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MESMERIC PHENOMENA AT SPIRIT CIRCLES.

Nothing is more needed at the present time than the encouragement of mesmerists and the study of mesmeric phenomena by Spiritualists. All mediums are more or less mesmeric sensitives, and during *séances* they pass in some degree under mesmeric influence, so that the observer is not competent to efficiently investigate spiritual phenomena, when he is devoid of knowledge of Mesmerism.

A sensitive under the influence of Mesmerism is sometimes completely controlled by the will of the mesmerist, so is not responsible, for the time being, for his actions. When a mesmerist tells a subjugated youth that he is an eagle, and the sensitive begins to flap his arms in the attempt to fly, the observers do not consider the boy to be morally and intellectually responsible for the act, nor is there any reason why those mediums who pass into deep mesmeric states at *séances* should be judged by different laws.

Some years ago, at a dark *séance*, it is within our knowledge that a medium disengaged his hand from the sitter upon one side of him, and picked up, as sounds and motions indicated, a roll of cardboard from the table. The observer thought this to be the beginning of an act of trickery, but the medium immediately re-joined hands, and the roll of cardboard began flying about the room, and beating upon a ceiling too high for any of the sitters to reach. So the medium, probably under the mesmeric influence of spirits, had been made to lift the object to a level at which it could be seized and afterwards controlled by spirit power. A hasty observer, under the circumstances, might have seized the medium at the time he had the roll of cardboard in his hand, and denounced him to the company as an impostor, who assuredly would then have condemned an innocent man.

Possibly the spirits produce materialised hands by bringing their will-power to bear upon the medium, and when the power is weak may move his hand, instead of the materialised hand which they intended to throw off from it. The materialised hands

are usually the duplicates in appearance of those of the medium, and the slightest disturbing influence causes a reunion of the two. The same principles apply to the full forms.

In another case, a medium one afternoon sat by the fireside tying up her wrists with tape. "Why are you doing that?" said her mother. "I'm *not* doing it," was the reply. "What do you mean? I can see you doing it, and you know you are doing it." The response was "I'm *not* doing it; the tape is being tied by X"—here she named a spirit who was always active at her *séances*. She was in a mesmeric state, and could not control what her hands were doing.

Mediums during the first few years of their development are more liable to such influences than those who possess the strongest powers.

Not only is a medium a mesmeric sensitive, but the strongest manifestations often occur when he can pass quietly into a state of sleep or trance. If new inquirers were aware of this, they would not so frequently retard manifestations by worrying and cross-questioning the medium, at a time when he should be in a state of repose of body and mind. Often when manifestations are about to begin, a question is put to a medium, who murmurs a reply as if he were awaking from a dream, and the evolution of the phenomena is retarded for several minutes.

Much of the prejudice of the ignorant against Mesmerism has worn away, which is another reason why a strong alliance between Mesmerism and Spiritualism should be looked upon with favour. Mesmeric lecturers should be engaged and encouraged by Spiritualists everywhere; the psychological phenomena they can present in public are exceedingly interesting, and throw light upon some of the difficulties which beset investigators at spirit circles.

A VOICE FROM LAODICEA. *

(Continued).

BY F. PODMORE, B.A. (OXON.), F.C.S.

Again to revert to my illustration, the blow which I received may have been inflicted by the stick of a careless passer-by, or a hundred other known agencies. Yet, I believe it to have been the hansom cab, only because, in balancing the probabilities on a matter of such trifling importance, I am content with a very small surplus on the one side or the other.

But the importance of the subject of Spiritualism will only in a very small measure explain my scepticism. I may refuse to believe the first tidings of some great calamity, or some

sudden good fortune. But scepticism in such matters, we know well, endures for hours, not years. Clearly then, neither the momentous issues involved, nor the introduction of a previously unknown agent, are adequate of themselves to explain this state of mind.

THE BORDER-LAND BETWEEN FACT AND MYTH.

To take another instance. Some seven years ago there appeared in *The Zoologist* a paragraph, copied, I think, from some American paper, relating how a traveller had found, in a remote district of Siberia, a country with a fairly temperate climate; that this traveller had ventured some distance into the country, and had there seen quietly feeding by the river-side, herds of the woolly rhinoceros, and the long-haired russet mammoth, and of other animals supposed by geologists to be extinct. I have heard nothing more of this discovery, so I imagine that it has still to be made. But, I have no doubt that many people who are better acquainted with the facts of palæontology than most American editors believed it at the time. Indeed, there is nothing absolutely improbable in it, for the entire carcasses of both the animals mentioned have been found in the frozen soil of those regions; though we may think it unlikely that a few individuals, despite the rigours of the climate, and the scantiness of the food, should have survived to confound the geological sceptic. But, let us take yet another instance; suppose that some captain of a merchantman, of unquestioned integrity, should assert that in some remote tropical ocean he had seen and captured a monster, whose description should exactly tally with that of the long extinct Ichthyosaurus, a huge sea lizard, which lived in what is called the reptilian period of the earth's history. Suppose, that neither he nor his crew having ever been inside a museum, or ever having read a book on geology, they should describe accurately the enormous narrow jaws of the monster, thick set with pointed teeth, the ring of large bony plates round the eyes, to protect them from the fury of the waves, the four paddles in the place of limbs, the fishlike body and nondescript tail,—the *tout ensemble*, in short, of just such a creature as Mr. Waterhouse Hawkins has modelled at the Crystal Palace. Certainly no geologist would give credence to the story. He would urge how improbable, (he would most likely in the heat of his indignation against popular credulity, say impossible), it was that any air-breathing animal having survived so many revolutions of climate, the upheavings and en-

golphings of so many continents, and all the innumerable changes and chances which had destroyed the last of its kindred long ages ago, having left no trace through untold generations in the rock-sepulchres of all the earth, should be at last found alive in a world which had forgotten it, by a crew of unlettered seamen. On the other hand, the Ichthyosaurists would urge the integrity and the consentaneity of the witnesses; and the impossibility of so many points of likeness in their description being attributable to mere coincidence. They would maintain that the very ignorance of the observers was the strongest possible argument for the trustworthiness of their testimony. They would remind the sceptics that the remains of birds had long escaped detection, yet were now found in the oldest of the secondary rocks; and that here and there, in South American rivers or Australian seas, there are yet to be found fish with thick bony scales, huge fish-like reptiles, flat teathed sharks, and other strange survivals from an earlier world. They would point out, that mariners in all ages had had traditions, and in our times detailed narratives of krakens, sea-serpents, and monstrous cuttlefish. They would find here a foundation for the legend of the great sea-monster from whom Perseus rescued Andromeda, for the Dragons whom Siegfried slew, and for Midgard, the sea snake of Scandinavian mythology. There could even be some found to maintain that when a few hiatuses in the manuscript had been filled up by skilful conjecture, the description of Behemoth, in the book of Job, could apply to none other than to the long lost Ichthyosaurus. I am sure that the Ichthyosaurists would have the best of the argument, and I am equally sure that, with all the weapons in the armoury of logic, they would fail to convince an incredulous world. And if the sceptics were shown to be right, their disbelief would be vaunted as due to a scientific instinct for the naturally possible and impossible; and if they should be wrong, it would be held up to reprobation as a mischievous and unscientific preconception. And yet the method would be the same, and by it, and not according to the issue, should they be judged worthy of praise or blame.

SCIENTIFIC MEN VERSUS LOGIC.

Now this method is consciously adopted by many men of science in dealing with the allegations of Spiritualists, as we see from explicit statements in their writings. Professor Tyndall, in his well-known essay, "Science

and the Spirits," writes as follows:—Belief in Spiritualism "is a state perfectly compatible with extreme intellectual subtlety, and a capacity for devising hypotheses which only require the hardihood engendered by strong conviction to render them impregnable. The logical feebleness of science is not sufficiently borne in mind. It keeps down the weed of superstition, not by logic, but by slowly rendering the mental soil unfit for its cultivation." And the same view is expressed in far stronger language by Dr. Beard, of New York, in an article entitled "Psychology and Spiritism," in the *North American Review*, for July, 1879. "Other factors," he writes, "being the same, a commonplace man, without logic, or imagination, or education, or aspiration, would be less likely to be conquered by a delusion, than a successful lawyer, or judge, or scientific discoverer; for logical, well-trained, truth loving minds, the only security against Spiritism is in hiding or running away. If they venture a fair and open attack, and are true to their convictions and the necessities of logic, they must unconditionally surrender. If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism:

. the amount of human testimony in favour of Spiritualistic claims is a millionfold greater than that in favour of the theory of gravity. The late Judge Edmonds used to say that he sifted the evidence of spirit manifestations, just as he sifted the evidence in cases of law; and in accordance with the same principles, and from the standard of the law books and the universities his position was impregnable."

Truly, what he intended to curse, like Balaam, he has blessed altogether. For this is the utterance of a man who ascribes the whole of the phenomena to our old friends—expectancy, delusion, and the fallacy of non-observation. "My friends," said Chadband, "what is truth? Is it a lie?" and Dr. Beard, I apprehend, would answer in the affirmative.

The gauntlet is here boldly thrown down. Both these champions of modern science do deliberately, what the greater part of the civilized world do unconsciously: they decide against the claims of Spiritualism in defiance of the rules of formal logic.

"It aint by principles nor men
Their prudent course is steadied,"

but in the words of Dr. Beard, "by the inspiration of the scientific sense." It is this scientific sense which presumably withholds us from belief. What it is we shall best be

enabled to judge if we consider the genesis of the kindred and better known moral and geometrical senses, as they are called.

THE ORIGIN OF THE MORAL LAW.

Why is it that most civilised persons are as little likely to commit wilful murder, or to steal their neighbour's goods, as they are to assert that two straight lines are capable of enclosing a space, or that two and two make five. In other words, what is it that makes men act according to the moral law, just as they think according to the mathematical law? Two answers have been given to this question. Some have maintained that there is a native, heaven-born instinct in man, independent of all experience, which compels him to do right. They have compared this instinct to the instinct for food, and have argued that as we eat from a craving for food, so we do right, because we have a hunger after righteousness, and that in neither case do we stop to consider that it will be to our advantage to do so. Others assert that we do right, and refrain from wrong, because we have found such, on the whole, to be the course most conducive to our physical welfare. They represent a man as arguing with himself: "If I punch his head now, he'll punch mine next time, and two sound heads are better than two sore ones;" so he thinks better of it, and puts his hands in his pockets. And they shew that, as we should certainly act morally, whether we had a moral sense or not, because it is to our interest to do so, it is as absurd to invent such a moral sense to account for what can be so readily explained without it, as it would be to suppose that we had a wild-beast-avoiding sense, to teach us to run away from a grizzly bear. We act morally, say they, just as we run away from danger, because we have proved the contrary course to be productive of unpleasantness.

Either answer fails to satisfy, because either is incomplete. The true solution of the problem is found by joining them. We act morally from instinct, but that instinct is itself derived from experience—the experience not of ourselves only, but of the whole race of man. Our cave-haunting ancestor having learnt by sharp penalties to refrain from direct violence to his fellow-men, transmits that experience as an unconscious instinct to his children, just as a retriever will transmit to her puppies the faculties she has acquired. The first men had to learn to live at peace with each other: we, thanks to them, feel but little inclination to live otherwise. Habit is not

second nature—it is nature. What is natural for us to do, is simply what, for thousands of years, our ancestors have been in the habit of doing. Our morality has grown side by side with our physical conformation, and it has also developed in like manner with it; for that morality has sanctioned in times past such strange marriage customs, such wild justice, such bloody sacrificial rites, as we shudder even to record. And what now seems a God-given instinct for good is the hard-won teaching of experience, handed down from unheeding generation to generation as a legacy, more precious than silver, more durable than lands, which age cannot impair, nor violence take away.

In like manner there are those who assert of the geometrical sense, that we believe that two straight lines cannot enclose a space, because we cannot believe otherwise, because our minds were originally so formed as to admit of no other conception. There are others who maintain that we believe such axioms only because we have never discovered any instance to contradict them, never having at any time or anywhere seen two straight hedges surround a field, or two straight "walls a prison make." Here again, we can see that whilst it is true to say that men's minds are now so constituted as to be unable to conceive the contrary of these geometrical axioms, that constitution is itself the product of experience, a compendium of all the wisdom of our ancestors. And the belief that two straight lines cannot enclose a space would seem to be founded on just the same evidence, and to be no more necessarily and absolutely true, than the belief that the sun will rise to-morrow. However probable, either is incapable of proof. And strange to say the discoveries of the last few years have gone far to disprove the former belief, once held to be a "necessary" truth, founded in the very nature of things. It has been shown that there may be space, possibly that this very universe in which we live is of such a nature, that all lines drawn in it must be curved, while to our senses straight; as the path of a steamer to New York we know by our reason only to be an arc of a large circle. In such space there could be more than one straight line drawn between two points; of two straight lines parallel to each other, one might be parallel and the other not, to a third straight line; the three angles of a triangle might be greater or less than two right angles. Our so-called necessary conceptions are on this view purely adventitious;

we do not even know whether or not they correspond to the actual universe in which we live: if they do so correspond, it is by a happy accident.

There are two points to be noticed here: first, that the dictates of the moral or geometrical sense have just the validity which is conferred on them by the whole of human experience,—this much and no more. We learn, also, that though these instincts may be proved to be in any particular instance inadequate or misleading, it is still almost impossible to disobey them. It is sometimes justifiable or necessary to kill a man in cold blood, but no one can do such a deed without revolting against his whole moral nature. Few men, I imagine, perhaps not even Lobatchewsky himself, though he may prove it to be true, believe that if I wanted to get from here to the other end of this room, I could accomplish my object by walking away in the opposite direction through the void of space. Now the scientific sense is strictly comparable to these other intuitions, in so far as it is an organised register of all past experience. It is Hume's law of evidence written in the fleshy tablets of the brain. Or to put it the other way, Hume's law, that no evidence is sufficient to prove a miracle, is not a logical, but a psychological law. His assertion simply amounts to this: "the conformation of my brain is perfect, that of yours is imperfect. I find that I can't believe in miracles: you, who say that you can, ought not to:" just as a parent may tell a child that he must not tell a lie, because it is wrong to do so. This explains how it is that belief appears not to depend upon the rules of logic. It does indeed so depend, but in its syllogism the conclusion is drawn from premises which are but half stated, or not stated at all. Ask a well-educated, well-born Englishman, why he believes the Earth to go round the Sun, and not *vice versa*. He will probably answer, because he was told so as a child, and has since repeatedly heard the statement on indisputable authority. He may go on to say that he believes it, because he can prove it from his knowledge of celestial mechanics; but these are only subsidiary reasons for his belief; the true premises are not stated. He believes in it, because it was fully demonstrated to his ancestor in the 15th, or assuming him to have been a little behind his age, the 16th century, and the descendants of that ancestor in each successive generation have gone on believing it ever since.

Belief, then, is not a specific act, but a state. A man may even believe a thing without knowing it, as another man may talk prose all his life without knowing it. Belief may be compared to a physiological function. A man can no more believe a statement by mere act of will, than he can by a similar act of will enable his liver to secrete gastric juice, or his eye to perceive four primary colours. But the moral intuitions differ but slightly in men of the same race and so presumably do the geometrical. This scientific sense, however, is found in every stage of development amongst individuals similarly situated. And as Aristotle said that the man over whom the social instincts had so little influence that he could bear to live alone, must be either an ape or an angel, so it would seem that he in whom the intellectual intuitions are so feebly developed that he can believe in space of a constant curvature, or in spirits communicating with men, must be one of two things, a philosopher or a fool. For whilst most men inherit so much of their intellectual furniture from their fathers, that they have very little room left for any fresh acquisitions of their own, there are others whose inheritance is of such a poor description that it would have been almost better for them to have been cut off with a shilling figuratively speaking, had that been possible. But it is not possible, for this species of property is of all the most strictly entailed. And there are yet others, who entering upon a well furnished house, enlarge and add to it richly themselves. Spiritualists hold that the ordinary man of science belongs to the first of those categories. He has a rich intellectual legacy, but not sufficient of the creative faculty to increase his stores, except in the way marked out for him. His mind may be compared to a country which has sunk the greater part of its wealth in railways, and now feels somewhat at a loss for a little circulating capital to go on with. It is perfectly true that you can get from London to Edinburgh much quicker by the Great Northern than in your private carriage, and that probably in ninety-nine cases out of a hundred that is the preferable mode of conveyance. Still the man who never travels but by rail must forego all acquaintance with out-of-the-way nooks and corners, and be content to know no more of his native land than he can see from his carriage windows. Such an one says truly that the facts of Spiritualism possess no interest for him.

(To be Continued.)

MESMERISM AND POLITICS.

BY CHRISTIAN REIMERS.

Now that everybody in England is in a state of excitement about the elections, it may be interesting to make known that in Germany, according to a statement in the *Cologne Gazette* of last Tuesday week, Baron Hofmann is threatened with losing his seat in the Legislature by his infringement of the dignity of a statesman, in mounting the platform of the mesmerist Hansen, at a semi-public meeting, when he passed "under influence," and in the biological state was made to perform all kinds of antics. His political enemies do not suggest that he is an impostor, but that such a high dignitary should be above the reach of occult powers. The *Gazette* adds that Baron Hofmann stands so high that he will override this storm, as he has overridden others before it.

6, Manor Villas, Richmond, Surrey.

A POWERFUL MEDIUM.

BY CHRISTIAN REIMERS.

The ring test and the chair test have so often been recorded, that I would not take up the pen to describe another of these demonstrations, but that a singular combination of both of them, combined with other signs of power, induces me to place a brief report before your readers. Mr. James Husk was the only medium on this occasion, at 61, Lamb's Conduit Street, London, on the 27th inst. After the occurrence of sundry known phenomena, a kind of suspension of the power seemed to denote the drawing to a close of the *séance*, when the groaning and shuddering of the medium signalled another start. The chair of my neighbour was drawn from under him in the dark; a gentle shuffling here and there, without the slightest mixture of violence, accompanied the increasingly heavy breathing and groaning of the medium, who was suddenly placed on the table with his chair while both his hands were held. Another gentle "pull" of force, and all was quiet; then four "taps" signalled for a light. We found the medium on his chair, seated on the table, the iron ring on the arm of his neighbour, Mr. Dalton, whose wrist also passed through the rail of the chair, which lay across the table. The hands of both neighbours of the medium had never for a moment separated from those of the medium.

Richmond, Surrey, March 30th, 1880.

Mrs. WOODFORDE asks us to announce that Mr. Husk's *séances* at 4 Keppel Street, Russell Square, London, will henceforth be held on Tuesday evenings. The Wednesday evening sittings will be discontinued.

SUNDAY MEETINGS.

On Sunday mornings at eleven o'clock, a Spiritualistic conference is held regularly at the Goswell Hall, Goswell Road, London. Last Sunday morning, at one portion of the proceedings, the question of vegetarianism and of the influence of food upon the body, was considered. Mr. J. J. Merse pointed out that not a few of the greatest men of intellect and genius in past times, had been meat eaters, and indulged in wine and alcoholic stimulants. Moreover, he believed that the Thugs in India, who passed much of their time in committing stealthy murders of innocent people, were pronounced vegetarians, so were not stimulated by the alleged bloodthirsty effects of a meat diet. He advanced this side of the question in fairness, to show that he was not a fanatic; as a matter of fact he abstained altogether from alcoholic stimulants, and ate but little meat. Mr. Stephens said that meat-eating increased the lower and the animal propensities, and that the higher development of the man would be advanced by the use of vegetarian diet. The present society system of forcing people into marriage from low motives, instead of natural affinity and affection, caused numbers of couples to drag through life together in misery; they were thus "coupled-up" anyhow, but not married, and the happiness of the individuals and the well-being of the race were deteriorated in consequence. Mr. Yates said that in the New Zealand gold mines he had worked hard on vegetarian diet and found it amply sufficient to sustain his bodily powers. Mr. King advocated the use and not the abuse of everything, meat included. Mr. W. Wallace said that he did not believe that an animal existed which lived entirely on vegetables. If they would only watch an ox feeding in the early morning while the dew was on the grass, they would be surprised at the quantity of slugs, frogs, grasshoppers, and toads, devoured by the supposed vegetarian beast. Mr. Towns said that he had seen cows sniffing, and avoiding eating toads and frogs. Mr. Harrison wished to know on whom the moral responsibility rested of the animal diet of carnivorous plants, which did not seem to be very stupid, since some of them, like Venus's fly-trap, would catch insects. Were they morally depraved and would the Vegetarian Society do anything to reclaim them? Mr. W. Mackenzie said that he had once been a herd-boy, and tended forty cows; thirty-nine of them avoided snails and frogs, but one of them, a depraved individual, would eat both with avidity. Mr. Yates said that the sheep disease, known as "the fluke," had been traced by scientific men to the eating of snails by the animals. Shortly afterwards the meeting broke up.

MR. HARRISON GREEN is exerting himself to work up local enterprise to construct a harbour of refuge on a dangerous part of the Yorkshire coast, at Filey, and has been making himself so popular that he will shortly be created a magistrate of that town.

NEXT Sunday morning and evening, services in commemoration of the thirty-second anniversary of the advent of Modern Spiritualism, will be held at the Steinway Hall, Lower Seymour Street, Portman Square, London.

MR. F. O. MATTHEWS, who possesses remarkable clairvoyant powers, has been arrested at Keighley on a charge of "fortune-telling," and the case ought to be carefully watched by Spiritualists, to see that no attempts are made to invoke the law to prevent scientific research into the phenomena of psychology, or personal study thereof.

MESMERISM AND STATUVOLENCE.

Permit a transatlantic reader to express his gratification at your frequent editorial exhortations in reference to the necessity of a more thorough study of Mesmerism and allied subjects; also to acknowledge a deep sense of indebtedness to Mr. Atkinson's pithy articles, which so clearly state the crucial psychological problems which his fruitful experience has suggested.

It is greatly to be regretted that in the abundance of Spiritualistic literature we have had so little searching psychological criticism and investigation. We have been so elated by the discovery of the spirit-world, and so intent upon the study of its topography and social arrangements, that we have been in danger of looking upon Mesmerism as an embryotic and inferior sort of Spiritualism, properly included in it, and only to be explained by it. Meanwhile, the captious outsider has saved himself much trouble of thinking by deftly using the terms as convertible, making each, in turn, explain and annihilate the other. Mesmerism has been stigmatized as something inevitably leading to Spiritualism, while such Spiritualistic phenomena as could not possibly be classified as trickery have been dismissed, off-hand, as "nothing but Mesmerism."

This process of the absorption of Mesmerism into Spiritualism (which has perhaps taken place to a greater extent in America than in England) is very like Jonah swallowing the whale; for the mesmeric phenomena, rightly viewed, present the broad, general question of the power of spirit upon spirit, and spirit upon matter—of which question the investigation of the process by which disembodied spirits control mind and matter is, essentially, but a particular variation, and, as *The Spiritualist* aptly observes (No. 354, page 265), "No great advance can be made in Spiritualism without re-examining, by the light of present knowledge, the older phenomena of Mesmerism; and competent and critical men should undertake the work."

It being admitted, then, that there is a crying necessity for the rehabilitation of Mesmerism, and a more accurate investigation of the phenomena of the trance, in order to clear-up certain dark places in Spiritualistic phenomena, I purpose to say a few words as to what has been done and is being done on this side of the Atlantic in the direction indicated.

And allow me to prophesy, at the outset, that that method of psychological investigation which will most advantage Spiritualism (as well as prove most helpful to humanity

generally) is that which has been denominated Statuvolence—a method considered by some as a mere phase of Mesmerism, while its author claims it to be a thing inclusive of, and, in a philosophical sense, directly antagonistic to Mesmerism—a new explanation of the same subject matter, superseding and negating all previous explanations.

Statuvolence (or Statuvolism) means, of course, a state produced by the will; and the implication of the term is that it is a state self-produced, and not the result of the action of the will of another. On the hypothesis (which may be entirely erroneous) that you have had no particular account of this matter in England, I will venture to give you a short general sketch of the subject, reserving for some future time a discussion of Statuvolence with reference to the elucidation of the mysteries of trance-mediumship, the advancement of the art of self-healing and the higher education of the will.

In the statement of what Statuvolence is and what it claims to be, it will be desirable for purposes of comparison, to refer briefly to previous theories of the trance-state and the different methods of producing it.

According to the original Mesmerists the trance was produced by means of a universal fluid, directed by the will of the operator. To the magic power of this controlling will the subject was supposed to be, for the time being, absolutely enslaved; liberty being restored only at the stage of independent clairvoyance. The early English experimenters did not materially vary the French methods, though they showed their lack of full acceptance of the improved theory of animal magnetism by substituting for that term the non-committal word "Mesmerism." To be sure, when, twenty years later, Baron Reichenbach's researches in reference to the od-force seemed to corroborate and elucidate Mesmer's cruder conception, Prof. Gregory and other writers re-adopted the phrase "Animal Magnetism," and the term has to some extent regained a footing. It is, nevertheless, true that the attempt to combine the original idea of Mesmer with more recent notions of odyllic and electric forces, has brought forth some of the most absurd theories extant—systems of "Electro-biology," and "Electro-psychology," fruitful in magnetic coins and electro-magnetic discs, composed of mineral substances so scientifically arranged that the subject who faithfully gazed thereat soon succumbed to the occult influence, and fell into a state of somnolence, willy-nilly.

Dr. Braid was canny Scotchman enough to see that the cause of trance, when ostensibly produced by such means as these, lay not in the occult virtue of the magnetic disc, but in the fixed attention of the subject, and he showed conclusively by his experiments that the trance could be produced by a "double internal and upward squint." Although the doctor and sceptical scientists who have adopted his term "Hypnotism" in dealing with this subject, may have gone too far in assuming that his experiments proved, or tended to prove, that subjects had *never* been entranced by the mesmeric effect of passes, but only by the expectant contemplation of those monotonous muscular motions of the operator, yet the hypnotic experiments did a real service to psychological science by showing that the concentration of the subject's mind upon something outside of himself was just as effective as the concentration of something outside of himself upon the subject's mind—showing, at least, that the rule was one which worked both ways.

Statuvolence goes still farther. It abjures all effects claimed to be produced by the will of the operator, rejects as unnecessary all gazing at external objects, and bases itself upon the proposition that the will of the subject (the term "will" being understood as comprehending the various mental attitudes of desire, fear, expectancy, imagination, faith, etc.) is all-sufficient for the production of the phenomena, and that, in spite of the mass of testimony to the contrary, they never have been produced by any other agency. The last statement is certainly a bold one, and challenges criticism, but, whether true or untrue, it is evident that a method the first postulate of which is the supremacy of the subject's will at all stages of the process of entering the trance, will develop higher phenomena than that method which concedes so much to the will of the operator. Viewed in this aspect, the trance is no longer a temporary mental enslavement, the deplorable consequences of which have been darkly pictured in various popular novels of the day, and sometimes, though more rarely, encountered in practical experiments, the troubles of your Nova Scotia correspondent, recounted in the number for Feb. 13, constituting a case in point. Indeed, Statuvolence is not a process to be blindly submitted to, but an art to be learned, and the adept operator is no longer a magician, but only a teacher.

But the reader who has followed me thus far may desire to know something about the author of this system, his method of instruction,

and the phenomena produced thereby, so I will give some details.

Dr. William Baker Fahnestock, the originator of the Statuvolitic idea, is a resident of the city of Lancaster, Pennsylvania, and is now seventy-five years of age. He is a thoroughly educated and experienced physician, as well as a mineralogist, botanist and inventor. He began to experiment in the line of animal magnetism about 1840. His first subject was a boy, who, after becoming entranced, ran all over the house, in spite of the operator's efforts by will and voice to prevent him. This first experience caused him to doubt the supreme efficacy of the mesmerist's will, and further investigation led to the belief that the cause of the phenomena was entirely in the expectancy, faith or will of the subject. He soon began to teach this doctrine to his subjects, and yet met with increasing success. In a letter to a Philadelphia paper in 1843, he repeated that over three hundred persons had entered the state under his tuition. In 1843 he wrote his interesting and valuable work entitled *Artificial Somnambulism*, but did not publish it until 1869. In 1871 a new edition was published (which is still in circulation), the title being amended so as to read, *Statuvolism, or Artificial Somnambulism, hitherto called Mesmerism*. The matter of the book remained substantially unchanged. He expresses his theory in a nutshell, on page 61, as follows:

"I have instituted many experiments to determine the cause of this condition, and all the facts gathered go to prove that the state can be entered by an act of the subject's own will, or can be induced by the *belief* (on the part of the subject), that another person has the power of throwing him into it."

In what I have to say of Dr. Fahnestock's method, I speak largely from personal observation.

He sits down with the subject, without physical contact, and directs him to let the body remain in a perfectly relaxed condition as far as possible, close the eyes, and fix the mind on some familiar scene at a distance, which it is particularly pleasant to revive in imagination. Anxiety must be avoided. There must be no straining effort of vision, as when one attempts to discern a distant object with the external eye, but the subject must imagine himself calmly scrutinising the object in all its details, as if it were immediately before him. The doctor talks to the subject from time to time, exhorting him to forget himself and his surroundings, and keep his mind fixed on the

distant place. As soon as the subject sees, or fancies he sees anything, he mentions it, and is told to grasp it fully, and observe its details. I am giving a very rough sketch of a method which is varied greatly in its application to particular cases; but the fundamental idea is that it is the mind that sees and feels, and if the mind can be sufficiently abstracted from its immediate surroundings, it can just as well see to the planet Jupiter, as into the next room. The spirit world, as he expresses it, is an Eternal Here.

Although the ultimate object, in the case of a diseased subject, is not the development of clairvoyance, the same method is pursued, as being the best means of getting the subject outside of himself. When the state is fully entered (and animal magnetisers would be surprised to see how large a percentage of successes there are) and clairvoyance is developed, however imperfectly, the next step is to teach the subject—whose physical frame has probably by that time assumed cataleptic rigidity—that the mind has, in this superior condition, absolute power over the bodily sensations, and can feel or not, as desired, and that any resolution formed in the trance has a supreme effect on the outer life. For example, if it is desired to leave any part of the body in the cataleptic state, in order that nature may have a chance to heal it without nervous irritation, the resolution so to do produces the required effect; and the resolution to feel well, to be well, to forget your disease, produces an effect exactly proportioned to the firmness and faith with which the resolution is formed. Everything depends on the will of the subject; the operator can only teach and suggest. So, too, the memory of the occurrences of the trance-state is carried into the outer life or not, just as may be desired and willed.

But the most wonderful, as well as most practical, development of Statuolence is the power to deprive any part of sensation in the waking state, when desired for the prevention or annihilation of pain. The method of attaining this power is peculiar, and not easily explicable. The subject is directed to awaken the head first, leaving the body cataleptic. Then by an effort of will an arm, or any other part, can be restored to feeling, and then instantly brought back to the cataleptic state. After this double process has been gone through with three or four times in as many minutes, the subject acquires the knack of doing it, and repeated practice soon renders him able to throw any part of the body into

the "condition," as the doctor calls it, instantaneously. The value of this power to suffering humanity cannot be computed.

I have been betrayed into saying so much that I forbear to give any of the many interesting cases illustrating Statuolence, of which I have personal knowledge or authentic information. I will report some of them in the future, if I have any assurance that this phase of psychology is new or interesting to your readers. Meanwhile it may not be amiss to say that I have verified and supplemented Dr. Fahnestock's investigations by such experiments upon subjects of my own as I have had opportunity and leisure to make; hoping thereby to help, if ever so feebly, to bring about the consummation of a recent (albeit anti-Spiritualistic) prophesy, to wit, that "In the twentieth century the true philosophy of trance and kindred phenomena of the nervous system will be taught in all our schools."

F. P. T.

Towanda, Bradford Co., Pennsylvania, March 18, 1880.

A SEANCE IN NEWCASTLE.

I YESTERDAY morning attended the usual *séance* held for form manifestations in the rooms of the Newcastle Spiritual Evidence Society. Thirty persons were present, seated in circular form around the closet in which Miss Wood was seated, the door of which was effectually fastened from the outside by two screws.

A figure very similar in height to the medium shortly appeared at the aperture of the curtains, which were hanging in front of the cabinet, and presently it ran across the room to Mr. Matthews, who escorted it to several of the sitters, with whom it shook hands and then retired to the inner side of the curtains. A second figure, decidedly taller in stature, then appeared, and quietly and gracefully approached Mr. Matthews, who accompanied it also around the room, and then for purposes of measurement, it stood with its back to the back of Mr. Matthews and appeared to be taller than Miss Wood. It did not however appear to care to comply any farther with our wishes, for on asking it to be placed by the side of a young lady who was taller than the medium, it instantly retired to the inner side of the curtains, and knocked out that it "didn't care for such comparisons." Very shortly after, however, the little form which usually appears at these *séances*, came out into the centre of the circle, and after most of the sitters had obtained the customary shake of the hands, I asked the little figure if, while it was outside and in view, it would permit Mr. Matthews to feel if the closet door was still fastened. It at first strenuously objected and then simulating sounds as if it were crying and sobbing, it was supposed we had "grieved the spirit." I had no such feeling myself, as the subsequent development of the phenomena made clear. The little figure called me to it, and while kneeling at its feet, it expressed its apparent indignation by voice and gesture, much I dare say to the joy and sorrow of some and amusement of others in the circle, and all the while it was quietly handing me, for a child, an orange, it had obtained from one of the sitters. Mr. Matthews was permitted to feel, and he declared the door of the closet was still fastened, on which I requested

the little figure, if it would, without retiring behind the curtains, to withdraw itself from our view, as such a phenomenon would be more interesting and instructive to the entire circle.

Still grumbling and protesting, it subsequently promised it would try; and after speaking to a few ladies who were among us, it seated itself on a chair placed about three feet from the curtains. It was to the touch a dense and palpable form, draped in white robes, of which there seemed to be no lack, and within a few minutes it gradually but surely withdrew itself from our view, and no current or direction of the disappearance could be determined or detected.

In so far as one can rely on the sense of sight, viewing this phenomenon from different points of view simultaneously, that dense figure, with its superabundance of white drapery, never retired behind the curtains, but appeared to become invisible, much in the same way that the disappearance of the snow-flake impresses the observer.

After sitting a little longer a columnar mass of white substance appeared at the aperture of the curtains, unscrewed the closet door, when the medium seated in the arm chair was brought out into the circle, shaded by the curtain, and with the columnar mass of white standing by her side.

JOHN MOULD.

12, St. Thomas Crescent, Newcastle-on-Tyne, 29th March, 1880.

A PROSECUTION OF A MEDIUM.

THE following circular has been issued, under the title of "An Appeal to English Spiritualists":—

It is my painful duty to inform you that on the 23rd inst., Mr. F. O. Matthews, clairvoyant-medium, was apprehended on a warrant issued at Keighley, upon two charges, viz., that of "Fortune Telling," and "Using subtle means and craft, thereby defrauding certain of her Majesty's subjects." After having been imprisoned all night, at three p.m. the following day he was formally charged with this offence. Owing, however, to the overwhelming evidence as to his private and public character, bail was granted in sureties amounting to £110. Thus the case stands. The trial will take place on Friday, April 2nd, when counsel will be necessary to act in his defence, and this appeal is made to induce a practical expression of your sympathy on his behalf. Briefly stated, the mediumship possessed by this gentleman is clairvoyance of a superior order. Standing on a platform he publicly demonstrates his power by describing spirit-friends present, the relationship to persons in the hall, personal incidents relating thereto, manner of death, &c., &c. The whole forming a practical illustration that friends who have passed the change called death, yet live.

The public career of Mr. F. O. Matthews in England since last Good-Friday, on which occasion he made his *debut* on the platform of the Newcastle Society, is too well known to need comment. His private correspondence also testifies to the great success achieved amongst our transatlantic cousins. During the last six months he has had crowded meetings in Yorkshire, creating intense interest in all classes of society by his truthful descriptions of scenes which rise before him.

The present case is one of great importance, since it is of interest to every Spiritualist, and must demand the attention of all in establishing the public movement by defending the media in connection therewith. None are more severe to impostors than Spiritualists are, but their appreciation of well-tried media should be shown in ample protection. Clairvoyance forms an important

feature in Spiritualism, and should the case be decided against him, every clairvoyant throughout the country will be liable to arrest on a similar charge; hence the need of your assistance in providing efficient counsel. It is of more than local importance. Having stated the case, I leave the matter in your hands, with full confidence as to the results.

Subscriptions to the Defence Fund will be thankfully received and acknowledged by Mr. Clapham, 39, Devonshire Street, or Mr. A. Morrell, the Public Baths, Keighley.

CHAS. POOLE, *Acting Secretary (pro tem.)*

Yorkshire District Committee of Spiritualists.

Bradford, March 26th, 1880.

THE BRAIN AND ORGANS OF SENSE.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

I wish to correct, or rather inform, Mr. Massey on an important matter of fact. I am sorry to intrude with statements not quite in accord with others, but it seems a pity that my experience should be thrown away.

Mr. Massey says, "It seems impossible to suppose that the material brain, to which the nerves of touch could transmit no message, was nevertheless affected by the auditory nerve, (the case not being one of local paralysis)," and Mr. Massey supposes the psychic body (whatever that may be) to be influenced by the air, the body notwithstanding, that is as stated in the case related in *The Spiritualist* of March 19th, bearing reference to some cases recorded by Dr. George Wyld some time past, of which I have no recollection. Now in my mesmeric experience, my patients, as a very common fact, would be totally insensible to pain, and yet would be observing with the eyes open, and continuing to converse all the same. It seems that under mesmeric influence the extremities, the more outer surface of the body, and the feeling thereof, are the first to become insensible, as with a dying person. The brain being the last organ to become deadened, people have supposed it to be an evidence of the independent life of a "psychic body" or soul, theological and metaphysical notions overruling the simple and obvious explanations of physiology.

The question of thought-transfer, when all the senses are closed or deadened, is another matter on which I trust that Professor Barrett will attain more evidence, and in due course inform us of the results of his enquiries, that is, after the correlated instances, carefully arranged and compared, make a satisfactory induction possible.

In respect to hearing, I may note that sound is received by other channels than the ear. A watch put in the mouth is not heard to tick

until the teeth are closed upon it. But this effect may not be wholly different from putting the poker to the tea kettle to hear it boil, by establishing a solid and better medium of sound than the air. It has occurred to me to try another experiment. I close my ears with my fingers so that I cannot hear the slightest sound; but, the moment I lay my forehead upon my watch, I hear the ticking distinctly. Miss Martineau, who was forced to use an ear trumpet, as she was so very deaf, told me that she heard a musical box with overpowering distinctness when it was placed on her head, while unable to hear any but confused sounds from it directly through the ear. The harder I press upon the case, the better I hear the watch; and this reminds me of my somnambule, who saw more distinctly by pressing upon the eye, which I have found to be the case with others. It is recorded that a child subject to fits could, during their continuance, only hear by the stomach being touched and the voice directed to that part. Sir C. Bell relates a case of a man who was insensible to pain from pressure or otherwise, who yet could feel inside his stomach by applying pressure to the outside. In mesmerism, it is common to find a patient sensible to internal though not to external pain, sensitive to a pain of the mesmeriser, but not of his own. The internal parts, the last to lose sensibility, are those on which life depends. These facts may be interesting to Mr. Massey.

We have evidence that much of the apparatus of the ear may be removed without impairing hearing, also that "a patient having the pupil immovable sees well enough, and that persons who have had the lens removed for cataract still see sufficiently well." It appears that the sense of smell may exist without the olfactory nerve. But more evidence of the precise circumstances attending such mutilations and absent organs will be acceptable.

Boulogne-sur-Mer, March 30th, 1880.

Correspondence.

[Great freedom is given to correspondents who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

DR. MONCK.

Sir,—I feel, as Secretary of the Monck Testimonial Fund, that our thanks to you and the Spiritual press generally, have been too tardy. But I now beg in the name of the Committee to return you our best thanks for your great kindness and I must add, generosity, in receiving the lengthy acknowledgments we have had

the pleasure of making to the numerous friends who have subscribed to this Testimonial.

It seems that I am unable yet to announce the close of the subscription list:—for upon my intimation that another £100 is yet required in order to complete the good work the Committee have undertaken,—viz.: to place Dr. Monck in such a position, by the utilization of his spirit-given inventions, as to enable him to be in a position to place his unrivalled mediumship at the service of Spiritualists *gratuitously*, I am pelted with letters from all sides offering to extend their subscriptions and to render the work complete.

I have received several sums towards this final object; and I shall feel grateful if you will enable me through your columns, once more to say that the aim of the committee needs some £50 more from true hearts to render effective and completely successful the work they have undertaken. The inventions are not *in nubibus*, but are accepted as commercial realities, and as likely to prove permanent sources of income. Shall we spoil the ship for a halfpennyworth of tar?

I feel sure I have only to appeal most earnestly for complete success to attain it. We want a few pounds more, from all who can well afford it, to place Dr. Monck's mediumship at their service. Shall we appeal in vain?

Easter time tells of a greater resurrection:—Shall there not be also among all our liberal donors a resurrection of the heart?

MORELL THEOBALD, *Hon. Sec. to the Fund.*
62, Granville Park, Blackheath.

CLAIRVOYANCE.

Sir,—An eminent dissenting minister of this town wishing to be convinced of the truth of clairvoyance, offers a *Five Pound Note* and expenses paid to anyone who will read the number of the said bank note, it being enclosed without being doubled, in a blank envelope. If you should know anyone who is able and willing to accomplish this, you would much oblige by sending his address to me, as above, or else by inserting this offer in your paper.

This is a perfectly *bona fide* offer, and will be given in the minister's own handwriting, if desired, he being most anxious to settle the question in his own mind.

H. SWAN.

Owlerton, near Sheffield.

MESMERISM IN BRIXTON.—A capital entertainment in connection with the Brixton Coffee Palace, was given at the Angell Town Institute by Professor S. R. Redman, of Brixton Hill, a gentleman who has attained some considerable notoriety as a mesmerist of no mean order. The lecture commenced with a short history of mesmerism, followed by a series of experiments upon some of the audience, who voluntarily submitted themselves. Many of the experiments were interesting, illustrating as they did the marvellous command over the mind and body a mesmerist seems to be able to acquire, while no small amount of laughter was caused by the peculiarities of the subjects who in the normal state are jocularly disposed. The introduction of the sham element, too often found at these meetings, is by Mr. Redman's plan made next to impossible, as he invites from his audience all or any who entertain misgivings to undergo his "passes." The lecturer has a pleasing address, and his remarks and experiments were warmly applauded.—*South London Press.*

ERRATUM.—In Dr. Wyld's article published March 12th, page 126, the reference " * * * Represents the soul in a position of equipoise," &c., should be " O Represents the soul," &c.

MESMERISM AND ITS PHENOMENA,

OR

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INFORMATION FOR NON-SPIRITUALISTS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zollner, and a great number of intelligent professional men have done the same.

HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of the messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

OTHER-WORLD ORDER: Suggestions and Conclusions thereon By WILLIAM WHITE.

Mr. White's contention is that there is place and use in the divine economy for all varieties of men and women; and that there is not any one, however perverse or insignificant, who is not created for some function in universal humanity. As to the question of everlasting punishment, Mr. White maintains an original position. If asked whether he believes in the everlasting punishment of sinners, he answers Yes; but if asked whether he believes in everlasting sinners, he answers, No. All the confusion, perplexity, and anguish which exists as to the future life arise from the constant assumption that the everlasting punishment of sin is identical with the everlasting existence of sinners. Sin or transgression has been, is, and ever will be eternally punished; torment and misery are everlastingly inseparable from wrong-doing; and precisely because inseparable, the wrong-doer must, sooner or later, cease from wrong-doing. In short, the everlasting punishment of sin is sure warrant for the impossibility of everlasting sinners. E. W. ALLEN, 11, Ave Maria-lane, E.C.

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