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RESEARCHES IN SPIRITUALISM.

BY M.A. (OXON.)

CHAPTER V.

PHASES OF MATERIALISATION.

SECTION II.—MATERIALISATION OF HANDS.

I. Simple Appearances of Detached Hands—

(1.) MEDIUM PRESENT IN CIRCLE.

- 1851. Mrs. Wilcox (*Adin Ballou*, pp. 88, 90, 93).
- 1856. Mrs. Wilcox.
- 1858. D. D. Home (*Debateable Land*, p. 307).
- 1870. D. D. Home (*Spiritualist*, Jan. 14, 1876; *Spiritual Mag.*, vol. v.)
- 1872-3. Mrs. Hollis (*Wolfe*, pp. 190, et sq. passim).
- 1872-3. Slade (*Crowell*, vol. i., p. 438; *Spiritual Mag.*, New Series, vol. viii., p. 200).
- 1873. Williams (*Personal Records*).
- 1874. Horatio Eddy (*Olcott*, p. 180).
- 1875. Mrs. Hardy (*Spiritualist*, July 30, 1875).
- 1875. Bastian (*Spiritualist*, Feb. 19th, 1875).
- 1876. Monck (*Spiritualist*, Sep. 15, 1876).

1876. Kate Fox (*Spiritualist*, Oct. 13, 1876).
 1876. S. E. (*Zöllner*, Eng. Ed., p. 139).
 1877. Slade (*Zöllner*, pp. 41, 48, 49, 82, 216).

(2.) MEDIUM SECLUDED IN CABINET.

1871. Mary Andrews (*Crowell*, I., 149, 448, 455).
 1872. Herne and Williams (*Personal Record*).
 1872. Mrs. Hollis (*Wolfe*, p. 308, et sq. passim).
 1873. Florence Cook (*Proof Palpable*, p. 98).
 1873. Slade (*Proof Palpable*, p. 119).
 1873. Holmes (*Personal Record*).
 Horatio Eddy (*Olcott*, pp. 254, 257, 258, 259, 301, 308, 485).
 1874. Dr. C. B. Kenney (*Crowell*, II., 506-9).
 1875. Mrs. Compton (*Spiritualist*, April 30, 1875).
 1875. Mrs. Fay (*Spiritualist*, March 12, 1875).
 1876. Eglinton (*Spiritualist*, May 26, 1876).

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(1.) ABNORMAL FORMATION.

1851. Knowlton (*Ballou*, p. 90).
 1872. Mrs. Hollis (*Wolfe*, p. 312).
 1874. Florence Cook (*Proof Palpable*, pp. 65, 66).

(2.) IMPRESSION OR MOULD TAKEN.

1872. Mrs. Hollis (*Wolfe*, pp. 348, 481, 531).
 1877. Slade (*Zöllner*, p. 49).
 1876. S. E. (*Zöllner*, p. 143).
 1876. Mrs. Hardy (*Spiritualist*, March 31, 1876).
 1876. Mrs. Firman (*Spiritualist*, Feb. 11, 1876).

NOTEWORTHY POINTS.

1. Temperature.
 2. Colour and texture of skin.
 3. Shading away at the forearm.
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CHAPTER V.

SECTION II.

MATERIALIZATION OF HANDS.

THE evidence for this particular phase of materialisation is both abundant and good. Almost every medium in whose presence physical manifestations occur, obtains it readily; and hardly any phenomenon, except the rap, is more familiar to the frequenter of séances than this. Readers of Zöllner's records are furnished with some excellent evidence of its manifestation through Slade. It is a regular phenomenon at his séances at the present day. We meet it as far back as 1851 in Adin Ballou's records of his experiences with Mrs. Wilcox. Mr. D. D. Home and Kate Fox (Mrs. Jencken) furnish plenty of evidence in their experiences; and it is of frequent occurrence in

many private circles; one instance being recorded in Zöllner's work of Prof. Wagner's experiments with a private medium, S. E.

It is probable, indeed, that in most cases where objects are carried from one part of the room to another, when musical instruments are played upon, as in most public circles, these manifestations of power are preceded by the materialisation of hands. The familiars of these promiscuous circles usually go through a certain routine of performance not often varied, and the carrying about and thrumming of certain musical instruments previously laid on the table, and the levitation of a heavy musical box are among the most favourite. John King, Peter, and others of their kind, will also touch and shake hands with those present. As these occurrences take place in total darkness they are by no means calculated to impress the sceptical mind at a single trial; and they are unquestionably to be fraudulently imitated with some ease by a practised expert. They are among the phenomena always selected by professional expositors, who find no difficulty in producing a hideous din when their hands are supposed to be securely fastened or accounted for. I am bold to say that such phenomena, produced in total darkness, are satisfactory to none whose opinion will carry any weight. Personally I strongly wish that the attempt to evoke these coarse and noisy manifestations were for ever abandoned. They can do no good; they leave a large loophole for possible deceit: what is done, if it be honestly done, is so easily counterfeited that it is almost worse than worthless. And from quite another point of view, I have serious misgivings as to the right and wrong of such proceedings, as they may affect some spirits who are attracted within their sphere of influence.

This, however, is not now within my scope. In years now long since past, I have seen some unquestionable evidence of the materialisation of hands of various sizes at these public séances; and the literature of Spiritualism contains abundant evidence of the reality of the formation of detached hands, which usually bear a striking resemblance in appearance and temperature to the ordinary human hand; but which in some cases are white, colourless, and cold, having the appearance of plaster of Paris rather than of flesh.

These points will appear as I produce my evidence, which it will be convenient to arrange under the heads of

1. Simple presentation of hands.

(a) When the medium is present in the circle.

(b) When the medium is secluded.

2. Appearances of hands under special conditions of test.

It will be further noticed that in some cases the hand is flexible, and in others presents a curious lambent or flickering appearance. Very often it is simply presented without any particular movement in itself.

I. Simple Appearances of Detached Hands.

(a) WHEN THE MEDIUM IS PRESENT IN THE CIRCLE.

One of the earliest recorded cases is mentioned by Ballou.* The medium was Mrs. Wilcox. The hand was shadowy, and the arm was visible half way to the elbow. The medium was seated at the table, and this "undoubtedly the hand of a large man, and of different colour and appearance to the medium's," was repeatedly projected from under the table,—“she holding the slate with one hand and resting the other on the table.” It was of a pale white colour, contrasting with the darkness under the table, and was rapid and flickering in its movements (A.D. 1851).

With the same medium we have various cases thus recorded by the same observer †—

“Mr. Wilcox, Mr. Scott, and several other individuals of cool judgment and unquestionable moral integrity, testify that they have several times distinctly felt the grasp, pressure, and shake of a hand, declaratively held out to them for that purpose by some spirit purporting to be present at their sittings. Mr. Wilcox affirms that this has taken place, to his knowledge, more than one hundred times. Some hands are soft and velvet-like, and some of a harder consistence, marked by the peculiarities which distinguished the person's mortal hand. Some hands are warmer, and others are cooler. Some moist, and others comparatively dry. In a single instance the hand was absolutely cold to chilliness. It was that of a very low and degraded spirit who was instantly dismissed. The grasp is generally sensible, firm and cordial. Mr. Wilcox says he has frequently been permitted to feel the wrist and part of the arm as deliberately as he ever did one of flesh and blood” (A.D. 1853).

Coming to the narratives of the Hon. R. Dale Owen, than which there are none more precise in the history of Spiritualism, we find ‡ him recording that at a séance, D. D. Home being the medium, Mrs. Owen felt a hand through the table-cloth; her dress was repeatedly plucked or pulled; and Mr. Owen, at his request, was touched by it through his handkerchief. On a later occasion—

“Mrs. Owen's hand, placed on her knee under the cloth, was touched with what exactly resembled the touch of a human hand,

* Ballou's *Spiritual Manifestations*, pp. 90-93.

† *Ibid.*, p. 88.

‡ *Debateable Land*, p. 307.

soft, moderately *warm*, and a little moist. The touch was on Mrs. Owen's bare hand, and so distinct that there was no possibility of mistaking it. Mrs. Owen had the experience on two previous occasions" (A.D. 1858).

With the same medium Hiram Powers relates* as follows:—

"All our fourteen hands were on the table, when a hand, delicate and shadowy, yet defined, appeared dancing slowly just the other side of the table and gradually creeping up higher until, above the elbow, it terminated in a mist. . . . It commenced fanning, and the hand passed round the circle and was lost to sight." . . . "On another occasion a little hand patted my cheek and arm. I took hold of it; it was warm and evidently a child's hand. I did not loose my hold, but it seemed to melt out of my clutch" (A.D. 1870).

Mr. Crookes, F.R.S., in his "Researches" † gives the result of his experiments and his conclusions with respect to these detached hands:—

"To the touch the hand sometimes appears icy cold, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.

"On another occasion a small hand and arm, like a baby's, appeared, playing about a lady sitting next to me. It then passed to me and patted my arm and pulled my coat several times. At another time a finger and thumb picked petals from a flower in Home's coat."

Mr. S. C. Hall has repeatedly testified to similar phenomena as occurring in the presence of the same medium. I shall have occasion to recur to Mr. Crookes' testimony as to the melting away of the hand in his grasp.

Another medium in whose presence these detached hands have been repeatedly and carefully observed is Mrs. Hollis. ‡ Dr. Wolfe has embodied in his book of personal investigations a number of cases. Sitting with the medium at a small table, the lower part of which he had covered round so as to form a dark enclosure, hands were frequently protruded from this space, took various objects from the sitters, threaded needles, took a bundle of bank notes, and comported themselves as naturally as a hand attached to a human body. These hands were of various sizes, from that of an infant with tiny fingers

* *Spiritualist*, Jan. 14, 1876, quoting *Spiritual Magazine*, vol. v.

† Pp. 92, 93, chap. ix. ‡ *Startling Facts*, p. 190, et sq. *passim*.

to a large muscular hand, which was seen to write while the medium held the slate under the table.

The following are good typical cases :—

“Sitting at the table in light I placed a large hairbrush on the chair. It was quickly taken under the table, and rattled round for several minutes. It was then projected through the aperture. . . . The hand and brush began to operate on my head, first brushing my hair to one side and then to the other, and then back. The pressure on the brush was unpleasantly hard, and I made the remark that perhaps the work could be as well done if the brushing was performed with less emphasis. The observation had a good effect. While this operation was going on, the arm was over my head, and I had an opportunity of looking into the dark chamber from which it proceeded; but beyond the edge of the table I could see no arm. The materialisation seemed to terminate at a point an inch or two above the elbow. I could not see Mrs. Hollis’s hand under the table, nor the slate, but her wrist, forearm, and elbow were all exposed in the now gas-lighted room.”*

On another occasion Mr. Plimpton testifies thus regarding a séance held at Dr. Wolfe’s house in good gaslight, Mrs. Hollis being the medium, and Dr. Wolfe being also present :—

“A full spool of thread and a paper of needles, containing twenty-five needles, was placed on the chair. Immediately a well-defined hand reached from under the stand and drew them successively in. After a few moments, the paper of needles was placed outside, followed by the spool of thread. We found four of the needles missing, and a thread taken from the spool. We had scarcely examined these, when the thread reappeared with the four needles suspended on the thread, the ends of which had been knotted. We compared the needles with those on the paper; they matched for size. The thread upon which they were strung matched for quality, and filled the place exactly upon the spool. This feat had been performed, it was alleged, under the table and in total darkness.”†

On another occasion (p. 531) :—

“Two light sticks were placed on the chair, and were presently picked up, two hands slightly advanced from the curtain (of the table), taking them and beating a military tattoo.”

It is noteworthy that these hands were carefully observed, and that they terminated at the wrist in a sort of haze.

Slade has furnished a large amount of evidence of this partial materialisation, a few instances of which are all that space allows me to refer to.

* *Startling Facts*, p. 476.

† *Ibid.*, p. 527.

Dr. Crowell* records the presentation of a perfect hand and wrist while Slade was sitting at the table.

“They seemed like those of a young girl. I said, ‘Lily, can you shake hands with us?’ when the hand vanished, and immediately reappeared from under the table, just over my wife’s lap, between her person and the front of the table as she sat a little removed from it. Here it remained for a few minutes, turning so as first to exhibit the back, then the palm, then moving and motioning the fingers. It then repeatedly touched my wife’s person, she feeling the touches; I asked Lily to place the hand in front of me, and it immediately came to me. It was semi-transparent, and yet flesh-like, with delicate taper fingers” (A.D. 1872).

But perhaps the most complete evidence of the phenomenon in Dr. Slade’s presence is that given at great length by Mrs. A. A. Andrews.†

“After sitting a few moments with the medium’s hand covering mine upon the table, . . . a small hand was lifted several times *slowly*, as if by an effort from below, and held up opposite the opening, remaining still a moment, and then sinking again out of sight. This hand was held open with its palm towards me; it was in size and shape like Harold’s, which was, though delicate, a boy’s hand, not like a woman’s. Then there appeared, rising slowly as the first had done, a hand and arm, . . . exquisitely beautiful, . . . so like Edith’s, that I think her parents would have selected it as hers among a hundred. It was exactly like hers in form and size, . . . very white, with a soft, fresh lustre, that no words can describe it. . . . The fingers were slight and beautiful in form, the hand being held, not facing us, as the first was, but so as to show its outline and that of the delicate wrist perfectly.”

And again:—

“The hands of the medium were on the table. A white hand came up into sight, clasped my right arm several times round the wrist, and played with the eye-glass, throwing it upon the table. . . . Then both the small and large hand patted mine, the large one also grasping my arm forcibly, . . . big and copper-coloured, in strong contrast with delicate white fingers which had shown themselves before.”‡

On the next day:—

“Felt touches both of the large and small hand. The large hand was cold, the smaller one warm.”§

Further she records:—

* *Primitive Christianity*, vol. i., p. 488.

† *Spiritual Mag.*, vol. viii., p. 206; January 11, 1872.

‡ *Ib.*, February 6, 1873, p. 481.

§ *Ib.*, February 7, 1873, p. 482.

Owasoo's large hand took the button-hook from the table, and unfastened five buttons on the boot. "The Indian hand showed itself twice putting the hook upon the table close to its edge in front of me, and taking it off again. The third time it was taken, the motion was so rapid that I could not tell how it disappeared; but the first and second times the long dark Indian fingers were shown quite plainly."*

Sitting at the table with Slade in gaslight, Mrs. Andrews says:—

"The fingers of a white hand showed themselves between my waist and the table. At first I only saw the point of one which glowed and fumed with a strong smell of phosphorus, so that I thought for a moment it was a lighted match. Gradually the whole hand appeared, covered with quivering flame, the phosphorescent smell being unpleasantly strong. I requested the medium to lower the gas partially that I might see this light more clearly. The illuminated hand pulled upon and played with the broad ends of my neck riband, leaving upon it lambent, flickering flames, as if it had been rubbed with phosphorus, though lasting for a shorter time. This hand showed itself over and over again. It was about the size of my own." †

"A large hand grasped and patted mine. It came up several times, once or twice with the fiery glow upon the fingers, and the strong smell of phosphorus. It showed itself distinctly; was dark in colour like that of an Indian, and felt as if it had strength to crush mine. It was so immense that I said to the medium, 'I do not believe Owasoo's hand is really as large as that.' . . . I asked, 'Will Owasoo show me his hand the true size?' when it almost instantly came up again, a smaller hand than the medium's, and grasped the edge of the table, remaining still long enough for me to examine it carefully. Then alternately it and a small white hand took hold of and caressed mine. This hand was illuminated when it first came, the finger ends gleaming brightly, and when it was laid upon mine, it was not only warm, but hot, like that of one in a burning fever." ‡

"A large copper-coloured hand, natural looking, and without the phosphorescent light, grasped my arm strongly above the elbow. The arm was very shadowy, but the hand distinct. . . . Hands patted me all about, not gently but very strongly and with vigour, first on one side and then on the other, on my back, arms, and about my waist, flying from one point to another with the rapidity of lightning. . . . I can give no idea of the swiftness and the vigour of the touches and claspings of spirit-fingers" (p. 486). . . . "My whole face, cheeks, and chin were smoothed and patted, so that the slapping

* February 8, 1873, p. 483.

† *Spiritual Mag.*, vol. viii., p. 484.

‡ *Ibid.*, vol. viii., p. 485.

sound might have been heard all over the room. . . . I felt as if completely surrounded and enveloped by something like materialised life" (p. 491). . . . "Slade held my hands upon the table as he always does. I saw a large hand and shadowy arm rise up from beneath the far side of the table" (p. 492).

Zöllner's experiments with Slade are rich in evidence that leaves nothing to be desired for completeness.* Reserving one case for consideration under another head, I give two instances, the salient points in which may be summarily stated thus :—

Slade sitting at the table, all hands joined, and the room faintly lighted, "a hand suddenly appeared through an opening in the middle of the curtain (a piece hung on a string at side of table), with the bell, which it placed on the middle of the table in front of us. . . . The hand appeared again, and with the palm of my left hand I covered and held fast both Slade's hands; with my right I seized the hand and shook it. It had quite a living warmth, and returned my pressure heartily" (1877).

"While Slade's hands, continually visible to me, lay quietly on the table, there appeared suddenly a large hand close in front of me emerging from under the table. All the fingers of the hand moved quickly, and I was able to observe them accurately during a space of at least two minutes. The colour of the hand was pale, and inclined to an olive green. And now while I continually saw Slade's hand lying before me on the table, and he himself sat at the table on my left, the hand rose suddenly as quickly as an arrow, still higher, and grasped with a powerful pressure my left upper-arm for over a minute" (1878).

Evidence of a similar kind is to be had with almost every medium in whose presence physical phenomena occur. Mr. Williams' public circles used to present many instances, and doubtless do so still. I have also had what seems to me excellent evidence, though given in perfect darkness, of the reality of this phenomenon. I and friends of mine have had the same experience more than once; but one case is sufficient for my purpose. The sitting was held at a private house, and the medium was carefully held by friends of my own on either side. A detached hand came immediately opposite to me as I sat in the middle of one of the sides of a very large dining-table, and a voice spoke to me from a spot just opposite to my face. (It is not material to my argument to insist now that no hand or head could have reached that spot by any natural means.) Being requested I loosed my neighbour's hand, and grasped this detached hand before me. It was large, rather

* *Transcendental Physics*, Eng. Ed., pp. 82, 216.

coarse, and decidedly powerful, of normal temperature and rather moist. I grasped it firmly, being allowed to take it into my own hand, so that it could not get away. It pulled me up until I rose from my chair and stood on my feet. It still pulled upwards, and I stood upon the chair on which I had been sitting. Still it raised me, and I stepped on to the table. In that position I stood with my arm extended to its full length above my head still grasping this hand. Its muscular power was undiminished, and it still pulled me upwards, but I could reach no further, and after a time it gradually melted from my grasp, and I found that my finger-tip just touched the ceiling as I stood on tip-toe.

Now, I regard that fact as proven. I am not acquainted with, nor can I conceive any method by which what I have described could have been fraudulently produced in a private house, and under the circumstances in which we were placed. I have experienced the same thing perhaps half a dozen times. Others can bear similar testimony; indeed, it used to be a favourite experiment with John King and the other invisible attendants at Mr. Williams' circles. Like the instantaneous levitation of the medium, together with the chair on which he sits, or to the table while his hands are held, this detached hand seems to me to be a good case of a phenomenon which no jugglery can imitate; and this I maintain though it occurred in the dark.

As I am on the subject of personal experience, this seems the place to note the only well-marked case of materialisation that occurred in the private circle the records of which form the basis of these experiences and researches. In that circle almost all the better known and some very rare phenomena known as psychical were presented from time to time during a period of about seven years. But while materialisations were rife all round us, I remember only one case in which a definite case of materialisation was presented, and then only incidentally. I have already alluded to it in the section on luminous appearances. For it was the light to which our attention was drawn, and it was by its diffuse phosphorescent light that we were able to see that it was carried in a thin, brown hand which was attached to a lean, swarthy arm. Both hand and arm were such as might belong to an old man of an Eastern race, and were totally unlike any that belonged to any person present (1873).

I return to general evidence. Colonel Olcott in his "People from the Other World," a compendious record of his experiments with the Eddy Mediums, relates that "a baby hand appeared in the light and patted the cheeks of the lady who

held the medium's hand." He further states that hands of various sizes and tints darted repeatedly into sight. "I am, therefore," he adds, "entirely able to affirm that, even if the medium were an impostor, *he could not transform his hand into the shape of a baby's.*" When Mrs. Hardy was in England, it was a common thing in her circles to sit round a table in the top of which an aperture had been made. The test conditions as described* were sufficient, and all hands of the sitters were laid on the table in plain view. Various hands, large and small, coarse and soft, warm and cold, were protruded through this aperture, and were felt by most persons in the circle. It was very noticeable that many of them presented that lambent, flickering movement of which I have before spoken (1875).

In the same year there was in London a medium in whose presence these hands were produced under very conclusive conditions: I refer to H. Bastian. Captain James, a cautious investigator of great experience, describes† a séance at which I remember to have been present. The medium and Captain James were seated on two chairs in a corner of the room in good light. Across their bodies from the chest downward was pinned a dark rug which covered their feet, and rested on the floor. A dark space was thus obtained, while the light was clear and good in the room. Captain James seized and held the medium's hands in his own, they two being completely isolated from observers and possible confederates. Captain James testifies that "hands of various sizes darted or rather glided over my left shoulder, and as they reached to about the centre of my chest were plainly visible to the whole company." I may add, that not only were the hands playing about above the rug plainly visible, but that hands were protruded below the rug as it rested on the floor far out of the reach of any possible human hand. Both Captain James and I noted the flickering motion which, in his report, he says "I can only liken to the lambent motion of an advancing flame."

Mr. Oxley reports ‡ with another medium, F. W. Monck, phenomena of a similar nature. The medium was sitting in the circle. He says:—

"The next phenomenon was the most interesting of all. It was the appearance of a beautiful infant's right arm and hand, white as the purest snow. After rising above the edge of the table, between the medium and the next sitter (who saw part of the form and drapery materialised), the hand took a bell from the table and rang it several times, then placed it in the hands of the medium. . . . Finally, we

* *Spiritualist*, July 30, 1875. † *Ib.*, Feb. 19, 1875. ‡ *Ib.* Sept. 15, 1876.

saw a *feminine hand*, fully developed, of beautiful symmetry, and flesh coloured" (1876).

Again, the late Mr. Jencken records a very striking instance of a luminous detached hand under excellent conditions of observation. The sitting was held at the house of the veteran Spiritualist, Mr. S. C. Hall, and is thus reported :—

"We were ordered to hold each other's hands, and to contract the circle by drawing close up to the table. A luminous, small, beautifully-shaped hand then descended from the side at which I was sitting—that is to say, at the opposite side to Mrs. Jencken. The hand seized a pencil which was lying on the table, and wrote the letters 'E. W. E.' The power of holding the pencil then evidently failed. The pencil, which had been held between the fore-finger and third finger, dropped on the table, and the hand raised itself high overhead and disappeared. After a short pause it reappeared, descended, touched the table, took hold of the pencil, and wrote the words—'God bless y—.' At the letter y the strength again appeared to give way, the pencil dropped, the hand rose quickly, and was gone."

Records of such experiences in absolutely private circles, where no developed psychic is known to be present, are naturally rare. But I may refer to one case recorded in Zöllner's book* by Professor Wagner. The private medium is designated by initials S. E.

"S. E., sitting on a chair, fell into a trance. . . . A hand was shown to us one after another ; at our request it touched our hands, and came close to the sight of those of us who had not been able to distinguish it closely enough. . . . It was a living flexible hand" (1876).

I have now presented evidence, extending from the year 1851, with various well-known mediums, of the materialisation of detached fugitive hands while the medium was present in the circle. These hands were of all sorts and sizes, from that of a tiny infant to that of a large muscular man. Some of the latter were produced through the mediumship of a woman, to whose delicately formed hand they presented a striking contrast. Some of them have been merely shown in a passive state ; but most were active and flexible, and did what an ordinary human hand could do, such as grasping an object and carrying it about, shaking hands, counting thin sheets of paper, and threading needles. Many gave evidence of that peculiar flickering lambent movement which Captain James noted, and which at once distinguishes the motion of these hands from that of any normal human hand.

* P. 139, Eng. Edn.

Were it desirable this evidence could be multiplied in kind, and probably extended over a greater area. But that would serve no good purpose, and I pass to a similar kind of result obtained under slightly different conditions of observation, viz., when the medium does not form part of the circle, but is secluded in a cabinet or behind a curtain.

(To be Continued.)

WILLIAM HOWITT AND HIS SPIRITUALISM.

BIOGRAPHICAL SKETCHES BY HIS DAUGHTER, A. M. H. W.

PART V.

HIS PERSONAL EXPERIENCE OF PHENOMENA.

“Ob man uns für Narren und Obscuranten erklärt, oder für verrückte Schwärmer hält, das ist ganz einerly: dafür wurde unser Herr und Meister selber gehalten. Lass't uns zu Ihm hinaus gehen, und seine Schmach tragen.”—*Jung Stilling, “Scenen aus dem Geister-Reiche.”*

“That we should be declared fools and under delusion, or considered mad enthusiasts, is all one; such was our Lord and Master himself considered. Let us go forth to Him and bear his shame!”—*Jung Stilling, “Scenes from the Spirit-World.”*

“Death darkness, danger, are our natural lot,
And evil spirits may our walk attend
For aught the wisest know or comprehend.
Then be good Spirits free to breathe a note
Of elevation; let their odours float
Around these converts:

Nor doubt that golden cords
Of good works, mingling with the visions, raise
The soul to purer worlds.”

Wordsworth's “Ecclesiastical Sketches,” Sonnet xviii.

AUTOMATIC WRITING.

ONCE settled at West Hill Lodge, standing on the brow of West Hill, Highgate, with its open garden and airy situation, conducive to more healthful physical and spiritual condition than the former residence at Highgate, William Howitt's knowledge of spiritual manifestations progressed calmly and rapidly.

One Sunday, January 31st, 1858, my father, much to his astonishment, gained the power to write, and also to draw automatically by spirit-power. He and my mother, a day or two previously, had visited Mr. and Mrs. W. Wilkinson, at Hampstead, to inspect the remarkable and beautiful spirit-given drawings of Mrs. Wilkinson, the origin and production of which caused Mr. Wilkinson to publish his valuable book, “Spirit-Drawings: a Personal Narrative.” Interest excited by these drawings naturally increased the faith of my parents. Each unknown

to the other, made in private an essay for the spirit-drawing and writing-power. My father had not sat many minutes passive, holding a pencil in his hand upon a sheet of paper, ere a something resembling an electric shock ran through his arm and hand; whereupon the pencil began to move in circles. The influence becoming stronger and ever stronger, moved not alone the hand, but the whole arm in a rotatory motion, until the arm was at length raised, and rapidly—as if it had been the spoke of a wheel propelled by machinery—whirled irresistibly at a wide sweep, and with great speed, for some ten minutes through the air. The effect of this rapid rotation was felt by him in the muscles of the arm for some little time afterwards.* Then, the arm being again at rest, the pencil, in the passive fingers, began gently, but clearly and decidedly, to move, and traced upon the paper, in large, strongly formed characters—some as if printed, other letters adorned with scroll work—the words,

“GOD, GOD, GOD IS GOOD.
PAY HIM ALL PRAISE.”

Beneath, in smaller written characters, but still large and bold, and not at all like the ordinary handwriting of my father, these words—

* The following experiences are interesting and illustrative of the above experience. The first is that of Mr. William Wilkinson, in 1856, extracted from his book, “Spirit-Drawings”; the second from appendix to “Spirit Identity” (p. 127), by “M. A. (Oxon),” when describing his first experience at a séance, held by Herne and Williams in 1872:—

“I had for many weeks,” says Mr. Wilkinson, “at intervals, taken pencil in hand, and held it for several minutes at a time, with no result excepting the faintest conviction that it was of no use to try again, for it was impossible for my hand to move; and my conviction was borne out by repeated failures. It never moved a jot, and, though I gave not up the trial, I held the pencil without hope. At last, at my house, in the presence of several gentlemen, I again held it, and after waiting less than five minutes, it began to move, at first slowly, but presently with increased speed, till in less than a quarter-of-an-hour it moved with such velocity as I had never seen in a hand and arm before or since. It literally ran away in spiral forms; and I can compare it to nothing else than the fly-wheel of an engine when it has ‘run away.’ This lasted until a gentleman present touched my arm, when suddenly it fell like an infant’s as it goes to sleep, and the pencil dropped out of my hand. I had, however, acquired the power. . . . The consequences of the violent motion of the muscles of the arm were so apparent, that I could not for several days lift it without pain” (p. 20).

“To my great horror,” writes M. A., (Oxon.), “I found these jerks communicated to myself. My right arm was seized about the middle of the forearm, and dashed violently up and down with a noise resembling that of a number of paviers at work. It was the most tremendous exhibition of ‘unconscious muscular action’ I ever saw. In vain I tried to stop it. I distinctly felt the grasp soft and firm round my arm, and though perfectly possessed of senses and volition, I was powerless to interfere, although my hand was disabled for some days by the bruising it then got. The object we soon found was to get up the force.”

*“Many good things will come,
If you pray to God for them.”*

In the corner a small ornamental scroll of mingled leaves and buds was attempted to be designed, not unlike the feeble drawing of a painstaking young child. This page of his first automatic-writing my father preserved with great care. It is gummed by him on to the fly-leaf of a small manuscript book, commenced within a week of this time, to be filled with automatic writing, given each evening through his hand. This book he entitled

“VESPUSCULÆ—EVENING COMMUNICATIONS.”

This book lies beside me whilst I write. The communications commenced on February 8th, and terminated July 30th, 1858. All is written with great clearness, precision, and with no appearance of hurry, confusion, or of alteration. Above each communication he has signed the Cross; a loose sheet of paper lies within the book, on which he has written the answers he received to questions put to his Guardian-spirit whilst writing, as to whether he should pursue the communication or stop, etc.; and between all the questions he seems to have made a sign of the Cross, which he used in his communications as a sort of holy talisman, whereby to test the character of his communicating invisible friends. When the family had retired for the night, he was accustomed to remain for a quiet hour alone to receive these written communications. After a silent prayer and inward spiritual communion, he used to open his book and write. Some of the writings are very short, some long, and the subject-matter continuous. These longer communications would be continued from evening to evening, the sentence or paragraph carried on in perfect sequence from the point where it was broken off the night before. The subjects are very various; but the spirit is uniform in its devout and gentle character, and the language in its great simplicity; devotion to God, and brotherly love to man, form the theme of the volume. The book thus commences—

“Call on God for the teachings of Omniscience, and he will give them plenteously. The ordinances of His Spirit are Truth and Love. He gives to all who ask in entire confidence, and seek for the growth of Divine life in their souls.

“He sends His messengers on every side to call to Him those who are endowed with simplicity of heart and teachable will. Such are the ‘little children’ who are desired to come unto Him, and ‘whose angels always see His face.’ Cleave unto the Truth, and fear no man’s criticism.”

Six months later the writing in the book terminates with the following communication which I have here slightly abridged. He would appear to have beheld a vision of cornfields; but of this vision I find no other trace:—

CORNFIELDS OF SPIRITUAL KNOWLEDGE.

“Cornfields denote abundance, and you saw men running swiftly along the green grass, betwixt the growing crop and the hedge. They were running before you, which implies that you were to pursue and to overtake them, in time to help them to reap the harvest. They appeared like countrymen, which indicated that they were labourers, and that you were to follow them as labourers. They were in haste to show that the harvest was nearly ripe, and that no time was to be lost. They kept (near to?) the headland, which appeared to have been reaped of its grass-crop, and thus indicated that one growth was already gathered in, and another and better one was fast maturing. Cornfields denote abundance, and you were admonished to be firm in faith, and not to let any doubts enter your minds. You are thus informed that the harvest is growing, and that you must persevere and faint not; for seed-time and harvest are promised to the end of time; and this will occur spiritually, as certainly as it does, and will, physically. Cornfields denote abundance; and the brief vision was an emblem of the abundance of the mercies and bounties of your heavenly Father, who fills the world with plenty, and is not accountable for the miseries which the evil passions of men introduce. He gives good things, but men convert them into sources of calamity. . . . The triumphs of martial men are the sorrows of the All-benevolent Creator; the glories of war are the obstruction to the spread of the Philosophy of Peace, Abundance, and Brotherly-love. Let your endeavours be to demonstrate the law of abundance of blessings, physical and spiritual, which are the gifts of an infinite God. The harvests of earth appear every year, but the Harvest of Heaven, which it has required ages to mature, stands ready in the fields, and few regard it. The blindness of men who call themselves Christian is inconceivable. Peace and abundance are at their doors; but they prefer strife and sorrow. . . . This world has reaped the lower crop of Christianity, outward decorum, outward civilisation, and enjoys thence many advantages; but the still nobler Harvest of International-amity, of ‘peace on earth, and good-will towards men,’ stands almost untouched, and the Divine precepts of brotherly love in the participation of this world’s wealth, and the communication of knowledge, and daily ‘doing as you would be done by,’ have as yet scarcely taken root, and await the latter rains of real Gospel-truth.” (July 31st, 1851.)

Various of these communications terminate with the words, “thus speaks Truth,” or “thus speaks Verity.” We were told that “Verity” was the name of the Guardian-angel, who was in closest communication at that time with my father. As

would appear to be the law in such cases, the name of the guardian is bestowed upon his charge. Entering the "*Vita Nuova*" of the Spirit, the Spiritualist speedily receives one of these mysterious forms of nomenclature typical of his then state of progress; the name to be changed when the spiritual condition shall again in due course change.

It is to this manuscript-book that William Howitt refers in the "History of the Supernatural," when he says, "I wrote a whole volume without any action of my own mind, the process being purely mechanical on my part."

If this automatic writing did much to induct him into a knowledge of the phenomena of Modern Spiritualism, much more did

HIS EXPERIENCE OF AUTOMATIC DRAWING.*

On the eventful Sunday in January, 1858, to which I have referred, the private experiment of my mother was yet more remarkable. To her, in the most gentle manner, came the movement of the hand as she sat with her sheet of note-paper laid before her, upon her open Bible. She also sought for "the power" in a devotional attitude of mind. Thus sitting with her hand passively holding the pencil, and it gently commencing automatically to trace a bell-like flower, she perceived, as if lying upon the paper, on a spot as yet untouched by the pencil, the most delicately outlined and shaded butterfly, appearing as if it were sketched in sepia; the minute veining of the wings, and their spots delicately delineated as if made of the finest lace.† Fearing almost to breathe lest she should

* When the subject of automatic drawing and writing is under consideration, let not the earliest record of its existence be forgotten, viz., in the *Old Testament*. First Book of Chronicles, chap. xxviii., David enjoined upon Solomon to build a temple to the Lord. "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: . . . All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." Referred to by Mr. Wilkinson in "Spirit-Drawings," by Mr. Shorter in his "Two Worlds."

† The following experience is much in accord with the above:—"One day, looking accidentally on a sheet of blank paper, Mrs. Puget saw upon it a lovely little face, just like a photograph, which gradually disappeared; then another became visible on another part of the sheet, and they arrested her attention so much, that she thought she should like to catch the fleeting image, which she did with a piece of burnt cork, thinking that a piece of pencil would be too trying for her sight." Mrs. Puget had lost a daughter in the prime of youth, whom she mourned for with such excessive weeping, that her eyesight became affected. This occupation, Miss Houghton says, aroused her from the stupor of despair into which she had fallen, and the faces, in various positions, pre-

destroy the phantom-butterfly, she watched it in astonishment. Even whilst she thus gazed, her hand was moved towards it, and the pencil traced the exact outline of the butterfly, which then gradually faded entirely away. A group of delicately outlined flowers, with a butterfly were thus produced by this first attempt at automatic drawing.

In the case of the butterfly alone was her vision opened to perceive the spirit-picture lying upon the paper; nevertheless, her hand was guided, or magnetically attracted, towards the invisible form, and thus the outline of the whole was made in much the same way that a child draws its pictures upon a so-called "transparent slate." To this process, well known to the writer from personal experience, she hopes to recur on some future occasion. This experience tended to increase my father's interest in automatic drawing.

The promise conveyed to him by the infantile attempt at decorative design, which accompanied his first piece of automatic-writing, was in due course fulfilled. In a small portfolio, my father has arranged, with that neatness and method which characterised him in all things,

HIS SERIES OF AUTOMATIC-DRAWINGS,

in chronological order. The first bears date, June 9th, 1856; the last was made in October of the same year. These designs are divided into eight distinct sets. They are drawn in black-lead pencil, carefully and delicately, upon white letter-paper. Upon the second half of the sheet appears an explanation, written by his hand, guided spiritually. These explanations are written without any alterations or confusion of expression. Their character is always pious, sometimes devotional, sometimes didactic, frequently very graceful in expression and idea. These writings show the nature of the designs to be symbolical, and thus William Howitt's spirit-drawings, like their congeners, partake of the character of the diagram—their lines, circles, and angles may truly be designated "cogitative," and produced for the clear demonstration of some moral or intellectual truth—their outer form is but a means to an end.

The drawings, and accompanying explanations, are in pairs. No. 1 set of drawings is endorsed "*Rude Beginnings*." No. 2, "*Flowery Standards*": these are all symmetrical arrangements of vegetable forms, more or less in the shape of standards. No. 3, "*Flowers not Symmetrical*," but all of a decorative cha-

senting themselves, whenever she sat down to the work, her eyesight, as well as her whole being, became restored to a more healthy state. *She had to work rapidly, for the faces soon faded.*—Miss Houghton's "*Evenings at Home in Spiritual Séances*," first series, p. 68.

racter, not infrequently Oriental in character, resembling portions of Indian arabesques.* No. 4, endorsed "*Symbolical Designs*," contains only one pair of sketches, a diagram of "*The Net of Evil*," with one clear, uniform, unbroken descending line representative, according to the written explanations, of "*Love Divine*," which, entering into the chaotic entanglements of the dark "net," touches every portion of it with intent "to elevate, to comfort, and relieve," even as the explanation tells us, "Love Himself, after His death on the cross for the salvation of a wicked world, went down into hell to preach to the souls mourning and despairing." No. 5, endorsed, "*Elaborate Designs: partly vegetable, partly architectural*," also Oriental in style, reminding one of the art of Cashmere, and occasionally appearing as if encrusted with pearls and precious stones, or as if designed to be wrought out in mosaic or sandal wood, ebony, and ivory, as seen in the delicate Indian caskets of Bombay workmanship. No. 6, endorsed "*The Teacher's Snub*"—contains a single design representing a sunflower, clothed with tobacco-leaves, explained as a picture of the disharmony produced by the blind self-will of man, which would disfigure and distort by incongruities divine growths. "Let the Sun of Heaven shine upon its own Flowers, and let it, by obedience to its true nature, put forth true leaves." Nos. 7 and 8.—Circles and Geometrical Designs. These are accompanied only occasionally by a written explanation. These designs, from their remarkable accuracy and infinite variety of rich and elegant combination of line and

* As a specimen of the explanations which accompany the drawings, I give the following. These drawings and explanations have value, as being amongst the earliest produced in England. *A group of pansy-like flowers, springing forth on every side from a mass of tube-shaped leaves, is thus interpreted:—*

"Love sends Love, and out of the leaves of the human brain spring the flowers of spiritual beauty and wisdom. As the brain sends forth fancies, so does the Plant of Truth send forth spiritual blossoms, and indicate to the learner that there are many kinds and degrees of blossoming to be attained. These flowers are, as it were, half-leaf, half-flower, because they typify a state of only partial development, yet they assume a rude resemblance to the pansy, or heartsease, to denote that there is much *heartsease* even in the early exercise of God's spiritual endowments. They who once accept the offered boon of the inner-life, find in it an inexpressible charm. They perceive at once a taste of heaven, of heavenly life, and fragrance that makes poor all earthly things. A new interest is added to life—that interest which grows and deepens through all eternity, and which made the apostle declare, that 'ear hath not heard, neither has it entered into the mind of man to conceive the glory which God has prepared for those that love Him.' This is the mystery of the felicity of the saints, the divine charm, which made the martyrs tread on flames and perceive them not, and the soul of the anchorite in the most inhospitable deserts, find a paradise. This is the marvel of the Divine life, which, filling more and more the departed souls, renders them eager to press ever onwards, and causes man to see and hear no more of the majority of them."

jewel-like ornamentation, are highly noteworthy. One can alone compare them to the varying—ever fresh and ever perfectly symmetrical—combinations of patterns exhibited to the eye by the mysterious toy of science, the kaleidoscope. These might be termed drawings from the kaleidoscope of the spirit. Some appear to be thickly set with pearls or jewels; pearls and jewels accurately diminishing in size as they approach the centre, placed at regular intervals upon the cobweb-like converging rays of the design. Executed in colour in stained glass, they would form, with their geometric interlacing of line, beautiful “*rose windows*.” The number of designs contained in this portfolio, including the few rude beginnings, is eighty-six—by a coincidence the number of the years of his life. The following explanation of one of the least elegant or elaborate of the circles is worthy of consideration for the principle of Hope and Consolation sought to be thereby demonstrated.

“The present drawing is a circle of circles all agreeing with each other, though differing in dimensions, and all bound together by intervening lines and figures which are in harmony with them, and run through them not to disturb but to combine. *Thus do the laws of the Creator run through all circles of matter or of life, and bring every portion of His works into union with each other. All is designed by unerring Wisdom, and even where the disturbing influences of men produce disorder, God overrules them to leave all safe and even comely. The lines converging from the outer towards the inner centre of this diagram are irregularly projected, and do not meet in perfect symmetry, but they are still so over-ruled as to give strength and even a certain regularity; but man works in perversity or ignorance. Let all be as clay in God’s hands, and not as turbulent demons resolute to do their own wayward wills. Learn to act in harmony and not in self-will. Power enlightened from on high . . . has much larger liberty, because it runs in accordance with universal laws*” (October 9, 1858).

It is to these sketches that William Howitt refers in the following passages in his “History of the Supernatural,” when writing of the

CURIOUS CIRCLES STRUCK BY THE SEERESS OF PREVORST, the description of which, as given by Dr. Kerner, accurately describes the character and mode of production of those struck by my father’s hand. The circles drawn by the seeress she described as “sun-spheres” and “life-spheres,” and she averred that they mysteriously contained in spiritual cipher the history of her own life, divided into circles. *Vide* Seeress of Prevorst, Mrs. Crowe’s translation; or for fuller detail regarding these “spheres,” the original.

"We have," writes William Howitt (vol. i. p. 58 of "History of the Supernatural"), "in the original German edition of Kerner's 'Seeress,' seven lithographic plates representing her sun and life-spheres. These Madame Hauffé drew under spirit influence; and the manner of her drawing them is deserving of especial attention, as every Spiritualist will see from what he has experienced in himself, or seen in his friends, how genuine it is. Kerner says:—'*She threw off the whole drawing (Plate I.) in an incredibly short time, and employed in marking the more than a hundred points, into which this circle was divided, no compasses or instruments whatever. She made the whole with her hand alone, and failed not in a single point. She seemed to work as a spider works its geometric diagrams, without a visible instrument. I recommended her to use a pair of compasses to strike the circles; she tried, and made immediate blunders!*'

"Having myself," continues my father, "who never received a single lesson in drawing, and never could draw in a normal condition, had a great number of circles struck through my hand under spirit-influence, and these filled up with tracing of ever new invention, without a thought of my own, I at once recognise the truth of Kerner's statement. The drawings made by my hand have been seen by great numbers of persons, artists as well as others, and remain to be seen, though the power is again gone from me (1863). Giotto, or any pair of compasses, could not strike more perfect circles than I could under this influence, with nothing but a piece of paper and a pencil. No inventor of tracery or patterns could invent such original ones as were thrown out on the paper, day after day, with almost lightning speed, except with long and studious labour, and by instrumental aid."*

These instances of accurate circles being drawn by spirit-influence through the hand of a "medium," lead to interesting reflection when compared with the account given by Vasari in his life of Giotto, the father of Italian art, of Giotto's "famous O"—the circle struck by his hand, without the use of compasses, and which was sent by him as the sign of his skill to Pope Benedict IX., being at once accepted as such by his Holiness. Light has yet to be thrown upon the origin

* The following extracts show, from the experience of other persons, the general character of this exhibition of a peculiar power:—"Another effect, astonishing to us, as to most who have seen it, was the production of a large circle, described with great accuracy by hand, without the aid of compasses, and which was next filled up with a series of geometrical figures, each of the four divisions of the circle being co-relative with its opposite. It was then a complicated and wonderful circle of geometrical figures, and appeared complete in itself."—Wilkinson's "Spirit Drawings."

"The medium draws a square or a circle to accurate measurement, without other implement than a mere pencil, and that with the right hand or left."—(Drawings by Mr. Abraham James, the discoverer of petroleum at Chicago. "History of the Chicago Artesian Well, demonstrating the Truth of Spiritual Philosophy. By George A. Shufelt, Jun., Chicago, 1865.")

of Art in its varied schools, by a knowledge and intellectual observation of well-known phenomena in spirit-drawing.

SEANCES WITH MR. D. D. HOME.

Having thus sketched the experience of William Howitt within the private circle of his home, it is time to notice the opportunities enjoyed by him of studying manifestations given through celebrated mediums. It was first, I supposed, at the residence of Mr. W. Wilkinson, that he had made the acquaintance of Mr. D. D. Home, witnessing the extraordinary physical and other manifestations exhibited through this gentleman. Paragraphs in the *Spiritual Magazine* for 1860 and 1861 lead to other inference, however.

In the number of the *Spiritual Magazine* for February, 1860, there is a notice of "Mr. Howitt" having met, "at the house of an eminent literary man, Mr. D. D. Home, now so well known through the courts of Europe, and Mr. Squire from New York." There being present "four authors of long-established reputation, two editors of journals, an artist of eminence—in all, eleven persons well known to each other"—where "were heard often loud raps, the table rising repeatedly into the air during their sitting."

Next direct spirit-writing was obtained repeatedly, and once with the cardboard laid on the floor at a distance from every one, when immediately was written upon it, "I am glad to see you all here to-night. God bless you!" Hands were both seen and felt—one of these the hand of a female. "Mr. Howitt himself had his hand touched three times by a spirit-hand, every other hand being laid visibly on the table, which felt like the hand of a man, not a woman. It was laid on the back of his hand—warm, soft, and solid as any hand he ever felt; a second time the thumb of the spirit-hand was pressed strongly against his thumb; and a third time the spirit-fingers were put point to point with his extended fingers, and this time with so strong an electric quality as to prick his fingers exactly as the sparks from an electrical machine would have pricked them."

Again, the *Spiritual Magazine* informs us that Mr. Wilkinson first beheld the phenomena as manifested through Mr. D. D. Home, on June 16, 1861, in the drawing-room of a house in Cornwall Terrace, Regent's Park. Of this very striking séance, we have also printed in the *Spiritual Magazine* for October, 1861, the following account from William Howitt—who was present—in a letter written by him to Mr. T. P. Barkas, of Newcastle-on-Tyne:—

"There were," he writes—"beside Mr. and Mrs. Wilkinson and

ourselves—Mr. Home and a Russian, Count Steinbock. We had beautiful music played on the accordion when held in one hand by Mr. Home, who cannot play a note, and the same when held by Mr. Wilkinson. We had the clearest and most prompt communications on different subjects through the alphabet, and flowers were taken from a bouquet on a cheffonier at a distance, and brought and handed to each of us. . . . I saw a spirit-hand as distinctly as I saw my own. I touched one several times, once when it was handling me a flower. . . . Then the spirits went to a shrine of bronze idols belonging to the lady of the house, who brought them from India. Some of these are very heavy. They pitched them down on the floor, and with such violence that the clash might have been heard all over the house. The larger of these idols—perhaps all—of that I am not certain—unscrew, and the screws work exactly the opposite way to our screws; but the spirits unscrewed them, and pummelled their heads lustily on the floor, saying through the alphabet, ‘You must all do your best to destroy idolatry, both in India and in England, where it prevails in numerous ways;’ . . . two parts of the idol Mahadeo, of heavy bronze, were placed on the table by a visible hand. The head of the idol felt to me to weigh four or five pounds. Mr. Home was lifted about a foot from the ground,—but did not float as he frequently does—in the strongest light. The table—a very heavy loo-table—was also several times lifted a foot or more from the ground, and you were invited to look under and see that there was no visible cause. To us who have seen so much of these things, to whom they are almost as familiar as the sight of a bird flying, and far more familiar than the present comet, this was not necessary.”

This account of the séance was printed in full by Mr. Home, in the first volume of “Incidents in my Life,” p. 189. Description of other séance with Mr. Home, witnessed by my father both at West Hill Lodge and elsewhere, may be found in an article from his pen in the *Spiritual Magazine* for 1871. To one very interesting séance with Mr. Home, which took place in the drawing-room of his friends, Mr. and Mrs. S. C. Hall, my father was wont to refer with special interest and pleasure. It is the séance so graphically described by Mrs. Hardinge Britten in the *Psychological Review* for October, 1882, p. 439. The manner in which, as she says, “the spirits formed a beautiful tent, the apex of which was gathered into graceful knots above our heads, the sides being drawn tightly all around the backs of our chairs, held there by at least twenty pair of hands, large and small, fair and brown, all of which were visible to the whole company for more than an hour,” he has described again and again in very similar words. This séance, let it be remembered, was one taking place in the full clear light of a summer’s evening. The conditions were harmonious; consequently the power was strong.

In "The History of the Supernatural," vol. ii., chap. xi., having in brief described the important work of Mr. Home up to the period at which he wrote, William Howitt concludes by these words—"The office of Mr. Home has been the first great necessary office of awakenment; the watchman crying the approaching hour of recompleted man; he has done much—and there remains still much to be done."

The following experiences of

A TEST SEANCE WITH FOSTER

have not in detail been, I believe, printed before, and are also of interest:—

"On the arrival of Foster in England," writes my father, "I was invited to meet him at the house of Mr. William Wilkinson. Sitting after dinner, he bared his arm and said—'Observe, red letters will presently come out upon my arm,' and indeed very soon there was writing on his bare arm traced in red letters. I do not remember what was the sense of the writing. Mr. Wilkinson rose and left the room, and soon after returned with red writing on his arm. 'This,' he said, 'I have made from a black lead pencil writing and rubbing the place, so that I do not consider Mr. Foster's letters are proved to be by spiritual agency. He *may* have made them unobserved by us.' The messages, however, which he gave, as from spirits present, were more startling. He mentioned names of spirits who gave the messages, and which he could not very probably know anything about. He gave a message from my father, who, he said, was present, naming him rightly Thomas Howitt. As Mr. Foster was anxious to procure introductions to people in London—he had only just arrived in England—I told him that before I gave him any introductions I must see more. The manifestations certainly were surprising; but I wanted further proof. I invited him, therefore, to spend an evening at my house at Highgate, and said I would invite a friend or two to meet him, who were well acquainted with mediumistic facts. He accepted for the next evening. I invited Colonel D—— to be present. The séance was remarkable. The pellets were written upon by us, rolled up closely, mixed, and then picked out by Foster with the most amazing accuracy as to their contents. He then said he felt his head affected by some very powerful spirit, who said he would give his initials in red on his arm. He, upon this, bared his arm, upon which no marks whatever had as yet appeared. Presently, however, G. B. appeared in letters strong and clear. Colonel D——, who at once divined of whom the initials were, made no remark, except that he would like to hear the name in full. 'He says he will give it,' exclaimed the medium, and, as with a sudden effort, threw out the name 'George B——,' adding that the message was intended for Colonel D——, who at once declared that the manifestation was satisfactory. The spirit happened to be that of Sir George B——, who had commanded during the Indian Mutiny, and who was an old

friend of Colonel D——. Of these facts Mr. Foster, who was newly arrived from New York, and who knew nothing whatever of Colonel D——, nor probably of Sir George B——, must clearly have been ignorant. Later on in the evening, Foster said that there was a spirit of a woman, apparently of the poorer class, standing near to my wife, who was anxious to speak about a daughter, regarding whom she was in solicitude. On being asked who this spirit was, he said she replied, 'One who died of cancer.' My wife begged him not to refer to things so painful; but he asked, 'How then was the poor woman's spirit to identify herself?' My younger daughter and a lady present knew immediately who was intended. It was the spirit of a poor woman whom they had discovered in Agar-Town (a miserable district then lying between Highgate and London), and who had begged of them after her death to take the daughter, quite a girl, from her drunken step-father, who otherwise would be the ruin of her; and place her with some respectable woman. They had done this, placing her with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had taken her away, and was realising all that her mother's fear foreboded, through the terrible scenes into which this wretched step-father had introduced the girl. These ladies then asked what the spirit wished done for her daughter. She replied through the medium, that she desired her to be taken from her step-father, and placed in a certain institution for young girls. They replied that this institution was one belonging to the Church of England—and that she herself during life had been a Methodist. She replied that she did not mind this; and they promised to do what could be done to get the child placed in this institution (all of which was ultimately done, and the girl grew up a good and useful woman).

"Upon receiving their promise to befriend her child, the spirit of the poor woman expressed her great gratification and withdrew. Now, all this must assuredly have been unknown to Foster, only arrived a day or two from America, and knowing nothing of the circumstances or persons alluded to. Foster continued to address the lady who had been concerned with my daughter in the affairs of this poor woman. He went on to say that he saw an old gentleman in Quaker costume, standing near to her, who was most nearly related to her—indeed, he observed that she was wearing some of his hair in a locket. By the description she at once recognised the aged-looking spirit as her father. 'Yes,' said Foster, 'and your uncle N—— and your grandmother T——ll (mentioning two unusual names) are both here, and expressing great affection for you.' Foster was in these instances an undoubted 'medium,' although much has been subsequently alleged against him which was seriously damaging."

Did space permit, further detail might be added regarding other interesting séances at which William Howitt at various times was present, and from which he derived valuable knowledge of facts and tests of spirit-presence and power. Except

in the case of the séances of the Davenport Brothers, he avoided sitting in mixed companies for manifestation, knowing too well the stringent necessity for suitable and harmonious conditions being maintained if satisfactory results were desired. The séances I refer to were strictly private. Of several curious séances he at various times gave an account in the pages of the *Spiritual Magazine*. Shortly before quitting England in 1870, he was present with my mother and myself at an interesting séance at the house of Mr. and Mrs. Everitt, in Penton Street, Pentonville, where some interesting conversation was held through the voice of the spirit who calls himself "John Watt." Very noteworthy was the fact, that, according to the character of the question put to the spirit—intellectual or otherwise—was the quality of his reply. The maxim of this spirit might truly have been that of St. Paul, when he says, "Even as I please all men in all things, not asking my own profit, but the profit of many, that many may be saved." Thus we perceived that the same "voice" to the stupid and foolish, would have replied in their stupid or foolish spirit, while to the thoughtful and intelligent the reply would be in proportion to their thought and intelligence. This gradation of quality was peculiar and instructive.

In 1859,

A CORRESPONDENCE WITH CHARLES DICKENS ON HAUNTED HOUSES

took place. Mr. Dickens, who, together with several of his friends, professed to desire to visit some well-known haunted house, applied to William Howitt for information as to where so desirable an object of "investigation" was to be met with. Mr. Dickens was referred to the house at Willington, in the North of England, which his informant *had* visited, and to a house at Cheshunt, near London, which he had *not* visited, but regarding the haunting in which my father had heard extraordinary accounts from Mr. and Mrs. Charles Kean, whose relatives Mr. and Mrs. Chapman had for some time inhabited the house, and who, with their family, had been forced to quit it owing to the annoyance they endured from the presence of the earth-bound spirits.

This house is mentioned by Mrs. Crowe in her "Night-Side of Nature," at p. 332. "The account," says my father, "there given was written down from the lips of Mr. and Mrs. Kean by a gentleman equally eminent as a publisher and an author.* I have his copy of Mrs. Crowe's book before me, with the

* The late Dr. Robert Chambers.

names of the place and parties written by him on the margin. That same account, only fuller, and with all the names, was detailed to me," continues William Howitt, "by the same near relatives of the Chapmans long after, and has by them been told to many others." Mr. Dickens and his friends professed to have sought for this house in Cheshunt, and could not even hear there of its existence. This led to a lively exchange of letters in the *Critic* regarding this house in particular, and ghosts in general. The house, it appeared, on further inquiry, still existed, but had been much altered and partly pulled down. With its change of form the haunting appears to have ceased—a circumstance not infrequent in such cases. This may be regarded as William Howitt's *début* in the newspapers as champion of the Spiritualist cause.

In the spring of 1860, the advent in London of

THE REV. THOMAS LAKE HARRIS,

and the delivery of his celebrated inspirational addresses, enabled my father to make the personal acquaintance of one whose poetical endowments had for some years excited his admiration, and whose claims of "inspiration" interested him. He attended the morning services of Harris, and was present at the delivery of that startling sermon delivered upon the dangers of Modern Spiritualism, "in which was presented in bold relief the danger of Spiritualists giving themselves up to production of physical phenomena, and allowing their minds to be held captive by the teachings of the low forms of Spiritualism." This sermon led to an article in the *Morning Advertiser* of a somewhat "rampant" kind, headed, "Extraordinary and Triumphant Exposure of Spiritualism," which called forth from William Howitt a reply in the *Critic*, in which, amongst other remarks, he says:—

"In your very fair remarks on the article of a contemporary on Mr. Harris' sermon of Tuesday morning week, you doubt my being quite so enthusiastic in my estimation of Mr. Harris' ministry after that discourse. I assure you that I entertain precisely the same admiration of it as noble Christian oratory, and as pure Christian Spiritualism. I can recollect no man to be compared with him in the essentials of a finished preacher; for power and originality of mind; for poetry of diction; for breadth and copiousness of argument; for affluence of historic and philosophic illustration; for vivid and acute analysis of the elements of modern society; for a courageous trampling of all conventionalities; in a word, for the effectual stripping from the gospel of the cobwebs of a dusty, worn-out divinity, of the hampering bandages of creeds, and for planting Christianity before us in her divine and undisguised lineaments, in her free and noble beauty. I am glad that Mr. Harris gave that energetic warning

against the abuses of Spiritualism ; and I expressed to him my satisfaction before I left the place. I should be glad to know whether all who heard that discourse believed it ; for if so, they believe in Spiritualism being a great and unquestionable power. I care not whether a reality is presented in its terrors or in its amenities, so that it is planted as a truth in the heart's and soul's conviction. Let its entity be admitted, and we shall have time enough to learn all about it. It will no longer depend on the dicta of individuals ; it will be placed in the arena of the world, and must be touched, handled, probed, and tested till all its qualities and tendencies are ascertained as those of any other principle or substance.

“ Mr. Harris' discourse was not directed against Spiritualism, but against the *abuses* of it ; not against Christian Spiritualism, but against the inversion of it—un-Christian Spiritualism. Christianity needs its continual warnings ; shall Spiritualism be exempt from them ? ”

In the “ History of the Supernatural,” its author, speaking of Harris, says—

“ Whatever be the process (the ‘ inner breathing ’), those who heard Mr. Harris during his visit to this country in 1860 had abundant proofs of the magnificent results. His extempore sermons were the only realisation of my conceptions of eloquence ; at once full, unforced, outgushing, unstinted, and absorbing. They were triumphant embodiments of sublime poetry, and a stern, unsparing, yet loving and burning theology. Never since the days of Fox were the disguises of modern society so unflinchingly rent away, and the awful distance betwixt real Christianity and its present counterfeit made so startlingly apparent. That the preacher was also the prophet was most clearly proclaimed, by his suddenly hastening home, declaring that it was revealed to him that the nethermost hells were let loose in America. This was before the public breach betwixt North and South had taken place. But it soon followed, only too deeply to demonstrate the truths of the spiritual intimation.”

To the consideration of the inspirational powers of Harris, first as preacher, secondly as poet, William Howitt devoted two articles in vol. i. of the *Spiritual Magazine*. In later years, without losing his admiration of the inspirations of the earlier years of Harris, he did not refrain from very fearlessly and freely, as was his wont, expressing his entire dissent from the dogmatisms and eccentricities of this remarkable man. Harris's volumes of “ The Arcana of Christianity,” and his beautiful treatise entitled “ The Breath of God with Man,” claimed in many passages my father's warm admiration.

Some six years later, when another gifted inspirational speaker arrived in London (1866)—

MRS. EMMA HARDINGE,

my father attended the soirées held in Harley Street, and lis-

tened with warm appreciation of her eloquence, to the addresses delivered there by that lady. With Mrs. Hardinge Britten, and her interesting mother, the venerable Mrs. Floyd, he had at various times agreeable personal intercourse. Ideas emanating from the lips or pen of Mrs. Hardinge-Britten were ever listened to by him with a cordial and sympathetic interest; their views on most points connected with the movements of Spiritualists and Spiritualism, having much in common.

THE DAVENPORT BROTHERS

having, in 1864, arrived in London to cause excitement by their unique manifestations, in company with his stalwart-friendly co-labourer in the cause of Modern Spirit-manifestations, the late Mr. Benjamin Coleman, William Howitt witnessed on various occasions the extraordinary display of the phenomena manifested in the presence of "the brothers." Abundant opportunity was afforded for testing the genuine character of the manifestations; also, through conversation with the Davenports, as well as with the late Dr. J. B. Ferguson, their attendant friend and guard, my father learnt many particulars of a singular and noteworthy character, with reference to the unpremeditated manifestation of spirit-power repeatedly occurring through these young men in their hours of private life. For instance, when travelling by railway, and entering a dark tunnel suddenly, hands or arms, *à l'improvise*, would appear; whilst, during the profound sleep of the brothers at night, startling signs of spiritual presences would also occur.

Thus on all sides, and for a series of years, did William Howitt industriously gather together that knowledge which can alone come from personal experience, fitting him for his special labour in the cause—the writing his "History of the Supernatural," and his series of articles running through the thirteen volumes of the *Spiritual Magazine*. Whether his experiences, and the knowledge deduced therefrom, belonged to the intellectual or physical phases of the subject—whether to its branches, sacred or secular, all were welcome, since each one illumined some portion of the vast, mysterious arcanum of Modern Spiritual-manifestation, which gradually he began to regard as exhibiting the signs of

A THREEFOLD DEVELOPMENT OF SPIRITUALISM.

"The Jews," he says, "would not tolerate God's foolishness; nor can our Scribes and Pharisees of to-day. They cannot see that the development of Spiritualism is threefold. First comes this wave of foolish physical manifestations from the secret but illimitable ocean of the Divine economy—comes as the harbinger of the higher devel-

opments—the intellectual, and finally the spiritual. They cannot see that the Holy Ghost, in its great work of the ages, is bringing every man to judgment; and that before JUDGMENT there must be LIFE. God cannot judge a stone or a clod, because they have neither life, consciousness, nor responsibility; and the mind sunk into the death of materialism is but a clod or a stone, so long as it is in that state. The great realm and condition of materialism must be first broken up; its stony deadness dashed to pieces, its dormant life excited by that other stone which is ‘cut out of the mountain without hands,’ which is already on its way crushing and grinding to powder the whole inert mass of materialism, and evoking in agony and astonishment the souls compressed and embedded in it. Not only the materialism which denies all soul and spirit, all Creators and created life beyond the mechanical life,—which it supposes is the physical organisation,—but that other materialism which rejects the real life of the Divine, the real presence of Christ in His immediate healing, restoring, wonder-working potency. All this was a varied mass of materialism, and must be first scattered and destroyed; and it can only be destroyed by material manifestation. No higher, no spiritual or ethical operation can touch it, for it is incapable of perceiving it. It must be plucked naked from its material petrification, and raised to life before the Living Spirit can become apparent to it, and operative upon it. This is the work of ‘those foolish physical manifestations,’ low, and undignified as they seem to the yet unsealed vision; they are God’s physical hammer, pounding and pulverising the material crusts, which the ever-accumulating secular residuum of selfishness and grossness of death-exhaling philosophies, has wrapped about the souls of men. *Similia similibus curantur* in this case as in pharmacy. . . . First comes in this great wave of physical manifestations, destroying physical death, rousing up the deadened souls of men, whether they will or not, dissolving the cerements of scepticism, and compelling them to stand in their ranks, living and conscious entities, knowing that there is a Spirit-world and a Spirit-life, and a Spirit-God, and thus prepared for Judgment. When the first development shall have done its appointed work, and the Soul of Humanity stand thrillingly conscious—believing, per force, the dread realities of Time and Eternity—there will come the second wave of life entering into the intellectual portion of man; and after that the third, entering into, occupying, vivifying, and glorifying the spiritual (celestial?) nature, and perfecting the Divine scheme of the complete restoration of humanity—for the threefold nature of man must receive the influences of the Threefold Dispensation of the Triune-God.”

In the concluding portion of this biographical sketch of my father, I shall hope to give a brief account of his accomplished labours for the cause of Spiritualism, together with a picture of the bright and peaceful sunset of his ceaselessly active life here on earth.

(To be continued.)

CLAIRVOYANCE; OR, THE AUTO-NOETIC ACTION OF THE MIND.

BY GEORGE WYLD, M.D.

DR. GREGORY and other careful writers on clairvoyance have always distinguished between that form of clairvoyance called thought-reading, and that which may be called *direct* clairvoyance, or the power which the psychic has of seeing when blindfolded, independently of the knowledge of those present.

But although careful observers have made this distinction, yet I find that a large proportion of the cases published in various journals and books have not recognised this distinction, and, moreover, that the majority of cases thus recorded might come under the category of thought-reading.

All those, therefore, who desire that mesmeric and other occult phenomena should be recorded not only with the most scrupulous attention to exactness, but with careful discrimination, must feel much indebted to Professor Barrett, Mr. Gurney, and Mr. Myers, for their excellent report on thought-reading, as recorded in the first part of the proceedings of the Psychological Research Society.

The term clairvoyance is French, and means clear-seeing, but it appears to me to be an inadequate term, because it might signify clear optical vision or clear mental vision, whereas what is signified by the term is the power which certain individuals possess of seeing external objects under circumstances which render the sight of these objects impossible to physical optics. In short, by clairvoyance we mean the power which the *mind* has of seeing or knowing thoughts and physical conditions and objects hidden from or beyond the reach of the physical senses; and if the existence of this faculty can be established, we arrive at a demonstration that man has a power within his body as yet unrecognised by physical science,—a power which is called soul or mind-seeing, and for the description of such a power the term might be auto-noetic (*αυτονοητικός*)* or psychoscopy.

Many cases of clairvoyance occur when the psychic is *apparently* in his or her normal condition—with the eyes open and the mind *apparently* normal. I say *apparently* normal, because I believe that in clairvoyance there is always an abnormal condition; but most cases of clairvoyance occur when the psychic is in a condition more or less of entrancement; by which is meant, a condition when the body can

* Suggested to me by Professors Blackie and Donaldson.

sometimes be cut, and the limbs amputated without any sensation of pain—a condition which might be expressed in the words of Paul, as being “dead in the flesh, but alive in the spirit.”

I regard mind-reading as the most common form of clairvoyance, and the capability of seeing the contents of closed boxes or envelopes as the most rare form, because, as I believe, the faculty is generally connected more or less with the known, or, it may be, the unknown sympathy of human beings; and hence the clairvoyant diagnosis of hidden disease is much more common than the seeing of inanimate objects inside inanimate envelopes or boxes.

There are almost innumerable cases of clairvoyance recorded in books and periodicals, and notably in Dr. Gregory's book on Mesmerism, and in the volumes of the *Zoist* and the *Spiritual Magazine*, but the instances I shall present for consideration have been gathered either from my own experience or from the records of my personal friends. I have selected these in preference to cases from books; partly because those which are published are open already for inspection, but chiefly because instances occurring within one's own experience, or that of personal friends, are brought before the mind with more detail and intensity, and are capable of more thorough investigation; and in order to increase confidence, I have, where no objections were made, given names and addresses.

I first became acquainted with mesmerism and clairvoyance in Edinburgh in 1839, when my late friend, Mr. Dove, who subsequently became Sub-Editor of the *Builder* newspaper, was engaged in mesmeric experiments.

Mr. Dove was not only the most powerful mesmeriser I have ever seen, but he was also a man of extraordinary originality of mind, and his experiments and his philosophy founded on these experiments, excited much interest in the mind of George Combe, but especially in the mind of my friend, Robert Chambers, and in three distinguished men connected with the University of Edinburgh, namely, Sir William Hamilton, Bart., Professor of Logic, Dr. Gregory, afterwards Professor of Chemistry, and Dr., afterwards Sir James Simpson, Bart., the celebrated originator of anæsthetics as used in the labours of child-bed. I mention Dr. Simpson, because notwithstanding some adverse remarks in his writings, he himself informed me in 1851 that he believed in the phenomena of mesmerism.

The name of Sir James Simpson is also introduced here because it is, I believe, in great part owing to the discovery and use of anæsthetics that mesmerism fell a good deal into neglect, as

compared with the excitement created by the wonderful successes of Dr. Esdaile's Mesmeric Hospital in Calcutta in 1845; and indeed, I remember the celebrated surgeon, Mr. Liston, upon the discovery of the use of anæsthetics, congratulating his confrères that there would now be no further use for what he was pleased to call, the mesmeric humbug.

Of late, however, the interest in mesmerism has greatly revived, for one reason, because it is found to be intimately connected with Spiritualistic phenomena.

In attempting to analyse and classify cases of clairvoyance, they appear to me to arrange themselves in the following order:—

1. Thought-reading.
2. Brain reading of forgotten or absent thoughts.
3. Seeing bodily diseases, as if the body were transparent.
4. Psychometry as described by Professor Denton, namely, the knowledge the psychic obtains by a *clue*, such as a lock of the hair of some absent person, or some portion of a distant object.
5. Seeing objects secreted in boxes or envelopes, or otherwise hidden or unknown to any one present.
6. Travelling clairvoyance, or seeing things at a distance beyond physical vision.
7. Seeing future events.
8. Entrancement and clairvoyance, as produced by the use of anæsthetics.

1. Thought-reading. I have said that the facts recorded in the paper on "Thought-reading," as drawn up by the Psychological Research Committee, present an overwhelming testimony to the evidence of such a faculty, and when we find at page 27 of that report that the odds against the hypothesis of coincidence in certain experiments as recorded, are upwards of 140 millions to 1, may we not say that the testimony amounts to a demonstration?

It is not necessary, therefore, that I should attempt to strengthen this testimony, but I may be permitted to give *one* additional illustration of thought-reading of a particularly interesting and illustrative character, as follows:—

A young lady, who has suffered much inconvenience as a thought-reader from her childhood, and who is intimately known to some of the members of the Psychological Society, having been lately called upon at a public institution to pass an examination in harmony, had a lesson set her on the black board, her own teacher being present. The solution of the problem was much beyond her ability, but her teacher, anxiously desiring that his pupil should succeed, but having no knowledge of her

thought-reading powers, harmonised the passage in a complicated form in his own mind, when, much to his surprise, immediately the young lady took up the chalk and *note for note* wrote down on the black board the harmony as it existed in his own mind.

This, I think it will be admitted, is not only a striking, but a very interesting illustration of the faculty of thought-reading; and, in estimating the force of this instance, it must be remembered that the mother, the teacher, and the pupil all assert that the exercise accomplished was much beyond the normal capabilities of the young lady. Does this case not suggest that successful pass examinations may sometimes in part be the result of brain-picking?

2. Brain-reading. This differs from thought-reading in this, that the thought-reader desires you to think strongly of the subject to be read, but the brain-reader often not only reads the thoughts which are at the time absent from your mind, but he often reads thoughts which you have not only forgotten, but the existence of which you deny, until subsequently they are recalled to your remembrance.

Brain-reading is often met with when you experiment with sensitives either in the dark or in the light, and on these occasions facts which have long been absent from your memory are often recalled by the sensitive.

In this place I may also mention that when you experiment with sensitives in absolute darkness, you may frequently obtain evidence of clairvoyance; for at your request any minute point on the hands or face will be immediately touched, and with the same rapidity and exactness as if you were in full light.

Further, with regard to darkness, it is well known to those who experiment with clairvoyants, that they are not so successful if the eye bandages are to some extent diaphanous as they are when the bandages produce absolute darkness.

This fact may perhaps not appear so incredible if we reflect, that when we attempt to think deeply, we often not only close the eyes, but we render the darkness greater by pressing the fingers against the eye-balls. While on this subject, I may observe that habitual clairvoyants become, it has appeared to me, liable to a deterioration of the eyesight beyond the average of human beings; but this is a subject requiring further observation.

As an instance of brain-reading, I may mention that on the 25th November I experimented with Mr. Hopcroft, 47 Tavistock Crescent, Westbourne Park, 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, and there was no one in the room but myself and the psychic. It was not thought-reading, for my thoughts were all in the direction that the sensitive should *name* the cards.

I then presented him with an iron ring which I always take with me when I attend séances, and he at once said, "You take this ring to séances. You often visit a medium quite near your house. She is not a professional; she takes no money; she is married to a gentleman, and their people are *fighting* people; one is Cap—Cap—Captain J—J—James." He did not mention the lady's father, but he was also a *fighting* person, namely, General S——. I do not think this was thought-reading, for my thought and wish were that he should give me some ideas as to my experiences with the iron ring.

Four years ago Miss Tilly, of 36 St. Mary's Terrace, Paddington, was entranced in the presence of an epileptic, my desire being if possible to arrive at the brain or spinal cause of the disease; but, instead of reading my thought, the clairvoyant said, "All I can see is that this illness has some connection with a horse," the fact being that the fits began after the lady had fallen with her horse in Rotten Row.

On another occasion I asked Miss Tilly to examine the condition of my internal organs, when she replied, "All your organs are sound, but you injure your digestion by fast-eating," and then she exclaimed, her mother being present, "O, mother, this man takes a potato in his mouth and gives it one squeeze and swallows it!" This description, I am sorry to say, was quite correct, but no such stuff was in my thoughts.

When Home came to London in 1855, I was one of the first to sit with him. He became entranced, and said, "I see Isabella," and then he began to mimic a peculiar habit that lady had—a habit I have never seen in any other woman. Then he said, "I see Thomas," on which I replied, "I think that must be a mistake; I never knew any one of that name who is now in the spirit-world"; but he answered, "Yes; you have known him, and in a day or two you will remember him," which I did. These seem to me instances of brain-reading, although there is another explanation. Both Isabella

and Thomas had been dead for years, and Home could not have known anything about them.

The Sceptic might reply, "Home might safely make a guess at so common a name as Thomas." True; but he could not so safely insist on the name after I denied all knowledge of it, nor so safely predict that in a day or two I should remember the name.

Three years ago I called on Mr. Wilson, 103 Caledonian Road, when he said, "This morning you had a giddy fit; you also have a pain in your kidney, and you have a child ill in bed." He told me nothing else, and these three statements were perfectly correct. He could not possibly have known these things beforehand, and his information was not from Thought-reading, as my object in visiting him took my thoughts in a different direction.

3. Clairvoyance in Disease.—This is a most interesting faculty in itself; but it has this further to recommend it, that its object is not mere curiosity, but the benevolent relief of human suffering.

Eighteen months ago I had the good fortune to make the acquaintance of Mrs. D——. I told her I had a very dear friend who for years had intense agony for hours, every night in his back and chest, and that latterly he had been obliged to sit up all night in a chair, and that his legs had begun to swell.

Mrs. D—— expressed great sympathy for my friend, and most kindly begged I would let her see him, as she thought she would be able to suggest something for his relief.

This gentleman had regularly for three years been under many of the leading physicians of London. Some said that there must be some obscure heart affection. Others said it was neuralgia; one said it was gout; and the last consulted said it was malignant caries of the spine.

My friend met Mrs. D—— in my house, and she merely looked at him, and asked a few questions of an unimportant kind.

I then perceived that she wished to speak to me, and so I asked my friend to go into the next room, and when we were alone she said—

"I have seen what the disease is; I saw it as distinctly as if the body were transparent. There is a tumor behind the heart, about the size of a walnut; it is of a dirty colour; and it jumps and looks as if it would burst. Nothing can do him any good but entire rest."

I at once saw what she meant, and sat down to write to my friend's medical attendant as follows:—

"I believe I have discovered the nature of Mr. ——'s disease. He has an aneurism on the descending aorta, about the size of a walnut. It is this which causes the slight displacement which has been observed in the heart, and the pressure of the tumor against the intercostal nerves is the cause of the agony in the back, and the peripheral pains in front of the chest. You are going to-morrow to see Sir —— in consultation, show him this diagnosis, and let me know what he says."

Next day the patient had this consultation, and at once Mrs D——'s diagnosis was confirmed, and afterwards all the doctors who had during the last three years missed the true diagnosis now confirmed it. They also all agreed with Mrs. D—— that the only thing to be done was to take entire rest.

This treatment during the last eighteen months has been more or less followed up, and with the result that the pains have been reduced to a minimum.

It is true that the diagnosis cannot be absolutely confirmed during life, but as the profession unanimously pronounce the disease to be aneurism the diagnosis may be accepted as correct.

This diagnosis has probably saved this gentleman's life, as before Mrs. D—— saw him he was allowed to shoot over Scotch moors, and to ride, drive, and play billiards.

4. Psychometry.—Dr. Buchanan, in 1849, found that out of a class of 130 students at the Eclectic Medical College, Cincinnati, 43 signed a declaration, that if they took into their hands certain medical substances, concealed from them in paper, they suffered sensations and effects analogous to those experienced on swallowing those medicines—for instance, if they took Ipecacuanha, concealed in paper, into their hands, they suffered from nausea and sickness.

Reasoning and experimenting in the same direction, Professor Denton, geologist, Boston, wrote a book called "The Soul of Things," which has passed through several editions.

His theory is, that all bodies affect other bodies in juxtaposition, and that each infects the other, as it were, with its aura, or magnetism, or character, and that thus the geological rocks and fossils can, to the clairvoyant, reveal the history of the paleontology of the various strata. In illustration of this he gives a hundred clairvoyant descriptions of various fossils and bits of rock.

With reference to geologic specimens, the experiments seem to me to prove nothing more than this, that the clairvoyants read Professor Denton's mind and confirmed his geological theories and the fact, that the specimens passed through his

hands would alone be sufficient to infect or scent them, as it were, with his ideas.

I believe, however, that wearing apparel, rings, or hair belonging to an individual, can often act as a clue to the clairvoyant, and this is what Denton calls Psychometry.

I have two instances of this to offer you. For fifteen years I have worn a ring which my uncle wore for the last forty years of his life.

On one occasion, I placed this ring in Mr. Macgeary's hand, when instantly he was seized with spasms at the heart, and gasped for breath. My uncle had suffered from those symptoms, having died of advanced heart disease; but this Mr. Macgeary could not have known.

On another occasion, I placed this ring, which contains my grandfather's hair, in the hand of Madame Blavatsky, and asked her to describe my grandfather. She said he was a tall and slender man, with a red face; he took a good deal of port wine, and he had *blue* eyes. This was quite correct, but it was not mind-reading, as my thoughts were on my grandfather's character.

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.

5. Clairvoyance in reference to objects secreted in boxes, or otherwise hidden from all present.

Mr. Hopcroft, to whom I have already alluded, was some time ago attending a séance at Mr. Younger's, 23 Ledbury Road, when he said, "That lady," pointing to her, "has three and a half letters in her pocket." The lady replied, "That is a good guess, but I have only two and a half letters. I had another, but I took it out of my pocket just as I left home and put it in my desk." Hopcroft replied, "That is strange, because I see three and a half letters in your pocket."

Nothing more was said about the letters, but just as the séance broke up, the lady exclaimed, "Well, you were right after all, for just as I left the house the postman gave me a letter, and I put it in my pocket and I forgot all about it."

This narrative is confirmed by Hopcroft, Mr. Younger, and by Miss Fearn, who was present.

Mr. Adolph Didier, of 10 Berkeley Gardens, Campden Hill, has narrated to me the following interesting cases, and I should say that I have known Mr. Didier for years, and I have always found him simple and truthful.

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 bank-note enclosed in an envelope.

In reply to this statement, Mr. Didier asserts that on two occasions he read the numbers and gained the prizes.

Lord Ingestre once gave Didier an envelope containing, as he said, a £5 note, and said if he would 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 £5 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.

On several occasions Didier, when perfectly blindfolded, played *écarté* with gentlemen who brought their own cards, and on these occasions he sometimes named the cards in his adversaries' hands, which, indeed, might be by mind-reading; but he also sometimes played his own hand without any one having looked at it, the cards lying as they were dealt, with their faces on the table.

In accordance with these statements, Captain James tells me that he has seen Alexis Didier, brother to Adolph Didier, likewise play *écarté* with his hand lying on the table, face downwards, he being perfectly blindfolded.

I may add that the eyes of Didier in these experiments were generally closed by adhesive leather plasters, over which several handkerchiefs were tied.

Any sceptic may test the efficacy of leather plasters in producing absolute temporary blindness without the addition of any handkerchiefs.

Captain James also informs me that he has himself played Alexis Didier a game at billiards, his eyes being perfectly blindfolded; and Adolph informs me that he has also on various occasions, when perfectly blindfolded, played good games of billiards.

The following case is very instructive:—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.

This is a most instructive case, as it in the first place proved thought-reading, and in the second case it proved *direct* clairvoyance.

These cases were narrated to me by Didier himself, and they are also narrated in Didier's book on Mesmerism, published 1856, and dedicated to Lord Ingestre; but the case in which he saw "*Can you polka,*" &c., is not recorded in his book as it is in this paper—the report in the book being that of a country newspaper, and, as Didier tells me, incorrect, but retained in the book as the evidence of a newspaper report of a public meeting.

With reference to clairvoyants reading unopened letters, Mr. Wedgwood, of Queen Anne Street, informs me that he is very intimate with a lady who has this faculty. On one occasion she read the contents of a letter before it had reached the house, and pointed out the letter among ten other letters presented to her by a friend; and the letter she selected, when opened, was found to contain the words she had seen beforehand.

The details of this case, as given by Mr. Wedgwood, are very minute.

On the evening of the 25th, Mr. Redman, 5 Avenue Place, Brixton Hill, brought his sensitive Frederick Smith, a youth of 17, to my house, and experimented before myself, Mrs. Boole, and three other ladies.

He was blindfolded by means of soft paper folded double, and then gummed over his eyelids. This alone, as I and Mrs. Boole found, produced on us, when tested, so complete a blindness that we could not distinguish the brightly lighted gas globes. But in the case of Smith a silk handkerchief was tied over this paper.

Under these circumstances, Smith took a pack of my own

cards, and concealing their faces from all present—he being at one side of the table and we at the other—threw down on the table any card we asked for.

After this, he read correctly on two occasions the first line on the pages indicated of a book we gave him—we being all ignorant of the words; and on another occasion he read a verse of poetry correctly, I merely pointing out the verse to be read, all present being ignorant of the words.

All present agreed that Smith was perfectly blindfolded, and that he proved himself to be a true direct clairvoyant.

6. Travelling Clairvoyance, or seeing objects at a distance impossible to human vision.

Mr. A——, a most intimate friend of mine, informs me that some time ago he was sitting with a clairvoyante, who said, "Your son in the North of England is very ill." Mr. A—— did not know this, but he two days afterwards learned that it was true, and ultimately the young man died. Some time afterwards another clairvoyant called on Mr. A—— and said, "I am impelled to call and tell you that your son in India is very ill." Mr. A—— knew nothing of this, but that son left India on sick leave and died on the passage home.

Mr. Rouse, being in business, does not want his address published, but he permits me to give it in confidence. On the 18th November he gave me the following narrative:—

When Mr. Gladstone disestablished the Irish Church, the title-deeds of a good many properties had to be examined; and among others the title-deeds of Sir Benson Maxwell of Donegal were demanded, but could not be found, and the advice of the lawyers was that the property should be placed in Chancery pending an arrangement.

Matters were in this position when a friend suggested that a clairvoyant might be consulted as to the lost deeds, but this suggestion was scouted by the family. However, the late Mrs. General Robertson, of 49 Victoria Street, taking a great interest in the case, on her own responsibility consulted Mr. Rouse. She sat with him at the table, and almost immediately Mr. Rouse was convulsively moved to take a pencil and a sheet of paper, and to write in large letters, "*Go to Exeter and make enquiries.*"

This message being sent to the family in Ireland, was by them regarded as absurd; but when Mrs. Robertson went back to Mr. Rouse, and sat at the table for further instructions, the same message, with increased energy, was given, "*Go to Exeter and make enquiries.*"

At this stage of the case a friend in Ireland one day said to

Sir Benson Maxwell, "Your father was very intimate with the Rev. Mr. B—— when he was settled here, why not talk the matter over with him?" Then it transpired that Mr. B—— was now at Exeter, and Mr. Rouse's enigmatical instructions were called to mind. One of the family accordingly proceeded to Exeter, and had an interview with Mr. B——, who examined the contents of a large box in his attics, and found the lost deeds.

Mr. Rouse had no knowledge whatever either of the deeds or of Mr. B——, and I may add that the family were very grateful for his services, and sent him a large present in acknowledgment.

The details of this case are given in the *Spiritualist*, 7th April, 1876.

On the 20th November I called on Mrs. Billing, 51 Torington Square, who narrated to me as follows:—

"When I was at Chicago I had a visit from Mr. Leonard Sweet, a distinguished lawyer and a personal friend of the late President Lincoln, and it was told him through me that he had a certain package tied up with a peculiar cord in his safe at home. He said he had no knowledge of any such package, but he would look into the safe. He came back to me next day for a second sitting, when he was told that he had not kept his word, for he had not examined his safe, and he admitted he had not. He came back a third time, and said he had examined the contents of the safe, but there was no such package as described. He was told there *was* such a package, but it was inside a large envelope. He returned a fourth time, and said he had found the package in the safe."

Mrs. Billing also said—"Mr. Neville was engineer on board the *Jeanette*, American Arctic explorer. One day Mrs. Neville, being in New York, had an impression that her absent husband was near her, and she seemed to hear a voice say *listen*. She did listen, and heard a ship's eight bells ring, and the voice said, We have just been crushed by the ice, but all are saved.

"Months afterwards the survivors of the crew arrived at New York, and reported that the ship was sunk on that day, and at the hour of eight bells."

As Mrs. Billing gave me these narratives Mrs. Magrae was sitting with her, and said, "Three years ago I was sitting with Mrs. Billing at 4 Keppel Street, when she said, '*Your nephew in Cincinnati is just dead*,' and twelve days afterwards the news arrived that my nephew had died on that day."

I can only add that I have known Mrs. Billing for years, and I have received ample proofs of her clairvoyant powers.

While on the subject of seeing distant localities, I may remark that there is a curious fact known to mesmerisers, namely this, the clairvoyants often describe localities as if they were reversed. For instance, they might describe the great club house in Pall Mall as on the north instead of on the south side of the street.

Dr. Gregory mentions this, and adds it is unaccountable. But it has occurred to me that strong thinking may possibly project a picture of our thoughts as in a mirror, and hence the clairvoyant sees this image, as all pictures in mirrors are—reversed.

In the *Spectator*, 11th November, there is a review by the editor of the "Life of Professor De Morgan," by Mrs. De Morgan, in which the following case of clairvoyance is given. The Professor was dining in a house which Mrs. De Morgan had never seen. At this time she was engaged in mesmerising a girl for the cure of epilepsy, and the girl became entranced, and said—"I see the Professor; he is in the drawing-room, talking to the ladies and gentlemen;" and she also described the room and furniture, and said, "I see a tray with wine, and water, and biscuits." Mrs. De Morgan thought this must be a mistake, and urged that it must be coffee which she saw; but the girl would not give in, but insisted that it was wine, water, and biscuits.

Shortly afterwards the Professor returned home, and confirmed the girl's story in every particular as to the room and furniture, and the wine, water, and biscuits.

The reviewer says this is the best attested case of clairvoyance known, and he recommends it to the Psychological Research Society as a standard of credibility. It is certainly a good case, having reference to the unimpeachable veracity of Professor and Mrs. De Morgan; but there are many cases on record of equal importance, and attested by witnesses of equal reliability, and I think it will be admitted that my next three cases are as reliable, and perhaps more striking, than Professor De Morgan's case.

Mr. Podmore has sent me the following very interesting case received from Mrs. Ford, Adel Grange, Leeds. She writes—"In June, 1881, I sat with a clairvoyant in London, who knew nothing about me. He minutely described my house, and said, 'I enter the porch by *two* steps.' I replied, 'No, *one* step;' but he persisted there were two steps, and on my return home I found I was wrong and he was right. He also said, 'There is a little dog running about the hall, with long hair, which tumbles into its eyes.' I replied we have no such dog, but he persisted he saw it, and he described its

colour ; and on my return home four days afterwards, the first thing I saw was this little dog, exactly as described, it having arrived with a visitor to the house during my absence."

There are some minute and curious details in Mrs. Ford's account, which space will not permit me to quote.

My friend, Henry Thompson, Esq., of Fairfield, Yorkshire, a conspicuous figure in the mesmeric world some thirty-five years ago, and an intimate friend of the author of "Zanoni," has sent me the two following excellent cases of clairvoyance. He says—

"On one occasion, being in the same room with one of my mesmeric patients, who was asleep on the sofa, I rose from my seat and went to a box in the room in search of the copy of a will I wished to examine, when my patient said, 'You will not find what you want in that box ; it is in a box under a window, at 3 Gray's Inn.'

"I had no idea it was there, but being in London a few days afterwards, I went to 3 Gray's Inn, and found the document in the box as described, in the office of Mr. Devrille." This case illustrates both thought-reading and direct clairvoyance.

Mr. Thompson describes his other case as follows:—"One day I was mesmerising Mrs. H. when she suddenly gave an exclamation and said, 'Your daughter has just fallen off her horse, and the horse is galloping across the park ; but she is not hurt. She pulled herself off her horse when opening a gate, the horse having swerved, being frightened by a dog.'" Mr. Thompson adds—"This description was correct in every particular."

7. Clairvoyance as to future events.

This is the most difficult of all forms of clairvoyance to receive or to understand, and yet it is of much more frequent occurrence than reading words in closed envelopes or boxes ; and spiritualistic literature contains many narratives in illustration of this faculty.

The theory is, that nothing happens by chance ; but all things follow a sequence of causes and effects, and that these can be seen and deciphered by some clairvoyants whose insight penetrates beyond "things which are visible."

My friend, Mr. Joseph Hands, is an old surgeon, and lives at 84, The Grove, Hammersmith. He was one of the great Dr. Jenner's assistants, and in his book on "Will Ability," pp. 136-7, he gives an interesting account of how one of his clairvoyantes predicted that a certain patient who was dying of consumption would *not* die of that disease, but of stoppage in the bowels on the left side, and that he would die on a

given day and at a fixed hour. This prediction was told to the sister of the invalid, but not to himself, and it all came to pass exactly as foretold.

Mr. Hands also narrates the following gipsy story, told him by Mrs. Francis, then residing at Blackheath:—

Before she was married she, from kindness, permitted a poor gipsy woman to pass through her confinement in a room over the laundry.

After the event was over the gipsy, feeling grateful for the lady's kindness, one day said she felt impelled to tell her of the future. She said, "You will be married clandestinely to a naval officer, and become the mother of three children; but your husband will treat you badly, and forsake you, and afterwards die from an accident, and after a time the three children will all die within a few days of each other, and at last you will marry a second time."

All this happened exactly as predicted, and the lady, although protesting to the doctor that her first marriage was so unhappy that nothing would induce her to marry a second time, yet at last fell a victim to a barrister—the three children all having died of diphtheria.

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 horses are now 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 one, 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 this 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 £3000.

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 10s. on him, and got 30 to 1."

With reference to clairvoyance being degraded by being

turned into the selfish channels of betting and business speculations, Mrs. Billing told me the following story:—

A young gentleman went to a clairvoyante in New York, and begged she would give him some sittings for speculation, as he was just going to be married, and 5000 dollars would be most useful in furnishing his house.

The clairvoyante replied that she never sat for such purposes; but he pressed her so hard that she consented to give him three sittings, and no more.

He sat three times and gained his 5000 dollars; but not contented he returned a fourth time, and implored one more sitting. She reminded him of his promise to be content with three sittings; but he so urged it that she consented, but with a warning. The result was that he lost his 5000 dollars.

8. Clairvoyance as produced by the use of Anæsthetics.—In the "Life of Sir Humphrey Davy," by his brother, we read how this brilliant chemist in 1798 made experiments in breathing nitrous oxide. His words are—"On fully inhaling the gas I lost all connection with external things. Trains of vivid visible images rapidly passed through my mind, and were connected with words in such a manner as to produce perceptions perfectly novel. I existed in a world of newly connected and newly modified ideas. I theorised—I imagined that I made great discoveries—I exclaimed that nothing exists but thought. The universe is composed of impressions, ideas, pleasures, and pains. The delight was intense and sublime, and for a moment so intense and pure as to absorb existence. I felt as if possessed of new organs. I seemed a new being—a sublime being newly created."

Now, it would be difficult to give a more vivid conception of the ecstasies of some of those who, by mesmeric entrancement, become lucid, clairvoyant and prophetic, and it is very surprising that psychologists have never, after the manner of this chemist, poet, and philosopher, experimented with anæsthetics.

One day, in the year 1874, I took chloroform to free myself from the intense agony I was suffering from the passage of a renal calculus, when suddenly I became conscious that I was out of my body. I distinctly saw myself, in a long robe, standing in my bedroom about two yards from my unconscious body in the bed. It was not a dream, but a consciousness of existence outside my body.

I mentioned my experience to many, but I took little further notice of it until one evening about the 6th January, 1880, when it suddenly struck me that in the use of anæsthetics we

possessed an experimental method of demonstrating the existence of the soul freed from the body.

We have seen what were the sensations of Sir Humphrey Davy when all but asphyxiated by the use of nitrous oxide. We further know that those who have been asphyxiated by water, and all but drowned, have said that their sensations were those of ecstasy instead of pain, and that the history of their whole lives was brought as in a tableau before them; while the oriental fakir can by practice learn so to retain his breath as almost to produce asphyxia, and thus to entrance himself and, as he says, plunge into the divine abyss.

I wrote at length upon this subject in the *Spiritualist* of 9th January, 1880. The idea being, that as atmospheric air is the natural stimulus of the lungs, and essential to life, so any form of asphyxia, whether produced by entrancement or by means of foreign gases, or by suffocation as in drowning, drives, as it were, the life out of the body, and thus expels the soul or mind.

In all these forms of asphyxia the physical condition is almost identical, and the psychological experiences are often identical also.

We have a body perfectly impervious to pain, and we have often an ecstatic soul—that is, a soul operating independently of the body, and, as I maintain from my own experience and that of mesmeric ecstasies, a soul operating externally to the body; and if so, then the existence of the soul as distinct from the body can be experimentally demonstrated. The facts regarding the double, alone demonstrate that the soul during life on earth can at times leave the body and become visible.

A young lady, for fifteen years a patient of mine, on one occasion during life walked as a ghost or double into the kitchen, and was seen for a brief time by her two servants. I have given the details of this case in *Light*, 21st January, 1882.

When I say that the sensations during asphyxia are ecstatic, I mean generally so; but I have met with exceptional instances in which the experience has been beyond conception appalling.

To the reply of the sceptic, that these experiences are simply hallucinations and dreams, those who have passed through them declare on the contrary, that they have entered by this means into the world of *realities*, of which this earthly life is but the shadow.

At all events, I think it will be admitted that it is a most remarkable fact that, under certain circumstances, the lucidity and imagination of the soul are in exact relationship to the apparent deadness of the body.

The publication of my paper called forth much corroborative evidence. "M. A. Cantab." declared that he had experienced exquisite and heavenly delight when under the influence of chloroform, and others have said that they felt as if actually in heaven, and regretted being called back to earth.

Mr. Coffin wrote that a patient of his when he recovered from the effects of the gas, said, "I thought that I had in some way got to the bottom of and behind everything and saw the cause and reason of things, and understood the mystery of life and the great secret that all have sought to discover."

Another gentleman wrote to me that under the influence of chloroform he got behind the veil that covers creation, and saw unceasing power working chaos into form.

Miss C. M. Brown writes to me that when under gas she found herself in a new world, with a mind full of activity and eager for investigation, while she was filled with awe, amazement, and intense delight, as all the puzzles and mysteries of life seemed to be gradually unfolding themselves successively like maps. "I seemed," she says, "to make discoveries and longed to give them to the world, but I saw how infinitely beyond understanding these things were. All vanished from my memory as I returned to daylight, but I shouted with laughter as I saw the comparative triviality of this world."

These are remarkable words, and bear a singular resemblance to those used by Sir Humphrey Davy under similar circumstances.

The experience of another is recorded as follows:—"I saw that the substance of matter was spirit, and that the external form of matter was but a shadow; and I laughed heartily at the idea of the material being the real world."

Those who have had these experiences may be in part able to comprehend the words of the entranced Paul when he says "I knew a man in Christ fourteen years ago (whether in the body or not, or out of the body or not, God knoweth). Such a one caught up even to the third heavens; how that he was caught up into paradise, and heard unutterable words, which it is not lawful for a man to utter."

Another writes thus:—"When under the gas I became conscious that I was, as it were, outside my body, contemplating the operations being performed on my body."

The following instance is given by Mr. A. Duguid, Kirkcaldy:—A relative of his, when under the influence of chloroform during child-birth, said, "I see mother in heaven, and baby is with her." The mother had died a few days before, but owing to the daughter's critical condition she had been kept in ignorance of her mother's death: the infant was born dead.

I think these cases show that chloroform, and some other gases, when inhaled, can produce clairvoyance; and I may add that my views on this point have been confirmed by information obtained at the Dental Hospital in Leicester Square; and it appears to me that if all medical men would record their psychological experiences in connection with anæsthetics, materialistic views would less frequently prevail among them.

Moreover, as in Europe and America there cannot be fewer than one million cases put under anæsthetics annually, the opportunity for testing my views must be immense.

In this paper I have recorded the details of twenty-five cases of clairvoyance occurring within my own experience, or that of my personal friends, and, if one may judge from the number of records (and I could easily have doubled them), which one investigator has met with, the amount of cases known to the community must be immense.

If one single instance of clairvoyance is demonstrated, it will prove that there is a faculty, or auto-noetic power in man as yet unrecognised by science; and there can be only three ways of disposing of these records:—

1. That the narratives are all instances of falsehood or hallucination.
2. That they are merely cases of coincidence.
3. That they are records of facts.

But to those who know the sources of these narratives, the suggestion that they are instances of either falsehood or hallucination is absurd. The known variety of the narrators excludes the first hypothesis, and there is no room for hallucination, in the fact that Mrs. De Morgan's clairvoyant saw water, wine, and biscuits in a room, or in Mr. Thompson's clairvoyant seeing a certain document in a certain box at 3 Gray's Inn; or in Mrs. Ford's clairvoyant seeing and describing the little dog; and no falsehood, hallucination, or coincidence could enable the brothers Didier, when perfectly blindfolded, to correctly play games of *ecarté*, or games of billiards; or enable Wilson to inform me correctly of the particular events which occurred to myself an hour previously, and three miles from his house.

I think one may be excused if he sometimes feels a little impatient with what appears to be *stolid* scepticism in these matters.

For instance, one sceptic, being forced by the evidence to admit the possibility of clairvoyance, said to me, "At least, let us be thankful so little of it is to be found."

Another sceptic, when a perfectly blindfolded clairvoyant read a sentence from a book, as held to his forehead, replied,

“Well, it would have been more satisfactory if he had read with the back of his head.”

But a third sceptic, when a clairvoyant read, with the back of his head, said, “That act alone aroused my suspicion; for how do you know he did not place the page to the back of his head, in order that he might, by the aid of a small mirror concealed down his sleeve, catch a glimpse of the page!”

A fourth said, “Eyesight in the usual way was sufficient for him; and even if clairvoyance were true, he took no interest in it.”

A fifth said, even if I showed him a case of what I called clairvoyance, he would simply say he was deceived.

But my sixth sceptic was the worst of all; for although he is popularly believed to be one of the greatest philosophers of the day, he yet, when I assured him I was as certain of my occult facts as I was of the existence of my right hand, replied, “I am not bound to admit the existence of your right hand, and as to your occult facts, if they were true, they would upset the laws of the universe.”

In the face of objectors of this quality, may one not say—There are none so blind as those who won't see, and no credulity is so childish or so pedantic as some specimens of incredulity?

Doubtless, in matters of this kind, the evidence should be as exact as possible; for, although verbal variations will not shake the belief of those who know that clairvoyance is true, they yet afford excuses for the disbelief of those who assert that clairvoyance is impossible.

For myself, I may be permitted to say that I believe the statements I have made in this paper demonstrate that there is a faculty in man of clairvoyance; a faculty which might be called Auto-noetic, or mind-seeing, independently of the physical senses.

As to the *modus operandi*, a clairvoyante, when in trance, said to me, “Electricity is the arm of God”; and Bovee Dods says, “Mind can only touch matter through electricity.” It may be that in clairvoyance mind employs an electric telegraph, using as its afferent and efferent wires magnetic lines of will force, analogous to the line of light in the photophone.

Many years of observation of these matters have convinced me that there is such a faculty—of this I have no more doubt than I have of ordinary vision.

The faculty of clairvoyance is comparatively rare, and is so far extraordinary, but to my mind it is not more wonderful than is the faculty of ordinary vision.

If one single instance of direct clairvoyance can be demonstrated, then one thousand failures to produce a second instance

would in no degree invalidate the integrity of the first instance, and yet one continually meets with those who, having perhaps devoted a few hours to the investigation of this difficult subject, and failed to obtain a uniform series of results, denounce as dupes and simpletons believers, who may have given twenty, thirty, or forty years to the investigation.

I can foresee that thought-reading, as the most common form of clairvoyance, in as much as the physical theory of sympathetic brain vibrations may seem to afford a materialistic clue to its solution, is destined at no distant day to be widely accepted by the scientific world. But this explanation does not satisfy my mind, and I believe further experiments will prove that all thought-readers are more or less psychics.

But in any case sympathetic brain vibrations cannot explain that form of clairvoyance which sees distant objects, through it may be miles of streets, or it may be through a segment of the earth's crust; nor can sympathetic vibrations account for the revelation of secrets unknown to any one present. Nor can brain vibrations explain how Mrs. De Morgan's maid persisted in seeing *wine, water, and biscuits* in a distant room when all the vibrations of Mrs. De Morgan's brain desired that the psychic should there see *coffee!*

Somnambulism has always been recognised as a fact by the medical profession, namely, the faculty manifested in an abnormal condition of sleep, of accomplishing feats of physical and mental ability far beyond the normal powers of the individual.

In Chambers's *Encyclopædia* the Archbishop of Bordeaux narrates how a student rose from his bed in sleep and composed and wrote down a sermon, and wrote out music, and corrected it, and continued to do all this although a sheet of pasteboard was interposed between the face of the sleeper and the paper on which he was writing.

This was spontaneous clairvoyance, and if so, why should there be so much difficulty in admitting the facts of mesmerically-induced clairvoyance?

Psychology, as it now exists, is, as the word literally implies, a mere *talking* about the soul and its powers; but if Psychologists were intimate with the phenomena of clairvoyance, they would then be able to construct a *science* of the soul as founded on psychical facts.

I have said that clairvoyance is more extraordinary, but that it is not more wonderful than ordinary vision. The eye itself is an inscrutable mystery, for how rays of light impinging on the infinitesimal terminal points of the optic nerve can so vibrate in the brain as to give visions of form and colour

of exquisite beauty, is a problem as yet beyond the power of science to solve; for how can the brain, which is itself but a mechanism of albumen and fat with some phosphorus, see and comprehend such things?

To myself it is much more difficult to conceive how *any mechanical* arrangement of albumen, fat, and phosphorus can know the glory and seek the mystery of the universe than to believe that there is in man a faculty or auto-noetic power called thought, mind, or soul, which can, under peculiar conditions, and at rare intervals, see physical things independently of mechanical optics by a faculty called clairvoyance.

I have thus by examples of each stage of clairvoyance attempted to show how step by step we advance from simple thought-reading to deeper brain-reading, and from that to the still deeper diagnosis of internal bodily disease, hidden from the eye of sense, but revealed to the penetrating eye of the soul, and from that to the travelling of the soul to distances on this earth beyond optical vision, and thence to the highest powers of the soul as an independent mind, knowing the past, the present, and the future, and leading to that ultimate climax of the soul, whereby it ascends, as in holy entrancement, and enters the regions where the Immortals dwell.

Thus this intelligent power called soul operates not only independently of the senses but beyond the reach of the physical senses, and shows itself as an independent auto-noetic power, triumphing over pain and disease and death and penetrating matter, and acting as if its connection with matter were but a passing accident.

And just as chemistry can show that there is no such thing as the destruction of matter, but only its ever-varying transformations; and just as physics can prove that although power may disappear in one place, it is only that it may reappear in another place, in obedience to the law of the Conservation of Energy,—so the soul of man, as a thinking and auto-noetic power—although its external clothing may pass through various transformations and regenerations—can be demonstrated as a *unity* incapable of the subdivisions of decay; and thus as an immortal life is destined to survive “the War of Elements, the Wreck of Matter, and the Crash of Worlds.”

We may sit in a darkened theatre before the act, and by some minute chink in the dark curtain which separates the audience from the stage, obtain a glimpse of the splendid spectacular luminosity which awaits us; and I would ask, Do not the rare glimpses which clairvoyants sometimes obtain perhaps reveal that there may be a world of light, as Milton says, “Above the din and stir of this dim spot which men call

earth," to which the highest form of saintly entranced clairvoyance may possibly reach and show "that some there be who by due steps aspire to lay their just hands on that golden key which opes the palace of eternity."

Thus the highest entranced soul knows, as an absolute fact, that materialism is false. It beholds its immortal life, and in the innermost secret of its own essence, it listens to the still small voice of the eternal God.*

CONTROVERSY.

BY C. C. MASSEY.

ALL sincere seekers after truth are united by this common aim, which is a deeper ground of identity than mere opinion. Thus, I think, controversy between such should be felt as we regard the arguments we carry on in our own minds. In striving to get at truth for one's-self, the doubts to be encountered are, if formalised, so many contrary opinions to be refuted, or, it may be, composed by deeper thought. Many minds actuated by sincerity of purpose are as one in this respect. They form a community in doubt. Each mind represents an opinion; *is*, for the time being, that opinion, till, sinking deeper into the ground of universality, it finds the form of essential unanimity. As one opinion frets against its opposite, or seeming opposite, in the individual mind which aims at logical harmony, so "differences of opinion" seem to antagonise individuals. That is really only the effort of the common humanity in them to evolve consistent truth. We should argue with one another as if we were arguing with ourselves, as indeed, in the larger sense of self, we are.

Object as we may to being under *surveillance*, the fact of clairvoyance persists. It is now daily demonstrated. Wrap ourselves as we may in our own individuality, look down as we may in the arrogance of our self-sufficiency upon surrounding intelligences, we cannot escape from the great fact of the solidarity of all created things. Clairvoyance proves to us that there is no such privilege to be had as perfect privacy; that there is no such thing as absolute independence for any human being. We think we hold a secret in our breast; we flatter ourselves that there is not another individual intelligence in the whole world that knows, or can know, what we would hide. Vain, illusive thought! Our whole moral and physical nature is transparent to higher intelligences. Our secret is known perhaps by others before we know it ourselves.—*Epes Sargent.*

* A part of this paper was read before the Society for Psychical Research on the 9th December, but that Society is in no way responsible for the views I have expressed, or for the facts I have presented.

PSYCHOGRAPHY:*

COLLECTION OF EVIDENCE OF THE REALITY OF THE PHENOMENON OF WRITING WITHOUT HUMAN AGENCY, IN A CLOSED SLATE OR OTHER SPACE, ACCESS TO WHICH BY ORDINARY MEANS IS PRECLUDED.

By M.A. (OXON.)

(Revised and Corrected with a large amount of additional matter.)

DEDUCTIONS, EXPLANATIONS, AND THEORIES.

I have now brought forward such facts as I consider necessary out of the large number at my disposal. If I have not quoted some on which, because they come within their own personal experience, some of my friends may rely, I must remind them that my object is not to write an exhaustive chronicle, but only to bring forward such cases as will explain and enforce my argument. I cannot quote all, and I have used an editor's discretion in selecting.

I desire now, in concluding my argument, to draw attention to some points which will throw light on the theories which have been maintained.

Dr. Carter Blake has recorded his opinion that the Force, whose action he observed with Slade, "acted from a spot or spots separate from" him. By this he does not, of course, imply that the Psychic is not the medium through whom the Force is evolved. Plainly he is. Those who have had opportunity of holding the hands of a Psychic during the time when he is passing into the state during which phenomena occur, are familiar with the pulsations and throbs which evidence the

* The object with which a revised edition of this little volume is presented to the public is to make known as widely as possible the nature of the evidence on which Spiritualists ground their belief.

I believe that in Psychography we have a fact susceptible of simple and complete demonstration in a higher degree than any other equally important phenomenon in Spiritualism.

I believe that the nature of the evidence on which it is believed is such that it will stand any fair sifting.

Yet, such is the mass of new phenomena which are constantly being forced on attention, that there is some risk that valuable facts may be lost sight of, especially by those whose acquaintance with the subject is recent.

Many such are to be found, no doubt, among the readers of this *Review*, and I have, therefore, thought it well to place my facts before them prior to their republication in the shape of a book. I hope thus to reach a wider audience than I otherwise should.

It may be useful if I add here a list of books which may usefully be perused by the inquirer, which can be obtained post free from the Psycho-

surging of the force within him. Convulsive shudders agitate his frame, and these are frequently communicated to the observer, even though he be not a Psychic himself.

I have good cause to remember one of my first experiments with two powerful Psychics, Herne and Williams. After three unsuccessful experiments, the fourth resulted in such a convulsive action of my right arm, as to force my hand to beat the table with the most surprising vehemence. I was perfectly powerless to control my arm, and the result was, that my hand was so bruised as to be comparatively useless, and very positively painful, for some days afterwards. It was only the arm that was affected. In all other respects I was in a perfectly normal state.

Dr. C. Blake notes a similar fact in recording one of his experiments with Slade. "His hands being on both mine in the centre of the table, the muscles of my fore-arms were seized with a convulsive motion, and the waves of this motion, according to my impression, proceeded from my elbows to the finger-tips, and not the converse, as some people might be led to expect. The sensation was unlike what would have been produced by an electric battery under the table, and was more like what I should imagine was the sensation of the *aura epileptica*." This convulsive movement is gradually communicated to the table, if the Psychic's hands are placed upon it. I have frequently noticed a distinct rhythmical pulsation in the table, commencing some time before any other objective manifestation of the Force is shown, and gradually increasing until it culminates in percussive sounds, or in movements of

logical Press Association, 4 New Bridge Street, Ludgate Circus, E.C.—
M.A. (OXON.)

La Réalité des Esprits et le Phenomene Merveilleux de leur Ecriture Directe.
Baron L. de Guldenstubbé.

Primitive Christianity and Modern Spiritualism, 2 vols. 20s. Eugene
Crowell, M.D.

Planchette. 6s.

The Proof-Palpal of Immortality. 4s. 6d. } Epes Sargent.

Scientific Basis of Spiritualism. 6s. 6d.

Experimental Investigation of the Spirit Manifestations. 12s. 6d. Robert
Hare, M.D.

Miracles and Modern Spiritualism. 5s. Alfred Russell Wallace.

Researches in the Phenomena of Spiritualism. 5s. W. Crookes, F.R.S.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Arcana of Spiritualism. 5s. 6d. Hudson Tuttle.

Letters and Tracts on Spiritualism. 5s. Judge Edmonds.

The Debatable Land. 8s. 6d.

Footfalls on the Boundary of Another World. 7s. 6d. } Hon. R. Dale Owen.

Spirit Identity. 5s.

Higher Aspects of Spiritualism. 2s. 6d. } M.A. (Oxon.).

Transcendental Physics. Prof. Zöllner. Translated by C. C. Massey.
Second Edition. 3s. 6d.

the table. When this condition is obtained, it is frequently unnecessary for the Psychic, or, indeed, for any one, to touch the table any more. The movements will continue at request, without the contact of any hands, until the stored-up Force is exhausted, when contact again becomes necessary.

In Slade's case, the making and breaking of the contact of hands, and consequent cessation and recommencement of the writing was very suggestive. I have alluded to this point before, and several of the records which I have quoted, make mention of it. The subjoined account, written by Mr. Conrad W. Cook, of the Society of Telegraph Engineers, puts it clearly:—

On the afternoon of Saturday, August 19th, 1876, I, in company with Professor —, had a "sitting" with Dr. Slade, at a house in Upper Bedford Place, Russell Square. We arrived at the house a little before three o'clock, and as Dr. Slade was giving a séance to some other gentlemen, we were asked into a front drawing-room on the first floor.

Presently two gentlemen came out of the inner room, handed a fee to the secretary, and went away. Dr. Slade then came in, and took us into the adjoining room, which was an ordinary back drawing-room of such houses, furnished as lodging-houses generally are, and having a rectangular double-flap table in the middle of the room, rather farther from the window than the centre of the room would be. This table was covered with a somewhat shabby coloured table-cover, which Dr. Slade removed. He then asked us to examine the table. This we did by moving it, turning it up, and trying it by tapping it in various places. As far as we could see, it was a perfectly ordinary table; the flaps were of the ordinary thickness, and to all appearance quite solid.

The table-cover was not replaced, and we, at Dr. Slade's request, sat at the table in the following manner:—Dr. Slade sat with his back to the window and facing the wall which divided us from the room in which he had previously been waiting. I sat opposite to and facing him, and therefore having the window in front of me; Professor — sat between us, and at right angles to the way we were sitting, having Dr. Slade to his left and myself to the right.

The room was in no way darkened, and the day, though generally cloudy, was interspersed with gleams of sunshine. I mention this to show that what we saw was in broad open daylight, in a room illuminated by a large window facing towards the west.

We sat, as I have said, at three sides of the table, with our hands upon it, and touching one another, forming what Dr. Slade called a "chain." Professor —'s left hand rested on the back of the right hand of Dr. Slade, Dr. Slade's left hand was upon my right, and my left upon Professor —'s right.

In this way we sat for perhaps three or four minutes, when the table gave two or three distinct tremendous pulsations, at first feeble and far between, but following closer upon one another, and becoming

more decided in a few minutes. These were followed by gentle taps such as would be produced by a finger-nail tapping on the table, and then by raps becoming louder until they violently shook the latter and almost lifted it momentarily from the ground.

Dr. Slade then said, "Are you here, Allie?" Taps came on the table as if in reply, and Dr. Slade produced an ordinary school-slate, and biting off a piece from the end of a slate-pencil, he placed a piece about the size of a rice grain on the slate, which he held under the table, pressing it up against the under side of the flap, which was over Professor ——'s knees. During this time the "chain" was maintained as before, except that Dr. Slade had but one hand joining ours, the other being employed to hold the slate. In holding the slate under the table, he did so by clasping the edge of the table and the slate together, after the manner of a clamp, so that his thumb was above the table. Immediately the slate was held against the table, we distinctly heard a slate-pencil writing on it, and when it ceased Dr. Slade pulled the slate away, apparently as if he encountered resistance, sliding it away from the edge in a manner very similar to sliding away an armature from a tolerably powerful permanent magnet, and upon the slate there were words written in a very clear hand.

Professor —— then asked Dr. Slade if he thought writing could be produced on the slate if it were *above* the table. Dr. Slade asked the question verbally, and placing the slate, as before, under the flap, the following words were written on it, "I do not know, but I will try." The "grain" of slate-pencil was then placed on the table and covered by the slate, upon which Dr. Slade placed the palm of his left hand, his other hand being above the table and touching ours. The sound of the writing immediately commenced, and continued for several minutes, only stopping whenever any of us lifted a hand so as to "break the chain," as Dr. Slade expressed it. When the slate was turned up, it was perfectly covered with small, clear writing, a sort of essay upon the beneficial and harmless nature of Spiritualism, which it called by that name, and finishing up with the signature "A. F. Slade."

Professor —— then requested to be allowed to hold the slate himself. A grain of slate-pencil was placed on the slate, which he held under the flap of the table, pressing it up against it. In a moment the writing commenced, and a word or two was written on the slate. During the experiment both Dr. Slade's hands were above the table. A few minutes after, when the slate was held under the table, the following words were written:—"Good-bye, I cannot do any more," and after that no more writing or raps were produced, and we came away.

In the above notes I have simply stated the facts as they took place before my eyes and those of my friend in open daylight, on an afternoon in August, between three and four o'clock, and I offer no comments as to their cause.

Several observers noticed the fact that Slade's hands, when

in contact with their own, were feverishly hot, and emitted a crackling, detonating sound. He would withdraw them as though the contact burnt him. I specially noticed this during the writing while I held the slate. After Slade had made a few downward passes over my arm, my fingers tingled, and I heard distinct detonating noises in the table.

These detonations sometimes are so powerful as to split the slate to fragments. Mr. Wedgwood's double-hinged slate was thus broken into minute pieces. The Rev. J. Page Hopps took away with him a slate which, in an unaccountable manner, *on his way home* was similarly pulverised. Several other observers have recorded the same action of what is apparently an explosive force within the object—not something that acts on it from without. And Archdeacon Colley, writing on Dec. 14, 1877, gives a very instructive record of a similar kind. A gentleman had forwarded to Monck a slate which he had so prepared as to render it impossible that it should be tampered with. He had embedded over the slate a plate of stout glass by means of plaster of Paris, leaving a space of about an inch between the slate and the glass. Into this chamber a fragment of pencil was introduced. The slate was perfectly clean, and it was physically impossible to write upon its inner surface by any normal means. Mr. and Mrs. Colley, together with Mr. and Mrs. Cranstoun, of the Tyrol, met Monck on the 14th December, and then and there the word desired by the gentleman who devised the test was clearly written. That word was *Tangier*. It was, in an unlucky moment for the safety of that slate, proposed that an attempt should be made to add a word at the separate dictation of each person present. The glazed slate, probably to obtain the necessary darkness, was placed under the table, and the two gentlemen had each a foot upon it. Mr. Colley describes a sensation of throbbing within the slate—a heaving as when the confined steam lifts the lid of a kettle—and in a moment an explosion took place that scattered it in fragments over the carpet, *like spray from a fountain*. Mr. Colley instantly took up the slate, and found the words written in the order in which they had been dictated.

The interesting part of this narrative, apart from the crucial test contained in it, is the explosive action of the force, and the sensation of throbbing which Mr. Colley, by the accident of having his foot on the brick, was enabled to feel before the explosion took place. It would seem as if the little chamber between the glass and slate were made a receptacle in which the force conveyed through the Psychic was stored, just as, I believe, the table is charged with the force before any manifestation is given of its presence.

So much we are able to gather as to the source and operation of this Psychic Force. It is the "mesmeric fluid" of Mesmer; the odyle of Reichenbach; the nerve-aura of other investigators. When we come to consider the method of its direction, we are on more precarious ground. So many theories have been propounded that their bare enumeration will suffice to show the lines on which speculation has worked.

Dr. Collyer is a type of those who consider that the phenomenon of Psychography is due to the unconscious action of the will of the Psychic. I append an interesting statement of his views, extracted from a pamphlet published by him at the time of the Slade prosecution. His views are not original, but the extract which I quote gives a convenient exposition of them:—

I will briefly narrate my experiences with Mr. Henry Slade, and will confine my remarks to the automatic writing, leaving the various other phenomena for another occasion to describe. On the 6th day of October, 1876, at 7 p.m., I called at 8 Upper Bedford Place. I was shown into the drawing-room, where I found Mr. Henry Slade, Mr. Simmons, and two young ladies. After some few minutes, Mr. Slade and myself went into a small back room. There were two gaslights turned on to their full extent, making the room as light as gas could make it.

Mr. Slade took hold of my hands, and after a few moments he was in "the state." This transition was accompanied by the usual nervous twitchings. He told me to clean the slate which lay on the table. I did so, both with a sponge and then with my handkerchief. I never let go of the said slate, which he placed under the corner of the table. A small piece of slate-pencil was placed on the upper surface of the slate. In less than ten seconds the said slate was written on, and in ten seconds more eight lines of writing, filling up the entire upper surface of the slate, were written.

As I have before stated, Mr. Slade believes that this was written by his wife's spirit. What he believes is quite beside the fact of writing occurring under circumstances that none of your wiseacres and tricksters could imitate. It was Slade's blind faith that the writing was spiritually produced, that enabled his Will-power to embody the thought. Having attended the trial at the Bow Street Police Court, I heard the childish propositions of chemical pencils, sympathetic inks, and so forth. I, accordingly, to meet all such objections, purchased of a stationer in Holborn two white porcelain slates, 7 inches long, 5 broad; these I took with me to Slade's rooms on Friday, November 2nd, at noon. We retired into the same room as on the previous occasion. Mr. Slade sat for twenty minutes, but entirely failed, and said he had no power. I was not in the least astonished, as I have known persons for weeks to lose all power. On the following Sunday, November 5th, at noon, I again visited Mr. Slade. I untied the slates myself, broke off a piece of Cumber-

land lead, one-eighth of an inch in length, which I placed between the slates, and retied them together with the tape I had brought with me. The slates were then placed on the top of the table, Mr. Slade's fingers being in contact with the frame of the upper slate, his other hand was on my own. I distinctly heard the writing going on or being made. On opening the slates these words were written:—

“We cannot write with this point of pencil.—A. W. SLADE.”

I retied the slate, leaving within the original piece of pencil.

An ordinary slate, which I carefully cleaned, was placed on the top of the table; on the under surface of the slate I heard the writing taking place. I had my elbow on the slate all the time. On turning the slate I found forty-nine words, written in less than three minutes by my watch. On returning to the drawing-room, I found a gentleman who had brought a folding-slate with him; this was written on both sides—that is, the upper and lower surface, inside the folded part of the slate. There were sixty-four words. At page 94 of my work, *Exalted States of the Nervous System* (Renshaw, 356 Strand), I use these words: “Faith and Will,—The power of the will, in the ordinary normal state, is confined to the immediate acts essential to the functions of life; but it may be educated (during an abnormal state) so as to be directed out of or beyond the ordinary channel, so that brain phenomena, or abnormal states, may be induced at the will of the individual. In order to arrive at perfect control of the organs not normally under the influence of the will, much time is required.”

At page 106 I state: “The embodiment of thought is the cerebral representation or production of the figure thought of. If there be sufficient nervo-vital fluid at the command of the medium, he is enabled to project an embodiment which will, for the time being, under the direction of the will-power, manifest all the conditions of an independent existence.”

The medium must necessarily be an extremely sensitive person—even morbidly so. How, then, is it possible that he can be calm and self-possessed, exercise mental concentration or will-power, if he is purposely rendered irritable; his sensitiveness wounded by wanton, puerile opposition? It cannot be expected that the necessary conditions to success are destroyed that successful results can follow. It would be as unphilosophical to break your watch, and then to grumble because it ceased to keep time.

No man is a greater admirer of pure philosophy and close inductive reasoning than myself. I also abhor with detestation and contempt those upstart parvenus in science who imagine that by *coups de main* they can solve the most recondite revelations of brain function. It cannot be forgotten that the College of Physicians of London ignored both Harvey and Jenner. It should not be forgotten that the Royal Society of Great Britain received the report of Benjamin Franklin's experiments, showing the identity of lightning with other electrical phenomena, with a shout of laughter.

Napoleon referred the subject of steam navigation to the Academy of Science. The result was that the Academy pronounced the idea to be "a ridiculous notion." When George Stephenson first proposed railroad travelling, how was the idea treated by the British House of Commons? Did not his distinguished son, Robert Stephenson, with all England, ridicule the French project of digging a canal at Suez? Still, the British nation a few years subsequently gave four millions sterling for an interest in the same canal! Who, fifty years since, would not have been pronounced a madman if he had had the temerity to state the practicability of holding in a few minutes communication with his friends in Australia? Cases could be multiplied showing the ignorance of the most intellectual in matters which are beyond their knowledge. The universe abounds in mysteries, exciting only the barren wonder of the desponding observer, but stimulating the philosophical to untiring and earnest research. To contradict past experience is a certain indication of error; to march beyond it is the truest indication of genuine discovery. If ignorance is punishable with three months' hard labour, who could escape the amusing task of continually walking upstairs?

Slade is not responsible for his want of knowledge as to the *modus operandi* of the most recondite phenomena connected with cerebral function. All he knows is, that these phenomena do not occur under certain conditions. It is not because he verily believes that they are produced by the spirit of his late wife, that such a belief comes within the sphere of criminal jurisdiction. I am not responsible for Slade's ideas. I am thoroughly convinced he is honest in his belief. What concerns myself is the production of these cerebral phenomena. My conviction of the fact, that they are produced without the least attempt at trickery or fraud, is a conviction arrived at after thirty-five years' investigation. That many persons, with partially developed powers, have resorted to deception I am equally convinced. I have discovered on many occasions false representations, but these do not militate against the genuine phenomena. There is scarcely a subject with which the human mind is conversant that may not be simulated or imitated so closely as to deceive and betray the unsuspecting.

I am as satisfied as to the genuineness of the automatic writing presented by Henry Slade, of the United States, as I am of my own existence, or that the sun gives light, or is the cause of light, or of any other physical phenomenon universally admitted. I do not find fault with the learned magistrate who defined "palmistry" to be analogous to these new recondite mental phenomena. Nor do I blame Mr. Henry Slade for believing that the phenomena are produced by his deceased wife's spirit. I am firmly convinced that if he had not this belief, the phenomena would not be produced. Blind faith is essential to the exercise of will-power.

It is the will-power during an abnormal or exalted state of brain which produces all these varied phenomena, no matter how diversified, or apparently complicated.

Absolute blind faith (not exercisable during the normal state of

existence) is necessary to the full development of will-power. Doubt your own capacity, and it ceases to exist. Conviction of power is the surest road to success; "he who hesitates is lost." It is really ridiculously funny to find men of the most ordinary mental faculties writing of the "Common Course of Nature."

All the world believed the postulates advanced by Aristotle, and these were defined as "The Laws of Nature," until Galileo and Newton demonstrated the contrary. As to the laws of falling bodies and gravitation, for two thousand years the whole world had spoken of the "Common Course of Nature." Common enough would poor Nature be if interpreted by such conjuring mechanicians. What is that which we entitle a Law of Nature? Is it, as is generally conceived, an abstract sovereign rule of Divine authority before the beginning of the world's existence? or is it only a synthetical epitome of Nature's operations, such as human experience and assiduity has found out, and human ingenuity arranged? Here, on this very topic, is an error most prevalent, even amongst the men best versed in science. They are too apt to confound scientific theory, conventionally stamped, as a "law of Nature," as an original principle established by the fiat of Omnipotence. The poor wretch who has the temerity or foolish hardihood to question its validity, is denounced as a heretic to the order of Nature herself. Roger Bacon was excommunicated by the Pope for such a crime, and imprisoned ten years, accused with having dealings with the devil. At that period (the 13th century) professors were bound under oath, to follow no other guide than Aristotle. "There is a wide difference between the idols of the human mind and ideas of the Divine mind."

Dr. George Wyld entertains a somewhat similar idea. In an elaborate paper printed in the *Spiritualist* of December 14, 1877, he maintains the opinion, "that nearly all the phenomena we have yet obtained might be produced by the spirits of the living."

Respecting Slade's Psychography, he believes that most of it, including even writing in languages unknown to Slade, might possibly have been produced by his own partially entranced spirit, or double, and in illustration of this possibility, he would refer to his letters on the double, and the formative power of the Will of the Spirit, in *Light*, 24th December, 1881, and 21st January, 1882, and 4th February, 1882.

But although he thus believes, he yet, as a matter of fact, "believes that the spiritual phenomena before us are much more generally produced by the spirits of the departed."

This theory finds a curious illustration in the experiments recorded by Miss Kislingbury, which I have already quoted. There, however, the Psychic's will was decidedly not the only active cause. And, most probably, this may be so in any given case. Dr. Collyer's idea is that most in accordance

with the ancient belief. Those who in days of old have studied the mysteries of occult phenomena have left for us a more or less bewildering record of their conclusions. Those who are curious enough to desire to peep behind the veil, and to master what the wisdom of the ancients has collected, may do so by perusing a work, published by Bouton of New York, "Isis Unveiled: a Master-Key to the Mysteries of Ancient and Modern Science and Theology," by H. P. Blavatsky. There he will find, scattered up and down through two huge volumes—masterpieces of industry and erudition—much that will attract his attention and exercise his thought. And there, too, he will find the views of the ancients and mediævalists respecting the innate power of the human spirit set forth at length, albeit in much confusion.

They believed that the human spirit, properly trained to energise through its will, had incalculable powers; that its action was by no means limited to the body in which it was imprisoned, but extended, under favourable circumstances, to almost any distance. They held that this phenomenon of Psychography, with which they were perfectly familiar, was effected by the spirit of the Psychic just as really as when his hand held the pencil and framed the letters.

They would say that such performances as we are familiar with are but the unconscious and feeble products of an untrained spirit, which possesses magical powers without knowing it. These unconscious and unregulated Psychic phenomena they would discourage, and would substitute for their feeble and uncertain results the sure and calculated efforts of a trained Will. Man, they say, an Incarnate Spirit, has in himself all he needs for the production of the most apparently miraculous results. He is lord of creation, with the "promise and potency" within him of all, even of creative power, did he only know it.

The Kabalist is very strong in his claims, but he is at least coherent. Both Dr. Wyld and Dr. Collyer would seem to mix up two totally different states: one which I call Psychism, in which the Psychic is so far from exercising the power of his will with that concentrated energy which alone avails, that he must *ex hypothesi* be passive and at perfect rest in order to obtain results; and another, which is the state of conscious and concentrated Will-power—a state as positive as the other is negative—one that admits of no passivity, but is characterised by severest energy.

There are, indeed, grades of distinction between all three explanations; and the curious reader may amuse himself, without experiencing much fear of failure, by suggesting

difficulties which none of the modern theorists can hope thoroughly to solve.

In Dr. Morin's *Journal de Magnetisme*, published in Paris, at a time when table-turning was at its height, a letter was printed which contains statements of opinion bearing upon what I am now saying. I quote from the same work of Madame Blavatsky's before alluded to:—

We who well know the value of the phenomenon, . . . are perfectly sure that, after having charged the table with our magnetic *efflux*, we have called to life, or created, an intelligence analogous to our own, which, like ourselves, is endowed with a free will—can talk and discuss with us with a degree of superior lucidity, considering that the resultant is stronger than the individual, or rather the whole is larger than a part of it. . . . The phenomenon is as old as the world. . . . The priests of India and China practised before the Egyptians and the Greeks. The savages and the Esquimaux know it well. It is the phenomenon of Faith, sole source of every prodigy.

This is the magic secret of the Kabalist, the grand truth enunciated in days long past by Jesus Christ—"Thy faith has saved thee;" "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Be thou cast into the depths of the sea, and it shall be done"—the sole secret of success, a will that knows no "perhaps," and a faith whose confidence no temporary failure can shake.

This theory of the action of a new consciousness, framed out of the intelligences of those present at the experiment, has been many times put forward, to be as often upset by some fact which it is not sufficient to explain. It is the fate of theories. All gravitate to the same grave, until the time comes and the man, who explains, in the light of accumulated facts, by severe process of deductive logic, what insufficient knowledge has only blundered over.

Perhaps the greatest light will be shed on these obscure phenomena by the study of mesmerism. The passive state in which the Psychic is thrown before any phenomena are produced may be regarded by some as a state of auto-mesmerism, during which his liberated spirit displays some of the strange phenomena of clairvoyance, prevision, introvision, and the like, which successful mesmerists study in their "subjects." The trance-state, during which the best phenomena are observed, is one known to mesmerists by the name of *ecstasis*, and many remarkable facts are recorded respecting it, as, for instance, in a valuable work on the subject by Professor Gregory, F.R.S.E., entitled *Animal Magnetism*. This has been republished by Mr. Harrison, 33 Museum Street, W.C.,

and is an excellent introduction to the study of the phenomena now under notice.

Indeed the whole subject of the trans-corporeal action of the human spirit—its power of making its presence felt far away from its bodily prison-house under the influence of strong emotion; its sympathies and antipathies; its strange power of mind-reading and transfusion of thought, under certain circumstances and in certain states;—are all points to be cleared up by the student of these phenomena before he ought to venture far into the domain of theory. Professor Barrett very properly said, in the course of a letter to *The Times*, when the Slade prosecution was before the public: "I am inclined to believe that other mental phenomena—such, for example, as the possibility of the action of one mind upon another, across space, without the intervention of the senses—demand a prior investigation." He had previously recommended the study of mesmerism; and he might have added that the whole subject of Psychology in its various branches, respecting which so little is now known, should receive careful attention in the light of knowledge which ancient students possessed. It is thus that the gates will be opened, after prolonged and patient investigation and study.

But when all this has been admitted, and when these theorists have said their say, there remains a numerous, compact, and firm body of observers who correlate these phenomena with others called psychical, and refer them to the action of disembodied human spirits. These are the Spiritualists *pur sang*. They cut the knot of every difficulty with an all-sufficient knife; and starting with a tremendous postulate, account for everything on comprehensive principles. They say, in effect, that the pretensions which, it must be conceded, are *invariably* put forward by the intelligent operator are such as they see no reason to reject. They ask, with considerable cogency, what ground the theorist has for rejecting a hypothesis which has the merit of being consistently put forward by the Invisible Intelligence; and why this Intelligence, being interrogated, should invariably return an answer identifying itself with the spirit of a departed human being, if it be indeed, as alleged, only the liberated spirit of the Psychic? They propound, indeed, several difficulties which are somewhat staggering to the theorists who maintain the action of the spirit of the Psychic as the sole and sufficient cause; and—with a faith which, if it cannot move mountains, has apparently no difficulty in swallowing them—all to them is plain and simple. The world of spirit, they say, is all around us, only a crass materialism has so blinded our eyes that we can no longer discern it, save in those comparatively rare cases

where the gulf is bridged by Psychic power. The various Biblical records, which I need not quote, of the intervention of spirit on the material plane, fortify them in their faith, which, they allege, has the venerable prescription of *semper, ubique, et ab omnibus* (who, at least, have not wilfully closed their spiritual eyes, or become spiritually blind by inheritance of defective spiritual sense). These claim kinship, too, with the great Eastern schools of thought whose adepts claim to demonstrate at will what the Western Psychic only fitfully evokes. They contend that what strikes the English mind as portentously incredible is matter of every-day experience to the spiritually-cultured Eastern; as it has been to all who have striven to obey the maxim, *Know thyself*.

Between these various theories—and their ramifications are far wider than I have thought it necessary to indicate—the candid reader may be left to choose, unless, indeed, he be made in that rare mould and of that sterner stuff which is content with facts and facts only, satisfied with accumulating and preserving them, and willing to leave theory to the day when sufficient material shall have been accumulated to lift a deduction out of the mists of mere speculation.

In concluding, I am bold to reiterate what I said at starting. I have no controversial end in view, else my tone had been other than it has been. I have neither the wish nor the power to force unwelcome truths on unwilling minds. My aim has been to record facts for such as will value them. I have but enumerated certain theories, without any desire—at this juncture, and in this volume—to advocate any of them. In the words of Professor Gregory—writing, I am rejoiced to think, about a subject then sneered at, but now generally accepted—“My object has not been to explain the facts I have described, but rather to show that a large number of facts exist which require explanation, but which can never be explained unless we study them. I am quite content that any theoretical suggestions I have made should be thrown aside as quite unimportant, provided the facts be attended to, because I consider it too early for a comprehensive theory, and because I believe the facts are as yet but very partially known.”—*Animal Magnetism*, p. 252.

THE PERFECT WAY AND THE THEOSOPHIST.

(To the Editor of THE PSYCHOLOGICAL REVIEW.)

SIR,—The sentence printed by you on p. 544 as a quotation from our letter to the *Theosophist*, and which you make the basis for some harsh comments on us, does not occur in that letter, and is not ours at all, but was written by the Reviewer himself in his reply to our necessary remonstrance, and under a misapprehension as to our

meaning. What we did was to lay down a general proposition capable of universal application. The personal application of it is of his own making and yours, who have followed him instead of duly examining both sides. We have written to set him right on this and the other points in which he has mistaken us, and our letter will doubtless appear in the *Theosophist* for January. We venture to hope that notwithstanding the strong bias manifested by you against us, you will, at least, render us the justice of inserting this letter in correction of your mistake.—Yours, etc.,

12th Dec., 1882. THE WRITERS OF "THE PERFECT WAY."

[We gladly give insertion to this correction, and are pleased to find that an interpretation to which the words were unquestionably open is not that intended by the writers. On our own part we disclaim all "harshness" and "strong bias." We do but use our critical faculty on a book which our correspondents have all along endeavoured to place on a pinnacle which criticism cannot or should not touch. In so doing we have no bias, and the alleged harshness is of that sort only that authors are apt to find in reviews that they fancy unfavourable.]

THE SOCIETY FOR PSYCHICAL RESEARCH.

(To the Editor of THE PSYCHOLOGICAL REVIEW.)

SIR,—Some of your readers may be aware that a society entitled the "Society for Psychical Research" has lately been established, under the presidency of Mr. Henry Sidgwick, for the purpose of inquiring into a mass of obscure phenomena which lie at present on the outskirts of our organised knowledge.

It is an object of this society to get hold of as much first-hand evidence as possible bearing on such real or supposed phenomena as thought-reading, clairvoyance, presentiments, and dreams, noted at the time of occurrence and afterwards confirmed; unexplained disturbances in houses supposed to be haunted; apparitions at the time of death or otherwise, and other abnormal events hard to classify at present, but which may seem to fall under somewhat the same categories as these.

We have been desired, as secretaries of the Literary Committee of the above society, to invite information of this kind from any trustworthy source.

Should any of your readers, now or in the future, be able and inclined to send us an account, or to put us on the track of any phenomena of the kind which may have come under the cognizance of themselves or their friends, they would greatly oblige us and would also (as we think we may fairly say) be rendering a real aid to the progress of knowledge in a direction in which such aid is much needed. Nothing will, in any case, be printed or published (either with or without names) except with the full consent of the persons concerned.

Should you, sir, see fit to give this letter a place in your valuable journal, you would greatly oblige your obedient servants,

EDMUND GURNEY, 26 Montpelier Square, S.W.
F. W. H. MYERS, Leckhampton, Cambridge.

THE GREAT KINGSBURY PUZZLE.

CHAPTER IV.

“HULLOA, hulloa!” said the doctor.

“Here we are again!” said the superintendent, with something of his old comic manner.

“I certainly did not expect to see you here, Mr. Chivery,” said the doctor, in great anger.—“What do you mean?”

“You have set policemen upon my track, and now I suppose you have obtained a warrant, and have been searching my house. I think you might, at anyrate, have delegated that duty to some one else.”

“I really don’t know what you are talking about,” said the superintendent, coolly. “Come in. I have much to say to you.”

“Do you mean to say you have not been searching the house.”

“Searching the house! I!— You must be dreaming!”

“And the detectives on my track and the arrest?”—

“Arrest!”

“Well, perhaps arrest is not quite the word,” and the doctor, finding that Chivery was really in the dark, told him the adventures of the afternoon.

“It’s that ass, Grice!” said the detective, and he burst into a loud laugh.—“What do you mean?”

“Fortunately for you and fortunately for me, the Colonel—our Colonel, you know—has taken the job of hunting Max Artus out of my hands, and given it over to Grice.—“Oh!”

“This morning I was after the young American. Consequently, I could not give or receive confidences from you”——

“And that’s why you were so odd and, I may say, so unfriendly in the train?”

“Just so, but when I got to the Yard I found that the Colonel had got a hint from the Home Office to keep me out of sight just at present. Sir Frank is going to contest the county in the Government interest; and as public opinion has gone quite round in his favour, it is necessary to find a victim to offer up as an expiation for the late fiasco, the trial.”

“And so they have selected you?”—“Just so.”

“And do you mean to say that you were told all this in so many words?”

“Women and detectives study not the words of a person, but the real ideas they mean to convey. But come, we have much to do.”

“What?”

“I fancy we both want to lay our hands upon the murderer of Sir Rupert Kingsbury.”

“Then you do not think that Max is guilty.”

“I do not.”—“Why?”

“Chiefly because I am certain that Sir Frank is the murderer.”

“Then that theory of yours about Max being his accomplice”——

"Was only mentioned, I think, as a possible theory. I never said I held it."—"What do you really think?"

"Well, I don't quite know that I think anything. At Thorpe Magna, the day after Sir Frank was arrested, I told you, if you remember, that we were only at the threshold of a great iniquity. Since that time the rogue or rogues have been forced to show a great deal more of their cards. Perhaps we have now the whole case before us, and the solution is really under our noses."

"Do you think so?"

"Perhaps we are still at the threshold."—"Hah!"

"You see this book. I have been studying it. There are only two people who can help us very much at this present moment——"

"Who are they?"

"Miss Henriette Artus and Frost, Q.C."

"Mr. Frost, the barrister who defended Sir Frank?"

"Just so. He knows more perhaps than anybody. A man with all possible reserve must give some hint to a shrewd counsel, and Mr. Frost is certainly shrewd."

"But you do not propose to call on him, and ask him what he thinks?"

"Not exactly. This book in my hand contains the whole trial, pasted in from the columns of the *Daily Banner*. I have just been reading Mr. Frost's defence, reading it backwards."

"Now I catch your meaning."

"Place yourself in the position of a counsel trying to get a verdict of acquittal from an English jury of average intelligence, and what would you do?"—"I can't quite say."

"Obviously, the first thing that would suggest itself would be to throw a reasonable amount of dust in their eyes. I should slur over the weak points of my client's case, and if one point was unusually strong, I should pretend that I thought that the weak one, and hammer away at that with all my eloquence."

"Well, that is an ingenious idea."

"Have you read Mr. Frost's speech recently?"

"I read it, as it happens, three days ago."

"That is lucky, because we can compare notes. Now what did you conceive to be Mr. Frost's strong points?"

"Well, I thought he completely disposed of the suspicious finger-marks on the baronet's arm."

"Number one."

"The dagger and the wound, and the mistake the prosecutor made about them, gave him also a great opportunity. Then, to tell you the truth, if I had been a jurymen I should have come to the conclusion that the theory about the foot-prints in the snow had quite broken down."

"How very strange now. You have selected the three weakest points of the baronet's case."—"Explain!"

"Two of them, the snow impressions and the finger-marks were known by Mr. Frost to be his weakest points. That is why he

cleverly slurred them over, and pretended that they were fully disposed of."

"Do you actually mean to assert that you think that Mr. Frost believes the baronet to be guilty?"

"In his secret heart I believe he must have the gravest suspicions. The third point, the bungle about the dagger, Mr. Frost believed to be a strong one. It was for his immediate purpose, but for us it is still a very significant piece of evidence."

"You are a very strange man, Chivery. Take care that your love of paradox does not again carry you astray."

"Paradox! what is paradox? However, I have no time for hair-splitting. Let us take up this dagger. Does it not fully prove that Max had nothing whatever to do with the murder?"

"Tell me, for God's sake! how——"

"It was Sir Frank's dagger. If Max had had it in his possession, and used it, well and good. But the defence proved conclusively that the dagger had nothing whatever to do with the crime. This enabled them to smash up the Attorney-General's theory; but they failed to see that in reality they were rivetting the guilt upon the Baronet."

"I fail to see how."

"It proved that Max was certainly not an accomplice of Sir Frank. It also proved that the murder was not a hasty and unpremeditated act of Max, acting under a sense of shame and the fear of being detected in a robbery. And yet this was the only plausible theory of the crime that even Mr. Frost could suggest."—"That's true."

"Here was a dilemma that the Attorney-General should have pressed home, but he lost his head. Emotional and passionate men are equal to great bursts of emotional and passionate oratory, but in a rough battle they are cowed."

"That is," said the Doctor, with a smile, "because their minds are microscopic, and they magnify and distort the strong points that tell against them, as well as those that are to be worked up in their favour. Victory goes to the cold judgment which sees in a thundering charge of fourteen thousand cavalry not an overwhelming avalanche, but an irreparable blunder."

"And now," said the detective, "let us throw ourselves into Mr. Frost's silk gown and horse-hair wig, at the trial, and try and discover why he considered the finger-marks and the snow-marks such very weak points. Do you wrestle?"—"No."

"That is unlucky, because an idea has come in my head this very evening, and if you had been a wrestler we could have practically tested its value——"—"What is that?"

"Please to stand up and put yourself in this position. That's it. Now, you see, I grip you so in the orthodox fashion. Mark how difficult it would be for me to injure your arm at this point, and yet here it was that Sir Frank received the finger-marks."

"But Digges, the gymnastic professor, was bruised and scored in that very place by actual wrestling—and the Baronet also."

"Digges was, but we have no evidence that Sir Frank was——"

"Then, what is your theory?"

"Well, I must get my facts first, and have a scheme in my head which I may develop hereafter. First of all we must find out if it is possible to *receive* similar bruises in fair wrestling. We know that Sir Frank inflicted them, but then he might have had an object."

"But Sir Frank visited the fencing master's saloon, two days before the murder."

"So it was said, but dates like this, that seem unimportant to a man at the time are very easily manipulated by a clever solicitor. Who knows what they said to Mr. Digges to induce him to believe that the date of the Baronet's wrestling was such and such a date. Long ago I thought these finger-marks were in the way of the Baronet's theory of innocence, and I think Mr. Frost really found them so. Then take the snow impressions."

"Oh! now we are on your pet ground——"

"Yes, I always thought them of the highest importance; and now more than ever. The theory of Mr. Frost was that Max committed the murder, and tried to fasten it on Sir Frank. The foot-prints, on the other hand, show that Sir Frank committed the murder, and tried to fasten it on Max."

"Well, to tell you the truth, I thought that Mr. Frost made a very good fight with you there——"

"How did he do it? I showed how a man who had prepared his feet to produce certain marks would step up and down if he unexpectedly discovered a stile on his pathway, of which he had taken no account. Mr. Frost went through the tomfoolery of showing that when certain impressions were required it was quite possible for an expert agent, after a due amount of practice, to produce them. These were two distinct things."

"But the footprints were those of Max, and he was undoubtedly there that night——"

"Exactly so; and that brings me to the only possible theory of the murder that at present seems open to us. Sir Frank *saw Max in the verandah, near Miss Artus's window*, and arranged every appearance of the crime to fit in with the supposition of Max's guilt. Half-past four, I declare. Go to bed. I will take a shake-down here. To-morrow we have much to do."

"I can give you something better than a shake-down, but tell me——"

"Nothing!" said the detective. "Until to-morrow I am dumb."

(*To be Continued.*)