

world, and for I cannot tell how many years we pursued this phantom, and the more we saw the more puzzled we got ; for it never came up either to a Roman Catholic miracle, nor the Sufi's mysticism, which he had practised so long in the East. And in practical England, where there was generally so much money in the case, there was three-quarters of a pound of humbug or jugglery to one ounce of spiritual matter ; and Richard at last became convinced that we were on the verge of a new science, which any one who had time and power to grasp this will-o'-the-wisp could turn to good practical account, just as in old days with steam, railways, telegraph, telephones, and electricity in all its branches. At times he and I together got very near something, he being the power, and I the medium (this he called the sixth sense), and then we lost all trace and gave it up. I was not sorry, because I was always in hot water with my Church every time we had a *séance*. I think, or rather, I should say, *he* thought, that people should not make a religion of it, and only use it for scientific experiments. He did not believe in the "communion with the dead" through *that* medium—if for no other reason, that, as a spirit is supposed to know all things, the spirits that came were always just as illiterate as their invokers. They dropped their *N's* in exactly the same place where he or she did, and used exactly the same expression, and were just or rather more vulgar, especially the joking spirits. We had an excellent example of that, when a doctor, whom I will not name, provided us with a splendid specimen for clairvoyant treatment, and the soul of an Italian doctor presented himself and spoke through the medium, who was evidently unaware that Richard and I could speak anything else but English ; and upon being asked certain questions, he spoke a little broken English, with two or three words of very bad Portuguese. We looked at each other, and we talked to him in Italian, Portuguese, and Spanish ; but he knew none of the three, which an Italian spirit certainly would have done. His coming to was a splendid bit of acting, and we had to pay our guinea for the medical advice therein. This night, of which I write, Richard made the following speech :—

From *The Spiritualist*, December 13, 1878.

"THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

"The Debate on Captain Burton's Paper.

"The usual fortnightly meeting of the British National Association of Spiritualists was held at 38, Great Russell Street, on Monday evening, the 2nd instant. The chair was taken by Mr. Desmond

Fitz-Gerald, M.S.Tel.E., and the rooms were crowded to excess, the paper to be read being by the renowned traveller, Captain R. F. Burton.

"The Chairman—Ladies and gentleman, I have to go through a work of supererogation in introducing to you a gentleman with whose reputation at least you are already well acquainted. I have to introduce you to a gentleman who of old did great service to Spiritualism by defending the Davenport Brothers when they were unjustly attacked. I have to introduce you to a gentleman who, if he believed that Spiritualism or any part of it were a great truth, would, without any doubt, unhesitatingly and fearlessly stand up and support his convictions; I have to introduce you, in fact, to the modern Bayard, our English *chevalier sans peur et sans reproche*. After paying to him a *devoir* which sounds like a compliment, but which is not one, I have to say that I stand here rather anxiously awaiting what Captain Burton has to say in relation to Spiritualism. I know he is not quite one of ourselves; I know he is a very hard hitter, and if there are any flaws in our armour, I know he will make it ring again; but I feel certain we shall take every observation he may make in good part, being certain of the honesty and good intent of the speaker. (Applause.) I feel that I cannot sit down without mentioning the name of Mrs. Burton. (Applause.) Captain Burton is in my eyes, and I believe I represent the feeling of all those who know him, or even only know his reputation, one of the finest specimens of manhood I have ever had the honour to stand beside, and I must say of Mrs. Burton that I consider her the finest specimen of womanhood I have ever met. She is a lady of high birth, but she is something more, something higher than that. She is a true woman, who has over and over again stood beside her husband in times of trouble and imminent danger, and it is a great honour to me to be in the position of introducing you to our distinguished visitors this evening. With this little preamble, I will at once call upon Captain Burton to read his paper. (Applause.)

"SPIRITUALISM IN EASTERN LANDS.

"I felt highly honoured when your energetic secretary, Miss Kisingbury, proposed to me a lecture in these rooms. It is, indeed a privilege; for here we Students may speak out what we honestly believe to be the truth, without fear of those brother-foes, the Theologian and the Scientist—the Black Terror and the Red Terror.

"The subject allotted to me for this evening is 'Spiritualism' (or rather Magnetism, Occultism, and similar matters) 'in Eastern Lands,' and I would obtain your leave to enter into a personal matter which may interest Spiritualists. As regards standpoint, it can matter little to an audience what may be the opinions, spiritual or unspiritual, psychological or unpsychological, of one whose humble duty is to collect and narrate a few facts. But it would hardly be fair to enter upon such a subject without briefly laying

down the standpoint from which it is viewed. Of course the *point de vue* is that of the individual who pretends to be right individually, but who has no pretension to be right either absolutely or relatively to others.

"The standpoint is intelligent enough. Seen from it, life is nothing but the innate condition of man's material and sensuous organization; as the old Materialist said, 'it is the *svabhām* (nature of things) which thinketh in man.' Consciousness, concerning which battle still rages, is not a 'quality of the sentient principle, or, in other words, the soul;' but a condition of life inexplicable to us at present—a life itself. The supernatural is the natural misunderstood or improperly understood—we cannot say where nature either begins or ends. The superhuman is the superlative of human; we know what our senses and their 'interpenetration' teach us, but no man—positively, absolutely, no man—neither deity nor devil—angel nor spirit—ghost nor goblin—has ever wandered beyond the narrow limits of this world—has ever brought us a single idea or notion which belongs to another and a different world—has ever eluded the simple cognizance of man's five wits. 'I refuse,' says Verax, 'to doff my hat and go on my knees and strip myself of all that is deemed spiritual in my being, in deference to an arbitrary negation, which they who propound it profess their inability to maintain.' Let him keep his hat on, and point out one single spiritual entity which is not subject to our animal senses, or rather to the brain which directs them. With such belief, or absence of belief, I must be contented to remain, as a facetious friend said, 'a Spiritualist without the Spirits.'

"An Agnostic, who can have no knowledge save that which his senses bring to him, is necessarily a materialist. By 'matter,' or molecular structure, or concourse of atoms, or whatever you please to call it, the Common Sense of mankind, our supreme arbiter of physics and metaphysics, understands that which is perceptible to, or cognizable by, the senses. When Berkeley proves logically that spirit only exists, we admire the ingenuity with which he shows that white is black and black is white. Like the Hindú philosopher he inverts the normal mode of definition by calling the invisible prototypes the only reality. Similarly, when Schopenhauer, the Buddhist of modern Europe, assures us that 'in reality there is neither matter nor spirit,' we note that he has adopted the Hindú idea of *Māyā*, or universal illusion; and that he reduces all existence to will and manifestation—will in motion being force, and force producing matter. When it is proved to us that matter does not 'exist,' we recognize a quirk or conceit in the use of the verb 'to exist.' Meanwhile, this chair, this table, these walls, and all with them are of matter, material. And that suffices for everyday use.

"We avoid asserting that spirits do not exist; we fear being called upon to prove a negative; and we students are addicted to 'suspension of judgment'—a mental operation apparently distasteful to the multitude. But we affirm that if they do exist, they are material. As you see upon these walls they allow themselves to be photo-

graphed ; therefore, they have substance, shape, and size ; upstairs a simple instrument shows you their connection with weight. We, therefore, conclude that there are ample grounds for holding these spirits to be, like ourselves, of the world, mundane, of the earth, earthy. And when Spiritualists speak of a 'materialized spirit,' I can think only of a form of speech whose genus is *Taurus*, species *Hibernicus*. Similarly Lucretius makes Epicurus argue that the soul is material because all its belongings are of the material world. And Paracelsus, the mighty adept, declared 'the imagination of man is a seed which is material.'

"We, a goodly company, thus place ourselves in direct opposition with immaterial animisers. We regret the term 'psychic force' applied to zoo-electricity, because it asserts a soul-theory. We claim to know the genesis of the soul, the place and almost the date of its birth. The beautiful conception of a refined body-form, denoted by the golden heart of the mummy, was familiar to the ancient Egyptian who, as Mr. Bonwick lately told you, had a soul's soul, as well as a body's soul. And, note, that your modern belief in perispirits and spirit-forms is that of the heathenry on the banks of the Nile who disbelieved in Moses. The Hebrews, Moses included, agreed to banish from their system a Soul-land, a Spirit-land, a Ghost-land, a Kutome, or Dead-man's-land, as Dáhome calls it ; in other words, a future world, a state of rewards and punishments. Contented with *Ruach* (Arabic *Ruh*), the 'breath,' that is, the sign and symbol of life, these sturdy materialists wanted no Gentile '*Atma*' (soul) in addition to '*Mátrá*' (matter). In Asia the fair vision may be traced to the Guebres, who taught it to the Jews during the captivity at Babylon : their subsequent teaching, Manicheism, or Dulism, the antagonism of light and darkness, good and bad, god and devil, positive and negative electricity is, still, and long will be, a power in the world of faith. In Europe it arose amongst the fair humanities of pagan Greece and Rome ; as Cupid and Psyche prove, it did noble service to the poets ; while prosaic Pliny declared that 'to seek for other beings external to him, is not only useless to man, but beyond his power.' St. Paul introduced into Christendom the threefold idea of a natural body, which could become a glorified body, of a soul, and of a spirit ; while the moderns remark, 'Our ideas of the soul are not what they were a century ago ; a century hence they will not be what they are now.' Personally, I ignore the existence of soul and spirit, feeling no want of a self within a self, an I within an I. If it be a question of words, and my *ego*, or subject, as opposed to the *non-ego*, or object ; or my individuality, the concourse of conditions which differentiates me from others, be called a soul, then I have a soul, but not a soul proper. For some years, however, I have managed to live without what is popularly called a soul ; and it would be hard to find one violently thrust into the recusant body.

"But why do the Spiritualists so violently rage against us ? Why these wails concerning the 'awful spread of materialism' ? The Church hates the admirable Epicurus above all other heathen

sceptic-sages, simply because he would abolish Churchmen. Is this the standpoint of the psychologist? Can there be anything less rational than the phrase which has of late grown popular, 'The dark and debasing doctrines of materialism'? Listen to the latest words of the learned Serjeant Cox: 'The pursuit of psychology (*'Psyche,'* my pretty maid) is certainly as elevating as that of materialism is degrading. The eyes of the materialists are fixed upon the earth. Psychology at least looks up to the heavens (blank sky and air). The regards of materialism are only for the present; psychology has a future'—let me add, a very unpleasant future, if Spiritualists say true. Hear, again, the words of one who was called in his day *'austère intrigant'*—'Belief in the supernatural is a fact, natural, primitive, universal, and consistent in the life and history of the human race. Unbelief in the supernatural begets materialism; materialism, sensuality; sensuality, social convulsions, amid whose storms men again learn to believe and pray' (Guizot). Granted to thee, O theologian! a personal Demiourgos, an anthropomorphic creator, by what right canst thou limit his power, his omnipotence? Surely the baser the material, the greater the feat which works it out into the noblest of forms. Far more wisely speaks an Eastern poet—

'Is not the highest honour His who from the worst can draw the best?
 May not your Maker make the world from matter, at His own behest?
 Nay, more; the sordider the stuff, the cunninger the workman's hand—
 Cease, then, your own Almighty Power to bind, to bound, to understand!'

But man—made, we are told, in the image of God—has returned the good office by modelling his God after his own very human fashion. This is the anthropomorphism, the 'theanthropism' of Mr. Gladstone, concerning which the great master, Aristotle, wrote, 'Men create the gods after their own image, not only with regard to their form, but with regard to their mode of life.' Meanwhile, I hold it to be one of the brightest features of our times—this gospel derisively called 'of Doubt and Denial.' It shows the firm resolve of mankind no longer to be fooled with the fallacies of many faiths; his longing to supplant the fatuous fires of belief by the pure daylight of present reason, and his determination to shed the lively ray of science upon the dark deceits and delusions, the frauds, the follies, and the failures of the past.

"And yet another objection. The scientist, in his turn, is addicted to laying down terms and bounds to the immeasurable field of human knowledge in the ages to come. He assures us, for instance, that we shall never know the connection between the body and the soul—for there are scientists who still have souls. I would ask—By what manner of authority can man lay down such a *ne plus ultra*? We hold, under certain limitations, the law of development—of progress—to be the normal order of the world. What, then, will be the result when the coming races shall have surpassed the present as far as the present has surpassed the man of the Quaternary and,

possibly, the Tertiary ages? Meanwhile the antidevelopists, theological and scientific, who cling to the obsolete and immoral doctrine of degradation, are bound to find, sunk deep below earth's surface, vestiges and remains of ancient civilization in an ever-ascending scale; they must show us, in fact, water running up to its source. They are bound to produce, amongst the old stone folk, a cave-man who, by his noble and symmetrical skull, his delicate jaw, his short forearm, his straight shin, and, possibly, his 'hyacinthine locks,' shall receive the fading honours of Father Adam and Mother Eve. Lord Beaconsfield is 'all on the side of the Angels.' I cannot but hold to the apes. And if he be a fallen angel, I, at least, am a Simiad that has done something to develop itself.

"Before entering upon magnetism and occultism in Eastern lands, will you kindly allow me a few words of personal explanation? In 1876 I addressed to the *Times* the following note upon extra-sensuous perception in the mesmeric state, suggesting the universality of the so-called 'spirit' phenomena:—

"Sir,—Seeing my name quoted in your columns (October 30, 1876) as one of those who have "certified to the genuineness of spirit phenomena," I venture to request the briefest of hearings. The experience of twenty years has convinced me that (1) perception is possible without the ordinary channels of the senses; and (2) that I have been in presence of a force or a power, call it what you will, evidently and palpably material if, at least, man be made of matter; but I know nothing of what is absurdly called Spiritualism, and I must be contented to be at best a Spiritualist without the Spirits.

"Some such force or power the traveller is compelled to postulate, even in the absence of proof. He finds traces of it among all peoples, savage as well as civilized; and it is evidently *not* a "traditional supernaturalism." This all but absolute universality claims for it the right to rank in the "suprahuman category" of the late Lord Amberley, who did not hold, as I do, the superhuman and the supermundane to be the human and the mundane imperfectly understood. Even mere barbarians, as "the Earl" tells us in his last pleasant book, have learnt to juggle with it; and I fear that many a professional "medium" has, at times, when the legitimate agent failed him, learnt to supplement it by sleight-of-hand, pure and simple. In 1835 the late Mr. Lane startled the public with his account of the Cairo magician and the drop of ink in the boy's hand; and "Eothen" vainly attempted to explain the phenomenon as a "tentative miracle." Had the public read the "Qanoon-i-Islam" by Dr. Herklots, instead of passing over it as a cookery-book, they would have found the very same process everywhere utilized in India. Colonel Churchill's 'Mount Lebanon' (1853) again describes a notable feat performed by a Druze medium, which distinctly comes under the head of "Materialized Spiritualism," to use the "Irish bull" now in vogue.—I am, sir, etc., etc.

"That 'perception is possible without the ordinary channels of sensation' is a hard saying. The Press took it up; and, I am told,

the small boys at Norwood amused themselves by shouting to one another, 'Take care where yer going! yer havn't got Captain Burton's six senses!' But I meant simply to state my conviction that the senses—which, little known to us as the 'Laws of Nature,' after the study of twenty-four centuries, still conceal so many secrets—sometimes are, and often may be made, independent of their organs. Who amongst you cannot quote cases of men being strangely affected by the presence of some animal? You have all heard of Henri III. and of the Duke of Schomberg, who could not sit in a room where there was a cat. A notable instance of this occurred in my own family—a brave soldier who had fought through many a campaign, and yet who turned pale and faint in the feline presence. He neither saw, smelt, heard, felt, nor tasted the cat; the fact of its being there was enough.

"Again, why should not the brain, or the nervous system, or whatever controls the sensuous processes of man, be able, when artificially excited, stimulated, exalted—as by mesmerism or somnambulism—to see, hear, and feel for itself; see, without eyes; hear, without ears; feel, without fingers? In other words—Why should it not be capable of clairvoyance and clairaudience? I assert that it does, and many in this room will support my assertion. A learned physician and devout Catholic—Dr. F. Lefebvre, Professor of Pathology at highly orthodox Louvain—goes so far as to affirm 'it is possible that the somnambulists' power of foresight may be raised to a degree far above the ordinary level, and that they can sometimes penetrate into the future so far as to excite our utmost astonishment.' In fact, this honest and courageous scientist confesses his belief in 'second sight.' Thus the heterodoxies of yesterday become the orthodoxies of to-day. That sturdy incarnation of common sense, Dr. Johnson, the Philistine Colossus of English literature, would certainly, had Spiritualism been developed in his day, have become a thorough-paced Spiritualist. The theory of extra-sensuous perception of things sensuous is to be proved or disproved, not by hard words, not by mere logic, but by experiment and facts. Meanwhile I hold myself justified in believing it to be true, and others equally justified in believing it to be false. As the wise man said, 'Different people have different opinions.' And in our present transitional empirical state of knowledge unanimity appears hopeless. Half the world of Christendom believes that 'miracles' still take place; the other half denies their taking place: and who shall decide between them?

"When my note appeared in the *Times*, that picturesque paper, the *Daily Telegraph*—whose peculiar gifts are *not* what it claims, 'logic' and 'common sense'—took up arms. With a war-whoop *à la jingo*, and a flourish of the tomahawk, which on this occasion assumed the guise of that weapon so deadly in the hands of a certain Hebrew Hercules, he proceeded to demolish me (November 14, 1876). 'How,' he asks, 'can a man *perceive* a cat in the room without the sensation of sight?' I am not bound to answer his 'how;' I affirm that man can do it, that he has done it, and that he still does it. Again, 'How can he *perceive* a clap of thunder without the sense of

hearing?' Let me ask, in return, how many there are—some perhaps in this room—whose nervous systems infallibly tell them, without the intervention of the 'Five Deluders,' that 'thunder is in the air?' After fixing upon me the term 'Suprahuman,' which I quoted from the late Lord Amberley's last book, he lectures me upon Eastern jugglery, as if I had never been out of Fleet Street. He asks, with that mock-humility so well known of old, in what the medium's 'legitimate agent' may consist? I, on my side, would inquire what he understands by sanative mesmerism or somnambulism—is it lawful or unlawful? He would shed a Saurian tear over my lapse from grace: 'It is melancholy to find a man of strong common sense indulging in such nonsense as this.' Finally, because I hold to 'nervous perception,' which may be called a sixth sense, after the fashion of one proposed by John Stuart Mill, he threatens me with *hysteria*, which again is not sound physiology, and (horrible to say!) with 'confirmed insanity.'

"The 'Cairo magician,' whose ink-mirror in the boy's hand startled the public through Lane's 'Modern Egyptians' (chap. xii. vol. ii. p. 99, edit. 1846), is probably familiar to all in this room. Not so the account of the same phenomenon, given by Dr. Rossi (*Gazette Médicale de Paris*, February, 1860). This physician, established at Cairo, has supplied ample details concerning the methods employed by the Egyptian sorcerers to produce sleep accompanied by insensibility.

"'In this land of tradition,' writes Dr. Rossi, 'in this country where what was done forty centuries ago is still done at the present day, there exists a class of persons who gain their living by the profession of *Mandieb*.' [The latter is a mistake for *Darb el Mandal*,* as the Arabs call the process.]

"'The effects produced by them, hitherto spoken of with contempt as charlatanism, are the same as those lately published by Dr. John Braid (1843). Still further, as you had foreseen by scientific induction, hypnotism in their hands is merely the first link of the chain which ends by the phenomena of "magnetic somnambulism," discovered by the Marquis de Puységur in 1784. They proceed in the following manner. They generally make use of a perfectly white platter of earthenware. This is the luminous object of Braidism. In the centre of this plate they draw, with pen and ink, two triangles crossing each other,† and fill up the space occupied by this geometrical figure with cabalistic words, the probable object being to concentrate the sight upon a limited point. Finally, to increase the brightness of its surface, they pour a little oil upon it.

"'Generally speaking, they choose a young subject ‡ for their

* "'Mandal' is, properly speaking, a Persian word, and means the magic circle in which the necromantist sits when summoning the demons and spirits of the dead."

† "'The well-known cabalistic figure known to Moslems as *Khâtim-Sulaymán*—Solomon's Seal."

‡ "'A negro, a boy, or a woman with child, say the Arabs.'"

experiments, and make him fix his eyes on the centre of the double triangle. Four or five minutes after * the following effects are produced. The patient begins to see a black spot in the middle of the plate; some minutes later, this black spot grows larger, changes its shape, and transforms itself into different apparitions, which float (or rather pass in procession) before the subject. Having reached this point of hallucination, the patient often acquires a somnambulistic lucidity as extraordinary as that of those who are magnetized.

"There are, however, some of these Shaykhs who, more simple in their preparations, without having recourse to geometrical figures or cabalistic words, cause the simple hypnotism and somnambulism of Dr. Braid, by making the subject fix his eyes upon one of those glass balls which contain oil, and serve for lamps.'

"Before these lines had been written, a Member of the Institute, Count Léon de Laborde, bought from an 'Arab magician' at Cairo, of the confraternity of Lane's Shaykh Abd-el-Kadir, the secret of apparitions in the hollow of the hand. Children taken at hazard see with as much ease as through a *lucarne* (skylight) men moving, appearing and disappearing (*Revue des Deux Mondes*, August, 1840).

"Had the learned public been a little better read, they would have known what Dr. Herklots wrote some three years before Lane's account caused so much excitement, 'fluttering the doves' that began at once to shriek 'Necromancy.' † In the 'Qanoon-i-Islam' (chap. xxxiii. pp. 376-378. London: Parbury and Allen, 1837), translated by Dr. G. A. Herklots, we find Section I. devoted to the 'viewing of *Unjun* (anjan), or the magic mirror.' ‡ The author says, 'For the purpose of ascertaining where stolen goods are concealed, or the condition of the sick whenever possessed by the Devil, or where treasure has been buried, they apply *Unjun* to the palm of a child or an adult, and desire him to stare well at it.' This art is practised by Jogis, § Sányasis, and other Hindú devotees, who use it to ascertain the exact position of buried treasure. The 'Daffnah,' in India, emits fire-sparks at night, and rolls about like a ball of flame. Our author continues: 'The person to the palm of whose hand *Unjun* is applied, occasionally mutters a great deal of ridiculous nonsense. For example, that "at such and such a place there is a *lota degchah*, or *kurrahee*, full of rupees, etc., buried." ||

"*Unjun*, we are told, is of five kinds, viz. :—

"1. *Urth* (arth) *Unjun*, used to discover stolen goods. This is prepared by triturating various roots, for instance, that of the *Abrus precatorius*, or carat tree, in water. It is thus applied to the inside of a piece of earthen pot which must be new and pure, and placed

* "This is not time enough; in India half an hour would be the minimum."

† "It reminded them of the Island of Glubdubdrib, 'where the Governor, by his skill in necromancy, had the power of calling whom he pleased from the dead' (Gulliver, chap. vii.)."

‡ "Lamp-black prepared in a peculiar way."

§ "Of these men more hereafter."

|| "Various kinds of brass pots and pipkins."

inverted over a lamp lighted with (fresh) castor oil. The lamp-black is collected, mixed with oil, and applied to the hand of a footing child, who, we are told, 'particularly details everything regarding what is wanted.'

"2. *Bhoot* (bhut) *Unjun* is similar, but used chiefly for ascertaining what regards devils, evil spirits, and spirits, and the condition of the sick.

"3. *D'hunna* (dhanná) *Unjun* is composed of a lot of white cloth dipped in the blood of a cat, an owl, or a 'king-crow;' the eyes, liver, and gall-bladder are rolled up in it, and it is used as a wick in a lamp of castor oil. The lamp procured is also mixed with oil and applied to the hand; hidden treasure is thereby discovered.

"4. *Alop Unjun*, which, if applied to a person's eyes or forehead, makes him, wherever he be, invisible to others, while they remain visible to him.

"5. *Saurwa Unjun* is prepared with the suds of the *Dolichos lablab*. After staring for two or three *ghurees* (each of twenty-four minutes) the subject will say something to this effect: 'First I saw the Farrásh (sweeper) coming; he swept the ground and departed. Then came the Bihishti (water-carrier), who sprinkled water on the flower and went away. The Farrásh reappeared and spread the carpet. Next came a whole army of fierce demons, fairies, etc., to whom succeeded their commander, who was seated on a throne.' This was, in fact, the king of the Jinns, into whose presence the culprit was borne and forced to make confession.

"The Hindi Moslem, from whose manuscript Dr. Herklots' translation was made, concludes the *Unjun* section as follows: 'I myself place no faith in such *unjuns* and *haseeruts* (spirit-summonings). Although born in this very country (Hindustan), bred and educated among this race (Moslems); yet, through the blessing of God, and the friendship of the great, by the study of good books, and by the hearing of sane counsel, the credibility of the existence of such things has been entirely effaced from my breast.'

"This conclusion is evidently *ad captandum*. It must be remembered that the author wrote before 1832, when even European travellers who feared to be called 'credulous' were compelled to make an apology for recounting any phenomenon that savoured of the so-called 'preternatural.' Spiritualistic societies have, at least, taught them a little more boldness in dealing with facts, and courage in affronting the vulgus.

"I need hardly enlarge upon the antiquity and the almost universal use of the Magic Mirror: Cornelius Agrippa's crystal and Dr. Dee's bit of cannel coal are doubtless well known to you. But I would draw your attention to the curious fact that everywhere, and in all ages, the vision follows nearly the same ceremonial—the floor sweeping, the procession, the throne, the ruler, and the person summoned. This is the phenomenon which deserves investigation. Is it traditional—that is, taught by one 'magician' to another? Or is it spontaneous—the mesmerizer's thought reflected by the medium?

“The following description of treasure-raising by magic, given in the words of a Tunisian notary, shows the popular idea of the process in Western lands, as opposed to that mentioned by Herklots:—

“On the evening appointed, the Moroccan and three others, besides myself, left the city as the gates were closed, and reached the appointed place when only two hours were wanting to midnight.

“After a short rest our guide took us to a fragment of ruin on the southern slope of a hill, where he desired us to remain perfectly silent, and instructed us not to be intimidated by anything we might see or hear. He could not tell precisely what would happen; but “whatever may transpire,” he said, “give no utterance to your feelings, whether of fear or of joy; for if you do, our labour will not only be in vain, but the treasure itself will have to continue in the bowels of the earth for another century.”

“He then lit a small lamp, and began his incantations. He stood in the centre, and we at the four cardinal points of the compass, only about four or five arms' length from him. Then he blew into a small flame the coals he had brought in an earthen cruse, and threw a variety of incense into it. No sooner did the smoke commence to ascend than he made a last imploring sign to us neither to move nor to utter a sound, and threw himself flat on the ground.

“In a few seconds we felt the ground beneath us heave like the waves of the sea, so that we had the greatest difficulty to stand erect; tremendous noises, like the sound of thunder, at the same time assailed our ears. By the dim moon we could discern hosts of cavalry, in the plain below, galloping up to us, with their guns and lances aimed at us. They rushed upon us in the most furious and threatening attitudes; but no sound—not even that of hoofs—could we hear, and horses and riders seemed to vanish when only within a few yards of us. But this strange army thickened; the fierceness of their countenances and their threatening position increased, while at the same time we distinctly heard the clangour of chains and other extraordinary noises underground. Although trembling from fright, we stuck to our posts, and obeyed to the very letter the Moroccan's instructions. But now huge masses of rock above us began to stagger; and, as if hurled by some supernatural and invisible force, commenced rolling down with the utmost velocity in the direction of the spot where we stood, threatening us with instantaneous destruction. The fear of death overcame our love for treasure. We fled with the speed of lightning, and called for mercy at the top of our voice, never stopping nor looking back till we found ourselves in safety.

“The Moroccan joined us soon afterwards, giving utterance to the greatest rage and fury as soon as he could make himself audible; and, had we not been four to one, he would, I believe, have committed murder that night. “The work,” he said, “was on the eve of being completed, and the stones opened the gap for us to possess ourselves of vast treasures. Your cowardice has frustrated all. You

might have been wealthy by this time ; but beggars you were when you came here, and, through your own folly, beggars you return.”

“Dr. N. Davis, who relates what was told to him (pp. 399, 400, ‘Carthage.’ London: Bentley, 1861), notices other events of this kind. As an eye-witness he describes (p. 425) the charming of a dangerous serpent by one Haji Ibrahim, and owns that the fat little Darwaysh ‘had a certain influence over venomous reptiles—mesmeric, or of some other kind.’ Elsewhere (p. 404) he tells of a dancing drinking-cup, that skipped merrily into the middle of the room ; the same kind of manifestation as that produced by Colonel Churchill’s Druze mediums. Tales of this nature may be found scattered through the pages of a host of travellers : they offer, in fact, no *embarras de richesses*.

“The following is the modern European form of the magic mirror. I find in a well-known Masonic journal (the *Rosicrucian*, No. 4, April 1, 1877) an article—‘Evenings with the Indwellers of the World of Spirits’—by my friend, Mr. Frederick Hockley :—

“‘The pendant of a crystal chandelier destroyed in the palace of the Tuileries during the Revolution under Charles the Tenth (29th July, 1830), had this evening arrived, and been laid upon the table, and had not been charged. My seeress, Miss Emma Leigh, taking it up, said—

“‘“It is thick ; there is a vision in it.

“‘“There’s a pair of compasses and a square. Now the compasses are opening ; now there is a point on each end of the square, which has turned sideways. There’s a book come underneath—a thick book, bound in rough calf, with thick bands up the back ; now there’s a man’s face, very thin, dark, straight hair, quite black, come inside the compasses, and a thin, very thin hand placed upon the book.

“‘“Now the face has come from the inside of the compasses to a small space outside. The hand has opened the book ; the book is very beautiful inside, it looks like a picture. There are two figures with wings on each side of a little oval ; in the middle of the oval there appear words or figures beautifully coloured.”’

“‘This remained some time, and as the hour for using the C. A. mirror was at hand, I tried to dismiss the vision, but it remained. I then placed the crystal in my cabinet.

“‘At eight p.m. I invoked, as usual, the C. A. in his mirror, and the action lasted till a few minutes to ten, when the C. A. left.

“‘Ten p.m.—Immediately Emma took up Mr. Dresser’s crystal she observed : “It is still clouded. The book is there open, and the man’s face and shoulders. He has held his hand up, and the book has opened just in the same place. It looks very richly illuminated in gold and colours ; there is an arch at the top, and one angel is standing upon a crushed ball. Now there are clouds of different colours coming up under the other figure at the bottom—white, like smoke, then purple, blue, pink, and golden-coloured, which covers all up to their wings.

“‘“In the oval the reading is not in English or like letters ; it is

large enough to be read. Two or three of the letters look like ducks with their heads under water."

"Emma then copied the contents of the oval, and when finished she said: "Now there's a little slip of paper come underneath the title-page with words on it."

"[For the rest of the article the reader must consult the Masonic journal.]

"In Dr. Herklots we find the word 'Jogi' properly applied to a Hindú devotee. Some of our modern Spiritualistic writers ('Isis Unveiled') speak of a 'Hindú Fakir,' which sounds much like a 'Protestant Franciscan,' or 'Trappist.' These Jogis are familiar, by sight at least, to every Anglo-Indian, who includes them all under the comprehensive term, 'holy beggars.' They maintain the possibility of acquiring, even during life, entire command of our elementary matter, and all worldly substances. The means are certain ascetic practices, such as (1) long-continued suppressing of breath, and inhaling and exhaling in particular ways; some of them are said to retain respiration for an incredible time; (2) sitting in different attitudes, of which the Ayin Akbari (ii. 445) records eighty-four different *asans*, the eyes being generally fixed so as to produce hypnotism, or Braidism, upon the nose-tip. These austerities affect the *yoga* (union) between the particle of vital spirit residing in the body and that which, being the source and essence of creation, pervades all nature—in fact, the *Anima mundi*, or soul of the world. Thus the Jogi, being liberated from his too coarse flesh, can make himself lighter than the lightest substances, and heavier than the heaviest. He can become as big or as small as he pleases. He can practise atrobacy, or levitation, and traverse all space. He can render himself invisible, and animate a dead body, by transferring his 'spirit' * into it. He can attain all objects, and become equally familiar with the Past, the Present, and the Future. Finally, he can be united with the sources of life, the archæal soul of the world, the 'Universal Soul' of Plato, and the Astral Light of the cabbalists. He now consequently escapes the pains and penalties of metempsychosis.

"The Jogis are mostly strong in the Zoo-electric force, which Mr. Crooke's instrument has proved to be material as any other form of electricity. Its application evidently dates from the earliest ages, and is by no means confined to the nobly born and civilized races of man. My cousin, Edward Burton, when serving, about 1840, in the now abolished Royal African Corps at St. Mary's, Bathurst, Gambia River, found a self-taught negro magnetizer. 'Tom Tom Jack' wisely refused to meddle with 'whites' (Europeans), but boasted that he could hypnotize any black man. My cousin offered five dollars, a large inducement, to his orderly, 'Charley Ross,' if he could resist the force; but the magnetizer was successful. I may also state that in my own case the practice began naturally, long before I had the benefit of books and teachers.

* "Read 'Zoo-electric force.'"

“Amongst those who have recorded ‘Spiritualism’ in Eastern lands, we must include Colonel Churchill.* He resided long upon the Lebanon, and he gained much mediumistic experience, especially from one of his friends, Bashír Talhúk. The following lines deserve quotation concerning the Shaykh, who, we are told, ‘has devoted his time, singular as it may appear, to the cultivation of magic; and the stories he relates of his interviews with immaterial beings are novel and startling.’

“‘At times he will place a jug between the hands of two persons sitting opposite to each other; when, after the recital of certain passages taken indiscriminately from the Koran and the Psalms of David,† it will move spontaneously round. A stick, at his bidding, will proceed unaided from one end of the room to the other. A New Testament suspended by a piece of string to a key will, in the same way, turn violently round of itself.‡ On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in the saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance.§ A double-locked door will unlock itself. *There cannot be a doubt that an unseen influence of some kind is called into operation, but of what nature those may conjecture who like to speculate upon such matters.*||

“‘But it is in the more serious cases of disease or lunacy that the supernaturally derived powers are called into play. Previous to undertaking a cure, he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen and sometimes thirty days are passed in this state of abstinence and self-denial. At last one of the genii (Jinn), described by him to be much of the same appearance as human beings, will suddenly appear before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genii replies at once that his request is granted, and encourages him to proceed.

“‘The wife of Shaykh Ahmed Talhúk had been for more than two years afflicted with a swelling, which had been mistaken for pregnancy. Shaykh Bushír, after the usual preparatory discipline, passed his hand over her person, and in five minutes she arose perfectly cured. Shaykh Yúsuf Talhúk was brought before him a

* “Churchill’s ‘Mount Lebanon’ (London, 1853), vol. i. pp. 146–167.”

† “This process, like the words of the vulgar ‘spell,’ was probably used to concentrate the will.”

‡ “The *Kórán-gardán*, or Korán-turning of the Persians. Usually the key is made fast to the book, and its handle rests upon the finger-tips of the patients, whose nervous agitation and muscular action, unknown to them, cause the movement. At Goa the Portuguese thus discover thieves, etc. The gypsies of Spain also practise the rite, the accuser and the accused singing the Song of Solomon.”

§ “A favourite gypsy trick in Northern Africa.”

|| “The italics are not the author’s.”

confirmed lunatic; in two days he returned to his home perfectly restored in health and reason.' [You see how shrewd was the apostle of Allah when he disclaimed the gift of miracle-mongering.]

"That the Shaykh stoutly maintained his intercourse with spiritual agents to be real and effective is unquestionable; and, indeed, the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who chose to devote themselves earnestly to such intercourse, is universal throughout the entire population of every religion and sect. . . . Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about, by the introduction of individuals who made this communion the subject of their study and contemplation. *But as the ears of Europeans would only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in the Lebanon.*' [Again I place in italics those words which supply a Spiritualistic Society with such an admirable *raison d'être.*]

"The notes on Spiritualism which you have this evening favoured with your hearing are, to use a Persian phrase, only a handful which proves what the heap is. My friend Dr. Charnock especially recommends 'Le Spiritualisme Oriental,' by another friend, A. de Kremer (*Journal Asiatique*, 6 série, tom. 13, p. 105). Also he refers to index tom. 20, in connection with 'Le Sougisme' (Reading-room, British Museum, 2098D). In my 'History of Sindh' (London: Allen, 1851) I have given a chapter (No. viii.) and its notes to the same subject, Sufi-ism. And, lastly, in 'Vikram and the Vampire' (London: Longmans, 1870), I have related, under a facetious form of narrative, many of the so-called supernaturalisms and preternaturalisms familiar to the Hindús. These studies will show the terrible 'training,' the ascetic tortures, whereby men either lose their senses, or attain the highest powers of magic (proper), that is, of commanding nature by mastering the force, whatever it be, here called Zoo-electric, which conquers and controls every modification of matter.

"Nothing remains but to thank you for the patience with which you have listened to a long ramble, and to hope that the debate will be more interesting than the discourse. According to the Arabs, 'The lesson is one; the talk (that follows the lesson) is one thousand.'"

After Richard's speech was over, and the President had duly thanked him, he asked if any lady or gentleman would like to make a remark. I had sat below my husband against the platform, and had been taking notes of his speech all the time. I then got up and said, very modestly and shyly, that if being the wife of the lecturer was no obstacle, I should also like to be allowed to make a remark. Then I made my little speech.

“The Chairman—I have now to call upon Mrs. Burton.

“Mrs. Burton—It appears to me that Spiritualism, as practised in England, is quite a different matter to that practised in the East, as spoken of by Captain Burton. Easterns are organized for such manifestations, especially the Arabs. It causes them no surprise; they take it as a natural thing, as a matter of course; in short, it is no religion to them. Easterns of this organization exhale the force; it seems to be an atmosphere surrounding the individual, and I have frequently in common conversation had so strong a perception of it, as to withdraw to a distance on any pretext, allowing a current of air to pass from door or window between them and myself. There is no doubt that some strange force or power is at work, trying to thrust itself up in the world, and is well worthy of attention. When I say ‘new,’ I mean in our hemisphere. I believe it to be as old as time in Eastern countries. I think we are receiving it wrongly. When handled by science, and when it shall become stronger and clearer, it will rank very high. Hailed in our matter-of-fact England as a new religion by people who are not organized for it, by people who are wildly, earnestly, seeking for the truth, when they have it at home—some on their domestic hearth, and others next-door waiting for them—it can only act as a decoy to a crowd of sensation-seekers who yearn to see a ghost as they would go to a pantomime, and this can only weaken and degrade it, and distract attention from its possibly true object, science. Used vulgarly, as we have all sometimes seen it used, after misleading and crazing a small portion of sensitive persons, it must fall to the ground. I think Captain Burton has selected an admirable title for it—I allude to Zoo-electricity—until a better name discloses itself, but I regret to say that I cannot to-night join in the general applause which greets his lecture. It appears to me to suit all parties. He gives the Spiritualists a *raison d’être*, whilst he knows that he does not believe in spirits from the other world being subject to our uses, calls, and caprices. On the other hand, he has not exactly offended the one Holy Catholic and Apostolic Church to which it is my glory to belong. The greatest anti-Spiritualist cannot accuse him of violating his own common sense, because he has expressed no belief, but simply recounted what is practised in the East. I am sure that I am the only person in this room, perhaps in London, possibly in the world, to whom the construction that the public may put upon the lecture of to-night is a thing of vital importance. I am, therefore, unwilling to leave Captain Burton’s real sentiments on the subject quite so much to your imagination as I think he has done. He is certainly not a Spiritualist. Like other scientific men and materialists, he believes in a natural force which has no name, which he calls Zoo-electricity, but he does not mean the ghosts that real believers are said to see. I feel he has not done justice to himself, and this is why I have ventured to add this postscript to his address, in the fewest and plainest words that I can find. I need not tell you that he little thought to-night to find his wife amongst his opponents. I now thank you all exceedingly for having listened to me.

"The Chairman—When Captain Burton sat down, he made an observation to me to the effect that now he was going to 'catch it.' I told him he would have to wait some time, but I think he has 'caught it' already. (Laughter.) Now I think it is high time that somebody should say a word for Spiritualism as *we* understand it. I believe there is no very vital point of difference between us after all. We understand each other thoroughly. If the Spiritualist would only say—and it is a question of terms—that the spirits are formed of some kind of invisible matter which is not composed of any of the elements known to the chemists, and which has various, very wonderful properties and qualities, I think a great many of the difficulties and differences between ourselves and Captain Burton and other honest materialists might be got over."

Then followed all sorts of fun. There were many speeches and interesting questions, but I annex the most amusing.

"Mrs. Hallock—As no one has touched upon one or two points, I wish to do so, though I shall not do it very well, I am afraid. I have been extremely interested in the paper, but do not at all agree with my friend Dr. Wyld, that because there are so many volumes containing accounts of these phenomena, we therefore do not need to hear about them from a person who has read, perhaps, more than we have. It is much more agreeable to listen to a person who has read and digested these things than to read them for ourselves; at least, it is in my case. I am very much afraid that this form of 'Spiritualism without spirits' is on the increase. I hope no one present will catch Captain Burton's disease, for I think it is almost a disease. I think that many of us are getting afraid that we shall believe in spirits. We think it is so much more fashionable to say there is a sixth or seventh sense. I do not accuse Captain Burton of not being courageous. Of course, that would be a very stupid thing for me to say, but everybody has a wee bit of cowardice—(laughter)—and perhaps Captain Burton was afraid to say it, and has had to let Mrs. Burton say it for him.* (Laughter.) I know it is getting very late, and I must not say much; but my quarrel is much more with Mrs. Burton than with her husband, because she complains of people who think it is a new religion. It is true there are such people, and I wish there were a great many more. I think it is not only a new religion, but a renewal of old things which were laid aside, perhaps, with too little consideration. I say it is as a religion that Spiritualism is going to stand. If it is not a religion, it will be remitted to the position that it held in the East; and if anybody here has any respect for the state of things in the East, that is more than I have. (Laughter.) I care nothing for all those phenomena. I consider that they are trash, although Mr. Massey, who is very much more learned than I am, thinks them worthy of consideration. I think we have heard quite as much about them from

* Mrs. Hallock amused him very much.

Captain Burton to-night as they are worth. (Laughter.) But it is this religion that I want to say one more word about. It is not only a religion, but it is a science, and it is because it is a religious science and a scientific religion that we are going to make it do what it has begun to do—that is, to leaven the whole world. The future of Spiritualism will be greater than anything else in the past history of mankind. We are told that history repeats itself. I think it has repeated itself quite enough in some respects; and now we are going to have a new future for the world, if Spiritualists are true to the great mission that is presented to them from the spirit-world—which is full of spirits, in my estimation.

“The Chairman—It is getting so late that I shall not take up much of your time. Electricity is a science with a very broad back, and anything that has been difficult to understand has often been ascribed to electrical agency. Therefore I am not at all surprised that Captain Burton has given a new name to what was formerly called the psychic force. I have never been able to find any evidence whatever that there is any electricity whatever produced by the human body. If there is, the quantity is so insignificant in comparison with the great chemical changes continually taking place, that we must presume that in psychic phenomena there is an additional agency at play. In regard to the *raison d'être* of Spiritualistic societies, I really think we must claim some other reasons for our existence than that which has been adduced. We claim, and Captain Burton supports our claim to a very great extent, I think, that there are very great new truths before us which are by no means perfectly understood, and that every facility that can be given for their study is a direct benefit, and one of the most important benefits that could be conferred upon humanity. Before asking Captain Burton to reply to what we have said in relation to his paper, I have only to say that I think if he and Mrs. Burton would discuss the matter thoroughly together, and arrive at a mean between their present conclusions, it would be very much the same conclusion as that which is so popular here. I gather from what Mrs. Burton said that she is a Spiritualist *par excellence*, only she believes in old Spiritualism, and does not exactly believe in the new. I feel that her Spiritualism would be carried a great deal further even than ours; and if she would neutralize her notions by those of her husband, and if on the other hand her husband would sink a little of his materialism in her spirituality, they would then strike out a very valuable average. (Laughter.) I have now to ask Captain Burton to reply. (Applause.)

“Captain Burton—If you will allow me, I will take the objectors in the order of their coming. Mrs. Burton has informed you that in this last paper I have been ‘trimming.’ I think you will own that it is the first time I have ever trimmed, and I can certainly promise you never to trim again. *A man's wife knows, perhaps, too much about him.* I think it scarcely fair to have his character drawn by his wife. I do not think gentlemen would go to their wives, or that wives would go to their husbands, in order to know

exactly what they are. (Laughter.) The chairman first remarked that there is very little difference between my notions and those of the generality of Spiritualists; but he also alluded to an 'invisible matter, a substance not known to chemists.' Now, how is the existence of this substance proven? By spectrum analysis, or by the human mind, or out of the depth of your self-consciousness?

"The Chairman—By the sight.

"Captain Burton—Then it is not invisible?

"The Chairman—It is always visible to certain persons.

"Captain Burton—Therefore it is not invisible. But I object to your phrase 'invisible matter, a substance not known to chemists.' Mr. Wallace has been extremely kind in setting the ball going, and he also found for the first time how very much I do believe. I believe that the great difference is that the Spiritualist proper—the complete Spiritualist—believes that he is conversing with the spirits of departed beings. That is one of those canons laid down by Mr. Crookes.

"Mr. Crookes—I believe that is one of them.

"Captain Burton—You called that Spiritualism proper; whereas the belief that it is the work of the Devil you called the voice of the Church, did you not? (Laughter.) Mr. Wallace was kind enough to suggest that I should give you some personal experiences, and I believe the same thing was also mentioned by other gentlemen; but the fact is, at this hour it would be almost impossible. Moreover, at the end of this paper I referred you to a number of things I have written, in which there are my own personal experiences. For instance, alluding to the practice of Sufi-ism, in my 'History of Sindh,' I gave an account of a very long training I went through. But I shall be happy to prepare, as one of the speakers suggested, another paper if you choose to hear it. (Applause.) Mr. Crookes, in his extremely kind notice of my lecture, alluded to 'psychic force,' for which I have chosen to use another word. Psychic force is, I believe, getting out of fashion, and, if I am not somewhat mistaken, my learned friend Serjeant Cox proposed to abolish the use of the term altogether, and to adopt another expression—pneuma. With respect to Dr. Wyld, he has come to the conclusion, chiefly, I am told, by the experiments with Dr. Slade, that it is possible for a man not knowing Greek to write Greek. He also mentions five other languages similarly written, without telling us, however, whether any one of those languages was absolutely unknown to every person present.

"Dr. Wyld—Yes, in my own case: not in all cases.

"Captain Burton—That is the most important point of all, because believing in this Zoo-electricity and the force of will, and believing also in thought-reading, it is to me perfectly evident that if a medium is able to read thoughts, it is simply the action of himself and of those around him. The grand point in question is to know whether those languages were entirely unknown to any one present, and also if the latter had never learned those languages, because if any of them had ever learned the language the knowledge might return.

I am sorry Dr. Wyld alluded to a book called the 'Isis Unveiled,' because that book is the production of a person who evidently knows nothing of the subject. (Messrs. Blake and Massey: 'No! No!') It is a collection of stories, put together without the slightest discrimination between Mussulman and Hindú, and, in fact, it is one of those repositories which may be useful to take up occasionally, but which is not to be quoted as an authority. Mr. Massey very correctly interpreted me, and I hope with him that the truth will prevail in this room and everywhere else. Dr. Blake regretted that he could not agree with me. Now, my friend of many years' standing says that I go too far, while Dr. Wyld says I do not go far enough. Dr. Blake quoted some great German names on the subject of idealism *versus* sensationalism, and very great English names too. In my remarks I was merely speaking of the matter individually. I warned you, I did not pretend to any form of truth except what is truth to myself—that it might be true individually, and at the same time not true either collectively or relatively. My old friend Mr. Spencer has told us a long story about a table, and he is right in what he says about the danger of adhering to Spiritualism. It was only the other day that I was treated with some disdain by a lady who heard that I was going to lecture upon Spiritualism. She thought it horrible that I should enter a room where Spiritualists were. (Laughter.) I understand perfectly that if there be such a thing as electric force or Zoo-electricity, it might cause a table to rise without difficulty. We know nothing whatever of the power. Mrs. Hallock has been kind enough, with that peculiar frankness which characterizes the sex, to lecture me upon my 'wee bit of cowardice.' She also seems to have fearful ideas of 'Spiritualists without the spirits,' and she also finds that this abominable heresy is on the increase. It must be painful to her, as she evidently looks forward to converting the whole world—not in the East, because she disdains the East, and I presume that the West will appreciate her perhaps more than the East. Mr. Harrison has objected that Zoo-electric force does not exist; that, in fact, the human body does not contain any electricity. He qualified the assertion, however, by saying that there might be a little, but not enough to have much effect. That is a matter of dispute, and a number of French and American magnetists and mesmerists still assert that it does. Every one here present understands what 'mesmerism' and 'magnetism' mean. As a rule, men use the words without attaching any particular theory to them. I do not think we need to be afraid of going too far upon those points. I did not venture to include so well-known a scientist as Mr. Crookes among the red or black terrors. The chairman very properly remarked, 'electricity has a very broad back,' and wants it. We all know how electricity has been brought to explain every mysterious thing. He objects that I have no stronger *raison d'être* for a Spiritualistic society than that of giving greater boldness to men in expressing their belief, whether true or false, especially when their beliefs are unpopular. I consider such a *raison d'être* as this amply

sufficient. The chairman tells us that the true *raison d'être* are the 'new truths' that he finds in it. Without quoting the old saying about what is true not being new, and what is new not being true, I very much doubt whether the 'new truths' are so valuable as the new fact of encouraging men to tell the truth about all things. He also advises me to discuss the matter with Mrs. Burton, and to settle our little domestic quarrel at home; in fact, he wants to make me a kind of primal Adam—'male and female created He him.' Ladies and gentlemen, I am exceedingly obliged to you for the kindness with which you have received me.

"The Chairman—I think it is hardly necessary to ask for a show of hands. Captain Burton hits hard, but open-handed, and we should like to have some more hits from him. I am sure we should like to reply to what he says, and in endeavouring to meet him on his own ground, we shall assuredly strengthen ourselves. *Pro forma* I will ask for a show of hands, according him a cordial vote of thanks.

"The proposal was unanimously responded to."

There never was such a meeting as that. The room was crowded, and even the stairs and the street. We all enjoyed it enormously, and nobody more than Richard, who often referred to it after.

Then somebody wrote as follows:—

"That great and intelligent traveller, Captain Burton, a man who will not flinch from telling the truth because it is unpopular, wrote to the *Times* a letter which disturbed the equanimity of that susceptible organ greatly some time back. In his letter Captain Burton said: 'An experience of twenty years has convinced me that perception is possible without the ordinary channels of sensation.' In a leader of the *Times* of the date November 14th, 1876, Captain Burton was answered, and that Journal seemed to imagine it had flung its last shaft of scorn, when, in reply to the above assertion of Captain Burton, it cynically, but in all-unconscious sapience, remarked: 'Captain Burton deserves a reward of merit for discovering for us the sixth sense of perception, which is neither seeing, hearing, smelling, touching, nor tasting, but something superior to all five.' That is just what Captain Burton does deserve, but I am sure the *Times* will be the last to give it to him. And, really, the *Times* in its scornful exaltment also a second time spoke above its knowledge; for this is just what the sixth sense is—it *is* superior to all the five senses, because it is less gross; it is psychical and they are only corporeal; but both categories, I believe, are equally perceived and real. 'Tell us,' said the *Times*, apostrophizing Captain Burton, 'how investigators could, for themselves, "perceive" this mysterious entity without recourse to the ordinary channels of sensation.' I fear that even Captain Burton would have been forced to answer thus: You must first get the power of a perception before you can make use of it; and if you do not possess it, or understand about

it, you must, in order to obtain a conception of it, be treated as you would treat blind men when you try to explain to them the beautiful mystery, to them, of ocular demonstration. And you must take us on trust, just as you expect men to take you on trust when you explain to them honestly and to the best of your ability that which you see. And what would you think of the blind man who should answer you, as you, in that article, answered Captain Burton, and said, as you did to him, 'This, of course, is mere fancy, and if indulged in, develops itself into hysteria, and finally, as Dr. Forbes Winslow can tell you, into confirmed insanity'? Why, you would think the blind man very ungrateful and very impertinent. But I will, in pity, spare you that last impeachment, and will only call you ignorant, because this perception spoken of by Captain Burton is not a perception that can be said to be indulged in; it is like the wind, it cometh when and where it listeth; and, moreover, can no more appropriately be said to be a thing indulged in than our natural sight; both have to put the term indulgence aside and to see that which they come across. Both eyesight and physical perception are a gift of God, only one is more common than the other."

"Lowther Lodge, Barnes, S.W., December 3, 1878.

"DEAR CAPTAIN BURTON,

"Your interesting lecture on Spiritualism explains what no one has yet been able to explain, the verse in the 'Persæ' of Æschylus, on the conjuring up of the ghost of Darius, v. 683 (Dind.)—

στένει, κέκοπται, καὶ χαράσσειται πῆδον.

The effects are *exactly* what your Tunisian describes, and the inference is that this Eastern magic is a very old and *real* power. One is utterly perplexed, and can only fall back on what seems the doubtfulness of almost all evidence.

"Believe me, very faithfully yours,

"F. A. PALEY."

"SPIRIT GUARDIANSHIP.

"A *Spiritualist* was sent to me yesterday, bearing the date 19th of December, 1879, containing an article signed 'Scrutator.' It contained a description of two incidents in my Syrian life, in which I was moved by some power to do things against my will, which had a useful object in the end. 'Scrutator,' however, says that my husband's farewell note to me reached me at our house, a mile out of Damascus. If that had been so, there would have been nothing extraordinary, but quite natural that I should have joined my husband at Beyrout, as there was only a quarter of an hour's ride between the Consulate and the house. But I was thirty miles away, at the top of a mountain in the Anti-Lebanon, five thousand feet above sea-level, and quite out of reach of news or communi-

cation, save the three lines I received by a mounted messenger ; and my difficulty was to descend the mountain in the dark, cross the country at dawn, to the probable spot where I could catch the diligence on the road. The power that moved me was therefore so much the stronger, and I think it very well accounted for by 'Scrutator.' However, as I am a Catholic, Catholicism is the *highest order* of Spiritualism ; what to 'Scrutator' is a force of spirit, is to me simply my angel guardian, who is to me an *actual presence*, to whom I constantly refer during the day, and who directs everything I ask him to. When I sit with other Spiritualists they say they can see him. I can't ; I only feel the power. However, I am quite sure of one thing, that nothing happens by luck or chance ; but that we are moved by our good and bad angels, and that those who are in the habit of meditating or reflecting a good deal arrive at a proficiency in knowing and understanding their calls.

" ISABEL BURTON.

" Trieste, December 26th, 1879."

" An answer—not that you long for,
But diviner—will come one day :
Your eyes are too blind to see it,
But strive, and wait, and pray."

E. M. HEWITT.