrasy, the author skilfully weaving into his story the idea of what he calls "dream-broidery . . . the interpenetration of worlds."

The descriptions of life and doings in Fairyland are not to be conveyed by extracts—the lessons taught gleam here and there, however, and are easier to present in a few lines.

Lucasta was the first to discover meanings in all their experiences.

Beyond the transmutations and permutations of Fairyland she discerned glories and divinities in the distance. She perceived after what manner the creations of the ideal are accomplished in the realm of the fairies. . . . But over and above all she found that there are super-fairy powers which are greater than they, but are yet seldom thought of and rarely attained. She saw how the primrose of Peter Bell became the amaranth of the poet, and how the law and order which are of earth may be exalted into the law and order of the ideal. . . . She heard the music of the spheres. She saw the secret meaning which is beneath the written word of nature, and the great mystery which underlies the constitution of every man and woman. She was instructed in her own greatness and dignity, after the fitting manner which voids all vanity. She closed her eyes, and weeping, said: "Take me back to humanity; all this is too much for me. I would be in the streets of my native city and among my own people." And in the red light of the sunset the spell broke for Lucasta.

Here, according to our reading, is the lesson of the whole story. Souls "yearning for the ideal" are shown that it lies all around and about them. They have but to listen to hear; they need but look to see. To attain it, no change of environment is necessary, and to see others in the light of the ideal we have only to divest ourselves of self.

A. N. S.

PURGATORY.*

BORDERLANDERS will find this book particularly interesting, treating, as it does, of apparitions which have occurred in the lives of the saints, and which are intensely interesting from whatever standpoint they are considered.

The book itself is published with the "Nihil obstat" of the "Censor deputatus" and the "Imprimatur" of the Cardinal Archbishop of Westminster, so that it may be taken for granted that the cases cited have been subjected to the closest investigation.

The point most insisted upon in the book from which we have quoted is that apparitions invariably speak of having been "permitted" to appear; also that they have always an object in appearing, either to warn or guide a beloved soul (for though death may separate souls, it can

* "Purgatory." Illustrated by Lives and Legends of the Saints. By Rev. F. X. Schouppe, S.J. Translated from the French. London: Burnes & Oates, Limited, 1893. Price 6s.

never disunite them), to beg that prayers may be offered, evil-doing be repaired, or good deeds accomplished, never merely to frighten or to satisfy curiosity.

In many instances it would seem that souls had grown impatient, so to speak, for their perfection, for the attainment of that degree of purity (freedom from all earthly desires as well as freedom from earthly stains) which shall fit them to enjoy the "vision of God."

LORETO, THE NEW NAZARETH.*

WITHIN the paper covers of this little book are more marvels than the most devout believer could accept at sight. They are nevertheless presented so carefully and circumstantially, proofs are so many and varied, and moreover the translation of the Holy House and its miraculous preservation are so exactly what one would expect (once the Incarnation had been accepted), that on a second reading the element of improbability considerably diminishes.

Tradition asserts that to save the house in which the Incarnation took place from destruction by the Turks, it was miraculously removed to Dalmatia, May 10th, 1291, and thence to Loreto, where it now stands, enclosed in a casing of white marble, which is again enclosed by a magnificent basilica. The stone and the mortar have been analysed, and were found to be unlike any to be found in Italy, whereas the analysis of stones and mortar from Nazareth give similar results.

The date of its removal from Nazareth and of its arrival at Dalmatia are identical, and the measurements of the foundations at Nazareth and of the house at Loreto correspond exactly. Quite the simplest thing would be to "pooh-pooh" the whole thing and dismiss it from our minds. The time has passed for this summary treatment of things we do not understand, however, and it may be that this marvel, devoutly believed, although not an article of faith, by many Roman Catholics, will one day be as simple of explanation as stigmatisation and other wonders, which to the people of earlier ages appeared miraculous.

THEOSOPHICAL SIFTINGS.†

A PLEASING feature of our BORDERLAND "Circle" is that it includes members of greatly varying methods and habits of thought, united in the one desire of reaching and rendering serviceable the occult truths which, though their sources may be deeply hidden, so constantly manifest themselves both in and around us. The materialistic scientist, the impartial observer, the progressive Spiritualist and the metaphysical Theosophist are all engaged in laying the foundation of a new psychic science: new, yet of immeasurable antiquity.

To all thus actively engaged, it becomes a necessity that they be acquainted with the work performed by their fellow labourers, and we are pleased to give especial notice to a magazine which admirably fulfils its object of disseminating the best articles and addresses emanating from the leading Theosophists. True it is, that the majority of these articles deal with Borderland subjects in their semi-historical and introspective aspects, but a knowledge of ancient beliefs and some acquaintance with Oriental conceptions of occult matters may well temper the matter-

* "Loreto, the New Nazareth; or, The History of the Holy House" Illustrated. By William Garratt, M.A. London: Burnes & Oates, Limited. Price 9d.

† Theosophical Siftings. A Journal published by the Theosophical Society. Subscription 5s. a year, commencing on March 1st.

of-fact and *fin du siècle* methods of Occidental experimentalists.

As evidencing the kind of matter to be found in these periodicals, we would mention that a recent number (Vol. VI., No. 14) contains a verbatim report of the noteworthy address entitled "A Word on Man, his Nature, and his Powers," delivered by Mrs. Annie Besant, on board the *Kaisar-i-Hind*, in the Red Sea, on October 30th, 1893. The preceding number is mainly occupied by the reproduction of an address delivered by Mr. S. G. P. Coryn, on the Zodiac. We extract a paragraph which illustrates and epitomizes the manner in which many theosophical effusions are written.

I am sure it will be already apparent that the ancients in their invention of the Zodiac, were doing something more than permitting their childish fancies to perceive resemblances between the heavenly constellations and the animals with which they were most familiar. They were, in very truth, embodying in their myths cosmogonical teachings so wealthy in imagery, so majestic in conception, that we cannot rise to their full comprehension. They were speaking a parable which was destined to live throughout the ages; they were inscribing a prophecy, not in the memories and the traditions of men, not on parchment rolls or graven upon the rocks, but traced in the marching, glittering worlds above us and around us, there to be the witness of their own fulfilment, there to accomplish the end laid down, in the sight and to the wonder of the humanity whose future they foretold.

We may, perhaps, venture to express a caution, the necessity for which has frequently impressed us when perusing these magazines and other theosophical publications. We refer to the extremely authoritative way in which extracts from the works of Madame Blavatsky are abundantly brought forward. There is a possible danger of their being regarded as sacred and dogmatical *Scriptures*. Such an exaggeration almost invariably acts as a deterrent to all progressive aims, and its possibility must be our excuse for drawing attention to the tendency.

A. P. P.

OCCULT SCIENCE IN MEDICINE.*

THE title of this recent addition to our library appears to us to be somewhat of a misnomer; a far more accurate indication of the scope of the work would be afforded by such an appellation as: "The Medical Philosophy of Theophrastus Paracelsus. By a Theosophist." At the commencement we are told that this "adept physician" was—

the great reformer of medicine of the sixteenth century, and is properly regarded as the father of modern medicine, although his successors are still far from receiving the truths which he taught, and will, on the whole, perhaps, not grow up to an understanding of his doctrines for centuries to come. He was far in advance not only of the science of his days, but also of that of our present days; . . . he knew a great deal more than our modern science in regard to the *inner nature of things*.

The necessary postulate to a work of this kind is to be found in the introduction, which affirms that—

If man, like his divine prototype, were a perfect unity, a manifestation of will and thought identified and one, there would be only one law to obey, the law of his divine nature; he would be forever in harmony with himself, there would be no disharmonious elements in his nature, seeking to create an order of their own, and thereby causing discords and disease;

* "Occult Science in Medicine." By Franz Hartmann, M.D. London: The Theosophical Publishing Society.

but man is a compound being, there are many elements in his nature, each representing to a certain extent an independent form of will, and the more one of these modifications of will succeeds in departing from the order that constitutes the whole, and to enact, be it intelligently or instinctively, a will of its own, the greater will be the disharmony which it causes within the whole organism and the greater will be the disease. "A house divided against itself will fall." *Disease is the disharmony which follows the disobedience to the law, the restoration consists in restoring the harmony by a return to obedience to the law of order which governs the whole.*

But the keynote of the whole book is sounded on the last page, where the author says:

The ladder upon which we are climbing stands perhaps upon a little higher ground than the one upon which our ancestors climbed, or which we climbed ourselves during previous incarnations; but there are many steps upon it which our forefathers have ascended and which we shall have to reach. The science of medicine forms no exception to this general rule, and we may safely assert that the system of medicine of Theophrastus Paracelsus, in its recognition of fundamental laws of nature, is of such a high character that it will be for the medical science of the coming centuries to grow up to its understanding, nor will this advance in science be possible without a corresponding development, and this development will be inaugurated by a correct conception of the constitution of man.

THE PLAN OF THE BOOK.

Divided into five sections entitled, respectively, "The Constitution of Man," "The Four Pillars of Medicine," "The Five Causes of Disease," "The Five Classes of Physicians," and "The Medicine of the Future," the author gives under each heading copious extracts from the works of Paracelsus, quoting on the whole most largely from his "Paramirum" and "De Fundamento Sapientiae." Appended to one of these quotations from the latter work, comes the long-expected remark that—

All this, however, will be incomprehensible and be condemned as nonsense by what Paracelsus justly calls the "scientific fool," because the wisdom of which he speaks is not the intellect of the terrestrial, but the understanding of the celestial mind. It is that rare power of spiritual self-knowledge which cannot be taught in words, but which is the result of the interior unfolding of the faculties of the soul. The true physician is not made by schools of learning, he becomes one through the light of divine wisdom itself."

Previous to this, the discursiveness and obscurity of much of the text compelled the following footnote:—

We may read at any time that the views of the ancients in regard to this or that were "very vague"; while, in fact, the vagueness is with the critic, who does not understand what the views of the ancients were. Words were made for the purpose of expressing ideas, and if the ideas are not perceived, the words are only misleading. If we interpret the meaning of a term according to our own fancy, we shall find therein only the misconceptions put into it by ourselves, but not the original meaning.

This explanation and defence seem to us very hopeless, and suggests the diction that "Language was given to us for the purpose of concealing our thoughts."

Two or three selections may be of interest to our readers. A footnote to a subdivision of the second section is well worthy of note.

The more the minds of men become complicated by attending to a multiplicity of details, the more will they lose sight of simple facts. Thus, the action of the sunlight and its various colours, of which each has its special therapeutic qualities, is far too simple a thing to find popular favour.

ALCHEMY.

Speaking of alchemy, which is described as the "third pillar of medicine," we are informed that—

Even if it were within our power to describe the secrets of celestial alchemy, by means of which the universe was created, and which includes the regeneration of man, and the attainment of conscious immortality, and if this could be done publicly, without profaning those mysteries, the explanation would probably be comprehensible only to those who, knowing it already, do not require it.

For further light, we are referred to a work by the same author, entitled "The Secret Symbols of the Rosicrucians," which is—

A book easily comprehensible if studied by the light of wisdom, but unintelligible for the carnal mind, that sees all truths perverted.

Of the fourth "pillar," which is "The Virtue of the Physician," we read that—

He who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools create physicians. They can confer privileges, and cause a person who is not a physician to appear as if he were one; they can give him permission to kill, but they cannot give him the power to cure; they cannot make him a real physician if he has not already been ordained by God. . . . Medical wisdom is only given by God. ("Paragranum," i. 4.)

The "Five Causes of Diseases," are the "Ens Astrale," "Ens Veneni," "Ens Naturæ," "Ens Spirituale," and the "Ens Dei." In connection with the first, it is stated that "catching cold" must be attributed to certain changes in the ether (*e.g.*, of temperature and magnetic conditions), which induce similar conditions in the body of the patient.

PSYCHIC HEALING.

As the last section is not, materialistically, a practical one, we will not comment upon it, but give, in conclusion, one of the many extracts from the "Paramirum." It occurs under the heading of "Ens Spirituale," and is worthy of the attention of the members composing our sub-circle for the study of psychic healing.

There are two subjects in man, one is a material, the other a spiritual being (thought-body), impalpable, invisible, subject to its own diseases (discords); one belonging to the material, the other to the spiritual world, each having its own states of consciousness, perception and memory, its own associations with beings of its kind. Nevertheless, both are one during this life, and the spirit influences the body; but not the body the spirit. Therefore, if the spirit is diseased, it is of no use to doctor the body; but if the body is diseased, it can be cured by administering remedies to the spirit.

A. P. P.

IN THE PRONAVS OF THE TEMPLE.*

A GOOD title being often the only recommendation which a book possesses, we think it well to quote this one *in extenso*, as it appears on the title-page. It reads as follows:—"In the Pronavs of the Temple of Wisdom, containing the history of the true and the false Rosicrucians, with an introduction into the mysteries of the Hermetic Philosophy."

Apart from whatever historical value it may possess, there seems, judging by the expression of the author's

* "In the Pronavs of the Temple." By Franz Hartmann, M.D. London; The Theosophical Publishing Society.

own opinion, little justification for the appearance of this book, for the preface tells us plainly that—

Books on true occultism are, on the whole, very useless things; because those who are in possession of occult knowledge will not require them; while those who have no such knowledge will not understand them; neither will they receive much benefit from such literature; because real spiritual knowledge must be found within one's own soul; it cannot be learned from books;

but, perhaps, it does not treat of *true* occultism; who can say?

THE HERMETIC PHILOSOPHY.

The contents comprise a brief history of the Rosicrucians; an interesting chapter, entitled "Among the Adepts," to which we shall make further reference; and, principally, an exposition of the hermetic philosophy as conceived by various ancient philosophers, consisting of lengthy extracts from the works of the Neoplatonic philosophers, Plotinus, Malchus Porphyrius, Proclus and Hierocles, and the mediæval magician, Cornelius Agrippa.

That portion of the work which deals with the suppository Rosicrucian Society chiefly interests us by its narratives of "Pseudo-Rosicrucians—Impostors and Fools." The historical portion is, in our opinion, less interesting than the monograph by De Quincey on "The Rosicrucians and Freemasons," which first appeared in the *London Magazine*, in 1823 or 1824. The myths crystallised around the hypothetical Society of the Rosy Cross have always proved very attractive to the lovers of incredible tales, and so many articles dealing with them have been, and still are, appearing that it will be quite unnecessary to revert to them here.

THE ADEPTS.

Of a similar constitution are the narratives contained in the chapter devoted to examples of the works of the "Adepts." They comprise cases of fabulous longevity, superhuman powers, and several circumstantial accounts of the transmutation of metals, including the case of the medal preserved in the Imperial treasury-chamber of Vienna, which, consisting originally of silver, is stated to have been partly transformed into gold by alchemical means, by the same Wenzel Seiler, who was afterwards knighted by the Emperor Leopold I. An engraving of this famous medal accompanies the article.

THE OUTCOME OF THIS PHILOSOPHY.

According to Plotinus, the outcome of the admirable system which he advocates, is that—

A soul entering into this sublime state, in which there is no form and no image, cannot be supposed to enter anything illusive. A soul which sinks into illusions degrades herself, and enters the region of evil and darkness; but the exalted soul enters into herself; she is then neither in a state of being nor of non-being, but in one which is inconceivable and above all being.

We gladly admit that the state of neither being nor not being is quite inconceivable to our restricted faculties, and having reached this point of agreement, will refrain from adducing other instances of the "hermetic philosophy," though one sentence, culled from the teachings of Malchus Porphyrius, a disciple of Plotinus, is too delicious to be entirely passed over. At the conclusion of much good advice on the subject of our physical desires, he gravely informs us that, "If we could avoid all kinds of food, we should become still more spiritual."

A. P. P.

XXII.—THE BORDERLAND LIBRARY.

All Members of Circles are permitted to borrow one book at a time, which may be exchanged once a fortnight, on Friday.

In all cases English members must deposit 2s. 6d., and foreign members 5s. This will be used for postage, and when expended a second deposit will be required.

In the event of damage or loss, the full value of the book will be charged.

The magazines for the current month cannot be borrowed till after the 15th.

Members are advised to send a marked list of the books desired, which will be forwarded in turn as they happen to be at liberty.

The Library list will be found in BORDERLAND No. 2. (Some additions in No. 3.)

Requests for books must in all cases be written on a separate sheet, and headed *Library*.

All applications for books will be attended to on Friday, and must be sent *in writing* not later than Friday morning. Parcels can be fetched or sent, as desired, between eleven and one o'clock.

ADDITIONS TO THE LIBRARY.

- Abnormal Man, Essays on Education and Crime, by Arthur MacDonald. Washington: Government Printing Office, 1893
- The Apocatastasis; or, Progress Backwards, by Prof. Marsh, M.D. Burlington (Victoria): Chauncey Goodrich. (Presented by H. W. Rankin)
- "Astrologer's Magazine," Vols. I., II., and III. London: 12, Lugard-road, 1893. (Presented by Alan Leo)
- Belle and the Dragon, by A. E. Waite. Price 4s. 6d. (For review.) London: Jas. Elliot & Co., Fleet-street, E.C., 1894
- Buddhism in Christendom; or, Jesus the Essence, by Arthur Lillie. London: Kegan Paul, Trench & Co., 1897 (Presented by the Publishers)
- Brotherhood of the New Life, its Fact, Law, Method, and Purpose. Letter from Thomas Lake Harris. London: E. W. Allen, 1891. (Presented by Dr. Berridge)
- Esoteric Science in Human History, by T. L. Harris. (Privately printed.) 1884. (Presented by Dr. Berridge)
- The Esoteric Basis of Christianity, by W. Kingsland. London: 7, Duke-street, Adelphi, 1891
- The Great Republic, a Poem of the Sun, by Thomas Lake Harris, 2nd Edition. London: E. W. Allen, 1891
- I Awoke. (Communicated by Automatic Writing.) London: Simpkin, Marshall, Hamilton, Kent & Co., 1893. (Presented by Mr. Geo. Lund)
- In the Pronao of the Temple, by Franz Hartman, M.D. London: 7, Duke-street, Adelphi, 1890
- The Law of Psychic Phenomena, by Thomas Jay Hudson. London: 24, Bedford-street, Strand. (Presented by Mrs. Wright)
- Les Messies Esseniens, par René Girard et Marius Garredi. (Presented by the Authors)
- Loreto; or, The History of the Holy House, by Wm. Garrett, M.A. Price 9d. (For review.) London: Burns & Oates
- Lourdes, Yesterday, To-Day, and To-Morrow, by Daniel Barbé. Translated by Alice Meynell. Price 6s. (For review.) London: Burns & Oates
- Lucifer, Bound Vol. for 1893
- Lyra Triumphalis. People Songs: Ballads and Marches, by Thomas Lake Harris. London: E. W. Allen, 1891. (Presented by Dr. Berridge)
- Modern Spiritualism the Work of Demons, by D. Morrison Penton. (Printed for private circulation only)
- Monado Monism; or, The Philosophy of Existence. Amar Press, 1893
- Modern Mystics and Modern Magic (containing full Biography of Stainton Moses), by Arthur Lillie. London: Swan, Sonnenschein & Co., Paternoster-square, E.C., 1894. (Presented by the Publishers)
- The New Republic, a Discourse on the Prospects, Dangers, Duties, and Safeties of the Times, by Thomas Lake Harris. London: E. W. Allen, 1891. (Presented by Dr. Berridge)
- Occult Science in Medicine, by Franz Hartman, M.D. Price 3s. 6d. (Two copies.) London: 7, Duke-street, Adelphi
- Purgatory, illustrated by the Lives and Legends of the Saints, by Rev. F. X. Schooppe, S.J. Translated from the French. Price 6s. (For review.) London: Burns & Oates
- Psychic Science, by Hudson Tuttle, 1889 Second copy
- Rustlings of the Golden City, by James Curtis. Ballarat: Armstrong-street. Two copies. (Presented by the Author)
- Spirit Teaching (Memorial Edition), by M.A., Oxon. London: 2, Duke-street, Adelphi, 1894. (Presented by the Publishers)
- Theosophy (2nd Edition), by Geo. Wyld, M.D. London: Jas. Elliot & Co., Faleon-court, Fleet-street, E.C., 1894
- Theosophy, its Teachings, Marvels, and True Character, by Rev. R. F. Clarke, S.J. London: 18, West-square
- The World's Parliament of Religions, edited by Rev. John Henry Burrows, D.D. 2 vols. London: Review of Reviews Office. (Presented by Mrs. Wright)
- We have also received the following pamphlets:—
- The Septiform Litany, and other Poems
- The Science of Alchemy
- Report of Proceedings of the Theosophical Congress, 1893
- The Philosopher's Stone
- De la Suggestion, par le Dr. Edgar Bérillon
- Suggestion Hypnotique, par le Dr. Bérillon
- L'Onychophagie, par le Dr. Bérillon
- L'Etat de Trouble, par Papus
- Peut-on Envouter, par Papus
- Bulletin of the Psychological Section, 1893
- Journal and Text of the Buddhist Text Society of India, Parts I., II., and III., 1893
- Psychological Phenomena
- Constitution and Rules of European Section of Theosophical Society &c., &c., &c.

XXIII.—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*.

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.*

We state, in answer to many inquiries, that all subscriptions for Circle memberships will hold good till the end of the present year.

BOOKBINDING.

Covers for BORDERLAND will not be issued till December, so that the New Volume will begin with the New Year.

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.

INTERVIEWS.

Members and others desiring a personal interview will be gladly welcomed, but are requested to write for an appointment to X., 18, Pall Mall East, S.W.

LIBRARY.

Subscribers are once more reminded that Friday is the day for changing books. Any books returned later cannot be exchanged till the following Friday. They will find it convenient to send written lists, which will be filed, and the books named supplied—so far as possible—in rotation.

The Librarian is always glad to advise members as to the choice of books.

Magazines of the month can always be borrowed after the 15th, but must be returned punctually.

In all cases, members are requested, when returning a book, to send a memorandum stating from whom it comes.

REQUESTS FOR HELP.

The Divining Rod.—It seems likely that much local information upon this subject escapes notice, or is only made public in the columns of country newspapers. Circle members having any experience or traditions to report, will greatly oblige X. by communicating with her.

Apparitions of Animals.—This is another point as to which there must be much interesting local tradition, especially in country villages, and among farmers and others, associated with out-door life.

Animals and the Spirit World.—A few cases are on record which suggest that animals may have the power of seeing apparitions, but many more must be forthcoming. Information on these points will be welcome.

Locality of Circle Members.—We have observed with interest that certain counties, as Yorkshire, Devonshire, and Cornwall, are specially productive of inquirers. The obvious interpretation is, that in the case of these counties, an interest in the folk-lore still lingering there, may prompt interest in psychic phenomena, but this does not account for other neighbourhoods. In view of the extreme difficulty of determining the nature of psychic tendency, of defining the mediumistic temperament and the like, one would be interested to know what, in each case, has attracted the student. We notice an absence of interest among the inhabitants of the large provincial towns.

ADDITIONAL LIST OF MEMBERS.**Astrology :**

543. Austin, Violet C., 22 Highbury-quadrant, London, N.
 491. Beverley, Mr. W. H., 13 Albion-road, Scarborough
 576. Harcourt, J. C., Tividale, Tipton
 511. Minchin, Mr. H., Newman-street, London
 500. Mortimer, Alfred Wyatt, 27 Merchantile Chambers, Victoria-square, Adelaide, South Australia
 495. Osborn, C. A., 48 West Princes street, Glasgow

488. Parker, Mrs. G. M., Lanka, Torquay
 506. Penny, R. H., 11 Bridge-street, Bristol
 498. Wilkinson, J. H., Castle Mand, Southport
 508.
 509.
 528.
 536.

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523. Brun, Clement B., 114 Fifth Avenue, New York, U.S.A.
 489. Bryden, John R., Esq., Lot 15 North-street, Lacy Town, Georgetown, British Guiana
 525. Burgh, Digby Hussey de, Beaver Point, British Columbia
 496. O'Meara, Earnest A., Lynn Dene, Lyndhurst-road, Kimberley, S.A.
 537. Ricketts, Alfred H., Forest Department, East Landon, Cape of Good Hope, S.A.
 520. Turnbull, A. R. R., Esq., Hlabisa District, Zululand, S.A.
 526.

Clairvoyance :

535. Boardman, W. F., Russell-house, Ottawa, Canada
 540. Stevenson, James, Apsley-place, Glasgow
 514. Whittaker, Seth, 2 Maldon-street, Rochdale, Lancashire
 524.

Crystal-Gazing :

524.

General :

534. Beverley, W. H., 13 Albion-road, Scarborough
 492. Bowles, Chas. H. Newman, Phoenix-house, Belgravia, Leicester
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 517. Casey, J. J., 50 Acland-street, St. Kilda, Australia
 530. Crews, B. G., Esq., 18 Park-hill, Ealing, W.
 501. Fletcher, James H., Brook-house, Hemingly, Horncastle, Lincolnshire
 487. Magill, Mrs., Sunbury-on-Thames
 519. Morse, J. E., 45, Colville-gardens, London
 529. Norris, Mr. G. M., Box 2039, Johannesburg, Transvaal, S.A.
 544. Powell, Capt. W. T., Devonport, Auckland, New Zealand
 497. Reckett, Albert, Mount Britten, Queensland
 551. Rogers, R. S., Flinders-street, Adelaide, South Australia
 541. Sinha, Mr. T. J., Kwanda, India
 503. Taylor, Mr. J., 13 Millars-road, Bangalore
 502. Zanne, M. S. U., 13 Rue de Rocroy, Paris
 505.
 507.
 527.
 531.
 538.
 547.

Hypnotism :

545. Logan, Mr. E. R., 5 King's Bench-walk, Temple, E.C.
 521. Whiting, J. R., Tivoli Hotel, Johannesburg

Palmistry :

494. Stanton, Annie E., care of Misses Williamson and Jones, 3 Rue Butornkorff, Portes des Ternes, Paris
 533. Tuke, Charles William, African Banking Corporation, Limited Pretoria, S.A.
 508.
 546.

Psychometry :

510. Barron, Mrs. Herbert, 24 Hoghton-street, Southport, Lancashire
 493. Doherty, Mr. F. M., 40, York-road, Brighton
 518.

Spiritualism :

493. Doherty, Mr. F. M., 40, York-road, Brighton
 550. Jones, John M., Baydale, Whitly, Yorks
 552. Learmond, A., Beckles-road, Barbadoes
 499. Lyons, Sergt. A. C. F., 1st Battalion Royal Fusiliers, Karachi, India
 513. Morrison, W. B., 18 James-street, Grand Rapids, Michigan, U.S.A.
 500. Mortimer, Alfred Wyatt, 27 Merchantile-chambers, Victoria-square, Adelaide, South Australia
 490. Ozanne, Mr. C. H., 8 Victoria-road, Old Charlton, S.E.
 515. Perohard, H. L., Magog, P. 2, Canada
 549. Phillips, L. A., Westlands, Epsom
 539.
 548.

Telepathy :

522. Conable, Geo. W., 132 West 23rd-street, New York, U.S.A.
 512. Franklin, Miss Beatrice Lloyd, Bay-street, Barbadoes, West Indies

XXIV.—SOME ARTICLES OF THE QUARTER.

JANUARY to MARCH.

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.

Agnosticism :

Monism and Dualism, J. H. Beatty, Part I. February 24, Part II. March 17 (to be continued)

Animals :

Animal Clairvoyance, *Light of Truth*, February 10
Senses of the Lower Animals (J. Weir on), *North American Review*, February
Super-sense of Animals, *Religio-Philosophical Journal*, February 3

Astrology :

Astrology, Series of Lectures delivered by Walter R. Old, *Light*, January 13
Astrology, *Light of the East*, January
Astrologie Kabbalistique, *L'Initiation*, January
Besant, Annie, Horoscope of, *Astrologers' Magazine*, April
Direful Prophecies, *Path*, March
Esoteric Teaching on the Origin and Signification of the Zodiac, *Transactions of Scottish Lodge of the Theosophical Society*, Part X.
Gladstone's Directions, *Astrologers' Magazine*, March
Mundane Astrology, Sepharial, *Theosophist*, March
Notes on Hindu Astrology, *Astrologers' Magazine*, March
Solar System, Walter R. Old, *Theosophist*, February

Automatism :

Automatic Writing, W. T. Stead, and *Light*, February 24
Automatic Writing of W. T. Stead, *Religio-Philosophical Journal*, January 20
Automatic Writing, Professor Alfred Alexander, *Religio-Philosophical Journal*, February 24
Automatic Writing, a Homily, *Banner of Light*, February 10
Automatic Writing and Reflections thereon, John Lamont, *Two Worlds*, January 5
Automatism without Consciousness, Prof. Payton Spence, M.D., *Religio-Philosophical Journal*, January 27

Buddhism :

Among the Adepts of Sermagur, Heinrich Hensoldt, *Arena*, January and February
Buddha and the Stage, Arthur Lillie, *Light*, March 10
Buddhism in Japan, Discours de M. Horin-Toki, *Le Lotus Bleu*, January
Buddhism, Fundamental Teachings of, Rev. Zitsuyen Ashitu, *Monist*, January
India, her Past and her Future, *Lucifer*, February

Brahminism :

Brahminism and Christianity, *Path*, March
Brahminism does not Ante-date the Mosaic Writing, Rev. F. S. Chatard, *Good Words*, February

Clairvoyance :

Influenza: A Clairvoyant View of the Microbe, Dr. Gallagher, M.D., M.C.S., M.C.P., *Medium and Daybreak*, January 19

Dreams :

A Dream of Life, Matthew Fidler, *Medium and Daybreak*, January 26 and February 2
Dreams (Letters), *The Esoteric*, March
Dreams, The Nature of (S. Wilks on), *Medical Magazine*, February
Prophetic Dreams, D. D. Belden, *Religio-Philosophical Journal*, January 20, also March 3
Vision of a War Artist, *Light*, February 3

Ghosts :

Apparition à la Guadeloupe, *Revue Spirite*, March
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A Ghost, *The Sun*, January 2
Artist (The) and the Ghost, Story by Sir Chas. Isham, *Light*, January 6
A Short Way with the Ghosts, *Light*, January 6

Healing :

Characteristics of a Healing Mesmerist, Dr. Charcot, *Medium and Daybreak*, January 5
Healing Wounds through Mental Suggestion, *Journal of Hygiene*
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Holy Wells and the Cholera, *Banner of Light*, January 20
Lourdes, A Pilgrimage to, *Century Magazine*, March
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Progressive Healing, *Light of Truth*, February 10
Psycho-Therapeutics and Asthma, *Zeitschrift für Hypnotismus*, January
Valuable Curative Powers, *Light*, February 17

Hypnotism :

Charcot, Address on, *Medium and Daybreak*, January 5
Cured by Hypnotic Suggestion, *Austral Theosophist*, January
Cures effected by Hypnotism, *Light of Truth*, January 27
Un drame de l'hypnotisme, *Le Messenger*, January 15
Hypnotism and Music, *Religio-Philosophical Journal*, February 17
Hypnotism in Criminal Investigation, *Light of Truth*, January 6
Hypnotism, What is it? *The Physician*, January
Hypnotism, Elements of, Harry Vincent, *Light*, January 20
Hypnotism, Carl Sextus on, *Light*, March 17
Hypnotism, *Path*, February
Magnetic Light and Human Aura, *Theosophical Gleaner*, January
Treatment of Neurasthenia by Suggestion, Dr. Schenck-Notzing, *Zeitschrift für Hypnotismus*, January

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Brief Sketch of the Zoroastrian Religion, *Lucifer*, February
Doctrine of Atonement as Exemplified in various Religious Systems, *Transactions of Scottish Lodge of Theo. Soc.*, Part 11
Gerald Massey, The Mystic, B. O. Flower, *Arena*, January
Hermetic Doctrine of Atonement, *Transactions of Scottish Lodge of Theo. Soc.*, Part 12
Influence of Zoroastrianism on Christianity, *Lucifer*, February
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Obsession :

Another Case of Obsession, *The Theosophist*, March
Exorcism of a Young Girl, Bishop of Versailles, *Revue Spirite*, February
Obsession, *Light*, February 10

Occultism :

Occultism, Soliloquy upon, Series of Articles, *Le Messenger*
Occult Arts, *The Path*, January
Occultism, *Theosophical Siftings*, No. 17
Occultism, Dangers of, *Transactions of Scottish Lodge*
Okkultismus, *Sphinx*, February
Some False Concepts of Occultism, *Lucifer*, February
The West Gate Brotherhood, *Occultism*, March, 1894

Parliament of Religions :

Congress in Chicago, *Ubersinnliche Welt*, February
The World's Parliament of Religions in Chicago, *The Buddhist*, February

Physical Phenomena :

Materialisation (Lecture by J. W. Fletcher), *Banner of Light*, March 10
Materialisation en plein air à Sydney, *Revue Spirite*, March
Physical Manifestations, *Medium and Daybreak*, February 23
Slate Writing, *Lotus Bleu*, February
Stigmatisation (quoted from *Sphinx*), *Light*, January 6

Premonition :

"Prescience," Series of Articles, *Religio-Philosophical Journal*

Psychometry :

Psychometry, *Light of Truth*, February 24
Psychometry, *Banner of Light*, January 13
Psychic Laws and Forces in Nature (the Ascent of Life), Stinson Jarvis, *Arena*, January, February
Psychical Congress in Chicago, Translation of Paper, Professor Oliver Lodge, *Annales de Sciences Psychiques*, January, February
Psychic Forces in Nature, *Arena*, February

Psychical Research :

Balfour, A. J., M.P., on Psychical Research, *Light*, February 3, also *Religio-Philosophical Journal*, February 17
Lang, Andrew, *Light*, February 3
Phénomènes Psychiques, *L'Initiation*, January
The Psychical Research Society and H. P. B., *Theosophic Gleaner*, February

Psychology :

Psychology, Cosmic Emotion, T. E. Fuller, *Westminster Review*, March

Personal :

Aksakof, Hon. Alexander, *Light*, March 24
An Autobiography, Annie Besant, *Light*, January 6
Britten, Mrs. Hardinge, Letter from, *Light*, January 6

Besant, Annie, *Light of the East*, February
Barkworth, Mr., and Spiritual Phenomena, Ed. Maitland, *Light*,
March 10
Eusapia Palladino, *Religio-Philosophical Journal*, March 10
Massey, Gerald, the Mystic, B. O. Flower, *Arena*, January
Morse, Mr. J. J., under Control, *Light*, March 3 and 10
A. T. Myers, Death of, *Light*, January 20

Mr. PAICE:
Paice, Mr., Article on, *Light*, February 3
J. J. Morse upon, *Light*, February 10

STANTON-MOSES:
Letter from Ohio, *Light*, January 20
A Spirit Teaching by Imperator, *Light*, January 20 and February 3
Letter of Stanton-Moses, *Light*, January 20
Address upon Stanton-Moses at Conversazione of Spiritualist Alli-
ance, F. W. H. Myers, *Light*, January 27, and in *Two Worlds*,
January 26.
Mr. Stanton-Moses and the *Saturday Review*, *Light*, February 3
Stanton-Moses, Mr. Myers on, *Light*, January 27 and February 17
Colonel Olcott upon Stanton-Moses, *Theosophist*, February
Automatic Writing of Stanton-Moses, Mr. F. W. H. Myers *Light*,
March 17
Mr. Barkworth on Stanton-Moses, *Light*, February 24 and March 10

SWEDENBORG:
Swedenborg, Letter on, John W. Barraclough, *Light*, February 3

PROFESSOR TYNDALL:
Professor Tyndall, Terminus Vitæ, *Astrologer's Magazine*, April

TUTTLE, HUDSON:
The Power of Belief, Address by Hudson Tuttle, *Banner of Light*,
February 17
The Doctors in Ohio, Hudson Tuttle, *Banner of Light*, March 3

Religions:

The Horse Gods, *Lucifer*, February
Religion des Werdenden Geister, G. Erusius, *Sphinx*, February and
March
Religion and Morality, Count Leo Tolstoi, *Contemporary Review*,
March
Religion of Browning's Poetry, Rev. M. J. Savage, *Arena*, February

Re-incarnation:

An Alternative View of Re-incarnation, Series of Articles on, *Light*
Preuves Scientifiques en faveur de la Re-incarnation, *Moniteur*, Febru-
ary
Re-incarnation, a Note on, *The Path*, March
Re-incarnation in Tibetan Buddhism, *Lucifer*, February
Re-incarnation in Judaism, *The Path*, February
Scientific Evidence of Re-incarnation, *Religio-Philosophical Journal*
March 3

Reviews:

Belle and the Dragon, by A. E. Waite, *Light*, February 10
Letter upon Belle and the Dragon, A. E. Waite, *Light*, Feb. 10 and 24,
and March 10 and 17
Modern Mystics and Modern Magic, *Saturday Review*, January 20, and
Two Worlds, February 23, and *Light*, February 24
The New Gospel of Interpretation, E. Maitland, *Light*, February 3 and
10
Review on the New Gospel of Interpretation, *Religio-Philosophical*
Journal, February 17
Reminiscences of Madame Blavatsky, the Countess Wachtmeister,
Theosophic Gleaner, January (also *Lotus Bleu*, February)
Riddle of the Universe, Edward Douglas Fawcett, March 3
Science and a Future Life, F. W. H. Myers, *Light*, February 17
Theosophy or Spiritual Dynamics, 2nd Edition, George Wyld, M.D.,
Two Worlds, March 23
The Veil Lifted, Glendenning, *Light*, January 13

Secret Doctrine:

The Secret Doctrine of the Brahmins, Heinrich Hensoldt, Ph.D., *The*
Arena, March, 1894

Spiritism:

American Spirits, Among, Clémens, *Revue Spirite*, January
Basis for Spiritualism, *Medium and Daybreak*, March 9
Best Methods for Developing Mediumship, *Two Worlds*, March 16
Cataline's Defence, *Agnostic Journal*, commenced March 16
Children of Spiritualists, *Banner of Light*, January 13
Chinese Spiritism, *Pall Mall Gazette*
Consideration sur la Utilité du Spiritisme, *Moniteur Spirite*, February
Der Gegner der Theosophischen Bewegung, Deinhard, *Sphinx*, March
Dialectical Society of Spiritualism, Report of the, Translation from,
Annales de Sciences Psychiques, January, February
The Double, Letter on, G. W. Blythe, M.P.S., *Two Worlds*, February 9
Mrs. d'Esperance in Finland, *Light*, January 20
Mrs. d'Esperance a Doppelgängerin, *Light*, February 3
Mrs. d'Esperance, Remarkable Séance with, *Light*, February 24
Eusapia Palladino at Varsone, *L'Initiation*, January
Evidences of Spirit Return, *Two Worlds*, March 23
Existence des Esprits, continued, *Revue Spirite*, February
Il Problema filosofico dinanzi allo Spiritismo, *Annali dello Spiritismo*,
March
Investigating Spiritualism, *Religio-Philosophical Journal*, February 3

Jesuits and Mediums, *Light of Truth*, March 17
Manifestazioni Spiritiche straordinarie a Londra, *Annali dello Spiritismo*,
February
Mediums, American, *Light*, February 17
Mediumistische henigkeiten aus Warschan, *Psychische Studien*, March
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Mediums and Saints, *Light*, January 6, continued
Mediumismus, *Sphinx*, February
Mediums and the Detection of Crime, Incidents by W. H. Robinson,
Two Worlds, February 23
Phenomena recorded by A. T. T. P., *Medium and Daybreak*, January
Practical Advantages of Spiritualism, *Revue Spirite*, February
Letter on Proper Function of Spiritualism, *Light*, January 27
Reports of Séances, series of Articles, *Light of Truth*
Savage Spiritualism, A. L., *Longman's*, March
Series of Articles, Edina, *Two Worlds*
Some Scientists and Spiritualism, *Light of Truth*, January 20
Spiritual Realm, The, Sermon in Ripon Cathedral by Canon Malcolm
McColl, *Medium and Daybreak*, January 19
Spiritualism, Mr. Stead on, *Religio-Philosophical Journal*, February 10
Spiritualism, Letter on, G. B. Stebbins, *Banner of Light*, February 3
Spiritual World, The, and our Kindred there, *Banner of Light*,
March 17
Spiritual Gifts and Powers, Emma H. Britten, *Light*, February 24
Stead, W. T., and his Spirit Control, *Banner of Light*, January 27
Trance Phenomena, *Light of the East*, February
Trance Utterances Recorded, A. T. T. P., *Medium and Daybreak*,
January 12
Utility of Spiritism, *Moniteur*, February

Superstitions:

"At the Thirteen Club," *St. James's Gazette*, September 30, also *Times*,
January 15
Saints in Morocco, *Light*, January 13

Spirit Photography:

"Les Esprits peuvent-ils être photographiés?" *Le Messager*, February
1 and March 1
Letter upon Spirit Photography, *Light*, January 20
Photographic Lying, Idler, quoted by *Religio-Philosophical Journal*,
February 24
Photographie Spirituelle en Amérique, *Annales de Sciences Psychiques*,
January and February
Photographies Spirituelles par M. H. Fourtier, *La Nature*, January 13,
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Spirit Photography, Mr. Glendinning, *Two Worlds*, January 19
Spirit Photographs, Address by Andrew Glendinning, *Light*, March 3
Psychic Photography, *Agnostic Journal*, quoted in *Light*, February 17
Spirit-Photography, *Light of Truth*, January 27
Also letter on Spirit-Photography, *Light of Truth*, January 27 and
February 17

Telepathy:

Der Zustand des Agenten in der Fernwirkung, Carl du Prel, *Psychische*
Studien, March
Quelques cas de Télépathie, *Annales de Sciences Psychiques*, No. 1
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Psychiques

Theosophy:

Mrs. Besant, Address by, *Light*, January 13
Brotherhood and Service of Man, *Lucifer* (Series of Articles)
Browning's Paracelsus, or, The Evolutions of an Adept, *New Cali-*
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The Dangers of Materialism, Mrs. A. Besant, *Theosophical Thinker*,
January 3 and 20
Deutschland und die Theosophische Bewegung, Hübbe Scheider, *Sphinx*,
February
Do the Mahatmas Exist? Gilbert Elliott, F.T.S., *Light*, February 17
Do the Mahatmas Exist? (Reply), A. P. Sinnett, *Light*, March 3
Esoteric Teaching, Dr. Hartmann, *Lucifer*, January
H. P. B. und die Geheimlehre, *Sphinx*, March
Ibsen and Theosophy, O. Cuffe, *Lucifer*, January
Inadequacy of Materialism, Mrs. Annie Besant, *Theosophical Thinker*,
January 27
Isis Unveiled? Who wrote, H. S. Olcott, *Sphinx*, Feb.
Law of Karma, Mrs. A. Besant, *Theosophical Thinker*, January 13
Masters, Mr. Sinnett and the (Letter by A. F. Tindall), *Light*, March 24
Masters, The, *The Theosophic Gleaner*, January
Masters, Relations with the, *The Path*, January
Philosophy, of the Vedanta, Dr. Paul Denissen, *Lucifer*, March
Popular Misconception of Theosophy, *Lucifer*, February
Precipitation (?) of Letters of the Mahatma, *The Light of the East*,
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Reminiscences of H. P. B. and the Secret Doctrine (Countess Wacht-
meister), *Theosophical Gleaner*, January
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Theosophy and Reason, Paul Elgond, *Agnostic Journal*, March 17
Theosophic View of Life and Death, *Irish Theosophist*, February
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Theosophy the True Basis of True Socialism, *Theosophical Siftings*
Thoughts, *Theosophical Siftings*, February
What Theosophy offers, *Australian Theosophist*, January
Why do we not Remember our Past Lives? *Irish Theosophist*, March