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1909.

## 190TH ORDINARY MEETING

MONDAY, JANUARY 18TH, 1909.

DAVID HOWARD, ESQ., D.L., F.C.S., F.I.C. (VICE-PRESIDENT),  
IN THE CHAIR.

The Minutes of the previous Meeting having been read and confirmed, the following gentlemen were then elected as Associates of the Victoria Institute :—

The Rev. Hamilton Ashwin, LL.D. (T.C.D.), the Lecture House, Dedham, Colchester.

The Rev. Edward Godfrey Ashwin, M.A. (Camb.), Rector of Earl Stonham, Stowmarket, Suffolk.

The following paper was then read by the Author :—

*SCIENCE AND THE UNSEEN WORLD.* By A. T. SCHOFIELD, M.D.

**U**NDER this title I propose very briefly first of all to consider the relative spheres of Science and Revelation, and secondly to pass in review various phenomena dependent on the forces of the unseen world with which we are as yet but little acquainted.

In the first place then, I would say that the very existence and possibility of science, equally with that of the scientific man, postulates God.

The whole of science and its researches in every branch are based upon the hypothesis that nature is intelligible, *i.e.*, has been constructed by mind. If nature were the result of the caprice of an irrational being, such as that of claw marks on a tree, or the scratchings of a cat on a wall, no science would be possible.

All science, truly so called, is a sincere attempt to decipher the handwriting of the Almighty on the Universe, and to discern the design and purpose that may underlie it all; but it proceeds on the belief that the writing is there, and that purpose and design are facts. Design may equally be shown in constructing the

thing (if a natural product) or in inventing a machine to make it (if machine made). In *both* cases the article is the product of mind and not of a machine, only in the first case it is primarily, and in the second, secondarily produced. So if all nature is intelligible and science reveals plan and order everywhere, a Mind must have produced it, and a Mind great enough to be capable of such a work. This line of argument is doubtless familiar enough to this Institute, but while I do not dwell upon it, it is well to call to mind at the outset that the very existence and possibility of science postulates the existence of God.

Nature necessitates the concept of an omniscient mind; or as Lord Kelvin has put it, "Science, if you think truly, forces to a belief in God."

"There remains," says Herbert Spencer, "the one absolute certainty that we are ever in the presence of an Infinite and Eternal energy from which all things proceed."

Science, however, is limited in its investigations. It is mainly a study of effects. It stops short at first causes as before an impenetrable barrier. Its sphere is the study of what exists, but it knows nothing of the ultimate origin of things.

It seems to me that where science ends there revelation begins. Science ends with the material universe and man, then revelation begins and leads us up to God. Science stops short of first causes, and here revelation lifts the veil and shows the origin of all is Divine. Science and revelation, as has so often been said, can never be truly antagonistic, as their spheres scarcely ever touch. There is no need for a revelation of what we can ourselves discern, and science can discover much that was once thought beyond its powers. There is now a science of the unseen world as well as of the material universe, and Sir Oliver Lodge has written a large book about it.

But however far science may penetrate it can never reach the sphere of revelation. Science may, as we have seen, postulate a God, or at any rate, an omniscient Mind, or first principle, but it can never discern Christianity. And herein, in passing, lies the essential difference between bare Theism and the Christian faith. The one, in a sense, can almost be realized by science, the other is a revelation from God, or I might say to avoid cavil, professes to be so.

"Earth's crammed with Heaven,  
And every common bush aflame with God.  
But only those who see—take off their shoes:  
The rest sit round and gather blackberries."

But even those who "see" do not see Christianity in the blackberry bush.

Revelation, then, concerns truths that can never be reached by scientific investigation. But this is not necessarily on account of the difficulty of the research, but of the difference between the character and object of the two.

Science may postulate an omniscient Mind, but revelation reveals a Holy, a Loving, and a Righteous God; and these three characters are still impressed, however faintly, upon His creatures; for without a sense of moral right and wrong (of which science knows nothing) Nelson's immortal signal at Trafalgar, "England expects every man to do his duty," would be without meaning, and indeed, the "*homo sapiens*" of biology non-existent. The power of Revelation in the heart of man consists in the fact that it alone gives the answer to all the questionings and dim feelings that arise in his heart and conscience, and thus puts the creature in touch with its Creator.

Without both science and revelation no man can be fully developed as a man. With only one, half of him is unenlightened; and if revelation be what is left out, may we not say the greater half. Science may make us "wise as serpents," but revelation alone can make us "harmless as doves."

Many scientists would fain make a further distinction between the two, and say that science is the study of things that can be known and proved, while revelation deals with matters that cannot be known or proved, but are to be believed.

But this distinction on careful investigation will not stand. Revelation, at any rate, everywhere asserts positive knowledge. The language always is "*we know*." Knowledge is of two sorts, personal and hearsay. The verification of any facts must be personal, and must become a registered result within our own consciousness. It is the ease with which this is accomplished in the facts of science that constitutes one of the strongest testimonies to its truths. It does not merely assert that pure water consists of  $H_2O$ , and that the union of these two gases in this proportion will inevitably and always produce this fluid, but anyone who cares to make the experiment can do so for himself, and thus change his knowledge of the fact from "hearsay" into "personal"; and this step is everywhere urged by true teachers of science. It is this experimental, or as we call it in medicine, clinical knowledge, which is first-hand knowledge, that is everywhere insisted on in the best schools, and is always of greater value than hearsay or second-hand knowledge from books.

But curiously enough there are scientists who deny that this sort of knowledge can be arrived at by revelation.

As a matter of fact, the absolute reverse is the case. So far from hearsay evidence or second-hand knowledge being of value in revelation, it is of less value there than in science. It is everywhere condemned, and no man can be truly said to be a Christian man whose knowledge of revelation is solely hearsay or second-hand. "We speak that we do know, we testify of that we have seen," is not the language of those who value second-hand evidence. Still, one word must be said as to the difference in weight and authority of the evidences of revelation and science. These latter, at best, are but the products of human minds, and are therefore liable to every sort of error, when they reach deductions, inferences and "laws"; as has been recently so remarkably shown by the paralyzing powers of radium.

Revelation professes to come from the Supreme Mind, from the infallible God, and to those who accept its origin, its evidences upon its own facts naturally carry greater weight with its followers than those of science with scientists.

But still, it is true, as I have said, that revelation emphatically insists upon knowledge at first hand as a *sine qua non*. Indeed, the well-known saying of the Son of God, "Ye must be born again," means nothing less than that the truth must become a personal revelation from within and not a hearsay evidence from without.

And finally, as I now leave this brief comparison, I would submit that the possibilities of personal verification of the truths of revelation are in their own sphere as simple and evident as those of science. In the latter the introduction of a certain chemical into a fluid can be relied upon to produce well known and definite changes in every case; in revelation it is the same.

Take any island or country of savages the world over, introduce into it the truths of revelation, and the same results will everywhere ensue, indeed can be positively predicted with as much certainty as any chemical change.

Of course, as in science the experiments must be conducted according to certain conditions. Science insists on this and so does revelation. The latter, for instance, being a moral force, does not countenance experiments, *quæ* experiments, but for the moral benefit of those involved; and if this be not held in view and the true end of revelation the object, the experiment will not succeed.

We conclude, therefore, that the knowledge of the truths of revelation is as experimental, as sure, as personal as any truths known to science; but that the sphere of the former only begins where that of the latter ends.

I now turn to a brief consideration of certain phenomena that occupy a sort of doubtful territory between the ascertained facts of science on the one hand, and the truths of revelation on the other.

Amongst these one might mention: (1) the mental or nerve forces and aura; (2) hypnotism; (3) faith-healing of all sorts, including Christian mental, and higher health sciences; (4) possession; (5) miracles of all sorts; (6) telepathy; (7) automatic writing; (8) appearances after death, and spiritualistic phenomena; (9) second sight and clairvoyance; and (10) double and multiple personality.

It is obvious that with such a range of phenomena of the unseen world, any one of which for its adequate discussion would require the limit of a paper, I can but allow myself a very brief reference to each.

1. *Mental or nerve forces and aura.*—I need not say very much on this, as a paper of mine appeared recently on the subject in the *Contemporary Review* (May, 1907) which may be familiar to many. In it I showed that while we are as ignorant as ever as to the constitution of mind or nerve force, and know no more of its composition than we do of ether or of matter, we can nevertheless examine it in various ways. Elaborate reflecting galvanometers have been devised for registering the speed of thought, the succession of thoughts and the mechanism of thought. Dr. Dubois, of Berne, has invented a machine to measure nerve fatigue (ergograph), and the simple sthenometer I here produce is Dr. Paul Joires' of Paris. Its action is based upon the fact that around each person seems to project for a few inches, some nerve force or influence often readily transferable by contact.

It is this force presumably which, as I have described in the *Contemporary*, so remarkably deflects the needle in the way I shall briefly describe.

This instrument (fully described in the *Review*) consists essentially of a balanced straw within a glass case rotating over a circle of 360 degrees. This straw can be deflected and moved over 60 or 70 degrees by some force emanating from the human body that is not heat, electricity, light or sound.

This surrounding nerve force is called the aura, and the old idea of it round the head only, was the halo.

People with acute psychic sense, such as sensitives, clairvoyants, etc. (and such people undoubtedly exist everywhere and are increasing in numbers), can see this projection, and frequently in various colours, surrounding the human form. From this they make various deductions which I need not specify.

2. *Hypnotism*.—The phenomena produced here are due to the fact which I have brought out years ago in this Institute, that only a small part of the human mind is illuminated by consciousness, and that the rest, which I temporarily call the unconscious mind, while possessing great powers, and particularly over the body, is not in the ordinary state readily accessible. The point in hypnotism is to temporarily abolish by hypnotic sleep or waking trance, the voluntary mental powers, and thus lay bare the substratum on which they rest. The hypnotist can then bring this into action and make impressions upon it, which can be retained when consciousness is regained. Hypnotism can thus be used experimentally, diagnostically, and therapeutically; and skilled and highly qualified professors are always at the service of the medical profession for these purposes. I will give an illustration of its powers.

A well known physician with hypnotic powers, having cured a young lady of nineteen of various ailments, tested her hypnotic powers as follows. On Wednesday, March 11th, 1902, at 4 p.m. she was hypnotized in the presence of three medical men, and four suggestions were made that the patient should, after the expiration of the number of minutes they named, make a cross on a piece of paper. These numbers were 21,400, 21,420, 21,428, 21,434. On the right day, Thursday, March 26th, the lady was hypnotized, and made the four crosses spontaneously without suggestion, two of them at the exact minute, one a minute, and the other two minutes too soon.

3. *Faith-healing*.—Here I am obliged to group together in my brief summary many opposing systems and various different powers.

It will be quite impossible for me to give the grounds for the statements I must make on this subject. I must speak dogmatically as one who has studied the subject closely for over twenty years, and refer to what I have written for detailed proof of my statements, and perhaps on this head especially, to a forthcoming article on "Spiritual Healing" in the *March Contemporary Review*.

The power in faith-healing generally that effects the cures is subjective and not objective. It is in that part of the person that is reached by hypnotism—the unconscious mind, and especially that section of it concerned with the care of the body, known technically as the *vis medicatrix naturee*.

This power is stirred into curative activity by agents as various as medical instruments, such as thermometers, by bits of wood or metal, by incantation, by charms, by witchcraft, by devil worship (as near Zurich), by idols, by impostors, such as Dowie of Chicago, by kings, by sacred relics, by visions as at Lourdes, and by the sacred beliefs of the Christian Faith. In the cure itself the agency seems indifferent, provided it is sufficiently powerful to excite the faith of the individual, but in the benefits received—the moral and spiritual results—the blessing or the curse which the recovered health bestows, all of course, depends upon the object on which the faith rests. I will illustrate this.

At Zurich, at Mannedorf, Pastor Zeller cured all sorts of cases; but he remarked to me, “the devil cures them just as well at the end of the lake.” On enquiry I found that numbers are cured there by incantations and dancing round oak trees with curious rites. The results were indistinguishable from Pastor Zeller’s.

The case of blind Martha is remarkable as showing how faith cures.

\*M. D., thirty years of age, was, with her stick and white dog, a familiar figure in Bayswater for about fifteen years, and was well known as Blind M——. Close enquiry as to her condition and antecedents revealed the fact that she had been considered incurably blind from birth. She had been treated at Charing Cross and Middlesex Hospitals and at Moorfields, and had also long attended at a society for the blind in Red Lion Square, where she was taught to read the raised type. She had a faint perception of light occasionally, but nothing that was of any real use to her. She was seen by one or two other doctors besides those at the hospitals, who told her there was no cure for her. Several people who have known her for varying numbers of years have testified to me that she was practically blind. A general grocer where she has dealt for years told me that he often stood unseen beside her for a trick when she has kept calling for him, and that at no time did she give any evidence whatever of being able to see anything she bought.

Hearing one day that this blind girl had received her sight and

\* Extract from *Faith Healing*, A. T. Schofield, M.D., Religious Tract Society, 1892.

was now employed as nurse in a family I knew, I thought the case worth investigation, and found the following was what had actually taken place.

About 1882 she joined the Salvation Army as a soldier, her blindness exciting great compassion. For seven years she remained in the same state, the "Army" as such not holding "faith-healing" meetings. On March 25th, 1889, however, a "Major" P., an aged officer, came to Bayswater, and held on his own account a "faith-healing" meeting at the local barrack. M. D. heard of course of the meeting, and the day before told everyone where she lodged that she was going to receive her sight the next day. She started off, telling the people that she would never need her stick and dog again.

At the meeting she was seated in front with other cases of bad eyes, imperfect speech and lameness awaiting healing—who, by the way, were all healed—one girl, S. D., now in Australia, also regaining hersight. "Major" P——describes what took place as follows:—

"M. D. was healed miraculously by the Lord in answer to prayer and faith. As directed by James v, I anointed her and prayed over her in great faith, after which she kept quiet for about twenty minutes, then suddenly rose to her feet crying out, 'Bless the Lord! I can see everybody in the place! what will my mother say when she gets to know?' Everyone was amazed, for they saw it was the work of the Lord."

Her own account is that her eyes (closed) were rubbed violently for some minutes, and then, after a while, when she looked up she saw light clearly for the first time, and jumped up and clapped her hands. She found her way down off the platform and looked at her friends' faces. She was astonished to find them look so large, having imagined them to be much smaller. She walked home without her stick, never using it, or her dog, again.

A grocer (who is no follower of the Salvation Army) on being questioned told me there could be no doubt as to the change in her sight since March 25. She would come into his shop now and see not only him but also his wife's shadow on the red curtain behind the shop.

In a short time she got a place, as I have said, as nurse-girl. I called and saw her in service. She went there daily having to walk a mile from her home to the house, a small villa in a long row, which she could only distinguish by the number; once or twice she had gone to the wrong house. She took the children out in the perambulator. I found on examining her that her sight was still very imperfect. But such as it was it filled her with delight. She could tell colours and objects readily, and was learning to read. She knew her letters already. She had great difficulty in seeing objects below the level of her eyes, but could see them well above. Some considerable change in her sight had undoubtedly taken place, and as far as I could gather, at the said meeting.

I took her to two of our leading oculists, who very kindly examined the case for me. The first found that both lenses of the eyes were long gone, probably through cataract of the eyes in infancy. The eyes were also diseased internally. His theory of the change was that the opaque skin that sometimes replaces the lost lenses, and of which some traces were visible round the pupils, might have been ruptured at the time by the violence used, and thus the sight was partially restored. He ordered her glasses by which her vision is greatly improved.

Another oculist did not think it possible that the change could be thus effected, but made no alternative suggestion. A third at a hospital (where she was at once recognised as Blind M——) came to the following conclusion: "That there was still extensive disease in both eyes of long standing; that there was no evidence of any recent changes having taken place in the eyes; but that it is likely that previously she saw better than she thought she did, and that now she thinks she sees better than she does.

Christian science is a system that cures in this way, but being connected with a pure Theism at the same time, greatly elevates the moral tone and character of the healed. It must be pointed out, however, though this is not the place to discuss the question, that Christians the world over are unanimous in utterly repudiating its claims to be Christian.

The gift of healing possessed by some individuals is a little different, and is more objective in character, requiring less faith on the part of the sufferer, as I will illustrate.

About the prayer of faith I should like to say one word, as it is being brought forward so prominently to-day.

The standard passage in the Bible, to which reference is always made in St. James v, 14, which I venture to suggest is greatly misunderstood. The words are as to the sick: "Let them pray over him, anointing him with oil in the name of the Lord," and it is almost universally believed that the anointing is some sort of religious rite or consecration. There is a word in the Greek that means this, "*Krío*," from which we get the word "*chrism*," but this word, which is always used for ceremonies and consecration, is *not* the word used here, but the medical word "*aleipho*," which means to rub in or massage with oil, a process which to this day is the most common remedy amongst the Arabs. When in addition to this we remember that at that time the religious and medical functions were closely allied we can quite understand the "elder" uniting spiritual means (prayer) with medical treatment (oil). I am pleased to say that one of our most distinguished

Prebendaries supports me in this view of the passage, which is so often wrongly supposed to supplant medical care.

4. *Possession*.—I am personally fully convinced from personal experience that certain cases in our various asylums, and seen by me in private practice, of mania or frenzy, cannot be scientifically accounted for, without admitting the possibility of the possession of a human body by a spirit other than his own. I am quite aware this is a highly questionable statement to make, but I feel sure that any trained thinkers who have had my experience would find a difficulty in coming to any other conclusion.

What I refer to are no ordinary cases of lunacy or mania, but sudden possessions of quiet Christian ladies with a raging spirit of outrageous blasphemies and obscenities, and especially a mad hatred of God, that all disappears when the attack is over. I can recall several such cases which to me seem conclusive of the possibility I have suggested.

5. *Miracles*.—The difficulty here is to define what we mean, but it seems to me that whatever definition we may attach to the word, we must reverse the dictum given in *Robert Elsmere* as an unanswerable argument that "miracles do not occur" by saying that "they do." Whatever is meant by a miracle, scientists are clear they occur. One and all, for instance are constantly speaking of the miracle of radium. Professor Boys uses this expression to describe its powers and the way it transcends all known laws. Lord Kelvin also said the same.

But every day the power we call vital, suspends, alters, and modifies well-known laws of nature. Man with his reason and vital force can prevent Newton's apple from falling to the ground by catching it in his hand; nay, can actually make it rise in the air higher than the tree on which it grew, by a force that reverses the law of gravitation. And there still remains the unanswerable question of how the apple, or if you like the coconut, weighing many pounds, climbed up into the air against all laws of gravitation and got into the trees at all.

We read of the miracle of floating iron in the Old Testament, but though this may not be paralleled by floating ironclads, it is by the mere fact that anyone can hold up an axehead in the water. In the story the arm that held it was invisible and Divine, with us it is visible and human, but the reversal of the natural law is the same.

In the story the power is supernatural, and hence we call it a miracle; in the illustration the same phenomena occurs, but

the power is natural, and hence we do not call it a miracle.

Of course to the Christian man who believes that Jesus Christ rose from the dead, there can be no wonder whatever that miracles happened during His lifetime when He Himself was the transcendent miracle of all. Of course of these, as of the resurrection, the scientist requires proof. But to-day in a minor degree cures and other phenomena occur without any known natural cause, and hence are deemed supernatural.

The Welsh revival may be referred to as a miraculous manifestation; and Lord William Cecil's letters to *The Times* respecting remarkable miraculous outbreaks of an unknown force in Corea will be recalled by many.

He states that during the session of the Bible School for training the Coreans, a dull unemotional people, in Scripture most extraordinary manifestations took place of some unseen power. A man suddenly rose from the desk where he was writing and began to cry to God for mercy, and then to confess some most awful sins, including the murder of his infant daughter. They tried to silence him but in vain, and then one and another rose, and for one week the school was an amazing scene, one Christian man after another rising up and confessing sins of all sorts, and apparently finding no rest till they had made what restitution was possible. Afterwards all subsided; the conditions again became normal.

6. *Telepathy*.—One may almost say that thought transference is now a scientific fact, and is being increasingly noted as an ordinary occurrence in the experience of many. The familiar and constantly recurring fact of letters crossing is an example of this.

7. *Automatic writing*, at which my versatile friend Mr. Stead is an adept, is, I think, proved to be a fact. None who have seen it or ever heard at first hand the statements of Mr. Stead and others, can doubt that we here have some force that is at present but very imperfectly understood. Whether it be an extreme form of unconscious auto suggestion, or whether it is some form of spiritualistic manifestation of which science at present knows little, still remains uncertain.

8. *Appearances after death and spiritualistic phenomena*.—In general these are unhappily connected with an extraordinary mass of fraud, from which it is difficult, and often a somewhat nauseous task, to disentangle the truth, but there does remain a very solid substratum of fact vouched for by men of the greatest probity and scientists of the highest standing. As to

appearances after death I have what I might call almost first-hand knowledge.

My brother died unexpectedly in Inland China, and the same night appeared to his wife's two sisters, who had not heard of his illness, in different parts of India. They thought their sister was ill, and never thought of him, and it was not till months after that news came to them *via* England that he died the night he appeared. Both were wives of Army medical men.

9. *Second sight and clairvoyance.*—There can be no doubt that these powers are being greatly increased in the present century, and that sensitives or beings whose psychic powers are abnormal, are much more common. I know many such of the highest character and principle.

There can, I think, be no doubt of the scientific truth of these powers.

10. *Double and multiple personality.*—The former to some extent exists in all, and there is no man here who has not at times taken part, sometimes involuntarily, in mental dialogues between the two often involving sharp discussion of a painful nature. Dr. Jeekyll and Mr. Hyde exist in all. But when they alternate in their complete possession of the faculties the condition is pathological.

I have at present a case that alternates between a shrewd woman of forty and a silly child of five, caring for nothing but dolls and sweets.

I should like also to add that it will be observed that the constant movement is always from the occult and unknown to the scientific and the known; and that innumerable phenomena once regarded as the direct work of good or evil spirits are now proved to be scientific facts, leaving of course behind them again another dim series in their turn at present quite unaccountable.

I for one, however, feel that in view of the wonderful forces that are being brought to light and put to such remarkable use, many more of these mysteries of the unseen world will be cleared up, and the boundary line between Science and Revelation made more apparent, and the great work of this Institute in the full and adequate recognition of both thus made easier, and its accomplishment brought nearer. The longer one lives the more one sees the folly of denying the truth of phenomena we may not understand.

In conclusion I can only say that no one can feel more than I do how extremely unsatisfactory such a very brief survey of such a very extended subject must necessarily be, though I fear even this hurried sketch has been too long.

## DISCUSSION.

After the conclusion of the paper, the CHAIRMAN (D. HOWARD, Esq., D.L., F.C.S., F.I.C., Vice-President) said that such papers as that to which they had just had the great pleasure of listening, showed how great is the danger run by those who consider that nothing can exist which one does not understand; on the other hand we have to be careful at the present day not to run into the opposite danger, nor be led by the fact that some things are wrongly understood, to consider that nothing exists which one does understand. He had pleasure in calling on Dr. Stenson Hooker, who would follow up the remarks on the aura made by the reader of the paper.

Dr. STENSON HOOKER prefaced his remarks by pointing out that the fact of the existence of the aura was based on scientific experiment, and that the sanity and unemotional nature of the belief in the existence of this manifestation ought to carry weight. He himself had now given up experimental work owing to the physical and mental depletion which was, as Dr. Schofield had remarked, too often the accompaniment of such research. When the phenomena of the aura were first pointed out to him he had been deeply interested, but at the same time extremely sceptical. He had engaged in this sceptical spirit on a course of research which lasted for three years. He had conducted over 300 scientific experiments from which all guesswork had been, as far as possible, eliminated. The result was that the only possible conclusion to which he could come was that this force, this invisible emanation, of which the aura was the visible sign does certainly exist. There was, he believed, in every person a force which radiated outwards and in a greater or lesser degree affected other things with which that person came into contact. These force radiations, or *n'* rays, were visible to some but invisible to others, and in the form of a visible coloured radiation from the person were known as "the aura."

A tabulation of the different appearances had been made according to colour and thought, and when it was seen how closely the results given from study of the particular aura tallied with the

observations of those who had the most intimate knowledge of the character of the person under observation, the conclusions drawn could not be doubted.

The transference of the healing power from one person to another points most distinctly to planes of operations for the action of this force, to the existence of a medium through which it passes and rays by which it traverses the medium.

In the aura the thoughts of the moment give the colour: the general character of the manifestation is more or less uniform in each particular case, but the aura is coloured according to the thoughts of the individual. The brightest and best colours which he had observed were those radiating from a letter of the late Mr. Gladstone which the speaker had held in his hand. Those who have the necessary development can see the aura, those who have not should not on that account disbelieve. The man of science with the proper instruments can see many things hidden to the unaided vision: but it is held absurd in others to disbelieve in the existence of things thus seen because they have not the necessary instruments.

Colonel T. H. HENDLEY, C.I.E., said he would like to ask Dr. Schofield whether in the case of Blind Martha an ophthalmoscopic examination had been made, and how long she had been blind.

Dr. SCHOFIELD admitted that he did not know her medical history in detail and so far the case was defective, and as to the latter the blindness had existed from childhood.

Colonel HENDLEY asked whether such cases might not be due to malingering? Great powers were sometimes displayed as occurred not infrequently in the days of long service in the army. Books had been written on the subject. There was a case of a soldier who remained dumb for several years, resisting the most ingenious efforts to discover whether he really was so or not. At last a certificate of discharge from the army was made out; on ascertaining which, and, believing it was irrevocable, the soldier was heard to speak. The speaker saw a woman who had been the round of the London hospitals and who was brought on a bed into the casualty ward of the institution in which he studied suddenly recover after some years under the stimulus of the electric battery. As she rushed out of the room she knocked down a porter with whom she was offended. Her relatives had spent a large amount upon her. He asked how

such cases as those in which Mr. Esdaile, a Calcutta surgeon, about the time of the introduction of chloroform, removed limbs and tumours by the aid of hypnotism without pain, were accounted for.

As to the influence of faith over physical conditions he mentioned the explanation Sir James Paget used to give of the cure of warts by gipsy women. A girl who suffered it might be from warts on a finger was told by the gipsy to tie a rag round it, and then to look steadily at it every night at twelve o'clock, under the moon, if possible, for a fortnight, when she would find it had disappeared. It often did, because the constant direction to the part had so altered the circulation of the blood or its condition that the nutrition of the wart was changed and so a cure effected. As to the case in which a lady used gross language and expressed the most horrible thoughts, was not this condition common enough in certain cases of temporary insanity in women, and not unfrequently in those who had, as far as was known, never heard anything of the kind? He observed that an experience of his own showed him anyone might hear such language. Two or three days previously on reaching the platform of a tube station he saw one man in the garb of a gentleman suddenly abuse another, seemingly a stranger, in the foulest terms, to the disgust of a crowd of waiting passengers.

It was thus easy to see that opportunities of the kind might occur—and he believed that just in proportion to their rarity they made an impression, which seemed soon perhaps to pass off, but which was possibly for that reason more easily reproduced in disease.

He enquired whether automatic writing was similar to the old *planchette*, and whether dual personality was really not due to the two sides of the brain not acting together.

As to Mr. Stead's communications had they done any good to him or anyone else?

Dr. SCHOFIELD was understood to reply in the negative.

Colonel HENDLEY, in a long career in the superstitious and credulous East, had seen nothing of the kind. 250 years ago a most painstaking observer, Bernier—physician to the Emperor Aurangzeb—had come much to the same conclusions. He had conducted enquiries in Kashmir, one of which was to the point. He went to Baramulah at the exit of the River Jhelum from the valley

to see a miracle performed at the tomb of a holy *pir* or saint, there. It is said there was a large round stone that the strongest man can scarcely raise from the ground, but which eleven men, after a prayer made to the saint, lifted up with the tips of their little fingers with the same ease as they could move a piece of straw. He noticed that the stone was lifted with much effort, but as he expressed his faith, and added a bribe, he was allowed to assist. As he used only his finger so that the stone constantly inclined his way, and even when he added his thumb the weight could hardly be got up, it was clear there was no miracle, but a tumult was raised and he had to run for his life.

Rev. JOHN TUCKWELL, \*M.R.A.S.—Dr. Schofield has raised a great many questions and it would be impossible even to touch upon them all. But I may be permitted to say a word concerning the case of "Blind Martha." I knew her twenty years ago as she attended my ministry, and I, as well as others, was convinced that she was not so blind as she appeared to think, for it is quite possible for patients suffering from nervous infirmities to think themselves much worse than they really are as we know; but "Blind Martha" could run about in my school room among a number of iron columns supporting the upper part of the building, and romp with the children of my Sunday school and never run foul of these columns. She lived in a room by herself and did everything for herself. She could go through the streets also with great confidence. But her blindness brought her a great deal of sympathy and my impression is that she was led to suppose herself worse than she really was. Personally therefore I could not accept her case as evidence of the reality of faith healing.

May I say also concerning Dr. Schofield's reference to miracles that an event can scarcely be described as a miracle because it "transcends all known laws" as in the case of the "miracle of radium" as Professor Boys expresses himself. I have read of a missionary who in order to create an impression on the minds of the natives of the country where he laboured, suddenly took out his artificial teeth and allowed them to examine his toothless gums and then replaced them again. But that was not a miracle. Surely the only correct definition of a miracle is that it is an effect produced *in* the constitution and course of nature by a *supernatural* force—a force that is outside and above it whether Divine or demoniacal.

Then with regard to automatic writing and communications from the departed, Mr. Stead is a very interesting man ; but against his belief that he has received communications from the late Mr. Myers, I remember to have seen a little while ago a very definite statement from Mrs. Myers that she did not believe any of the alleged communications from her deceased husband had really come from him. However, it is well that all these matters should be investigated, and we are, I am sure, deeply indebted to Dr. Schofield for giving to us the benefit of his thought, observation and experience this afternoon.

The Rev. SIDNEY PIKE, M.A., said that he would recommend those present to study the 18th Chapter of Deuteronomy, in which the Israelites are strictly forbidden by God to have any dealings with familiar spirits or a necromancer (*i.e.*, one seeking intercourse with the dead), because all these are "an abomination unto the Lord." And the chapter distinctly states by way of warning, that "Because of these abominations" the Canaanites were driven out of their land. There was great danger that in enquiring into the things of the kind they were now considering, they might forget the Scriptural prohibition, and enquire into things forbidden.

As to "spiritualistic manifestations" he feared they were from the evil one, and they would do well to remember that the word of God declares :—"In the last days perilous times shall come," and "Some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." Also the Lord Jesus had Himself spoken of "Great signs and wonders, which would," if it were possible, "lead astray even the elect."

The attempt to forecast the future, as in "clairvoyance and second sight," seems to conflict with the Scriptural statement :—"Ye know not what shall be on the morrow," which God has mercifully ordained, so that the knowledge of the future, whether good or evil, should not unfit us for the present.

Dr. VAUGHAN BARBER said that with regard to the danger of looking into these things in his opinion this is a view not to be taken. The whole matter must be looked into earnestly and faithfully by competent persons. The results may be of great use even if it be dangerous for the weak-minded to tamper with the processes by which these results are to be obtained and used.

Children should not play with gunpowder, but to those who are competent it is most useful.

For the period of two years he had taken the greatest interest in hypnotism, and had subjected it to a thorough investigation. He was of the opinion that a proper use of hypnotism was most advantageous in the practice of medicine. With this view he put the matter before two sisters, patients of his, who both refused to have anything to do with it. One of them, however, fell seriously ill twelve months ago, and suffered great pain. Having previously refused to be subjected to hypnotic suggestion, she was now in sickness unable to respond to it, and died under the effects of morphia injections. The surviving sister, after this sad experience, allowed herself to be subjected to hypnotism, and has since found it of great benefit.

Dr. GEORGE H. MARTIN, of San Francisco, said that as the discussion had taken a direction along medical lines he should therefore take up another line of thought. The medical facts are so well known that they cannot well be controverted by anyone who has given any real thought to the subject. But there is a phase of the subject which has not yet been touched upon.

Every year we are coming more and more to feel the facts of the unseen world as real things, as real as any physical facts. Thoughts and feelings are being studied scientifically. Science is simply the classification of knowledge, and thoughts and their effects can be just as accurately investigated as any other kind of knowledge. The greatest and most potent fact in human life is the belief in a future existence. If we believe that there is a reason for everything and a cause for every effect we must believe in a hereafter, for every race that ever existed on the earth has believed in some kind of a future life. Christian and pagan, Jew and Gentile, educated and uneducated, have all been born with that belief in them. It is the most real thing on earth to-day. It must be true that there is a hereafter, or that thought would not be so persistent through all the ages of mankind. There must be a reason for this persistence, and that reason is that we are to develop ourselves here upon earth to the greatest possible degree that each individual may take the highest position possible to him in that future existence. We do not know the plan by which our experiences come to us, but we know that we are here, and that there must be a reason for it. If

such thoughts as these are real enough and potent enough to shape human life through the ages are they not facts—scientific if unseen? I claim that they are.

If we will but stop a moment to analyse our thought we find evidences of the unseen world always round us. We do not know why after carefully studying out a certain definite plan of action for our own welfare we are absolutely unable to carry it out, indeed, have to give it up and follow a course which is its direct opposite, and yet in the end proves to be far better than any we could have planned with our present knowledge. We do not know what impels us to do things for doing which there is apparently no reason, but which really shape the whole course of our lives. These are experiences which occur in every human life. There must be a reason for them. They must mean that there is an Omniscient Eye which looks on each individual life. If these facts be true they mean that our whole lives are shaped by the elements of this unseen world. If these elements are so powerful as to influence us in many directions they are certainly demonstrable scientific facts. Religion is a fact, and yet religion is only faith, and "faith is the substance of things hoped for, the evidence of things unseen." Faith shapes the course of human lives, yet cannot be demonstrated except by its effects. Its effects, however, are so evident that no one can deny them. Therefore *a posteriori* faith is real, although unseen.

These facts might be enumerated at great length, but it is not necessary. It is only needful to put forward, as Dr. Schofield would have done had time allowed, the truth that they do exist and are scientifically demonstrable. It is possible to go further than Dr. Schofield, and say that revelation is faith, and that faith is material because scientifically demonstrable as any natural fact can be.

Professor LANGHORNE ORCHARD thought that they were under thankful obligation to the learned author for a thoughtful and suggestive paper. It had brought before them the fact that the world of spirit is as real as, and more important than, the world of matter. We shall agree that there is no conflict between the Revelation given in nature and that given in the Bible. Science, unable to regard the universe as self-originated, seeks its antecedent and cause in God; and in the beautiful language of the paper, attempts "to decipher the handwriting of the Almighty on the Universe."

In the spiritualistic vagaries now in vogue may be largely traced a reaction from materialism. The wise investigator, whilst steering clear of the Scylla of atheism, will not be engulfed in the Charybdis of superstition.

With reference to some of the phenomena mentioned, the author appears to go rather too far.

On page 58 we meet with the expression, "Double and multiple personality." Here different *moods* of personality seem to be confused with personality itself, and to be looked on as different personalities.

In connection with the miraculous swimming of the iron axe-head alluded to on page 56, the better view is, surely, that there was *not* a "reversal" of any natural law, but that the force of gravity continued to operate but was counteracted by the Divine arm. There was not reversal, but counter-action.

We shall thoroughly consent with the author's able reasoning to prove that the evidence from "first-hand" revelation of Divine truth is not less strong than is that for any scientific discovery.

Dr. SCHOFIELD'S reply in conclusion, is as follows:—

In reply to Colonel Hendley I may say that I, of course, excluded in my description of temporary manias, with which he and I are familiar, and I referred to cases which could not be explained on ordinary scientific grounds. As to his and the Rev. J. Tuckwell's remarks on Blind Martha, I should like to say that malingerers generally deceive for their own advantage; but in this case the girl was in every way pecuniarily and otherwise in a better position with her eyesight than without it. I may say my mother obtained her her place and taught her to read, and there is no doubt whatever that practically she was without effective sight before her cure, and that afterwards, though the eyes were diseased, she could see for all practical purposes.

I may add I have given the definition the Rev. J. Tuckwell suggests at the foot of page 62. With regard to the late Mr. Myers, I never for a moment suggested that the automatic letters came from those whose names were attached to them.

A note on the address has been sent by the Rev. A. Irving, in which he suggests that I limit science to the human *microcosm*. On the contrary, it is of *cosmic* science I speak. No doubt Lord Kelvin, when he inferred "the existence of God," meant more the

“mind,” but I doubt that science alone can get further than an Omniscient Mind, or First Cause.

The Rev. A. Irving finds his patience taxed by my remarks on the coconut and apple, but I think he fails to appreciate my point that the force that effects the elevation of these fruits is what is called vital, and which is still enshrouded in such mystery that I feel sure, if Mr. Irving will grapple with the unanswerable question I propose, he will find his patience still more severely taxed. Professor Lionel Beale, F.R.S., was the first who called my attention to the phenomenon of the apple in the tree.

The “Divine aim” of my “fiction” is well-known Scriptural imagery; this perhaps may still be deemed too anthropomorphic. At best it is only an illustration and not a theory. I have to return my thanks to all those who have listened to a paper that suffered severely from the undue condensation consequent upon the extent of the subject matter, and also for their patience in hearing so many debateable subjects introduced without the opportunity for fairly discussing them.