

# The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

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## FORTNIGHTLY PUBLICATION OF "THE SPIRITUALIST."

AFTER the fifteenth of October next *The Spiritualist* will be published fortnightly—namely, on the first and fifteenth of every month, instead of once a month as at present.

For additional particulars see a further notice published in another column.

### THE SPIRIT AND THE BODY.

THE fundamental doctrine of Spiritualism, that the body is but a machine for the expression of thought, built up and governed by the invisible spirit within, leads, if logically followed up, into fields but little examined as yet by thinking men. The sensual man writes his nature upon his face and body, in such a manner that the trained student can with considerable accuracy read his character from his external frame, and at the first glance anybody can tell a philosopher from a prize-fighter, because of the different bodies the thoughts of each have built up. The actions of the prizefighter, it is true, proximately build up his powerful frame, but his thoughts govern his actions in the first instance, and, to still further follow the chain of causes, the affections of a man govern his thoughts; hence metaphysicians are agreed that love is very life of man, the root of his nature. If these things be true, knowledge of them should lead to useful results. What are those results?

If the affections flow into thoughts, and influence their direction and character, and if the thoughts build up the spirit of which the body is the visible expression on the physical plane of being, it follows that influences which effect changes in the thoughts and affections, ought to have power over the body either for good or ill. These speculations, therefore, among other problems, raise the questions—"To what extent may disease of the body be caused or removed by mental influences? What facts can be brought to bear to solve the problem, and what experiments can be made to test the truth of the facts?"

An interesting little book dealing with these problems has recently been forwarded to us by the publisher, Mr. M'Geachy, of Union-street, Glasgow. Its title is "*The Mental Cure*, illustrating the influence of the mind on the body both in health and disease, and the Psychological Method of Treatment, by the Rev. W. F. Evans," who we will now leave to speak for himself, in the following few extracts from his book:—

#### THE RELATION OF SOUL AND BODY.

"There have been three theories respecting the relation of our outward organism to the interior spiritual principle. Two of these recognise in their connection the relation of cause and effect, but differ as to which is the one or the other, which is prior and which is posterior. The first theory is that of physical influx, or that matter influences mind. This was taught by Aristotle, and the sensualistic schools of philosophy in all subsequent ages. By some, mind has been viewed as the result of a sublimation of matter. This first theory has appearance in its favour—an evidence always unreliable and often deceptive.

"The second is, that matter is influenced and governed by spirit, and derives all its life from it. All its changes, forms, and phenomena, are effects of which something spiritual is the cause. This idea pervades the Cartesian philosophy, and was adopted by Swedenborg.

"The third is that of pre-established harmony, or that neither acts upon the other, but both were made to act in concert. This theory was advocated by the celebrated Leibnitz. We are not aware that it is seriously advocated by any one at present, and may be left without further notice. It only belongs to the history of human opinions. In the other two doctrines, we choose between theism and atheism. If there be a God, creation has gone forth from him. But God is a Spirit. Consequently the material universe owes its origin and its continued existence and control, to an all-pervading Divine force, distinct from matter, as a cause from an effect. But man is a microcosm, a world in himself, and his body sustains the same relation to the soul that the outward universe does to God. The body without the spirit is dead. Consequently it has no life of its own and in itself. Its vital force is derived from the all-pervading spirit. It is an effect of which the soul is the cause. As some one has

said, 'The active plastic principle is the soul—the true man, of which the body is but the external expression and instrument.' It is not merely the outward envelope of the interior man, but is pervaded by it, as light is diffused through a crystal vase of water. Hence it becomes transparent to all the states of the soul. Every emotion expresses itself in the face. In a countenance that has not been taught to dissemble, all the varying affections and emotions of the mind are there visibly displayed. Every change in our feelings, produces a correspondent arrangement of the moving fibres of the face. Here is a visible effect resulting from a spiritual cause. But every part of the body corresponds to something in the mind—the hands, the feet, the hair, the brain, the stomach, the lungs, the heart, and all internal organs. These have no vital action except as they receive it by influx from the indwelling soul. And every organ in our bodily structure, is only the outward manifestation of a correspondent part and function of our spiritual nature. Consequently, our mental states affects the condition and action of the various organs—in fact, are the body's health and malady. They first influence the intermediate principle, denominated the spiritual body, then the brain and nerves, and then the various organs. Every abnormal mental state ultimates itself in a correspondent bodily condition. Let us illustrate this by the effect of fear or a sudden fright. It immediately quickens, and at the same time weakens, the action of the heart. Its regular contraction and dilatation are changed to a spasmodic flutter. A nervous thrill is felt in the epigastric region or pit of the stomach. This is in the diaphragm, which loses its contractility, and becomes relaxed, so that the respiration is impeded and oppressed. The blood retreats from the surface inward, and from the extremities upward. Such are its immediate effects. If the mental state producing this order of things should become permanent, in the form of anxiety, the corresponding bodily condition will be chronic. And a common disease, called asthma, is the result. But fear will no more really affect the body than any other disorderly mental state. Melancholy, envy, jealousy, anger, disappointed affection, produce each its specific effect. All diseases originate in some abnormal states of the mind, some disturbance or loss of harmony in the inner man, and are but the ultimatum, or passing outward to the region of visible effects in the material organism, of those disordered mental conditions. To ascertain the nature and cause of the disturbed state of mind underlying the physical troubles of a patient, is of greater importance than an examination of the pulse or tongue. If the action of the heart, the diaphragm, the lungs, or the liver, is not healthy, we desire to know what is the cause of their disordered physiological manifestations. It is of no avail to apply chemical preparations to a cause that chemistry cannot reach. It is of no use to administer stimulants and tonics, when the patient needs only encouragement and sympathy. Why give opium and narcotic drugs, when it is only the excited mind that needs to be quieted, and there needs to be 'plucked from the heart a rooted sorrow?' Why give physic to a man who only needs instruction and ideas? Says Dr. Taylor, 'Diseases are perpetuated, if not produced, by causes over which mere chemical influence cannot be presumed to exercise any positive control. The fact may be, often is, tacitly acknowledged by the physician, but he declines to investigate its relations, so as to be able to turn them to a useful account. He is unwilling to acknowledge in practice, although he may admit confidentially, that the headache, the nervousness, the heart disease, the dyspeptic qualms which he is called upon to remedy, are only indications of a peculiar morbid state of the mind or of the emotional nature of the sufferer, which it becomes him to meet directly, rather than to torment his patient with an eternal round of palliatives. In these cases, every medical prescription must be totally irrelevant (though written in the best Latin), unless it recognises the operation of causes existing in a sphere quite beyond the reach of the most potent drug.'

"He further observes, 'The jests that used to be hurled at the defenceless head of the practitioner who dared to suggest that the thoughts, and feelings, and mental habits of the invalid might need rectifying as well as his bile and blood, are fast losing their point. We are all beginning to suspect that perhaps, after all, a disease may not be the less a disease because its source happens to lie in an unruly imagination, or in excessive activity, or wrong modes of thought. And

gradually—very slowly, to be sure—yet really, we think people are waking up to the conviction that these intangible causes are not irremediable. They are beginning to see and understand that by this close union and co-operation of the material and immaterial natures, remedial agents may possibly find access to either or both these avenues that otherwise could have no existence. We have faith to believe that the time is near at hand when the mental aspects and relations of disease will receive an amount of attention equal to that which has always been given to the pulse and the tongue, the temperature of the skin, and colour and consistence of the excretions.'

"The body is an organisation of material substances, by which we mean the arrangement of its particles so as to form organs or instruments adapted to use. But unless the particles are self-moved, which no one but a disciple of Epicurus would argue, the mind must be the organising force. The body is only the evolution of the mind, and the means of its external manifestation. The whole material universe is the ultimatum of the spiritual world. The spiritual realm is the *animus mundi*, the soul of the outward visible creation, and the latter exists from the former.

"The whole body is connected with the brain. By means of the grand systems of ganglionic and sympathetic nerves, every organ is united to every other, as by a sort of spiritual telegraph, and the whole with the mind. This explains a mystery. It is known from experience, and comes under the cognition of consciousness, that particular mental states or faculties act into and affect certain organs of the body. It was given the most remarkable man of modern history, 'to know this from much experience.' The influx of certain feelings, which was first into the appropriate parts of the brain, was seen to affect the organs of the body that were in sympathetic connection with those portions of the cerebral structure. Those parts are like the key of the telegraph. Place your finger upon them, and your influence sends a message which is at once recorded in the distant organ. Your mind in that way acts upon that part of the cerebrum, and the bodily organ, through the telegraphic nerves, responds with a vibratory motion in harmony with your own mental force. We have a thousand times in this way affected sensibly to the consciousness of the patient the functional activity of any part of the body. But to do this, requires a knowledge of the anatomical structure not given the student in his usual course of medical study. The heart, the lungs, the diaphragm, the stomach, the liver, the kidneys, and the intestinal canal, are all bound by sympathy with certain parts of the brain, and the faculties of the mind to which those parts correspond. Thus we are prepared to see more clearly still, the truth of a statement previously made, that the states of the mind are ultimatum, or recorded, in corresponding bodily conditions, and are the body's health or malady.

"The mind is not only to be divided into the two distinct departments of the love and the intellect, but there are three degrees or planes of mental life, like the three storeys of a palace, or, more correctly, like three concentric circles or spheres, each within the other. The doctrine of the degrees of the mind is imaged in the cerebral system. There are in reality three brains. We have first the *cerebrum*, the large brain, composed of the two kinds of substance of which we have spoken. Then we have the *cerebellum*, or little brain, about one-eighth part of the former in size, and containing both kinds of cerebral substance; but what is peculiar, the cineritious portion is internal, and the fibrous external. Though smaller in size, it has far more vitality. For these three brains are like the mysterious books of the Sybil—as they decrease in quantity, they increase in value. Next we have the primitive brain, the *medulla oblongata*. It is that which is first formed in the fetus, and the other portions of the cerebral system proceed from it in order. It would weigh but little more than the Koh-i-nor, the mountain of light, the celebrated diamond of Queen Victoria, but is far more valuable. To one whose inner vision is unveiled, there dart from it in every direction millions of rays of a pure light into every part of the system. It is much smaller than the *cerebellum*, but a million times more sensitive and vital. These three distinct brains, as we have reason to believe, are correspondences and organs of the three degrees of the mind. Either may act by itself, or our mental activity, our memory and consciousness, and perceptivity, may use



either as its organ. In our normal state, and our waking hours, we use the cerebrum as the instrument of our thoughts and volitions. This in sleep becomes quiescent, as we have had occasion to notice in cases of fracture of the skull, where a portion of the cranium has been removed. Its pulsations cease, and all is still as the tomb. Its vital force has retreated backward and downward to the cerebellum. On the dividing line between sleeping and waking, the mysterious dream-land, the mental powers become greatly exalted and quickened, so that the experiences and perceptions of hours, and even weeks and months, are crowded into moments. The mind breaks loose from its material thralldom, the limitations of time, place, and sense, and asserts its innate freedom. It sees without the external eye, and to distances almost unlimited. It perceives distant objects, persons and things, something as we see the image of an absent friend in the mind, only with more objective clearness, and they do not appear to be in the mind, but external to it, like the scenery around us in our every-day life. There are those who can enter this state at will. It has become, in fact, their normal condition. We have experimented much with it, putting it to severe tests, a thousand miles away, and have found it as reliable as our ordinary vision. The power of thus suspending the action of the cerebrum, possessed by a scientific person, is of great value in the diagnosis of disease. It is a condition of the highest wakefulness, though physiologically it is a state of sleep, and has been denominated somnambulism. It may exist when the external senses are not oblivious to the objects surrounding us. It is a waking up from their usually dormant state of the undeveloped powers of our inner life. Like the apocalyptic angel, it breaks the seals of the closed book of nature, and unrolls the parchment on which are written characters that our usual vision cannot read, and the wonders of an inner world pass in panoramic review. The veil of sense, ordinarily opaque, becomes transparent, and through it the interior man looks out upon the universe. It is a state of illustration, or interior illumination, which may be permanent, normal, and attended with no loss of consciousness as to our external surroundings. It is governed by fixed laws, which may be the subject of education, but is none the less a gift of God for this. Blessed is the man to whom it has been given, and who consecrates it, with all his activities, to the good of universal being.

"In the trance, both the cerebrum and cerebellum are quiescent (when it is with the individual subject an abnormal state), and their vital force has passed to the primitive brain, the *medulla oblongata*. The mind is awakened to the most intense degree of activity and power of which it is susceptible, in the present stage of our existence. Usually, but not necessarily, there is a loss of consciousness of the outward world. The pulse sometimes becomes nearly or quite imperceptible. The movement of the lungs is tacit, and the spiritual body only breathes. But these are not necessary concomitants of this interior state, for all the degrees of the mind may be consciously active at the same time. Persons may be developed normally into this almost angelic range of the soul's powers and activities. In this degree of the inner life the heavens are opened, the separating veil is rent, if not removed, the curtain is rolled up, the invisible appears in sight, and the soul is transported in its vision to the perception of the solid and enduring realities of a world veiled in darkness to our common sight. In this degree of the unfoldment of the soul's life, man possesses in a degree the properties and powers of a spirit, and may act upon others as our guardian angels do, and seems to be a messenger from another world, to demonstrate to mortals the reality of its existence. Hidden imponderable forces, to a certain extent, come under his control, and he may appear to a sensuous world as a Thaumaturgus, or wonder-worker, and like a partially developed Messiah, he heals all manner of sickness and disease among the people. Such a mind has blossomed into angelic proportions.

"The next step beyond is what men have called death. In every step and degree of progress towards it the mental powers become more and more exalted, and their range of action extended. Viewed in this scientific light death is seen to be only a transition to a higher life. It cannot be a punishment for our sins, but a necessary step and normal process in human development. Having finished the work committed to our hands, and accomplished our appointed use here in the plan of Providence, when our friends shall call us dead, we shall have only languished into life."

#### THE INFLUENCE OF THOUGHT UPON THE HEART AND LUNGS.

"As the heart is everywhere present in the body by its radiation into the venous and arterial systems, so the same is true of the lungs, though in the present state of anatomical science it is not so clearly discernible. The heart is first formed in the fetus, and the lungs are an outgrowth from it. The six millions of blood-cells are only the terminations of the branches of the pulmonary veins and arteries proceeding from the heart. Their air-cells, so numerous as to contain

a surface of one hundred and forty square feet, when taken together, flow together into the bronchial tubes, and these unite to form the trachæ. But they are all formed from the pericardium, the membrane investing and interpenetrating the heart, and which surrounds and lines every vein and artery. The heart and lungs, thus connected in their origin, sympathise in their actions. The more rapid the respiration, the faster beats the heart, and *vice versa*.

"As the one corresponds to the love, so the other responds to the action of intellectual nature. We are assured by our consciousness that our thoughts influence the movement of the lungs. We may be as certain of this as of our own existence. The more interiorly and intently we think, the less we breathe. When our thoughts are involuntary and passive, our respiration is involuntary and tacit. In certain states of mental abstraction, the breathing is almost or quite imperceptible, as in the trance. When our thoughts are concentrated upon some vigorous muscular motion, as striking or lifting, we instinctively precede the effort with a deep inspiration, which is a hint of great practical importance. As every state of the affections influences the movements of the cardiac system, so every condition of the intellect affects the actions of the lungs. These are primary vital motions in the organism, whence, by derivation, all other motions exist, the involuntary from the heart, and the voluntary from the lungs. As involuntary movements are attended with no fatigue, or loss of nervous force, as the heart is never tired; so our respiration, when not the result of our volitions, never wearies us, however long and incessantly it is continued. But voluntary and artificial breathing is the most exhausting movement we are capable of making. To rest ourselves, is to cease from the latter, and to subside into the former. An entire cessation of the contractions of the muscular tissue of the heart, suspends the movements of the involuntary vital organs, but a suspension of respiration, so that the breathing becomes tacit, only takes away the power of voluntary muscular motion, and many persons can do it for hours, as the Fakirs of India. It is attended with great intellectual elevation. In proportion as the breathing is diminished or suspended, the body becomes insensible to pain. Surgical operations in this state would be less painful; in fact, this suspended respiration and consequent insensibility, is what is effected by chloroform. There have been persons who could induce upon themselves this state without the use of any anæsthetic agent. To direct the attention to a part, increases its vital action, and its sensitiveness. To abstract the mind from it, deprives it of feeling in proportion to the degree of mental absent-mindedness. To keep our thoughts from an inflamed and painful organ, is antiphlogistic, or cooling. The vital action is lowered. To direct the mind and will to a negative part, as cold feet, a paralytic limb, or wherever there is a lack of vital force, infuses life into it. Thus the mind contains in itself, when its spiritual forces are intelligently directed to a given aim, more potential virtues than can be found in a drug shop. It can take away or add to the vital action of any organ, and what more do the advocates of drug medication profess to do, from their heroic practice, which borders on manslaughter, to the homœopathic and infinitesimal doses, that are next to nothing, if not an absolute nihilism. But all these results in Mental Hygiene are accomplished by the mind through its influence upon the action of the heart and lungs.

"A careful study of the connection between the heart and lungs, their relation to each other, their reciprocal influence, and their correspondence with the two general departments of the mind, would be fruitful in results. The heart is a muscle whose contractions and relaxations are not subject directly to our control. The action of the lungs is both voluntary and involuntary, as they are supplied with both kinds of nerves. When we control their movement, they receive the necessary stimulus from the cerebrum, which is the organ of our voluntary life. When their movements are passive, the nerve-force comes through the cerebellum, the organ of our involuntary life. Harmonising with this action of the pulmonary system, there is active and passive thought. Our affections and emotions are not directly under the control of our volitions. We cannot love or hate, be joyful or sad, at the nod of the will. We have emotions and feelings at times, from which we would gladly be delivered, and there are other affectional states we would fain possess, but they will not come at our call. The affections may be indirectly influenced by the intellect. So the action of the heart may be changed through the lungs. There is a sympathetic influence of the one upon the other. The heart and lungs do not contract and expand synchronously, but in the ratio of three to one, or the movement of the heart may be represented by a measure composed of three notes, while that of the lungs is a measure containing one long note. But this does not destroy the harmony of the rhythm. As there is a sympathetic connection between the motions of the two organs, and as the lungs obey the behest of the will, we are furnished with the means of indirectly affecting the action of the heart. If the heart beats too quickly and feebly, we have only

to breathe more slowly and deeply, and the heart will adjust its systolic and diastolic movements in harmony with the respiration, so as to preserve the ratio of three to one. If the pulsations of the cardiac system are too slow, then breathe faster, and the heart will conform to the action of the lungs. They are like two horses harnessed together to draw the chariot of life, but only one of them obeys the rein, yet they feel an impulse to act in harmony. If one starts ahead, the other soon follows. The reins are attached to only one. If you wish to change the movements of the other, you must do it through the one connected with your hand. So if we wish to change our emotions and feelings, we can do it through the intellect. Change the direction of our thoughts, and the affections will follow. How to induce upon ourselves any desired mental state, will be the subject of consideration hereafter.

"In what has been said in the brief limits of this chapter we may see more clearly the influence of the states of the mind over the vital functions and processes of the body. Any system of medical practice that does not recognise this great truth, is fundamentally and radically defective. Physiology and anatomy must be unsatisfactory and superficial, while they ignore the spiritual organism of man. The true method of study in natural science is to investigate the phenomena of the outer world in relation to the inner realm of matter in its connection with spirit. When we rise to the perception of things in their causes, we can then understand effects."

#### SPIRITUAL POWERS.

"The spiritual senses are the common possession of humanity. The opening of them, as it is called, in certain persons, or rather their emancipation from their material instruments, is apt to be looked upon as an abnormal state, or as an extraordinary, if not miraculous, vouchsafement. If, in the hour of the rending off the external covering, and the transition of the inner man to immortality, the spiritual world is unveiled before the freed vision, and celestial voices and harmonies float in upon the enraptured inner ear, it is deemed proper and right, and is accepted as what ought to be. It is a consolation to surviving friends. In the funeral oration from the pulpit, which is now usually deaf, dumb, and blind to all spiritual realities, the comforting fact is dwelt upon with much solemn eloquence. But, if a person becomes sufficiently spiritual twenty-five years before his departure to a higher realm, to see, hear, and even converse with those who walk the 'velvety soils' of the land of perpetual spring, he is looked upon with suspicion, sometimes treated with neglect and contempt, and his sanity seriously called in question. So inconsistent a thing is human nature. In this way the world treated Emmanuel Swedenborg, the most illumined mind of modern history.

"We believe, with the force of a prophetic conviction, that the time is coming, and draws near, when men will be educated into the normal use of their spiritual senses. Then the spiritual world will no longer be like those large blank spaces on the earlier maps of Africa, marked 'Unexplored Territory.' The youthful imagination was wont to people this wondrous unknown region with all manner of men, animals, birds, and creeping things. To see and converse with those on the shining shore, and to pierce the hidden depths of the inner realms, will not be deemed a more extraordinary occurrence, than our every day social intercourse with those who are in this outside circumference of being. Such is the normal state of man, and may God and angels help us to return to nature and come into harmony with it. Only one thing is necessary to the unveiling of our spiritual senses, and that is the acquisition of the power of retiring behind the fleshly curtain, so that the interior man may act independently of the outward body. The main obstacle to this is the want of real faith in the actual and substantial existence of our interior self-hood—of a living personality within the material organism. Attaining this, the veil is rent and soon will be removed. As long as the outward body is viewed as the chief thing in our existence, and fills the first place in our thoughts and affections, the inner senses will be in bondage, and the spiritual world shrouded in darkness. As soon as men become assured, that the body is no necessary part of our manhood, but the spirit is the real man, they will be able to live independent of the material shell, free themselves from its thralldom, the inner senses will be opened, and they will become conscious inhabitants of a higher world. In the development of the new age, now opening before man a higher earthly destiny, this may become his normal state. The soul is sometimes freed, to a certain extent, from its bondage to the fleshly covering, and the spiritual senses are unveiled, by frequent fasting and ascetic mortifications; by an immoderate use of narcotics, as opium and hashish; by sickness, in which the powers of the body are gradually weakened, by loss of sleep, and drowning. These are all favourable to the emancipation and manifestation of the soul's interior powers. Whatever weakens the body loosens the soul's connection with it, and, in the same degree, gives opportunity for the independent exercise of the senses. But these are abnormal; and hence undesirable, modes of development. No method of unfolding our inner



powers is to be deemed desirable which unfits a man for the duties and uses of our ordinary life.

"It is one of the peculiar properties of the mind, or spiritual essence, that it is not subject to the limitations of time and space. These are the essential conditions of what we call matter. It exists in time and fills space, and is limited to the space it occupies. But the human spirit is free from this confinement and restraint. In the realm of spirit, time and space are not objective realities, but subjective states, or as Kant expresses it, 'forms of the intellect.' The spirit can be present, really and substantially, with those who are miles away. It is a common form of expression, not originated by Paul, but arising from an intuitive recognition of its mysterious nature and powers, that we are present in spirit with certain loved ones, though absent from them in body. Not that our souls actually leave their bodies, for the connection between them is never dissolved but once, but our mental presence and force seem to go forth to a distance, and break loose from all spatial restraints. For in another world the spirit moves not so much by a passing from one point of space to another, as by a change of state, and a transference of its force. In this way we may appear to ourselves to journey miles away, until we are present with some distant person. Sometimes the intervening objects and scenery pass in review, and may be described. We may influence the thoughts and feelings of the distant one, with whom we come into rapport, which is only a spiritual presence and conjunction of two minds, in the same way, it is to be presumed, that one spirit acts upon and into another spirit in the world above. We often feel an indefinable sense of the presence of persons, both those who are still living in the flesh, and those who have passed to the inner sphere of life. This is something most real, and not the working of what we call imagination. It usually occurs in connection with those with whom we are in sympathy. Through the impression made upon the spirit, the body, or any of its organs, may be affected. For all psychological influences effect a change in the physiological movements. In this way life may be infused into any weakened part, pains may be dispersed, and inflammations and congestions relieved. When examining a patient hundreds of miles away, we have sometimes been sensibly affected with their diseased state both of mind and body. Once where the patient was troubled with almost perpetual nausea, it occasioned vomiting in us. Such effects are common in psychometrical examinations. If a patient can thus affect a physician, not merely with mental impressions, but in a moment modify the functional action of the bodily organs, can he not influence the patient as well? Availing himself of this mental law and force, he can affect the physiological action of any organ in the body. We have found many cases where this mode of treatment was even more efficient than the ordinary mesmerism manipulations. We devoted more than a year to the study of the laws that govern this transmission of vital force to a distance, and to experiments with it. Most of the experiments made in psychology have been of a trivial nature, and of no other value than the proof they afford of the existence of a law of action and reaction between minds at a distance. Our experiments were entered upon, not so much with the desire to establish the reality of such an influence of mind upon mind, as to see if it could not be turned to some important hygienic use. This has been satisfactorily demonstrated, and it has proved itself to be a sanative agency to an extent far beyond our expectations. Many quite desperate cases of chronic disease have been cured in this, to some, incredible way, in a few days. The rest of this volume could be filled with authenticated facts in relation to marvellous cures by the use of no other remedial agency."

SPIRITUAL INTERCOURSE.

"The mental stomach loathes the innutritious and unsavoury cookery of the church, which has only the power to sharpen men's appetites for something better. We rise from its table with our inward hunger unsatiated, our thirst unquenched. We crave the vital essence of truth itself, and not the external husk. Such minds turn with instinctive longing to the opening heavens, and seek, in communion with the angel-world the living bread. This they do as intuitively as the new-born infant seeks the maternal breast. We ask our appointed teachers for bread, and get a stone, for fish, and a serpent is served up for us; for an egg—for a living germ of truth,—and are turned off with a scorpion. We run over the ancient bill of fare, worn and defaced, and find nothing which our mental instincts crave. We go through their round of outward ceremonies, their genuflections, washings, prayers, and psalm singing, rehearse an unintelligible creed, and like a hungry man, dream we are filled, but awake, and behold we are empty.

"In such a state it is practicable for us to listen to the voiceless instruction of the angel-world. No miracle, no departure from the ordinary laws of the spirit, is required to open a living intercourse with the heavens. It is a fact, as well established as any principle of chemistry, that one mind can impress its thoughts and feelings upon another, without the inter-

vention of spoken words. Thousands of successful experiments have confirmed its truth and reality. We accept it as a settled principle. Angelic spirits may impress our delicately sensitive inner organism, as easily as they are supposed to play upon a golden harp, and thus give us an intuitive knowledge of the truths we need. A larger proportion of our highest and best thoughts owe their origin to this source, and come to us from the upper realms, than we are aware of. We should receive vastly more from those in the inner world who love us, and long to share their celestial treasure with us, if we had not been educated to fear them, and even to believe that intercourse with them is wicked, notwithstanding Jesus set us the example of communion with the ever-present heavens. Such teachers take away the key of knowledge. They will neither enter the temple of wisdom themselves, nor suffer others, whom they can prevent, to do so. In consequence of this unnatural education, there is many a one who would be as much afraid of the spirit of his mother, as he ought to be of the mediæval devil. But the desire to communicate good and truth to man on earth is as natural for good spirits, as it is for water to descend from a higher to a lower level. It is the delight of their life. It is something like what we observe in ourselves here. If your loved and loving friend is removed from you, how he longs to see you and speak to you. If there was anyone you needed to make you well and happy, if it were possible for him to speak to your inner ear, how gladly would he inform you where to find it. This longing, this pang and chasm of separation, which we feel when we are absent from loved ones, is but an expression of the same feeling that leads those above to desire to communicate their better thoughts and feelings to those below. It would be painful for us to visit one we loved and fail in our attempts to cause him to recollect us, and to have him fly from us as from one who would do him injury. These are natural feelings, belonging to the very essence of the soul, and are carried over with us to the other life. When we outgrow our unnatural fear of our best friends, and do not fly from their love as if it were an infernal hate, and welcome their return to us, and recognise them in their true character, converse with the upper sphere of being will be more frequent and elevating. We have reason to believe, that in consequence of this unnatural feeling which we owe to our want of proper education, and our dismal doubts of their real existence, our friends who have migrated to the celestial plains, feel our loss as much as we do theirs. It must be unpleasant for a child who returns home from a journey to a foreign clime, to the parents he loves, and to whom he longs to impart the rich stores of information he has gained, to have them be frightened at his approach, refuse his offered treasures, and close the door in his face."

CANON CALLOWAY ON PSYCHOLOGICAL PHENOMENA.

No. 2.

WE now give a further portion of the paper by the Rev. Canon Calloway, M.D., of Natal, read before the Anthropological Institute. There is more to follow:—

SYMPATHY AND PRESENTIMENT.

Let us now proceed to the second division of our subject, that of Sympathy and Presentiment. On entering upon it I am at once conscious of having to deal with a far more shadowy and difficult class of phenomena, than that we have hitherto been considering. It may not be difficult to understand the nature of dreams and of many other allied phenomena which I have termed brain-sensations. But there are so many difficulties in the way of an accurate observation and of a faithful collection of facts relating to sympathy, that perhaps comparatively few persons are disposed to believe in the reality of such a thing: and even though there may be scarcely any one who has not had more or less some knowledge of it in his own experience, yet few like to speak of it, or speak of it as accidental,—as a mere curious coincidence. But let us not forget that there is nothing more unscientific than to believe in the accidental at all. There is and can be no such thing. All things that happen must have their causes, and there must be laws regulating the operation of such causes, whether we can at present trace them out or not.

It will be clear when I speak of sympathy, I am not intending to speak merely of that form of it which is produced by the external knowledge of facts, capable of calling forth sympathy or compassion. This is a kind of sympathy which requires no illustration, and it does not belong to the subject we have in hand, except in such cases as those in which it gives rise to remarkable phenomena of an epidemic character.

There are some cases in which the sympathy appears to be simply physical or bodily; in which the body seems to act as a mere machine, not only independent of, but in opposition to the mind. In other words, just as a magnet can be made to alter its direction by bringing a piece of iron near it; so the human body is made to perform involuntary movements in obedience to the influence of certain external excitants.

We all know how infectious yawning is. It is generally supposed that we yawn in sympathy only with those we love. But the same result follows if a pair of tongs is gradually opened or the hands slowly separated, before the face of an unsuspecting looker-on. The mouth opens in concert with the opening tongs or hands.

It is said that a professor of a foreign university had a peculiarity which caused his lower jaw readily to dislocate. He was apt to be prosy and lengthy in his lectures. The students being well aware of his infirmity would, when wearied, attempt to catch his eye, and then yawn. The unfortunate professor yawned in sympathy, and the lower jaw was displaced. The lecture necessarily came to an abrupt close, and the happy students escaped.

A sick lady was lying in a room adjoining a merry party of young people; and as their joyous laughter reached her she was forced to laugh in sympathy, without knowing why, and even though it caused her much suffering.

It is on the same principle that a child, living with a person that has any peculiar habit, such as jerking up one shoulder, is very apt, especially if a delicate child, to take up the habit from sympathy. And it is not well to allow a delicate, sensitive child to be much in the company of one suffering from chorea or St. Vitus's dance, for it is very likely to be affected with the malady.

Crying is also very infectious. The sobs of one hysterical girl will often spread by sympathy to all the inmates of a hospital ward.

But such cases properly belong to those extraordinary phenomena which have sometimes affected hundreds at a time by sympathy, which are too interesting to be lightly passed over, and require a separate consideration. On a future occasion we may discuss this subject of Epidemic Nervous Affections.

There may be also a sympathy in crime. We all perhaps can remember instances where the mere publication of some fearful, unheard of crime, has soon been followed by the commission by others of similar atrocities. The mind for the time is thrown off its balance, and is unreasonably urged on to be guilty of the very evil which has shocked it, and which it abhors.

It seems hardly necessary to allude to the extent to which this principle of sympathy acts in the world. It is the bond of association. It is the cause of parties. Love of country and of family spring from it. Sympathy together in some great principle causes an indignant nation to rise in rebellion, to overthrow dynasties, and establish a new order of things. The principle may have existed for years; aye, for generations, as the abstract thought only of the philosophic thinker in his study; it may have been asserted here and there for centuries, and yet have remained absolutely inactive and apparently fruitless; it may even have been a proscribed principle; and dread forebodings have issued against it from those "dark niches of partial knowledge," in which individual ignorance and prejudice are wont to ensconce themselves, and as infallible judges issue their valedictions against the progress of man, because as yet there has been no sympathy with it in the general mind. It has therefore been as a small fire smouldering in the midst of materials not combustible. But as soon as the general mind grasps it and takes it in; or as soon as some strong mind, capable of carrying with it that of the masses, arises to give it advocacy, it bursts forth into an overwhelming conflagration which sweeps over the barriers of ages.

But there is a sympathy of another kind, which brings people into relation with each other without external visible causes. And under the term sympathy I here mean—a being brought into communion with others—a having a common feeling with others; or having a consciousness, more or less accurate of what is going on in places at a distance, or in reference to things with which the mind has no visible, external means of communication.

And I think I shall be able to adduce a sufficient number of instances to satisfy you, that as in the dream there is brain sensation, either entirely independent of external things or only partially dependent on them; so there may be brain-sensations leading to a distinct consciousness of what is going on in the minds of others either present with us or absent from us; and also of places or of things without any visible, external causes whatever. Or to bring the meaning of what I would say at once before you in one clear, distinct sentence,—there is a power of clairvoyance, naturally belonging to the human mind; or in the words of a native speaking on this subject, "there is something which is divination within man;" words strongly like those of Socrates, who in his "Apology" speaks of "natural inspiration" as being that under which poets act as well as prophets and seers.

The most simple form in which this power is manifested is in those unreasoning sympathies which draw people at first sight to each other; there is a mutual consciousness of mutual adaptation one to the other. Or in those unreasoning sympathies which repel them, where there is a mutual consciousness of mutual unfitness one for the other. Or the sympathy and repugnance may be on one side only.

On the other hand, perhaps, we have all known instances in which the presence of another, with or without words, seems to shed a genial glow around, to give a sense of comfort and support.

Hankinson, in his beautiful poem, "The Ministry of Angels," alludes to this, and ascribes it to angelic influence:—

"Dream rather, when around the social hearth  
A warmer sense of social bliss is shed  
That angels share and sanctify the mirth."

And again:—

"Some blessed spirit, at our side,  
Doth strengthen, solace, guard and guide:  
The eye beholds it not, the ear  
Repents not of its presence near;  
Yet well the soul her friend desires  
And all unhelped by ear or eyes  
Listens and replies."

But what is angelic influence? How is it brought to bear on the human spirit without the aid of the senses? What is it in man that can hold communion, if such communion there be, with spirits of another sphere? Is it possible that as a man's own spirit can act on his brain and produce by an effort of the will an image without an object, so spirits from other worlds can act on it, and give rise to brain-sensations without the medium of the senses? We will speak of this possibility presently.

The belief in sympathetic recognition of blood-relations, one of the other, is an article of the untaught Zulu's creed.

To the same class of phenomena belong those unreasoning apprehensions of coming evil; or anticipations of coming joy, which are sometimes realised.

Then further, without any apparent reason, one is sometimes drawn to a certain place, or urged to do a certain thing; and remarkable results follow. Or without knowing why, we go and put our hand on something we have lost, and have for some time vainly searched for. Or we are held back from doing a thing, or from going to a certain place, sometimes against our will and judgment, sometimes with a distinct but unfounded presentiment of evil; and the result shows that the evil would have reached us had we not attended to the warning.

Very much of all this must no doubt be attributed to what may be called "tricks of the memory,"—to "association of ideas,"—to "an instinctive power of judging of character by the physiognomy,"—to "states of bodily health," &c. Probably more still will be clearly traceable to such causes, when the laws of their operation are better understood. And I have no doubt that all will ultimately be removed from the supernatural or extra-natural,—words which are often nothing more



than refuges for our own ignorance,—and be referred to established laws. And what if it should turn out during the investigation that man has really the power of communicating with the spirit-world and of taking cognisance of external things without the medium of the senses, and that the phenomena we are considering are the dim outshading of such a power in a state of embryonic weakness? For as true men of science who are not searching for facts to support a foregone conclusion, but are striving to collect and interpret them as the only means of forming a correct theory, we shall not omit to note that it not unfrequently happens that such impressions, whether of sympathy or antipathy,—of approaching danger or joy, are utterly wrong, and unjustified by the result. They may not only be unreasoning, but utterly unreasonable. And this fact would suggest that such phenomena are the result of a weak and untrained natural power, exerting itself hesitatingly and uncertainly, rather than of communications from a higher order of beings, whether good or evil.

Let us now consider a few examples which cannot, as it appears to me, be explained by any of the above or similar causes.

#### SPIRITUAL PHENOMENA AMONG THE QUAKERS.

I have myself known of several cases in which a person's thoughts have been distinctly recognised and related without any possible external means, by which they could have been communicated.

One case especially occurs to me.

A lady and gentleman were on their way to spend the evening at a friend's house. Their conversation during their walk was of a very peculiar character; so peculiar, and so known to themselves alone, that it was quite impossible for any one to guess it. On reaching the friend's house, an aged gentleman that was there, one of the Society of Friends, repeated to them in the most exact manner the subject of their conversation; and even, in some particulars, almost in the exact words they had themselves used.

Such occurrences are by no means uncommon in this society, and among others who hold mystic views. Many such are recorded as having happened among the Irvingites during the early history of that body.

Some of you, perhaps, remember the celebrated trial of a man named Tawell, who some years ago was convicted and executed for the murder of a woman with whom he had for years cohabited, and by whom he had several children.

The history of this man is most remarkable. When young he was taken into the employ of one of the Society of Friends. Here he soon began to assume all the external peculiarities which used to mark that body, and it was generally supposed in consequence that he belonged to them. But this was not the case. I believe he tried on several occasions to obtain admittance as a member, but something undefined prevented it. After his return from transportation for forgery he assumed a very devout and grave deportment, and more than once applied to be admitted. But one of the committee appointed to consider his application, a physician since dead, opposed it. His objection was founded on the feeling of antipathy to which I have alluded, for at that time he had all the appearance of a reclaimed, respectable, religious character, and nothing was known against him; but he was not admitted.

I call up this case not for the purpose of pointing out this instance of unreasoning antipathy, but to relate one or two facts in the history of this man, which are remarkable instances of what I have ventured to call natural clairvoyance, or inner sight.

To all appearance Tawell was a respectable man, carrying on business in London. But one day, a friend now dead,—a loving, venerable, warm-hearted philanthropist, to whom it would be hard to think evil of any one, and who was ever ready to excuse and speak gently of the erring,—had his thoughts immovably fixed on this Tawell. He could not tell why. He in vain attempted to turn his mind to other things; and if he succeeded in turning away his thoughts from him for a moment, they only rushed back to him more impetuously, and dwelt upon him with a still greater tenacity. And these unreasoning thoughts gradually took a distinct form,—the form of an apprehension that Tawell was about to commit a capital offence; and this was soon followed by a sense of duty to go and tell him. This, as you may well suppose, was a most painful—a really terrible state of mind to be in reference to another. He had no reason for supposing this strange, strong impression to be true. What if he obeyed it, and it proved to be false? What would Tawell say? What would others think of him who could allow such imaginations respecting an innocent man to arise or exist for a moment in his mind? But he could not shake off the impression, nor the sense of duty. He went to Tawell's house. Even when he got so far he found it hard to enter. He walked backwards and forwards several times before he gave the knock which finally necessitated him to take some action. He was ushered into Tawell's presence, and without much ceremony, and in much apprehension, addressed him in some such words as these:—"John, I come to tell thee that I believe thou art on the eve of committing a crime which will bring thee to the gallows." Tawell was astonished. He buried his face in his hands, and burst into tears. After a time he composed himself, and opening his desk took out some forged money-papers, which he was about to attempt to get cashed.

At that time forgery was a capital offence. He tore up the papers in the presence of his friend, and was for the time saved. But subsequently, when the law as regards forgery had been altered, he was convicted of the offence and transported.

But the history of this man provides us with still another remarkable instance of this clairvoyant power.

Tawell was living in the country. He went to London with his wife. On Sunday as usual they attended a Quaker's meeting. A preacher from Yorkshire was there, a total stranger to Tawell. This preacher arose and told the assembly that a distressing feeling had taken possession of his mind, which he could not account for, but on the supposition that someone present was contemplating an act of external wickedness and atrocity; and added that if the warning were unheeded, the unknown person he was addressing would never be warned again. As they quitted the meeting, Tawell's wife said to him, "Why, one would think we had a murderer amongst us," little dreaming that at that moment her own husband was actually contemplating the committal of the crime, which shortly after led to his execution.

In this case, which is perfectly authentic, and with one of the parties concerned in it I was myself intimately acquainted, there are several things worthy of notice. Tawell seems to have possessed a mind very readable by those who were gifted with inner sight. Of this he would seem to have had an instinctive consciousness; but all his attempts to conceal his real self by external peculiarities were in vain. Yet observe neither of his wives (he was twice married), his constant companions, had any knowledge of his real character. They could

not read his mind. They were deceived, and satisfied by the external. Neither his first wife, when he was about to issue forged papers, nor his second when he was about to commit murder, nor the guilty companion of his illicit love when she was about to become his victim, knew anything of what was going on within him. They could know only by the senses. In the first instance an acquaintance recognised only an intended capital offence, without knowing what. In the last, a perfect stranger is cognisant only that some unknown person is contemplating the committal of an atrocious crime, which Tawell's wife interprets to him to appear to mean murder. The usual interpretation would be that the seers were inspired men,—immediately and directly inspired for the purpose of warning Tawell. I incline to the somewhat different view, that the seers, being possessed of the natural gift of clairvoyance, saw what others, not possessed of the gift, could not see; and so were used as a means of warning, which others, not possessed of the gift, could not be. This view reconciles much that will be found to seem, and to be inconsistent in such manifestations; easily understood if supposed to arise from the working of a weak, untrained, and undeveloped natural power: hard to be understood if referred to the immediate suggestion of a higher Being.

#### DREAMS AND IMPRESSIONS.

A pious lady with whom I was intimately acquainted when a boy, the mother of one of my schoolfellows, related to me the following very remarkable dream.

She lived some miles, perhaps fifty or sixty from a clergyman of her acquaintance. This clergyman was no honour to his cloth, but was a wild, reckless, riotous man. The lady was much interested in him, and was very anxious to see him become a different character, and fulfil aright the duties of his sacred office. One night she dreamt of him. It does not appear that there was any particular reason for her dreaming of him at all that time. But she dreamt that intelligence was brought to her that he had been guilty of self-murder by hanging himself. On awaking she was under the greatest apprehension. She thought nothing was more likely than that he might be forced to awake, by some circumstance, from his dream of folly and sin, and that he might, in the first overwhelming remorse of the moment, lay violent hands on himself. She could not get rid of the impression, and determined to write to him and tell him her dream. It was some time before she received any answer to her letter; but when she did, she wondered much at the strange sympathy into which she had been brought with him. Having thanked her for her letter, he said he thanked God her dream was not true, and he trusted it never would be. He had not been guilty of self-murder. But on the very night of her dream he was lying in a state of dangerous illness, and apparently in momentary risk of being suffocated by a quinsy sore throat!

This account is peculiarly interesting, and suggestive. It appears that by some unknown power—that which we are calling sympathy—this lady was made conscious of the bodily condition of her friend, but the sympathy was not sufficiently perfect to enable her to recognise the exact cause of her sufferings; she felt, as it were, that he was in danger of being strangled; that is all the sympathy suggested, and her own subjective thoughts supplied a cause,—a false cause, and substituted the cord of the suicide for the swollen throat of quinsy.

A somewhat similar instance is the following:—

A gentleman of nervous temperament—just that modification of the nervous system which would dispose him to become the subject of such impressions—was one day taking a walk, when he was suddenly seized with a feeling of great apprehension, and an impulse to return home, and at the same time he felt as though he was being suffocated. He hastened home, and found that one of the maidservants had just been rescued from drowning, having fallen into a well.

The following is an instance of a somewhat similar character, occurring among the natives of Natal:—

A woman, named Umamakgozoa, was alone digging a piece of ground at some distance from her home. All the people of the village were away; the men gone to hunt, the women to dig, and the children, who had been left in charge of the place, had gone to the river to bathe and play. As she was digging she was seized with a sudden and very strong impression that she must go home immediately. At first she resisted it, but there was, as it were, a voice which continued to importune her, saying, "Get away; get away. Go home; go home." At length she threw down her pick and seed, and ran home as fast as she could. On drawing near the village she saw a fire rapidly approaching the huts, and at once cutting down the branch of a tree she proceeded to beat out the flames. But for obedience to this impression, the whole village would have been burnt to the ground.

But if we would really understand the meaning of such phenomena, we must record all cases of such impressions; not only those which had, as in this instance, an important result, but those also which turn out to be mistakes. I therefore relate the following:—

A lady, a member of a Dissenting persuasion, had scarcely taken her seat in the meeting-house one Sunday morning when she was seized with a strong impression that her house was on fire, and that she must go home without delay. After contending with the impression for some time, she quitted the meeting, and went home, where she found nothing the matter. We must be prepared to admit, in such cases, that it is possible that some unknown evil was averted by her obeying the impression. It is quite possible that some real danger was imminent, that her inner sight recognised the existence of the danger, without recognising its nature.

A native of Natal was sent out by his employer with a gun to shoot game. He wandered about all day, but had no sport. Returning home in the evening by the nearest path which led directly to his kraal, he felt a strong impulse, almost as if a hand was laid upon him, drawing him round, and forcing him to go by a much further way by a path which led to the back of his village. After contending for some time with the importunate impression, he at length addressed it as though it was really a person contending with him, "Well, well then, I will go." As he was going along he saw something dark lying in the grass. At first sight he thought it was a dead bullock, but on going up to it, found it was a large bush buck, which had not been long dead. On examining it, he found on its neck the marks of a leopard's teeth and claws. It had been attacked by the wild beast and had succeeded in shaking it off, but not till it had received its own death wound. By obeying the impression he got a good day's sport.

A gentleman left his home one morning, leaving all things apparently well. As he travelled onwards he was several times, without any known reason, seized with a painful apprehension respecting one member of his family; and this was repeated at intervals during the day. But on the following morning on awaking it was repeated with increased intensity,

and lasted for a considerable time, and then passed off, and did not recur. He could not tell why he was apprehensive. But it appeared to him that the person who was presented to his thoughts was engaged in a painful struggle. On his return home a week or so afterwards, he found there had been sufficient ground for his apprehension. Although on his departure there was no reason to suppose that anything untoward would arise, yet soon after a difficulty occurred, arising from the misconduct of a dependent, which was only finally overcome on the morning of the second day, at the very time when the feeling of apprehension was most distressing and permanent.

A lady, living in the North of England, had sent out her children to take a walk with the servants on the seashore. As she was sitting alone, a poetic impulse came over her, and she penned some lines, in which are the following stanzas:—

"Little feet of many sizes,  
Lightly pressed upon the sand,  
Till the tide at evening rises,  
To erase them from the strand.

\* \* \* \* \*  
"Soon beneath the spreading billow,  
Those light steps will fade away;  
Soon reclined on earth's dark pillow,  
They who left them will decay."

Whilst the good mother was writing these lines her children were struggling "with the spreading billow," which had arisen unexpectedly and "erased their footsteps from the sand," and shortly after they were brought home to her dead.

The natives of Natal believe in sympathy, by which they are made conscious of what is happening at a distance from them; and there are certain recognised signs among them by which it is attended.

Thus they may have an absent friend brought forcibly before them, as being in some danger, and at the same time be affected with the coeliac passions; or tears may come into their eyes without any known cause; or there may be simply a something in them,—an inner voice, which tells them that their friend is ill or dead.

An old man who had cataract in each eye, referred his blindness to the following circumstance. He said his son had gone out to battle. During the day he was suddenly seized with blindness, and felt at the same time a strong impression that his son was killed. This turned out to be the case.

Or sympathy with the absent may be felt only at night. During sleep he sees his friend, as he is lying sick or dead; and sometimes, it is said, if he has been killed, he sees the very wound that has caused his death.

Umpengula was engaged in service at Pietermaritzburg. He dreamt that he saw his brother Undayeni dressed in his finest attire and dancing at a wedding. On awaking he had a strong impression that his brother was dead. He could not shake off the impression, and involuntarily tears came continually into his eyes, and he looked constantly in the direction by which a messenger must come from his home. During the morning a messenger came. On seeing him, he said, "I know why you are come. Undayeni is dead." He was dead.

But here again I would point out what is a very important fact when we come to consider the real significance of such phenomena, that on another occasion he had a similar impression that he should receive intelligence of my own death; which, as you see, turned out to be false.

In connection with this part of our subject I relate the following remarkable account of a spectre:—

Two young French nobles, the Marquis de Rambouillet and the Marquis de Precy, neither of them much more than twenty-five years of age, were destined for the army, and when about to join their regiments they discussed together the events of this life, and the probability of a future state. They doubted whether, on the occurrence of death, the soul might not, before leaving this earth for ever, visit a friend, and each promised the other that in case of their falling victims during the battle, the one dying should visit his surviving companion. At the end of three months the Marquis de Rambouillet went to Belgium, where the war had broken out. De Precy was seized with a violent fever, which compelled him to remain at Paris. Six weeks after, when De Precy was convalescent, he heard, as he was lying in bed, about five o'clock in the morning, someone draw the bed curtain, and on turning round to see from whence the noise came, to his great astonishment he saw De Rambouillet booted and spurred. He jumped out of bed immediately, and rushed to throw his arms around his neck; but Rambouillet retreated several steps, and told him he had only come there to fulfil the promise he had made; that he had been killed the previous day in the trenches; that all that had been said of another world was true; that he ought to think of living a different life; that he had no time to lose, for he would himself be shortly killed. The astonishment of De Precy may be well understood. Not believing what he heard, he made still further attempts to embrace his friend, whom he imagined was laughing at him. His efforts were vain. He found he was embracing air. And Rambouillet, pitying his incredulity, exhibited to him the wound he had received. It was in the region of the kidneys, and blood seemed still to flow from it. The phantom then disappeared. De Precy was much agitated, and soon reported the vision to the whole house.—*Psychology*, J. 1848, p. 597.

Now here is a spectre of a very precise and obliging character. It is just one which will satisfy the most ardent admirer of ghost stories, and the most firm believer in the objective reality of such ghosts. But there is just this little difficulty: Rambouillet was not killed; neither was the prophecy of De Precy's speedy death verified! It is very provoking, certainly. But it cannot be helped.

Such impressions are frequently false. We are not, therefore, to deny that they are ever true. But rather inquire if there is any way by which we may be able to distinguish the one from the other.

The following is an instance of sympathy giving a correct impression:—

A lady, one of the Drummonds, when a girl, came rushing into the house in the greatest alarm, and declared that her brother, who had manifested some symptoms of mental derangement, had passed her in the garden with his head covered with blood. Search was immediately made for him, and he was found dead in a churchyard, some distance from the house, having blown out his brains with a pistol. This was related by the lady's husband to my informant. The lady, a very talented person, herself died deranged. It has been truly said, great wit is akin to madness. Equally true it is that persons possessed of this high strung nervous system, which is capable of such clairvoyance, are very likely to become the subjects of insanity.

#### SECOND SIGHT.

We all, probably, know more or less of what is called "second sight," which appears to be a kind of sympathetic



and prophetic instinct—a natural clairvoyance. It is often an hereditary gift, and what is more remarkable is often possessed only when at home in the northern island homes of the seers. When they quit these the power of second sight ceases, to return again when they return to their native place. We thus have suggested to us another cause of these remarkable phenomena, that they may be excited by endemic or local circumstances. And we are reminded of the Delphic prophetess who became ecstatic, and gained her power of divination, such as it was, by inhaling the fumes which proceeded from a cavern over which the temple was built. It will not be worth while to quote examples of second-sight from books; I shall only mention an example or so. The following was related to me by a gentleman who heard it from the person to whom it occurred:—

The Highland gentleman, whom I mentioned in the former paper as having seen the spectre of a woman's arm, belonged to an important clan, the mere mention of the name of which was enough to ensure him a welcome throughout the highlands. All the wildness and venturesomeness of the highland character were fully developed in him, and he was in the habit, from mere excess of physical vigour, of taking walks across country; nothing stopped him; he went straight on over every obstacle. One evening he found himself in an unknown place, and could see no sign of inhabitants in any direction. He came to a stream, and thought that by pursuing its course he should probably fall in with some shepherd's hut. Having gone down the stream for some distance, he saw an old man sitting on a bridge. On coming up to him the old man said, "I have been waiting for you." "How," replied the traveller, in astonishment, "could that be, when you do not even know me?" The old man replied, "You are So-and-So," mentioning the name of his clan. "I have known of your coming these two days." He took him to his cottage, and there explained to him that he had the gift of second sight. During the evening he told him some of the most hidden secrets of his past life, and prophesied that he would die a violent death before he was forty years old. I do not know whether this prophecy has been fulfilled.

The native Undayeni, whom I have mentioned above, was possessed of a similar power, which came on after a severe prolonged struggle with a leopard, which nearly cost him his life, and left him a broken constitution, and irritable nervous system. This man used, by his inner sight, to become conscious of people who were coming to the kraal before they were visible. He used also to dream correctly of the position of game, and the accidents of the hunt. Being a man entirely out of health, he was unable to go far from home, and knew nothing of the neighbourhood of a new place where they had lately settled. But one morning he called the boys of the kraal to him, and said, "Boys, is there a place on the hills where there is a hollow stone, in which there is usually water, and where you are in the habit of washing yourselves?" They said there was. He told them to bathe there no more, for he had seen it in his sleep, and someone had put bad medicines in it, which would injure them.

I have been told that a member of my own family possessed a somewhat similar gift—that is, she was the subject of impressions, and saw spectres, by which she knew beforehand and prophesied of deaths and marriages, which would occur in the neighbourhood of where she lived.

The conditions of the nervous system which we have been considering, and which some even in the present day seem anxious to ascribe to the direct interference of spiritual beings from other worlds can be induced by artificial means. There are then:—

1. Medicines.

2. The will of one person brought to bear on the nervous system of another. You will at once see that I mean mesmerism, a word which we retain rather than use such terms as animal magnetism, &c., which imply a theory which we are not prepared to admit to be correct, and which at least requires a much more rigid investigation of facts for its justification.

3. Self-abstractness—that is, the action of the will of an individual on his own nervous system. This may be termed self-mesmerism.

THE PSYCHOLOGICAL INFLUENCE OF OPIUM.

1. Medicines.

Opium, if taken in certain quantities, produces a feeling of luxurious tranquillity; external objects, though they may be accurately reported by the senses to the brain, do not convey through the brain to the mind an accurate conception; they are exaggerated, multiplied, coloured, and clothed in all kinds of fantastic garbs. And if the eyes be closed, the mind, though still awake, passes into a kind of dreamland; splendid forests arise before it, and scenery of surpassing beauty. A theatre is lighted up in the brain; graceful dancers perform the most captivating evolutions; music of unearthly character floats along, and poetry, whose harmonious numbers and whose exciting themes are far beyond the ordinary power of the mind, is unceasingly poured forth. The mind listens and is enchanted; it does not work. It is all in exquisite indolence, during which dreams spontaneously arise, brilliant, beautiful, and exhilarating.

THE PSYCHOLOGICAL INFLUENCE OF HASHISH.

The Indian hemp, the hashish of the Arabs, the daka of the Hottentots, the insangu of the natives of Natal, produces visions of a most extraordinary character, from which we at once learn the origin of the otherwise unaccountable fantasies which we find in the "Arabian Nights Tales" of gigantic Efreets, huge Jinn, and monstrous beings of the upper air or lower world.

Under its influence the mind is unable correctly to take cognizance of external things through the material organs—the brain and senses. The eye and ear are alive with a new intensity to every impression, but each impression conveys to the mind a false statement: if the object presented be of a gay character, the mind is affected with an excess of gaiety; if sad, with an excess of sadness. One curious effect of this medicine is that of producing an apparent retardation of time, so as to make a few minutes appear to be hours, just as in dreams, a few seconds are sufficient to dream of the work of a day. Dr. Moreau having taken a dose before going to the opera, fancied he was upwards of three hours finding his way through the passage which led to it.

An officer in the navy, under the influence of the Indian hemp, saw puppets dancing on the roof of his cabin. Another beheld himself transformed into the piston of a steam-engine; a young artist imagined that his body was endowed with such elasticity as to enable him to enter into a bottle, and remain there at his ease; just as in the Arab legends we read of trap bottles, in which Solomon confined monstrous marids, who, when set free from confinement, assumed a form whose head touched the clouds. Dr. Moreau, on one occasion,

felt as if his whole body was inflated like a balloon, and thought he was able to elevate himself and vanish in air. Just as in a dream the same levity is felt, whereby the body is enabled to quit the earth and ascend towards heaven, and thus escape the pursuit of some enemy: A hat and coat lying on a neighbouring table became converted into a little hideous dwarf, clothed in a dress of the thirteenth century, which haunted him for some time, until the objects were removed. An old man-servant of seventy-one was converted into a beautiful young lady of irresistible attractions, and a glass of lemonade into a furnace of hot charcoal.

Mr. Lane, the talented editor of the "Arabian Nights," had a cook, usually very gay, who was addicted to hashish. One evening he found him on the staircase, with a frightened air addressing an imaginary being, whom he most politely invited into the kitchen. When Mr. Lane asked for an explanation, he said he was speaking to an efreet in a Turkish costume, who was smoking his pipe on the staircase, and had just come out of the well in the court. When Mr. Lane assured him that he saw no one, the cook replied it might be so, but that was because he had a pure conscience.

The hashish eaters are habitual seers of such things. One on returning somewhat late home found a stray sheep bleating with unusual voice; he took him home, sheared him for his long fleece, and was about to kill him, when suddenly the sheep rose to the height of twenty feet, in the form of a black man, and in a voice of thunder announced himself as a—. Need I say that the whole was a mere brain sensation, produced by the preparation of Indian hemp.

One more instance. Manson, a sailor, who had made nearly twenty voyages with Europeans, recounted his interview with a jinn, or jinnee, under the guise of a young girl of eight or ten years old; he met her in the evening, on the banks of the Nile, weeping deplorably because she had lost her way. Manson, touched with compassion, took her home with him. In the morning he mounted her on an ass to take her to her parents. On entering a grove of palms he heard behind him some fearful sighs; he looked round to ascertain the cause, and to his horror saw the little girl had dismounted, and her lower extremities had become of enormous length, resembling two frightful serpents, which she trailed after her in the sand. Her arms became lengthened out, her face mounted to the skies, black as charcoal, and her immense mouth, armed with crocodile's teeth, vomited forth flame. Poor Manson suddenly fell upon the earth, where, overcome with terror, he passed the night. In the morning he crawled home, and was ill for two months with an affection of the brain.

In connection with these narratives of the effect of Indian hemp from another country, it will be interesting to give one of its influence on a native of Natal.

The natives use the hemp called insangu largely. They smoke it, drawing the smoke through water. It produces intoxication, hallucinations, and various delusions. In one case it was followed by a temporary attack of homicidal insanity.

A lad, who had been accustomed to smoke the hemp cautiously, because his family had an hereditary tendency to be maddened by its use, one day, on a visit to a strange kraal, was excited by emulation to pass beyond his usual limit. The first symptoms of the intoxication was a continuing to see objects which were no longer present. Then, when his companions laughed at his being intoxicated by the hemp, he was seized by uncontrollable laughter himself; but whilst his friends could cease, he could not, but remained grinning against his will, being unable to close his mouth. He was left to himself. He looked on the ground, and as in the case of Dr. Moreau just mentioned, he saw a fire burning; he ran away from this and threw himself on the ground, and covered his eyes, when he felt the earth shake under him and sink away. He tried to go out of the doorway, but it appeared to have fallen in, and in its place was a deep chasm, into which he was fearful of falling. Blaise Pascal, after having escaped from imminent danger, always saw a yawning gulf before him, and was bound to his chair during study lest he should fall into it. This was followed by total insensibility of the surface. He pinched himself, but felt no pain. He took an assagai, but a voice said within him, lay that aside—you may kill yourself; and he thrust it through the glass of the hut. Then the whole hut seemed to fall in, and he himself to tumble into a deep gulf; and then he saw many cattle also falling, and a great multitude of men rushing hither and thither with shields, and then there was a great noise. Then some of the figures seemed to be walking in his very eyes; he was not able to blink even, but was forced with a fixed stare to gaze upon the spectres of his brain. He at last suddenly fell asleep. On awaking in the middle of the night, and attempting to walk, he tottered like an infant, and everything looked red. The effects did not wholly pass off for twenty-four hours.

THE PSYCHOLOGICAL INFLUENCE OF STRAMONIUM.

Stramonium produces symptoms very similar to those of epidemic dancing mania. The person under its influence appears to be in a troubled dream, and is subject to bursts of uncontrollable laughter, and various spectres are seen to pass before the eyes. One child who had been accidentally poisoned by it supposed that cats, dogs, and rabbits were running on the tops, sides, and middle of the room. Another, an infant, constantly stretched out after imaginary objects, apparently of a pleasing character, and at the same time appeared unable to see the objects which were actually present.

THE PSYCHOLOGICAL INFLUENCE OF BELLADONNA.

Belladonna is said to produce visions of beautiful females. It also causes an unreasonable irritation at the presence of objects around without disturbing the senses; and produces a condition similar to that of somnambulism. The following is the description of a person who had taken it in repeated doses:—"He seems perfectly alive to surrounding objects; his senses conveying faithfully to the brain the impressions they receive; he goes through his usual avocations without exhibiting any unwonted feeling, yet is he quite unconscious of his existence, and performs mechanically all that he is accustomed to do; answers questions correctly without knowing from whom or from whence they proceed; looks at objects vacantly; moves his lips as if conversing, yet utters not a sound. When this state of somnambulism passes away, he has not the slightest recollection of what has occurred to him; he reverts to that which immediately preceded the time when he came under the influence of the drug, nor can any allusion to his apparent reverie induce him to believe that he has excited any attention."

THE PSYCHOLOGICAL INFLUENCE OF CAMPHOR.

Camphor makes the body feel lighter, and excites the idea of the possibility and pleasure of flying. Dr. Edwards, under its influence, was surprised to find his body so light, that he seemed to skim along the surface of the floor without touching it. (*Psyc. Journ.* 1848, p. 299.)

THE PSYCHOLOGICAL INFLUENCE OF CHLOROFORM.

Chloroform, by inhalation, produces similar symptoms. A friend of mine after inhaling it once or twice, and passing into insensibility, on recovering found that general sensation was destroyed; he could not feel the chair on which he was sitting; he arose, but could not feel the ground on which he trod; he seemed to skim along the earth; he applied to another to try to make him feel; a small pair of pincers were made to meet in his flesh without his being conscious of it. Another who had had some teeth extracted under the influence of chloroform, was ever afterwards, whenever his mind was not otherwise engaged, tormented by sounds as if a number of persons were yelling and hurting him.

I have dwelt perhaps a little too long on this subject before a non-professional audience. But it appears to me highly important, in order to relieve the public mind from prevalent false opinions on the subject of spectres and spirits; rappings, mediums, and such like, to give them information which, by showing them that wondrous phenomena can be produced by the action of common substances, may induce them to seek an explanation of similar phenomena, not in supernatural but in natural causes.

THE SYSTEMATIC APPEARANCE OF SPIRITS.

FULL accounts were recently published in these pages of the systematic appearance by spirits in a good light, to many persons at the same time at the *seances* of Mrs. Andrews, of Moravia, New York State, U.S. Soon afterwards, some of our London mediums began to sit for the same kind of manifestations with more or less success, the most remarkable results being obtained through the mediumship of Miss Florence Cook, with the circumstance that the first face which appeared, and which called itself "Katie King," was much like her own, to her great annoyance. Dr. Purdon, of Sandown, like many inexperienced in Spiritualism, tried to impose his own conditions on the manifestations, failure, and the weakening of Miss Cook's mediumship being the results. After her return home, by giving the spirits their own conditions, her mediumship gradually grew strong again. The spirit Katie said she could not help being like her medium, but she obligingly, on several occasions, put her head out of the cabinet as black as ink, sometimes chocolate colour, and sometimes white. Miss Cook sits in a cabinet now; it is a tall narrow cupboard, with an opening in it a foot square, high up near the ceiling. She sits sideways in a chair, as the cupboard is not deep enough for her to sit facing the door. In the darkness of this cupboard, to which there is no entrance but through the front doors, the spirits manufacture the faces, and when ready, put them out through the opening into the light and talk to the observers.

Gradually they have increased the test conditions under which they do this. They now begin by lacing and tying the medium most firmly with rope, especially about the wrists and hands; then they ask one of the observers to enter and seal the knots with wax. They say that soon they shall be able to let the spectators do the tying as well as the sealing. Under the present conditions living faces of different colour have been shown at the opening, but last Saturday faces not like that of the medium began to appear.

In the room outside a strong paraffin light is used, with a polished tin surface behind, throwing the rays directly upon the faces, which can now stand a far stronger light than they did at first, though it pains them.

Last Saturday week the first good view was obtained of a fresh spirit face; the upper part was a little like that of the medium; the under part was half as big again. Mrs. Cook and her sister, who were told to go close up to the cabinet and examine it, recognised it as their mother, and the spirit called attention to a black silk cap it had on, as worn by Mrs. Cook's mother before her death.

Last Thursday Katie showed herself while the medium was tied up and sealed; afterwards a Fellow of the Royal Society took about seven or ten minutes to untie her and set her free. Later in the evening another face appeared in a good light; it had a painful expression of countenance, and some of its front teeth were missing, whilst others were disarranged; the spirit was not recognised by anybody present.

The position of the observers outside the cabinet influences the manifestations; the spirits arrange the order in which they sit, and singing is demanded of all the members of the circle at particular stages of the manifestations. The paraffin lamp consists of two concentric cylinders, with a large opening in each. One of the cylinders can be turned by hand, so that when the two openings face each other a strong light is thrown on the faces. Thus, by turning one of the cylinders a strong light, weak light, or total darkness can be obtained expeditiously at will.

The splendid results thus obtained in the way of spirit faces are due to the compliance by experienced Spiritualists with those conditions which have been found to most favour the manifestations. The spirits say they *manufacture* the faces more or less perfectly, and that the life in them is derived from the medium, who is usually in a deep trance all the time. The sides, tops, and backs of the heads are covered with white bandages. The heads have been felt, but only in total darkness at present; in some cases they have been hollow at the back, just like a wax doll with the back of its head pushed in. They are all living faces, with sparkling eyes and mobile features. When the power is weak the eyes are more fixed than at other times, and the spirits say they cannot then see out of them. When a spirit shows itself for the first time thus, it has more difficulty in talking than when it has had experience in the work. At first, their attempts to speak result in choking sounds, and a few words may be brought out with difficulty. They can usually bear the light from two to four minutes. Katie can usually bear the light well, and chat away saucily; she says that the light pains her, and that the gaze of the observers hurts her still more. "Your eyes act on me like burning-glasses," she said.

Little Edith Cook, aged three or four years, much strengthens these manifestations by sitting near the cabinet, outside. The spirits say they get more power from her than from the other outside members of the circle.

MR. ENMORE JONES informs us that it is the intention of Miss Kate Fox shortly to give two or three *seances* per week at her rooms to friends, who will be admitted on stated conditions, and on payment of a fee.

THE subject of Spiritualism was not brought up publicly at the recent meeting of the British Association at Brighton, but a tract, objecting to Spiritualism on theological grounds, published by E. W. Cole, Edgumbe-street, Stonehouse, was widely distributed among the members. The author is Mr. Henry Innes.



## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

## SPIRIT FACES.

SIR,—I wish to state, with reference to Miss Cook's mediumistic powers, that on a recent occasion I have had an opportunity of being a witness to some manifestations of a nature so reliable as to force any man, placed under circumstances similar to mine, to drop all hair-splitting and nonsense, and set himself down to seek for truth, if the discovery of truth, and that alone, were the object of his investigation. On the occasion alluded to, I was seated in the room with Miss Cook, alone; and I found that after a few minutes she was tied in a way that put effort and assistance on her part out of the question. On the same evening she was lifted on the table several times, having been previously tied firmly to her chair. Hands and faces were also felt and seen. One face was perfectly black. I can confidently direct the attention of investigators to the advantage to be derived from a sitting with this young lady. J. E. PURDON, M.B.  
Sandown, Isle of Wight, Sept. 11th.

SIR,—On the evening of the 4th inst. I was unexpectedly favoured with a private *seance* with Miss Florence Cook, of Hackney, and having obtained permission to publish the particulars, perhaps you will kindly spare me a few lines to record the same in the widely circulated columns of your newspaper.

Through the co-operation of a number of Miss Cook's friends, she has just had presented to her a cabinet and set of musical instruments, and also, for experimental purposes, a dark lantern, which has been specially constructed to admit of the light being readily regulated, &c. The cabinet is fitted into a recess in the wall, the dimensions being 7 ft. 6 ins. × 3 ft. 1 in. × 1 ft. 9½ ins.; it has two doors, 5 ft. 6 ins. high, which, when opened, expose the whole of the interior to view. Above the two doors is a panelling, in the centre of which is an opening one foot square. One of the doors is fitted with sliding bolts at the top and bottom, and the other with a lock and key, locking from the outside. The instruments consist of a guitar, concertina, tambourine, and a harmonica.

The medium having seated herself in the cabinet on a chair, with the instruments, two paper speaking tubes, and a length of rope placed on the floor, I bolted and locked the doors, and then took my seat of observation with Mrs. Cook, her two youngest daughters Kate and Edie, her son Donald, and their servant Mary. The lantern was placed in my charge, the light was turned off, and by the sounds of lashing of the rope we conjectured that the medium was being secured. Katie King very soon made her presence known by speaking with the direct voice to us, and in a few minutes I was instructed to turn on the light and examine the medium, when I found her securely and effectively fastened at the two wrists, with her body bound to the chair. On reclosing the doors and resuming my seat, the various instruments were then played upon, and we noticed that the concertina and harmonica were freely played at the same time. In a short time the guitar, followed by the tambourine and concertina respectively, were handed out at the opening. Katie King then told us to sing, and said she would entrance her medium so as to be able to show us something good. While she was entrancing Miss Cook we sang, and Katie King soon appeared at the opening, requesting me to totally shut off all light, when she permitted Mrs. Cook to feel her face and hand, and, on being requested, kissed Mrs. Cook's hand. Immediately afterwards Katie King called me, when I placed my hand at the opening and was at once grasped by her, and Katie thus guided my hand over her features, enabling me to trace the outlines; she thrice kissed my hand at my request, and permitted me to examine the back portion of her head, which appeared to be but imperfectly formed. She also allowed me to feel the covering with which she binds her head and face, and it appeared to be of coarse texture. In Katie King's clasp of my hand I noticed a peculiar characteristic difference to that of the medium. The temperature both of the face and hand was cool but pleasant, while the surface of the same was quite dry. The atmosphere was this evening very oppressive, lightning being prevalent. Mary was also permitted to feel Katie's face and hand, and the three of us remarked the absence of breath from either the lips or nostrils. We were then instructed to rouse the medium, and the sitting was accordingly suspended. I then turned the light on, and, opening the cabinet, discovered the medium entranced. On her recovering consciousness, I carefully examined the fastenings, and found them perfect, and the same as on my first examination. It took me upwards of ten minutes to release the medium from the fastenings.

On resuming the *seance* Katie King at once greeted us, and the medium was soon lashed to her chair. I was again deputed to examine the knots, and, at Katie King's suggestion, I placed sealing-wax over the three principal knots, affixing a seal in each case, in such a manner as to render it impossible to loosen the knots at the wrists or on the chair, without breaking the seals. Having once more fastened the doors and taken my seat, we again sang a few verses and were delighted to hear Katie King joining in, to which she referred by asking us whether we did not think she was improving. In a very short time she again appeared at the opening, this time requesting me to turn the light fully upon her. By the aid of the powerful rays we all most eagerly scrutinised her face, which was calm and beautiful to look upon. The complexion was light and clear, the face full, with light grey eyes, which had a merry twinkle in them when looking at us, and a rather bold nose for a female. In order to enable Katie to remain longer in full view, I then slightly shifted the light, and she was therefore able to manifest in this most conclusive manner for upwards of fifteen minutes. She frequently drew back the head covering referred to, which enabled us to observe her full face, while she opened and shut her eyes, spoke to us individually, and kissed her hand repeatedly in bidding us adieu. She looked fully at me, requesting me to observe her closely, which I did with considerable gratification. Eventually she wished us all good night, adding most fervently, "God bless you." On opening the doors of the cabinet I found the medium entranced as before, and, on her recovering consciousness, carefully scrutinised the rope fastenings which were perfect—in fact, as I had left them at the commencement of the second sitting. I cut the knots off with the seals, which are now in my possession. The fastenings at the wrists were so tight as to leave a deep impress in the flesh, and had to be cut away with a pen-knife.

I have been particular in describing the foregoing details in order that the culminating manifestation of an individual spirit appearing in a powerful light, and under the critical ex-

amination of several witnesses, may be reliably recorded. I have drawn up this account from notes made immediately after the *seance*.

Such experiences should indeed make us all grateful to God, who has vouchsafed to us such convincing evidence of a future life, and thus manifested His power and love to us His children.

74, Navarino-road, Dalston, E.  
September 9th, 1872.

THOMAS BLYTON.

SIR,—Many of your readers may, perhaps, be interested in the result of experiments I have lately conducted with Messrs. Herne and Williams, in order to prove under the most stringent test conditions, that the manifestations, including spirit photographs, which have been so much doubted by many as genuine, are not only commonly produced under good conditions, but, in many instances, surpassed in their almost astounding nature through the mediumship of these gentlemen. I have not only thus obtained, at my own residence, in their presence, both jointly and separately, various degrees of spirit photograph manifestations, but almost every other phase of their extraordinary mediumship. One of the most perfect manifestations occurred at my house on Sunday week, when Mr. Williams paid me a visit. An inner room, about six feet by ten feet, lighted by a large square of ruby-coloured glass, contains a large cupboard, which we had before successfully used as an improvised cabinet for the materialisation of spirit forms. This room we resorted to on this occasion, and a chair was placed inside the cupboard for the medium. We closed both the door of the cupboard and of this "dark room," and waited on the opposite side or end. Soon the voice of "Katie King" was heard, telling us to keep quite still, and not to attempt to touch her, if she walked out of the "cabinet," until she gave us permission. In a few minutes the cupboard door was pushed open from within, and the materialised spirit form appeared standing on the threshold and talking to us. We were, however, told to try again later in the day, when there would be more power. Accordingly, about four or five o'clock, we again placed the medium in the "cabinet," and Katie, this time, walked out and stood before us, lifting up a portion of her turban from her face, and showing us her features. Katie has a decidedly handsome face, with a thoughtful, spiritualised expression, an olive complexion, and is most unmistakably Oriental. Her raiment was brilliantly white and flowing, bordered by an apparent embroidery, but which, she explained, was woven into the robe, and formed part of the spiritual garment. She said, "See, these are the robes I wear in the spheres; they are spiritual, although now materialised." We could see their soft texture, and one of us was permitted to touch a portion. Whilst Katie was thus talking, she moved her limbs about so that we might see the flowing and waving folds of the spirit robes, which were the only things in the diffused bright red light which did not partake of the pink tint given to the light fabrics. So bright were the spirit garments that the scene forcibly reminded me at the time of the description of the Transfiguration on the Mount, where the garments of Jesus, Moses, and Elijah were apparently whiter than fuller's earth could white them.

I could relate many other beautiful and extraordinary manifestations which occurred on that afternoon, but I am sure your space forbids.

Trusting you will find room in the forthcoming edition of your interesting journal for this hasty letter, I am, &c.,

HENRY E. RUSSELL.

Kingston-on-Thames, 9 Sept. 1872.

SIR,—At a private *seance* held at the house of Mr. Desmond Fitzgerald, Brixton, after the room was darkened, and a cabinet improvised for the medium (Mr. Williams), a hand-bell, some paper tubes, and two phosphorus bottles were placed upon the table. Each of us, eight in number, took our seats around it, having all hands in contact. We commenced by singing a hymn. Before its completion, a tube was raised from the table and put over one of the bottles. The voice of "John King" requested us to take one of the bottles out of the room, and the other off the table. He then desired a light to be struck, and the medium to be tied within the cabinet, as "Katie" intended to show herself. A light was struck, and Mr. Fitzgerald tied Mr. Williams, as we thought, secure. We then re-seated ourselves in a circle a little apart from the table, keeping hold of each other's hands, and again singing a hymn, in which John joined. The spirit-lights then became visible, and we could perceive the bell, which was ringing, performing wonderful evolutions on the ceiling above our heads. Katie's soft, small voice said,—"Teddy Williams is not tied fast enough. You must tie him faster." Instantly the cords were thrown over the table, and Mr. Williams exclaimed, "I'm untied! It was done in a moment!" Mr. Williams was then re-tied, his hands firmly bound to his knees. We re-seated ourselves as before, and heard Mr. Williams say,—"Katie is feeling the cords!" And she replied, "That will do. Now I'm going to show myself. Would you like to see me?" On our cordial assent being given, she, by a few preliminary efforts, holding her illuminated hands up to her face, rendered herself visible to each one of us in turn, uttering the words to each, "Can you see me?" I saw her distinctly, and must retain an imperishable remembrance of her. She has classical features of the softened Jewish type, an olive complexion, long, flowing hair, dark, intelligent eyes, and graceful figure; the *tout ensemble* being, to my vision, the perfection of beauty. Mrs. Fitzgerald, in virtue of their long acquaintance, requested a piece of her drapery. She replied, "Yes, yes; get scissors and cut a piece off," at the same time holding her white robe forward and saying, "Be quick; or it will melt away!" Scissors being at hand, Mrs. Fitzgerald cut off a scrap, which, on examination, appeared to us to be an Indian fabric of a cottony nature. After it was obtained, "Katie" said, "There, it will not dissolve now." She then addressed Mr. Fitzgerald, telling him she would fetch his great-uncle Robert, and assist him in showing himself; on which she departed, and the spirit calling himself "Peter" became visible to us all, dressed in the costume of an acrobat. The vision was too momentary to enable me to give an accurate description of his face. After a good deal of badinage, he shook hands with each of us, and wished us all good night, naming each one separately. In the course of a few moments "Katie" returned, saying that the power was exhausted, and she would bring "Robert" another time. She cheerfully wished us all "Good night." "John King" then requested Mr. Fitzgerald to report the *seance* to the *Medium*, and, after a few agreeable parting remarks, he, with his customary "Good night; God bless you all," took his departure. Mr. Williams was then released from his bonds, which had left their cruel indentations, showing that

"Katie," though such a gentle-looking spirit, had exercised little mercy on her medium. E. GUNTON.

Loughborough-road North, S.E.

[This was at the private residence of Mr. Fitzgerald, the electrician—a gentleman well known in connection with scientific literature; he introduced bottles of luminous phosphorus, in the attempt to see the spirits by artificial light of low refrangibility, but the experiment, it appears, did not answer.—Ed.]

## SPIRIT IDENTITY.

SIR,—In your issue of the 15th of April last will be found, under the heading of "The Experiences of an Enquirer," a statement of an intelligence making its presence known at our family circle by distinct rapping on the table, and giving the name, by the alphabet, of "Samuel Levi," a converted Jew, living, when in the flesh, at Pembroke Dock, South Wales. He said he knew none of the persons at the *seance*, but intimated that his purpose was to counteract the influence of untruthful spirits, who frequently visited our circle.

I wrote to the parish authorities of Pembroke Dock, to test the truth of his assertion, and received a letter dated the 3rd of July last, from Mr. Quarterman Vicars, churchwarden, in which he tells me that, on making inquiry of some of the oldest inhabitants of that locality, he found one that recollected such a person as Samuel Levi, watchmaker and silversmith, who lived at Pembroke about the year 1795, as stated.

JAMES JUDD,

310, Icknield-street West, Birmingham.

## INSTINCT.

SIR,—I am surprised that so accurate a man as my friend Mr. H. G. Atkinson should have so misunderstood my meaning as to say that I "deny to the lower animals their instincts," and "strive to make facts square with my theories,"—and further that my "denial of the existence of such powers is as futile as it is in utter defiance of fact." Now will it be believed that I have never denied the existence of instinct; I have, it is true, denied that it has been proved that birds build their nests by instinct, and have maintained that a consideration of all the facts is, in this case, entirely opposed to that view; and I suppose Mr. Atkinson himself would admit that each case of supposed instinct is to be judged by itself, according to the facts of that case. I have also expressed my belief that much of the supposed instinct of the lower animals can be explained by initiation and observation, and the peculiar organisation which necessitates certain movements, and renders certain actions pleasurable. In my short essay on "Instinct in Men and Animals," published in my "Contributions to the Theory of Natural Selection," I maintain that the senses and mental powers of the lower animals are probably so different from ours, and are so little known, that we cannot safely arrive at conclusions drawn from a comparison of their actions with ours; but that among the higher animals, where there is a closer resemblance in senses and mental powers to ourselves, the facts which I throughout appeal to, do not prove instinct. I maintain that experiments on instinct have not been sufficiently carried on, and I conclude, not that there is no such thing as instinct, but that it should not be accepted as proved in any particular case "until all other possible modes of explanation have been exhausted." Having thus expressed myself, I do not like being accused of the positive and dogmatic "denials of instinct," which Mr. Atkinson imputes to me. I am open to conviction by facts, and I may remark that at the British Association meeting at Brighton, a valuable paper was read by Mr. Spalding relating a series of experiments on newly-hatched chickens, which go to show that many simple actions, involving appreciation of form and distance, are well performed without experience; but we have as yet no experiments to show that the exceedingly complex actions involved in the higher instincts can be so performed.

ALFRED R. WALLACE.

M. THIERS A SPIRITUALIST.—The Paris correspondent of the *Echo* of Aug. 28 says:—"M. de Lavedan, the Prefect of the Department of the Vienne, furnishes us with the following authentic details:—A few weeks ago M. Thiers did me the honour to inform me that he was occupied with a special work, independent of his other labours. 'I should be glad,' he exclaimed in a tone of noble indignation, 'to confound materialism, which is a folly as well as a peril. There is a fine hook to be made on this subject, and I have as yet only written the half of it. Certainly I devote myself with my whole heart to the liberation of the territory and the re-organisation of the country, but at times I cannot help regretting my peaceable and cherished studies. For twelve years I have been engaged in this work; during all that time I have been exploring botany, chemistry, and natural history for arguments against the detestable doctrine which leads honest people astray. I am a Spiritualist, an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good sense.'"

CREATION OF THE EARTH.—In the course of a Sunday evening lecture once delivered at St. George's Hall, Regent-street, London, Mr. John Browning, F.R.A.S., said:—"According to the nebular hypothesis, the solar system originally consisted of a vast rotating globe of nebulous matter, that is, of matter at such an intense heat that the particles are dissociated and in a state of vapour. This vast rotating globe, which must have had a diameter of more than 10,000,000,000 miles, gradually cooling, contracted, and became much smaller than its original dimensions. As the globe cooled and contracted, the velocity of rotation increased, and, at last, the outermost parts were thrown off; thus a cone, or ring, of nebulous matter was formed. Then the globe, continuing to contract, another globe was formed in a similar manner, and, as the process continued, several of these rings were formed in the equatorial plane of the rotating globe. These concentric rings may have gone on circulating round the sun; if all the particles of these rings had continued to cool equally, they would have ended by forming a liquid or solid ring, but as they, in all probability, cooled and contracted unequally, each ring would break into several parts, which would continue to circulate round the sun with equal velocity. In consequence of their separation they would acquire a rotatory motion, which would necessarily be in the same direction as the orbital motion. The theory then goes on to show how, in the majority of instances, the fragments of each broken ring would unite and form a single planet, and how it might happen, on the other hand, that the several fragments would continue to travel independently round the sun, as in the case of asteroids. If we accept this hypothesis, it is easy to understand how the continued contraction of the several fragments which were the embryos of the planets, might result in the formation of systems resembling the present system, as is the case with Jupiter and Saturn."



REAL AND SHAM SPIRIT PHOTOGRAPHS.

WITH much reluctance we return to the subject of the large proportion of spurious pictures which Mr. Hudson has issued as spirit photographs. During the last two months some of our contemporaries, more especially the *Spiritual Magazine*, have published many columns of matter, tending to convey the impression that it is an open question whether any spurious pictures have been issued at all, so that dust has been thrown into the eyes of readers to such an extent as to raise the question among the more uninformed Spiritualists, whether we have brought false charges on insufficient evidence. It is not an open question to any journal which does its duty by collecting the evidence extant.

The facts of the case may be briefly stated thus :—

1. That Mr. Hudson has sold a number of artificial ghost pictures, made for the most part by double exposure of the plates, the said plates being first exposed on the person or lay figure dressed as a ghost, then preserved in a wet state, and afterwards exposed again on persons who came for spirit photographs.
2. That the trick has often been so clumsily done, that parts of the background have been taken on the first exposure of the plate, so as to appear in front of the dress of the second sitter.
3. That on the second exposure of the plate, Mr. Hudson has sometimes not been able to point the camera exactly as he did at first, wherefore certain holes in his background appear in duplicate in the same picture, having been by the two exposures photographed twice on different parts of the same plate.
4. That certain of these dummy ghost pictures have afterwards been altered by hand so clumsily as to show in the finished prints that portions of some of the pictures had beyond all doubt no photographic origin at all.
5. That the afore-mentioned facts are so clear in some of the pictures, that the most common-place photographer can detect them at a glance, and that any photographer of moderate intelligence would be ashamed to turn out sham ghost pictures so badly done.
6. That Mr. Hudson some months ago very honestly published,—“I will not guarantee them to be spirit photographs.”
7. That the Editor of the *British Journal of Photography* published in a leading article the information that most of Mr. Hudson's pictures were shams, made chiefly by double exposure of the plate.
8. That all the Spiritualists experienced in photography, who kept a close watch for a prolonged time on Mr. Hudson and his pictures, unanimously condemned many of them as spurious.
9. That, knowing that the *Spiritual Magazine* had not made any practical investigation of the subject, we published two months ago who the persons were who chiefly possessed the evidence against the Holloway photographs, but the editor has since then neither gone himself nor sent a photographer to examine the said evidence.
10. That to anybody who will give time and work to the examination of the evidence, it is not an open question whether Mr. Hudson has sold a proportion of sham ghost pictures, and that it is the duty of spiritual periodicals to give their readers decided and not uncertain information on these points, supposing such information to be obtainable.

Mr. Guppy, who is practically acquainted with photography, has, in print, condemned with regret many of the pictures as spurious; as he lives near Mr. Hudson, and has watched his doings and pictures very closely, and has been in communication with others engaged in the same examination of the pictures, his condemnation of them is alone of considerable weight.

Some of the Holloway pictures we think to be genuine spirit photographs, and among the best are two, one of them taken when Mr. Pycock was the sitter, and the other when Mr. H. E. Russell sat. Mr. Guppy's first five pictures, and two taken when Miss Cook was present, we think to be genuine, taking the collateral evidence, as well as that contained in the pictures, into consideration.

Now for the facts about Messrs. Herne and Williams :—

1. It became our painful duty to point out that in one of Mr. Hudson's pictures bearing marks of double exposure, was one in which Mr. Herne appears as the ghost, and a portion of the background appears in front instead of behind the mortal sitter (also Mr. Herne). In fact, the background appears over the front of Mr. Herne's trousers. Respecting this picture the Editor of the *British Journal of Photography* printed a certificate that it was such a palpable imposture that it should not for a moment deceive anyone acquainted with photography.
2. That after the lapse of three weeks after the publication of the above fact, Mr. Herne, for the first time, publicly denied that he had taken part in the manufacture of the picture, and he excused his long silence by printing in the *Medium* newspaper that “till he returned to London, he did not know of the accusations against him.” Mr. Williams also published that this last statement of Mr. Herne's was perfectly true.
3. The real truth of this matter was that directly after the *Spiritualist* printed the facts, Mr. Henry Morris, of Mount Trafford, Eccles, near Manchester, told Mr. Herne of the accusations against him in the presence of Mr. Williams, and there was quite a scene. The accusations, moreover, were the chief subject of conversation during the several following days that Messrs. Herne and Williams remained in Mr. Morris's house at Manchester, and Mr. Morris has written to us expressing his astonishment at their published denial that they knew about the accusations till after their return to London.
4. That since the return of Mr. Williams from Manchester he has published his entire conviction of the innocence of Mr. Herne and Mr. Hudson. Before he went to Manchester he told us that he thought that Mr. Hudson had been manufacturing sham pictures, for he knew that Mr. Hudson had had people in his studio of a morning pretty regularly before he (Mr. Williams) arrived there. Mr. Williams called one morning upon Mr. Benjamin Pycock, one of the investigators, and confessed to him that he knew that Mr. Herne had been in Mr. Hudson's studio, looking on while another person stood as a sham ghost during the first exposure of the plate. This last circumstance we have not published before, because hitherto we have confined ourselves to facts coming within our own knowledge, and have not published many things connected with Mr. Hudson's photographs which have been found out by the other investigators whose names we gave. This confession caused much regret to Mr. Pycock, who informed Mr. Blyton and ourselves about it at once; he had been a good friend to the mediums, and had, moreover, one genuine spirit photograph at Mr. Hudson's, it being a clear and decided likeness of a deceased lady. Other investigators than ourselves have found out several things about Mr. Hudson's pictures, which, as yet, have not been published.

A great proportion of the recent “writing up” of Mr. Hudson's photographs and Messrs. Herne and Williams's mediumship has been anonymous, and much of it has been done by Mr. Henry E. Russell and his friend Mr. W. G. Champenowne, of Kingston-on-Thames. They have been getting spirit photographs through the mediumship of Messrs. Herne and Williams, but the only fact they bring forth having any bearing at all on the Holloway case, is stated in Mr. Champenowne's letter in *The Medium* of August 9th. He says of one of the pictures taken at Kingston under test conditions :—

The plate appears as if double exposure had taken place, as the pattern of the carpet in the studio is seen through Mr. Herne's legs, but it was only exposed once.

Mr. Russell, in the same paper, writes a passionate letter, full of exaggerations and misrepresentations. He says :—

So much has been said and written in disparagement of Messrs. Herne and Williams that a word in their defence will be acceptable to many of your readers, who have hitherto looked, week after week, in vain for some relenting of that bitter spirit of persecution which has so mercilessly assailed these mediums on every hand. Your readers cannot expect them successfully to defend themselves in such an unequal combat. Their simple denial of dishonesty is not needed.\* It remains, then, for others to come forward in their defence. But every reflecting mind must know that some ultimate benefit must accrue to those who are now stigmatised as cheats and impostors.

He afterwards proceeds to denounce those who have condemned Mr. Hudson's sham ghost photographs. As Mr. Russell only came up once or twice from Kingston to Mr. Hudson's, and as Mr. Guppy, Mr. John Traill Taylor, Mr. John Jones, Mr. Beattie, and other Spiritualists experienced in photography, spent some weeks in investigating before condemning a large proportion of the pictures as spurious, Mr. Russell

\* Neither is their simple denial that they knew of the accusations against one of them till after their return to London from Manchester.—Ed.

makes up in energy what he lacks in accurate knowledge. It is scarcely necessary to say that there has been no persecution of the mediums at all, no hard words like those in Mr. Russell's letter, and that the little which has been published about the mediums has been done with regret in the performance of a public duty which could not honestly be shirked. For the most part the columns which have been published by our contemporaries supporting Mr. Hudson and his spurious pictures have been allowed to pass in silence by those who know better.

With regard to the utterances of Messrs. Russell and Champenowne we consider them to be well-meant but unreliable. Nothing would give us more pleasure than the substantiation of Mr. Champenowne's assertion that by one exposure of a plate, he has obtained a picture with a part of the background in front of the sitter. If he will send the negative for certification to the editor of the *British Journal of Photography*, and put some prints from it on public view in Mr. Burns's shop, where the celebrated “double” of Mr. Herne has been on view a long time, he will do much good to the mediums, and prove that he has not been exaggerating while advocating their cause. Mr. Herne's “double” is in scores of albums all over the country; Mr. Champenowne's alleged companion picture with the background over the legs, has not been on public view or sale, so is at present a mere matter of assertion so far as the public are concerned.

Mr. Hudson took another “double” of Mr. Herne, which few of the public have seen, as the sale of it was very soon stopped. In this one the “double,” which is a clear likeness of Mr. Herne, is dressed in drawers and stockings of the latest fashion. Can Messrs. Russell and Champenowne get a picture like this at Kingston, by one exposure of the plate? There are other curious pictures in the hands of the investigators.

The *Spiritual Magazine* adopts two methods of defence of Mr. Herne; first, that spirits put marks of double exposure on the plate (?), secondly, that in several pictures, containing clear likenesses of Mr. Herne as a ghost, the said ghost is not himself, but his spirit brother “Willie.” The writer of one of the articles says :—

One evening, my friend Mr. Henry Biefeld, of 208, Euston-road, called on me, and in conversation remarked that he had in the morning accidentally met Mr. Herne in an omnibus on the way to Mr. Hudson, where Mr. Herne said he was to be by 11 o'clock, his spirit-brother having made an appointment with him to be there at that time, and promised that he would endeavour to appear with him on the plate. This was told to me before any copies of this photograph were printed, and, of course, before any controversy concerning it had arisen.

What were the dates of all these conversations, and how have they been recorded? The picture was taken in the season during which Mr. Hudson was manufacturing shams wholesale by double-exposure.

A friend of the mediums writes to us :—“Bury all the past. These young men have now suffered enough for their failings; let us encourage them to go on in the future in the strictest integrity.” Another opinion is that “One case of deception unsettles a score of facts, so that the act of a medium who assists his manifestations by tricks, should not be lightly passed over.”

If ever the Photographic Society of London should have a dozen of the worst specimens of Mr. Hudson's double-exposed pictures (some of them doctored by hand) brought before them, and it should be announced that after the clumsy deceptions had been issued, and their nature exposed in print, some of the spiritual periodicals continued for two or three months to mystify their readers by keeping open controversies as to their genuineness, that day will be a disgraceful one for Spiritualism. The professional eye can see how they have been made at a glance. Up to the present time the editor of the *Spiritual Magazine* has neither gone himself to see the spurious pictures in the possession of those who collected them, nor has he sent a photographer to do so for him. None of the spiritual periodicals clear their expenses, so it is sometimes the case that instead of reliable investigation being made into matters of public interest, opinions are formed from letters dropping into the office from anybody, and published as reliable information.

MANIFESTATIONS THROUGH MISS KATIE FOX'S MEDIUMSHIP.

BY ENMORE JONES.

WHEN, in November, 1871, I heard that Miss Fox was really in England, on a visit to recruit herself, after the hard work of the previous twenty-three years, and feeling that she was the representative of the American spirit guides, as D. D. Home is of the European, I joyfully called on her at the Great Western Hotel, and welcomed her, heartily recognising the mighty revolution she had effected in America. Till this month of August, 1872, I had no *seance* with her. Then, apparently without any effort on my part, my house became her resting-place for a time. I did not ask for a *seance*, but when voluntarily the sounds suddenly conversed with us, and desired a sitting, we gladly agreed, and the results are partly hereafter detailed.

Let me now pass by the ordinary free-and-easy breakfast or tea-table conversations with our spirit friends, and narrate the sensational parts which so startle the thinkers, and individualise the spirit guides who do the work—they who cheerfully assert they are acting under the direction of personal powers more powerful than themselves.

One afternoon, at tea, the oval table, six feet by four, in the breakfast room, heaved and rocked about; the tea in the cups was tossed about, and in reply to a question of mine, the contents of my cup dashed over on to the table-cloth. I sat at one end of the table. We thoroughly enjoyed the incident. Another evening, at supper—no wine, no liquid spirits on the table to daze us, I took a fork, and held it under the table. I felt a large soft human hand pass over the back of my hand down my fingers, and take the fork; it was carried to the other end of the table, and we heard it drop on the floor. My son Rupert took a spoon, and put it in like manner; it was taken out of his hand. He then took his railway annual ticket; it was also taken out of his hands, and was carried and put into the hand of Miss Fox. Miss Fox was sitting at a distance from him. The ordinary gaslights in the room were in use.

Another evening we had a preparation sitting. I marked four sheets of paper prior to the *seance*, and afterwards locked them up; at the *seance* the lights were put out, and after a time one of the four marked sheets on the side table was written on with pencil in a large bold hand, and signed “J. W. Jackson.” It was utterly impossible that Miss Fox could have written it in the dark; but ferreting for an answer to “How was it done?” I remembered that I had not counted the four marked quarto sheets when I locked them up, therefore I might have locked up only three sheets, and the fourth

might have been written between the two meetings, a period of forty-eight hours, and put with the others in the dark. So I said nothing for or against the writing, as I really knew nothing. There lacked the one link in the chain of evidence.

I now come to a remarkable sitting held on the 27th. I cannot fully give all the minute links that make the chain perfect. You must therefore give me credit for having the links, and asking your readers to keep their “perhaps” shots for some other *seance*.

On Wednesday, the 27th of August, seven of us sat down to the *seance*. We had been directed to commence at half-past 8 o'clock. At 8 Miss Fox came into the room listlessly, and remained. I was getting the quarto-ruled writing paper ready. She said, “Mark them, and put them with a pen and pencil on the side table.” I did so, putting a fresh quantity of ink in the ink-stand. All but Rupert sat down at a table in the centre of the room. The sounds said “darken.” I locked the door, and put the gas out. The lobby lights were on. We all regretted Rupert was not with us; he came before the half-past eight, but, being locked out, he was going away, when Miss Fox got up, opened the door, went along the lobby, and called him. They came at once; the door was again locked. We sat at the centre table and sang several “spirit minstrel” songs. Then we heard as if a powerful hand were writing vigorously at the side table, where the pencil, pen and ink were. Miss Fox was humming a portion of a song we had been singing. Suddenly there was a violent rustling of the paper in the air, to dry the ink, as we were told, as there was no blotting paper. The rustling ceased; the writing recommenced; we distinctly heard the pen action on the paper; again the rustling in the air very vigorously. The sounds then declared we were now about to get the most extraordinary manifestation we ever had had. A lull—then a vigorous thud on the centre of our table. The gas was shortly after lighted, and there, in front of me on the table, was the life just cast of one of my sons, who passed away when a child, some twenty years ago. It had been brought from the top shelf of a bed room on the floor above, and there placed; who by, or how, I cannot say. I then went to the table, saw one of the marked quarto-sheets written on both sides, in a bold hand, on the ruled lines, properly punctuated; the sentences short and terse. Not one word incorrectly formed, not one blot on the paper. To write the quantity there must have been some twelve dips of the pen into the ink. Previous to a quarter past eight no ink was in the inkstand—no other inkstand in the room. All had been done in total darkness to us, but evidently light to our spirit friends. Miss Fox sitting opposite to me at the time singing in a low tone the song referred to, so that I heard her, my mother, aged eighty-seven, hale and happy, was sitting next her, and behind my mother was the table which had been used for writing on. Thus I and my family have one piece of direct spirit writing, free of all quibble as to genuineness. I give a copy of the writing :— [In pencil] “Could I give you what you so much [ink] desire, could I be the instrument of opening the unbeliever's eyes, my soul would rejoice. Your world is beautiful. God has given you much to enjoy, and yet you poor mortals are ever wishing for something more, and never satisfied, and will not be until you soar beyond the shadow land. We are guided by a higher power. Why dictate to us? How little this truth is understood. You cannot yourselves do more than your strength will permit. A cloud over the sky will often prevent us from coming. The day will come, my friend, while this medium is in your midst, when you will see one of your loved ones face to face, and you will bless God for the boon. Your voices sound harmoniously to our harps. [We had been singing, and I grumbling at the roughness of the voices.] You shall hear some of our strains during these meetings. I must cease writing now, as one of your family wishes to show you how objects can be brought through closed doors. Meet next Tuesday evening at half-past eight. Thank Mrs. Gregory for her kindness to me and family.—God bless you—the circle.”

“J. W. JACKSON.”

Thus you have the copy of the letter with its contents. I am satisfied that the letter was written by a hand as tangible as that which handled mine when it took the fork out of my hand, and the railway ticket from my son, a few days before, and that hand was part of what we call a ghost. More perhaps in your next issue.

“THE SPIRITUALIST” NEWSPAPER.

In our advertisement columns will be found a list of subscriptions, so far as they extend at present, to cover a part of the expenses of the more frequent publication of *The Spiritualist*. The result of the support given by the friends mentioned in that list is that *The Spiritualist* will come out fortnightly after next month; thus, not only will a quicker supply of spiritual news be the result, but we shall have room to report more of the proceedings of that section of the learned world which is scientifically investigating all things connected with the nature of man, so that Spiritualism will be brought more than at present under the consideration of some of the most thoughtful men and women in this country. This great result will be achieved at very moderate expense; nevertheless, we trust that the subscription list will be considerably extended before it is closed, especially as we have suffered much for some years, by standing out against the custom of supporting the spiritual journals by subscription, so as to have been subjected to undue competition. We tender our thanks to those friends who have aided to very much increase the supply of spiritual news during the coming winter, and have no doubt that all readers of this journal will do the same.

MR. J. H. POWELL, well known as one of the earliest workers in the cause of Spiritualism, departed this life about a week ago, after a lingering and painful illness. We trust that much will be done by Spiritualists to assist Mrs. Powell in every possible way. Her address is 179, Copenhagen-street, Caledonian-road, N.

ANSWERS TO CORRESPONDENTS.

- T., FOLKESTONE.—Next month.  
 L. X.—Your letter is a good one, but excessively long; we will try and get it in next month.  
 ALL the correspondence on “The Efficacy of Prayer” is kept over till next month for want of space.  
 A CORRESPONDENT writes from the “King's Head Hotel,” Darlington: “Is not this town a great place for Spiritualists? I have made inquiries, and been all over the place, and perused the local newspapers, but can see no sign of them. The noteworthy things here are the Town Hall, and the enormous rolling mills at Bank Top.” There is one energetic Spiritualist in Darlington, Mr. G. R. Hinde, and there may be a few others besides. The *Medium*, in a recent report of some local meetings of Spiritualists from Darlington and neighbouring towns, said that about fifty persons were present “during the day.”



FACTS FOR NON-SPIRITUALISTS.

The phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight.

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland.

Mrs. De Morgan has written a book, entitled From Matter to Spirit (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism.

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake.

Mr C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure on the point.

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts.

A work entitled The Book of Nature, by C. O. Groom Napier, F.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No: for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most clouded skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his New America estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made.

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never

obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and 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 round an uncovered wooden table, with all the palms of the hands in contact with its top surface.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. 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. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and 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.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

LIST OF SUBSCRIPTIONS to partially meet the EXPENSES of the more FREQUENT PUBLICATION of "THE SPIRITUALIST":—

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