

"Psyche," formerly "The Spiritualist" Price Sixpence. No. 493.

PSYCHE.

MARCH.

1882.

TO CORRESPONDENTS.

Contributors are requested to let their communications be brief and well-considered. Many more contributions received than space can be found for, we should like to print in this number. As it is, a portion of the cover is utilised.

The following letter from Colonel Olcott makes reference to some former letter which has never been received by us:—

To the Editor of "The Spiritualist."

Sir,—About two months ago, I sent you from Ceylon a letter respecting my personal knowledge of the so-called "Himalayan Brothers," which has not yet been published in your columns. It was called forth by your editorial remark that I had not given public testimony to the fact of their existence; and the necessary implication is that my silence was due to disbelief in the same, or at least to lack of proof sufficient to make me willing to so commit myself. Pray allow me to set the question at rest, once for all:—

I have seen them, not once but numerous times.

I have talked with them. I was not entranced, nor mediumistic, nor hallucinated, but always in my sober senses.

I have corresponded with them: receiving their letters, sometimes enclosed inside the letters of ordinary correspondents upon common-place subjects, coming to me by post; sometimes written on blank spaces or margins of such ordinary letters; sometimes dropped to me in full light from out the air; sometimes, in their own covers, through the post, and from places where I had no other correspondents, and where they personally did not reside; and in other ways. I have seen them, both in their bodies and their doubles, usually the latter.

First and last, as many as thirty or forty other witnesses have seen them in my presence.

I have thus personally known "Koot Hoomi" since 1875, making his acquaintance at New York.

Since November last four different Brothers have made themselves visible to visitors at our head-quarters.

I know the Brothers to be living men and not spirits; and they have told me that there are schools, under appointed living adepts, where their occult science is regularly taught.

It is all this actual knowledge of them and close observation of multifarious phenomena shown by them, under non-mediumistic con-

ditions, that has made me take the active part I have in the theosophical movement of the day.

And their precept and example have made me try to do some practical good to the Asiatics. For their lives and their knowledge are devoted to the welfare of mankind. Though unseen by, they yet labour for, humanity. The first lesson I, as a pupil, was required by them to learn and, having learnt, to put into practice, was—Unselfishness. For the sake of their fellow men some of them have made sacrifices as great as any that history records of any philanthropist.

Your "S." (*Spiritualist*, Jan. 20th) is a sibilant cackler, and your man "Beyond the Grave" another. Their talk is that of the ignorant. If they want to be convinced (which does not appear certain) of the practical benefit our Theosophical Society is doing, let them come here; visit our branches in India and Ceylon; talk with our members, of various races; examine our schools; see our vernacular publications; mingle with the crowds that throng at our lectures; and take a consensus among the missionaries (whose diatribes are our best certificates). The *Amritza Bazar Patrika* is, I believe, the most widely circulated vernacular paper in India. It says of me (Jan. 12) "whether there be 'Himalayan Brothers' or not, there is at least one white man who is acting like a brother to the Sinhalese, and will as occasion permits it act similarly to the Hindus. If it be not asking too much, we would request the Colonel to come to the City of Palaces and enlighten the Calcutta public on subjects with which he is so familiar and which are calculated to do so much good to the Hindoo nation. . . ."

In conclusion, if you or your correspondents can show that in a single instance our Society has done harm to the community or to individuals, I ask you to make the fact known. I believe that we are doing good, practical as well as spiritual, and that we can prove it by "a multitude of witnesses." H. S. OLCOTT.

Theosophical Society, President's Office.
Bombay, February 7th, 1882.

DR. VAZEILLE ON MR. HUSK'S MEDIUMSHIP.

Dr. Vazeille, of Issy-sur-Seine, has written to Mons. Leymarie, of 5, Rue Neuve des Petits Champs, Paris, a report of a *séance* with Mr. Cecil Husk, which report was lent to us during our recent visit to Paris, by Mons. Leymarie, for the publication of the particulars in this journal.

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he holds that one of the chief causes of the failure of mesmerists is, that they give up the trail too quickly, and that they also mesmerise far too many persons. As to the beneficial results of mesmerism, our author has no doubts whatever, whether as a cure for epilepsy, headache, toothache, or other ailment; and his final advice to the practitioner is, 'Call it what you like, but persistently employ it for the benefit of the sick and suffering. Even if Captain James fails to make converts by his little volume, he may at any rate be credited with having written an interesting work in a thoroughly pleasant way.'—*The Publisher's Circular.*

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MONTHLY.

PSYCHE.

On the 18th February last a circular letter containing the following paragraph was sent by the Editor to many subscribers to *The Spiritualist* newspaper:—"There are numerous medical and other psychologists who are not modern Spiritualists, therefore I have been considering the question of changing the title of *The Spiritualist* to *Psyche*, to facilitate the inclusion in its constituency of all persons working at psychological research. I concluded that the best plan was to consult by this circular letter some hundreds of its supporters in this country, so shall be very much obliged if you will favour me by sending your opinion about the suggested change of name, and let it reach me not later than Wednesday morning next."

The result has been an overwhelming majority of replies in favour of changing the name of this journal to *Psyche*. Accordingly *Psyche* appears to-day, and as an illustrated periodical, published monthly; the desire exists to bring it out at shorter intervals at some future time, should the journal in its new form be warmly received and supported.

For the numerous expressions of sympathy

and encouragement contained in the replies, we have pleasure in now returning thanks to the writers, and hope that the ruling spirit of *Psyche* will be one of peace and goodwill to all men.

The engravings contained in *Psyche* this month chance to be of a scientific character, but it is not intended to hereafter confine them exclusively to that groove, but to give pictures of all kinds of subjects and events of interest to our readers.

THE HON. RODEN NOEL.

The latest important addition to the literature of Spiritualism is *A Philosophy of Immortality* by Mr. Roden Noel, who is a poet, essayist and metaphysician of established reputation. Throughout the book Mr. Noel testifies to the reality of the phenomena of Spiritualism, partly from his personal examination thereof, but chiefly from the accumulated weight of the testimony of others. The support of so able an advocate, who is fearless in speaking out that which he believes to be true, and in doing so with efficiency, is of high value.

Mr. Roden Noel was born in London, and

brought up partly at Harrow, partly by a private tutor. The Noels, Earls of Gainsborough, a Norman family which came over with the Conqueror, have long been seated at Exton in Rutlandshire and held large property there. Mr. Noel's father was grandson of Lady Jane Noel, daughter of the seventh Earl, who had no son, therefore the title was revived in his father's favour. His mother was a daughter of the Earl of Roden, and was one of the Queen's ladies. The Earls of Roden are Jocelyns, also a Norman family which came over with the Conqueror. Mr. Noel's grandmother, Lady Roden, bore a famous historical name; she was the daughter of the twenty-second Baron Le Despencer, one of a family of Barons who made their mark in English history, chiefly in the time of the Plantagenets. One of them was among those instrumental in getting King John to sign *Magna Charta* at Runnymede; others however were not so good as they might have been, so history deposeth. They have fine Gothic tombs in the old Abbey at Tewkesbury. At Exton, where many of Mr. Roden Noel's earlier days were spent, is an interesting old church, with monuments of the Noel and Harrington families, and a picturesque old Gothic house of theirs, half in ruins. From marriage with the heiress of the Harrington family the Noels obtained Exton. One of the Harringtons was the author of *Oceana*.

After taking the degree of M.A., at Cambridge, Mr. Roden Noel was for two years in Eastern countries, travelling chiefly by himself with servants, on horses or camels, in Syria, Asia Minor, Greece and Turkey. He went to Palmyra from Damascus with Lady Ellenborough, the Lady Hester Stanhope of modern days, who when divorced from Lord Ellenborough married an Arab chief and was Queen of the Arabs in the desert. He was also a little while with Lady Strangford and her sister, and Carl Haag, the painter, in those parts. Mr. Noel took a dahabeesh on the Nile for two successive winters. He caught bad typhoid fevers in Syria, and was laid up a long time; he was then nursed by his mother-in-law at Beyrout. Her husband was the head of the Ottoman Bank, in Beyrout, and Mr. Roden Noel married after this in England. Since then he has climbed in the Alps a good deal, and done much swimming on the coast of Cornwall, and in

the beautiful zoophyte caves of Sark, where he frequently goes for that purpose. We have seen the yataghans, daggers, and various relics he has collected in the course of his travels, and which are now stored in his house. Lately he has been travelling in Corsica.

When the war broke out between the Druses and Maronites in Syria, Mr. Noel was residing in a village of the Lebanon in which the outbreak took place, and had rather a narrow escape from stray bullets, but both sides were friendly with him and he with them. He allowed them to send the wounded to his house. Mr. Noel has travelled much in the East. He has discovered a petrified forest in Nubia in an oasis previously unvisited; he was then with Mr. Cecil Graham. He once rode across the desert from Egypt to Syria with his servants alone. They were set upon by robbers, who did not succeed in their attempt; there was no fighting, but they accepted the advice given them to respect English firearms.

The first book of poetry by Mr. Roden Noel was published in 1863, under the title of *Behind the Veil*; this work was a somewhat crude and juvenile production, written just after he returned from his travels. It was followed in 1868 by *Beatrice and other Poems*, about which the great French critic, St. Beuve, a total stranger to Mr. Noel, wrote to him warmly, and translated portions into French.

The third poetical work by Mr. Roden Noel, *The Red Flag and other Poems*, appeared in 1872; the fourth, *Livingstone in Africa* in 1874; the fifth, *The House of Ravensburg* in 1877, and the last of his poetical works, *A Little Child's Monument*, in 1881. *The Red Flag* is a satire, and deals with the formidable chasm yawning between the rich and the poor of this country; *Ravenburg* deals with the philosophical idea of hereditary sin and misery.

Short accounts of Mr. Noel's Syrian and Eastern experiences, written by himself, appeared in Galton's *Vacation Tourists*, 1860, and in Lady Strangford's *Egyptian Sepulchres and Syrian Shrines*, 1861. Some of his mountaineering exploits are recorded in *The Alpine Journal*, and in Macmillan's Magazine, 1869. Swimming is more the rôle of Mr. Noel than mountaineering, and some of his experiences therein will be found in *The*

Gentleman's Magazine, 1878. *Fraser's Magazine* of about the same date contains an essay of his on Corsica.

For two or three years Mr. Roden Noel was about the Court, as Groom of the Privy Chamber to the Queen. Lately he has spent three years at San Remo, on the Riviera, where the greater portion of his latest work, *A Philosophy of Immortality*, was written.

For many years Mr. Roden Noel was a complete sceptic, and wrote Spencerian articles in *The Contemporary Review*. At the death of his little son his opinions, and indeed the whole bent of his life, underwent a revolution. He is now a Christian, as he was brought up, but not one of the most orthodox and rigid type.

THE PSYCHO-PHYSICAL BASIS OF LIFE AND MIRACLE.

BY JOHN E. PURDON, M.B.

It is necessary and sufficient for the understanding of the physiological interpretation of the variation of the sphygmographic traces of nervous sensitives under external influences, to assume that in connection with the double nervous system of the animal body there is a kind of life stuff produced by the vital processes, a form of matter possessed of certain physical properties which enables us to trace an analogy between it and the imaginary magnetic matter of the physicist.

I am of opinion, from extensive study of the nature of the nervous sensitive, that we have no such thing as a violation of the physiological order in any manifestation, however strange, even when certified to by what appears to be an external disturbance, which half educated physicists would reject *nem. con.*, on the ground that if it existed it would imply a violation of the order of Nature! Just as in pathology abnormal changes are merely natural changes modified, or exaggerated, so in patho-neurology, we must be prepared to find a place for that side of mediumism which indicates disturbance and disease. The most remarkable experience I have found in my ten years' study of this branch of psychology is that which has pointed out to me the continued existence of such an apparently profound modification of the nervous functions, as that which we would naturally assume to accompany mediumistic manifestations, without the advent of organic disease of a rapidly destructive character. I am therefore, as I remarked in previous papers, obliged to regard the subject from the standpoint of functional derangement.

The imaginary physiological matter, the existence of which I have above assumed, and which is to me a working hypothesis, nay more, a working reality, has suggested itself no doubt to other medical men, who have feared to express themselves openly on the subject from want of certain links by which they would be enabled to attach the new science to the main body of natural knowledge which the united labours of the race have reduced to law and order.

Let us assume that in every completed effort, conscious or unconscious, in the universe, there is a neutralisation

of opposing forces, and let us, in applying this idea to the living body—the duplex living animal body—remember that the immediate source of energy, the blood, is *undirected* as far as the polarity of the body is concerned and we have at once a consistent theory of animal magnetism with which to account for the aberrations of the nervous system during many of the simple, as well as complex, disturbances, which, whether regarded as occurring within the limits of the body and coming under the name of disease, or external to the body and inferentially related to hypothetical physiological changes, have hitherto so far puzzled the learned as to induce the great majority of them to shut their eyes and deny their existence altogether.

Let us suppose that in every thought, word, and deed an astatic state is determined, that is to say, that an imaginary pseudo-magnetic matter enters into combination with itself, so as to lose certain qualitative elements formerly possessed while in the purely potential state. Let us further suppose that this stuff is of such a nature as to be subject to the influence of physical agents acting on the body, so as to present resultants into the composition of which may enter elements of a purely vital, and of a so-called inanimate origin; we have then the basis of a theory of Magnetism, Mesmerism, Spiritualism, and that strange Odyllism, which attracted so much attention more than a generation ago. This hypothesis implies neither more nor less than the fluent nature of the whole Universe set into form, and keeping its form in obedience to laws, the nature of which can never reveal itself except in the actual experience, but which have corresponding to them laws and principles in the world of potentiality, *i.e.*, the world of spirit; an important consideration, for as an eminent physicist has pointed out, the expressions for potential energy indicate its essential relationship to energy of motion. Thus, I see and know the world around, men, rocks, stars in a constructive process; a process which is given in and by realised effort, (not of course voluntarily, for volition plays as comparatively insignificant a part in the constructive process as sensation does in the interpretation of the same). The polarity of space, occupancy, and force manifestation in the external world of material existence, has corresponding to it a polarity of the representative process as indicated by the duplex nervous system, and the crossed influence of the nerve centres upon their corresponding instruments of externalisation.

Given then a case in which a man can act upon matter so as to produce an extraordinary change in either its external or internal condition; we have in the first instance to consider a question of motion and energy, easily followed from the analogy of the ordinary, but in the latter case, where a change is apparent or necessarily inferred in the structure of matter, the constructive process is to be considered, and with that its co-relative process, the representative, if we are to be consistent and true to the modern methods of thought, in spite of the apparent violation of the conclusions arrived at by induction. The Materialist says the world came from original potentialities, and that consciousness and the intellectual reduction of that world to law and order, are facts to be sure, but merely bye products which are not necessarily evolved. The Idealist may say that there was an original potentiality of knowledge, which was, in fact, brute ignorance in a positive form, the diffused ignorance corresponding to the diffused energy. But the

Idealist, or the believer in nothing but a world of mind, has no right to say this, except he can place himself in two positions at once, the present and the past, whereby he is enabled to follow the process of evolution step by step. This he can descriptively do through memory combined with imagination, which gives the law of the changing internal world, which common sense, that highest court of appeal, says, has corresponding to it a law or principle in what we call the external world. The fact is, all that enters our thoughts, whether the external world through the senses, or our own constructions from within, are so far as we are *conscious* of them *external*, for consciousness has a physical basis; one of the strongest inductions we can draw. It is the unknown, the purely potential, which is in the world of Spirit, the true *internal* world. The internal world is not the world of my own thoughts; I give up that idea as false, for the world of matter rules, and its laws hold wherever consciousness with a formed product exhibits itself. Such always involves a turning out, a construction, a common symbolic existence actually of possibility available to the whole race. But behind and below my thoughts, and in vital connection with them, lie the possibilities which may or may not be for me, but which most certainly are for the race; behind my empirical self, my sum of experience, lies the subject, the spirit, the symbol of whose law of operation involves the necessary, but yet quite consistent, use of algebraic imaginaries.

I may be permitted to say that it was from the discovery of such a form that I was enabled to construct a consistent theory of the actual out of the possible, and using the most abstract conceptions to devise a method of investigation of a physico-psychological mystery which with me now takes its place in the hierarchy of the sciences, but at the head of them all. Spinoza gave us the fundamental conception lying at the bottom of this argument, and modern science grafted upon his philosophy enables us to handle formed thoughts through their representative symbols. The philosophy of the future and our great expected advance in psychology turns upon the fact that through the study of the perturbations of nervous individuals we are able to get at the experimental investigation of the representative process itself, and see with the eye of science fragments of the external in process of manufacture, for the external exists for us only in terms of its representative image. Having made such a discovery and verified the truth of the temporary manufacture of one knock, one hand, or one figure, our faith will revive sufficiently to grasp the holy truth that the life of the Spirit in whom we may yet live and move and have our being, is not the absurd dogma which the false prophets of science declare it to be. . . .

The diffused potentiality of the modern physicist is the counterpart of the polytheistic worship of ancestors and others, which is endeavouring to force itself upon society by the appeal *ad vericundiam*. The modern Materialist shuts the door upon God and locks Him out of His own Universe: the modern Spiritualist opens as many doors as there are mediums, and lets in gods and goblins as many as choose to enter. Both preach the restoration of chaos, grounding their working assumptions upon man's ignorance and his inability to account for matter of fact; the former that of the possible, the latter that of the actual. It is making a false use of the representative faculty to attempt to deal directly with the potential or the spiritual. Matter, a thing picturable, the real in the present as it is the real in space, a bi-

polar complex, did not exist from the beginning: *That from which come the two sides* existed from the beginning. It alone is substantial reality.

If at the beginning of all things (a mere working picture of the scientific imagination, having no possible graspable existence in any other terms than words), a diffused mass existed, I say, that, as I am here now, and as my body assists my unknown ego to express itself, the mental as well as the physical side of evolution is to be considered, and that for me the English language is as much a product of evolution as the world which it helps my reason to grasp. Diffused life stuff not yet set into the shape of life, language, and reason, is as real to me as diffused fire mist not yet reduced to worlds and human bodies. To talk of a diffused and potential Shakespeare in the fire mist is to talk nonsense, but some have done so who thought they were quite consistent in their babble, and that the analogy of cosmical change justified such abuse of language. The hypothesis so valuable must not be brought to shame and ridicule by active but shallow philosophers, and I therefore protest against the study of psychology from anything but the standpoint of the present and the actual.

I say, therefore, that the diffused life stuff, if it exists at all, exists in our own bodies, and that it is worse for us when it does exist so diffused, as then it is a mischievous agent very well known to physicians under different titles. I have seen it causing functional angina pectoris, neuralgia, diarrhoea, rheumatic gout, &c., &c., from the fact that the functions of the organism, which, when all working harmoniously, determine health, were so deranged that neutralizations of certain properties of the life stuff did not take place at the proper time and place. Let the reader not fall into the error that I am advocating the existence of what of old was called "the vital force." The word *force* implies a directive physical cause in space; or it implies a rate of doing work according to the point from which it is regarded, and therefore I avoid its use. My conception involves more the ideas of process and plan and the agent in and by which they are determined and executed. This agent is extra-spacial or rather supra-spacial in its essence and, having eternity for its form, which potentially supplies its effects, under the form of space whenever it determines the existence of the actual. It is not electricity as ordinarily understood, for electricity is an existence into which the qualities plus and minus alone enter, whereas the life stuff is that of which electricity is merely the formal degradation, as inanimate matter (so-called) is of living matter.

Determined to action, there is given either a healthy or an unhealthy product, as the case may be, and its nature is such that its self-saturation and definiteness of directive activity have always an actual resultant in terms of real effects produced. Life with organisation is the condition of its supply: potential energy of living beings is the form of the real under which we know it.

It is the property of a certain class of men, that they cannot keep this agent locked up in the tissues of their bodies and consequently it plays certain rude tricks upon them either by inducing disease, where it becomes degraded into the ordinary expressions of misdirected force within the limits of the body, or by putting them into the false position of being obliged to doubt the reality of their own bodies as factors in the production of strange events which appear to have an origin external to them.

I have satisfied myself that the conception becomes

untenable unless the two sides of the body enter as factors into the construction of the figurate representation of this mode of vital activity, or rather this theory of life which is really the marrow of the thought.

The blood is living matter prepared to supply energy where the physiological call is made upon it, but it is not necessary for the continuity of our system of thought to regard the blood as it courses round the circulation, as other than a source of energy ready to surrender its potentiality at a moment's notice. Even though living in the sense of containing millions of minute organisms, it is yet not essentially part of the organism through which it circulates.

It is a working tool of the directive spirit through which the more purely internal elements are brought into operation, those built into the constitution and indicative of the fact of the spiritual individuality of the being who is never seen in terms of the external, the True Ego, which not even to the Empirical Ego is directly visible, that True Ego which is the discrete aspect of the Subject—of God. The maintenance of the integrity of the body is the maintenance of the integrity of the universe which is given to the self through the understanding. Any departure from the usual order of experience in the one is given correspondingly in the other: it was therefore from abstract considerations, in which I offered to myself certain symbolic solutions of problems of perturbation, that I attacked the problem of mediumship, &c., saying to myself, "given certain disturbances of Nature and Man, what is the theory of the ordinary that is general enough to include the extraordinary?" The answer I obtained was a mathematical rendering of the fact that he had two sides to his nervous system, and that just as there were confusions in consciousness, as to the execution of work, so also were there confusions in the sub-conscious and automatically working centres, which, being vertiginous in their nature, might permit expressions of energy (undirected according to previous plan of the Executive Ego, from the standpoint of the internal) with disturbances in the common surrounding medium, from the standpoint of the merely external and objective. Though I have said that the extra-spacial enters into my conception, I entirely decline to accept any pseudo-space in which to manipulate my forces. The extra-spacial is with me the form of eternity or infinity to which the imaginary forces bear a very definite reference as mathematicians interpret them or will interpret them by-and-bye.

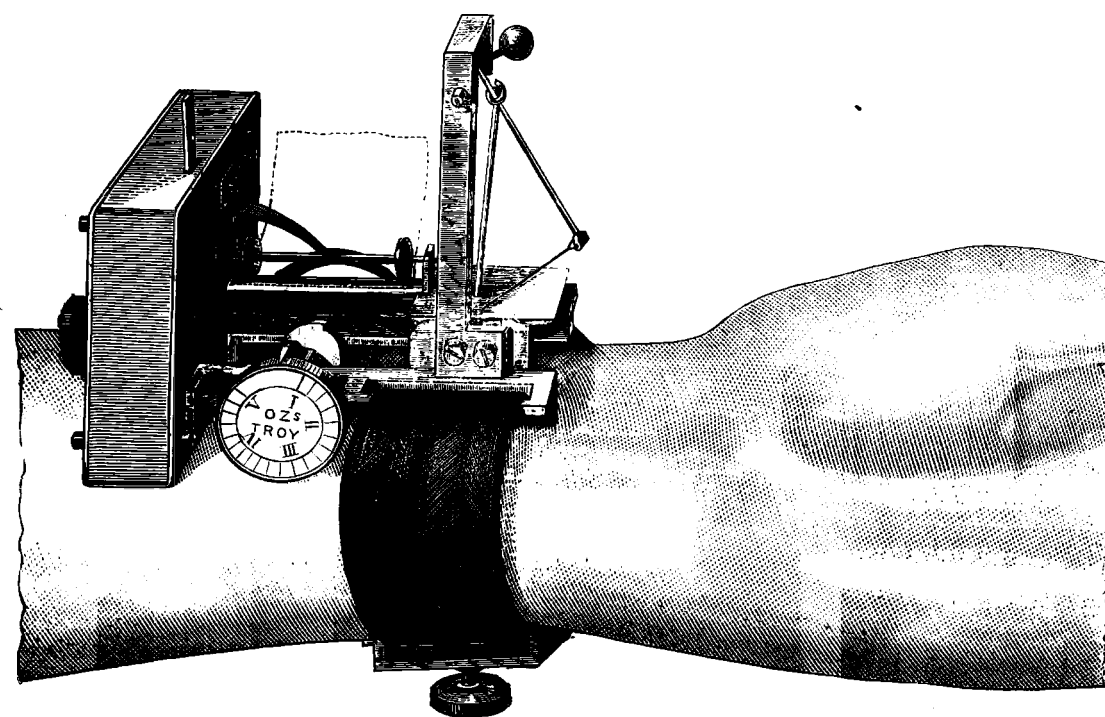
I beg to state that such right and left handed traces as those given to-day, and taken only the other day, are merely shown as illustrations, and not as the ground of the above generalisation; for, apart from the general principle of imaginary forces, it might occur to anyone to suggest the idea that as in the healthy body the pulses were generally even from mutual control of the bilateral nerve centres, so might we expect that when men were *en rapport*, with a resultant activity proving the same, to find like traces with compositions of nervous activity tending to a unique result, and starting from that, argue to the necessary neutralisation or saturation of opposite polarities in every healthy effort, a generalisation which would be amply confirmed by clinical experience.

It is, therefore, simply as the continuation of the case of *rapport* I investigated at the Station Hospital, Guernsey, that I offer the traces with remarks on the same. I do not know whether the presence of the two

men in the room was necessary to the phenomenon of knocks; it is likely enough that it was not, but in any case it is remarkable that Private W——, whose nervous indications were as unstable as any I ever studied, should so far conform in appearance to the traces of others as to be practically identical with them, if some profound and secret influence did not bind the directing centres in a single plan.

MORE ABOUT THE APPARITION OF THE LATE EMPEROR OF RUSSIA.

It is believed in Russia that the late Czar appears every night in the Casan Cathedral. One of the watchers there is said to have first seen him, and to have forthwith reported it to the senior priest. The latter watched one night, saw the same apparition, and mentioned it to his Bishop. The Bishop went to the church in the evening, and waited several hours before the high altar. Adjoining this is the so-called Emperor's door, through which only the Emperor and the ecclesiastics have access to the altar; and near the door is a picture of the Virgin, believed to have miraculous virtues, the tradition going that it was not made by the hands of man. It was formerly in Moscow, but when the French occupied that city it was removed to St. Petersburg, and afterwards placed in this church. It is one of the most revered relics of the Russian Church, and is enclosed in a gold frame, the jewels, diamonds, rubies, and emeralds, of which represent a value of millions (of roubles). After waiting some hours, the Bishop was convinced that it was all imagination on the part of the watcher and the priest, when all at once the Emperor's door slowly opened, and the dead Emperor entered, dressed in full parade uniform, worn just as when he lay in the coffin. The Bishop advanced some steps to give him a benediction, but the Emperor motioned him away with his hand, and stepping up to the before-mentioned picture of the Virgin, knelt down before it, and remained for a long time absorbed in prayer; he then left the altar by the same way which he had come. The whole story is not only related, but entirely believed, in the best society. In all social circles one hears of nothing but this apparition, and the most extraordinary conclusions are quite seriously deduced from it. It is observable that the Cathedral, by order of the Metropolitan, is closed from six o'clock in the evening, and no one obtains admission.—*The Court Journal*, January 28th, 1882.



THE SPHYGMOGRAPH.



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SPHYGMOGRAPHY.

No. I.

Now that Dr. Purdon's experiments indicate that the sphygmograph bids fair to become a potent instrument in psychological research, some general information about the apparatus itself, and its method of use, may not be out of place.

Dr. Etienne Jules Marey, of Paris, whose name is inseparably connected with the early history of the sphygmograph, describes his form of the instrument in his book *La Circulation du Sang*, published in Paris in 1863.

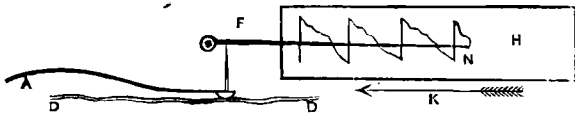


Fig. 1.

He used a simple and very light lever of wood and aluminium, F, Fig. 1, fixing a pen, N, at the end of the lever and at right angles thereto, in such a manner that the point of the pen was always in contact with the paper, despite the arc described by the point of the lever. A light steel spring, A, carrying an ivory button, B, pressed upon the artery, D, D, and by means of its point, communicated the pulsations of the artery to the lever, F. The rise and fall of the pen, N, recorded the vibrations on the slip of paper, H, as the paper was driven by clockwork in the direction indicated by the arrow K.

Marey's sphygmograph recorded so many more details than its predecessors, that it quickly arrested the attention of the medical world, and was first introduced to the English public by Dr. F. E. Anstie, at a meeting of the Medical Society of London, held November 20th, 1865, and has been occasionally used in scientific research until a somewhat recent date. It has not only been applied to the human subject, but Marey at the outset recorded with it the heart-beats of dogs, cats, tortoises, frogs, birds, and fish.

Since the invention of Marey's instrument sphygmographs of all kinds and descriptions have been invented in England and on the Continent, but Marey's in nearly its original form held its own against all new-comers, until the beginning of 1880. In England the instrument had been made more sensitive by substituting a light needle for a pen, and smoked paper as the recording surface. A method of regulating the pressure of the spring on the artery tended to increase the scientific precision of the piece of apparatus.

In 1880, Dr. R. E. Dudgeon invented a sphygmograph, in which several of the good points of its predecessors were retained and bad ones abolished. Marey's sphygmograph stretched along the arm, and was troublesome to fix in position; Pond's modification of it rose high in air; Dr. Dudgeon succeeded in comprising the whole instrument in a space less than three inches square, and in so doing he strengthened it, since the various parts of his more compact form of sphygmograph tend to support each other. One view of a Dudgeon's sphygmograph purchased by Dr. Purdon from Messrs. Salt and Sons, 21, Bull Street, Birmingham, is given in our large engraving on page 6, and another view of it in the accompanying cut, Fig. 2. At one end of the instrument is the little box containing the clockwork for driving the little rollers which pass the strip of smoked paper (indicated by dotted lines) under the needle; the needle itself is represented in its position of rest, before it is thrown forward upon the paper it has to mark. The ivory button for regulating the pressure of the spring upon the artery is graduated to indicate pressure up to five ounces of troy; about $3\frac{1}{2}$ ounces is the best pressure to use.

Dr. Dudgeon gives the following instructions for the use of the instrument:



The advantages of this instrument are:

1. It magnifies the movements of the artery in a uniform degree, viz. 50 times.
2. The pressure of the spring can be regulated from 1 to 5 ounces (30 to 150 grammes).
3. It requires no wrist-rest, and may be used with equal facility whether the patient is standing, sitting or lying.
4. With it a tracing of the pulse can be made almost as quickly as the pulse can be felt with the finger.
5. Its sensitiveness is so great that it records the slightest deviation in form or character of every beat.
6. Its construction is so simple that if accidentally broken any watchmaker can repair it.

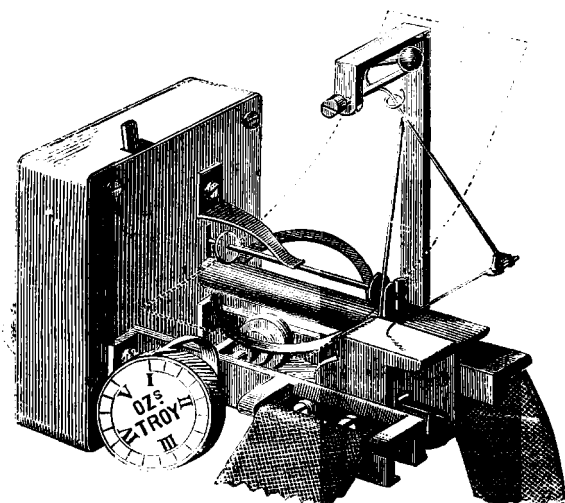


Fig. 2.

7. It is so small ($2\frac{1}{2}$ by 2 inches) and it is so light (4 oz.) that it can easily be carried in the pocket.
8. It is only one third of the price of the cumbrous instruments hitherto offered to the profession.

Directions for Use.

1. Wind up the clockwork used to drive the smoked paper along by means of the milled button at the back of the clockwork box.
2. Insert one end of the smoked paper (smoked side uppermost), on the right-hand side of the instrument, between the roller and small wheels.
3. Make the patient hold out either hand open and in an easy position, the fingers pointing towards you, and direct him not to move the wrist or fingers.
4. Ascertain the precise spot where the radial artery beats at the wrist, close behind the eminence of the *os trapezium*.
5. Slip the band, the free end of which has been drawn through the clamp, over the patient's hand.
6. Apply pressure to the spring by turning the spring-regulator so that the number of ounces, or portions of ounces, you wish, is pointed to by the indicator. The pressure may be altered at will when the instrument is fixed on the arm.
7. Place the bulging button of the spring exactly over the artery, its long axis parallel to the course of the artery, the box containing the clock-work resting lightly on the forearm above.
8. Retaining the instrument in its place with the left hand, draw the band through the clamp with the thumb

and fore-finger of the right hand, holding back the clamp with the other fingers of that hand; when the requisite tightness has been obtained, which will be known by the point of the needle working freely over the centre of the smoked paper, screw up the clamp with the left hand, so as to fix the instrument.

9. Set the smoked paper in motion by pushing towards the right the small handle on the top of the clockwork box.

10. Let the paper run through, and do not touch the instrument or the patient, unless to support his hand in your own to secure perfect steadiness.

11. Catch the paper as it passes out of the instrument in your left hand.

12. Stop the clockwork as soon as the paper has passed.

Remarks.—The clockwork is regulated so that the smoked paper shall pass through in ten seconds. Six times the number of pulsations traced on the paper will give us the number per minute. The clockwork will not pass more than three lengths of paper at the same rate. It is best to wind it up anew after two lengths have passed.

For ordinary purposes the instrument may be used without fixing the band in the clamp, both ends of the band being merely held with sufficient tightness at the back of the patient's wrist by the fingers of the operator's right hand. A very little practice will enable the operator to hold the instrument thus as steadily as the clamp can do it, and time is thereby saved.

(To be continued.)

“ELEMENTALS” AND PERSONALITY.

BY THE HONBLE. RODEN NOEL.

I may ask any one of your readers who reads the book you have just published for me, to take note of the difference between my view concerning the external world as there propounded, and the view propounded by Madame Blavatsky, Colonel Olcott, and other theosophists, I believe in your columns, as well as elsewhere, that the forces of nature are blind (therefore unintelligent?) intelligences of some kind, “Elementals.” To this view I think it was Mr. D. FitzGerald who pertinently objected by asking to how many foot pounds one of such entities might be equivalent? It appears to me a crude notion to take forces of nature *just as we perceive them*, as really existing out there all by themselves, and then *call* such forces a kind of blind unconscious intelligence; and what could such a contradiction be like? Because these forces have necessarily undergone what Kant calls a *categorising* process in being submitted to the actual constitution of our perceiving and conceiving faculty *as forces of nature*, they are sensations and ideas of ours; but I admit that they represent an unknown *x* acting upon us from outside. And that unknown

x, as I have argued in my book, is in all probability intelligent; but intelligence cannot be conceived to exist out of a focus of intelligence, out of some sort of conscious self-identifying unity of experience, which is what I mean by a person. But the unit of personality it is impossible for us who are organic to gauge in the inorganic; of what kind the intelligence in the elements may be we cannot for certain say. All force, however, all energy, is necessarily spiritual, has the nature of will, and idea or sensation. If forces were what theosophy contends, they would all be at cross purposes, instead of being merely modes of one ever-changing phenomenon with an established order. Whatever the agents be, "there is a Providence who shapes" their "ends, rough hew them how" they "will"—an inner harmony and necessity through all.

Another point I would advert to is the teaching of James Hinton, to whom I have expressed my very great obligation, and who seems to me one of the most pregnant teachers of the day. But while expressing difference from him on certain points, I would here signalize one very essential point on which his teaching appears to me erroneous—that of personality. There are passages in the book of posthumous philosophy lately published (infinitely suggestive as that noble book is in other respects) with which I cannot at all agree. The strictures on his idea of the highest Being as impersonal Love, in the last number of *The Spectator*, were to my mind perfectly justified. *Personality* is the cardinal basis of philosophy with me. *Impersonal Love* can be only, as I believe, an abstraction, a conception of some concrete personal lovers and thinkers—needs them to support it, and cannot support them. *Being* is another abstract conception of the same sort. There is, and can be nothing beyond the one and self-identifying experience of a person, or spirit, and of many such. Love must have a *terminus a quo* and a *terminus ad quem*. What is "love" floating about all diffused, with no one loving, and no one beloved? And what is "being," with no other more concrete characteristics? Merely a plaything of some personal imagination, though spoken of by abstruse writers as something very awful, ultimate, and mysterious. But you may enlarge your personality as much as you like,

extend the scope and sweep of it. The Supreme Divine Person has knowledge of and sympathy with all, identifies Himself with all, nay, imparts of His own life to the eternal true selves of all, for "in Him we live, move, and have our being." He ever suppresses Himself to constitute the creature. Therefore is He infinite and finite, limited and unlimited. The one indeed cannot be without the other, the one is in and by the other. Without this no consciousness, love, will, self-sacrifice. We are as necessary to God, as God is to us. Hence the truth of the doctrine of the Trinity.

We are not yet personal enough; we must become more, not less so, as we rise in the scale of being. Nature shows integration, ever-increasing, *pari passu*, with differentiation, till we arrive at man; and the highest men, while universal in their self-identification with others, even with the creatures below them, have a correspondingly greater, not less *centre*, or *unit* of personality, wherein this self-differentiation and self-integration occur—it could not occur at all without this.

God is most personal of all, and therefore most loving and wise. It is imperfect personality that is self-centred and selfish. But the true person is free of all other personalities—is one with them—yet *obliterate the personalities, and what have you left?*

Who is one with who, or what?

Consider that self-sacrifice without a self to sacrifice were a contradiction. But if it be said that self may be sacrificed and done with, I ask, how then is continuous self-sacrifice possible? True it is, that in active love, the sacrifice becomes transfigured, and the self is not distinctly present to consciousness as self: there is little self-consciousness, but, still implicitly, if not explicitly, the distinctively individual centre of conscious experience must be there; else there could be no realisation of objects to be loved and helped, because no discrimination of them as endowed with their own specific character. For this must be done in one focus of self-identifying experience. Love fosters what is the special function of each in the world economy. Abstruse writers indeed, Orientals and others, would get rid of all distinction, and be merged in one blank sea of nothing. But it is for these persons to tell us how a rich varied consciousness emerged from the bosom

of Nothing, and how it is going to manage to return thither, even granting them the sublimity, and desirability of such a consummation as the final outcome and result of all man's efforts and perplexities. Contemplating the navel and saying "*Om*," may lead the pious some way on the road to perfect idiocy, and that coveted blankness in experience; but how to get *all* the way! Yet, if you do not want to go so far as *nothing*, then you must revert to your conscious *personalities*. However deepened, and widened in scope, we are in and by one another—in all and by all.

SPHYGMOGRAMS TAKEN DURING THE OCCURRENCE OF PSYCHICAL PHENOMENA.

BY JOHN E. PURDON, M.B., SURGEON-MAJOR, ARMY MEDICAL DEPARTMENT.

In offering some pulse tracings taken in connection with my last described research, I must remark that no very special selection has been made. I could have produced some more easily perceived resemblances had I them with me in town, but as it is I must be content to offer such as I have. I described in a recent number of *The Spiritualist*, the occurrence of knockings in the prisoners' ward in the hospital under my charge, where two men were confined, one of them at least, if not both, possessing the mediumistic or dyssynergic diathesis. I gave a brief account of the knockings which careful watching under test conditions proved to be real, material, external facts, and I now offer for inspection a few of the pulse tracings taken from the wrists of those in the room during the occurrence of the puzzling phenomenon. The tracings are some of those taken upon the night of the 10th January last, a week from the time that the existence of knocks and apparitions was reported to me. If I had my own choice I should not publish such a fragmentary account of the investigation, but as my space and time are both limited from my being under orders for foreign service, I am obliged to give a mere forecast of what in better hands may yield a rich harvest for psychology, since the resemblance of the tracings in those taking part in certain expressions of energy is advanced as indicative of either a direct attraction, through which a certain physical result is actively produced, or of a passive condition through which certain influencing vibrations are per-

mitted to act upon a nervous system, after having been projected by another, or of a complex state in which both these conditions obtain.

It will be perceived that on the night of the 10th January, 1882, the right (Figs. 1 and 2) and left (Figs. 3 and 4) sides,* show different tracings in each man's case, whereas the right hand trace of Private W—— (Fig. 1) corresponds to, and is as nearly as possible similar to that of the right hand trace of Private L—— (Fig. 2), the same holding in the case of the two left hand traces (Figs. 3 and 4), also. All through the evening the knocks were heard in the room, some of them while the traces were running

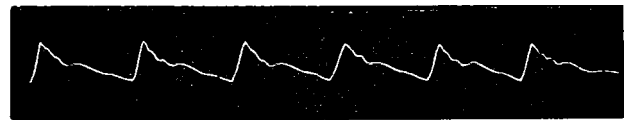


Fig. 1.

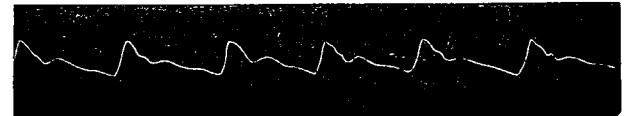


Fig. 2.

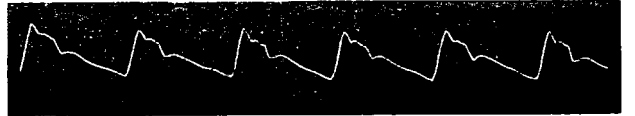


Fig. 3.

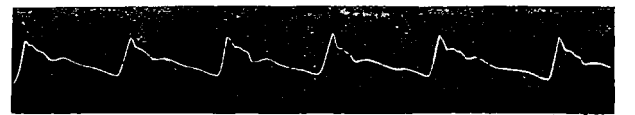


Fig. 4.

through the sphygmograph. We found that a concentrated attention was less likely to be accompanied or followed by knocks than a lively conversation. At the end of my work, before leaving the men for the night, I took my own trace with that of Private W——, and I noted the establishment of a resemblance between us, Private W——, who was the sensitive, yielding to the influence of my dynamism, which probably had a meaning in the next night's performance, when the knocks were very marked. I had given him my hand to press against his forehead, while sitting on his bed, with the view of ascertaining if he could perceive the mental picture which I was presenting to my mind's eye, at which he made a very bad shot indeed.

* The set of tracings of Privates W—— and L——, which I give, were all taken at a pressure of $3\frac{1}{2}$ oz. troy.

I had seen curious results obtained by "willing," and I had used the sphygmograph profitably after such experiments, so I was in hopes that I might in the first place obtain some positive result as to the man's clairvoyance, and in the second find some vital similarity between him and myself.

On the night of the 11th of January, the knocking was more pronounced than before, and I found on examination that we were all three showing tracings very much alike. As was to be expected, however, Private W—— and Private L—— were more alike than I to either of them, for I do not consider myself much of a factor in knock-making. On the night of the 11th, Private L——'s pulse was fuller than usual and therefore the more reliable in its indication. Some of the left pulse beats, which were variable, were very like those of Private W——, while on the right side, the resemblance was even more marked. My own pulse tracings, taken right and left after I had been sitting on Private W——'s bed, tracing him, showed a departure from its usual type, and more or less resembled those of the men I was examining. Later on in the evening I took Private W—— and myself again, and found that the tracings were identical, except that Private W——'s impulse-blow was more pronounced than mine, a fact that did not interfere with the important part of the pattern, *i.e.*, the wavelets of the primary wave.

As a rule, the wavelets of the primary wave are not accurately described in books; their causation is not understood, but I am very much inclined to believe that they demonstrate the existence of a conjugate association of the centres of vaso-motion and nutrition in the medulla oblongata, somewhat similar to that which holds in the association of the centres which govern the complex and conjoint motions of the eyeballs, but with more purely physical links through higher ganglia interposed.

I do not put this paper forward in the hope that I shall convince anyone that I am right in my view of the physiological value of the resemblances I have observed in nervous subjects; I simply offer for consideration a fruitful subject of study which no *à priori* negation or appeal to the existence of constitutional relationship and coincidence

can dispose of. It is the very fact of the coincidence that is of value. I know that traces frequently resemble each other, but I know that they cannot be made to do so either by bungling or by intention, and that therefore in all probability these fugitive phenomena indicate something very important.

The following sets of tracings will serve to show the caution required in drawing any conclusion as to the existence or otherwise of physical *rapport*. They were taken in the case of two gentlemen, one of whom was anxious that I should show him my way of working the sphygmograph with the view to further research, should opportunities of making useful experiments occur. It will be seen that four tracings were taken from him, Figs. 5 and 6 in the first instance, one right and left, then tracings 7 and 8. I pointed out that the great likeness of the separate

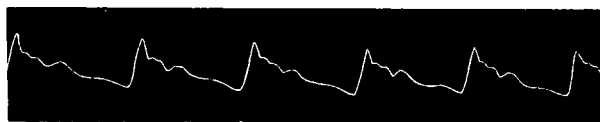


Fig. 5.

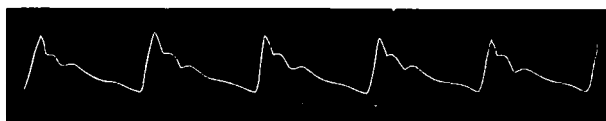


Fig. 6.

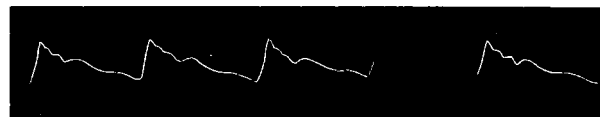


Fig. 7.

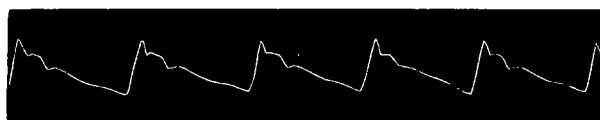


Fig. 8.

pairs of the same hand, while the two sides of the body showed a marked difference, was to me proof positive that the true trace was obtained from each side, and that this fact of a real difference pointed to a condition of nerve strain, such as a sensitive nervous system might physically display. These tracings being all taken with the same pressure on the artery, $3\frac{1}{2}$ oz., troy weight, in every instance, are all the more valuable as serving to eliminate the weight of the possible suggestion that the tracings were fudged so as to force a resemblance where none existed. It will be thus seen that this set of traces is a

casual one, and not some specially selected from a large number with the view of favouring the argument.

Now, considering the fact that before the tracings 6 and 10 were taken, one of the gentlemen in question had been engaged for a considerable time endeavouring to fix the sphygmograph upon the wrist of the other, under my direction, for the purpose of taking his trace, by way of exercise, and that during that operation his hand was constantly in contact with that of the other, it is of importance to be able to state that there is evidence to show that the first, whom we will call Mr. A., was more or less compelled to adapt his pulse-governing centres to those of the second, whom we will call Mr. B., since the new trace shown by Mr. A. could not be identified as similar to those taken from either the left or right hand on the previous occasion immediately before.

When Mr. A. failed to fix the instrument to my satisfaction on Mr. B.'s wrist, I adjusted it, taking the trace No. 9 and others not shown, after which the instrument was fixed



Fig. 9.

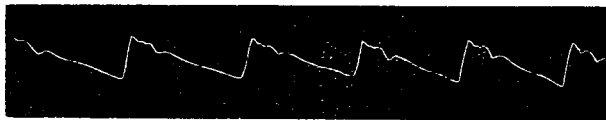


Fig. 10.

upon Mr. A.'s wrist, and the trace marked No. 10, with another not shown obtained. Though I do not claim to prove anything unquestionably from a single observation, or to show that the nervous determinations of the first gentleman were forced to correspond to those of the second, yet even in this simple case I attach value to my own skill in the use of the instrument, and to the fact brought to my notice directly, that on recent occasions Mr. B., while in conversation with Mr. A., picked out for use words which the latter gentleman declared were in his thoughts a short time before he spoke, and that he, Mr. A., had suffered from vertiginous confusion more than once when in the presence of the former. Such facts coupled with the numerous cases of the establishment of the physical evidence of *rapport* which have come under my direct

observation, I myself having conducted the experiments in all their details, indicate that it is high time to attend to the import of these resemblances. The subject is now a pretty familiar one with me, but I wish to invite the reader who cares for such studies to go into the matter for himself, not crediting me with anything more than a hint as to the method to be followed. Multiplied experiments, after the acquirement of the preliminary dexterity, can alone give to this discovery the weight of a legitimate induction, which indeed with me was a deduction from theory rapidly succeeding, if not supplementing, the induction from a necessarily limited experience.

One word in conclusion: the important part of the trace for the establishment of a resemblance is the primary wave, the two wavelets of which, always present in a normal pulse, though difficult to recognise during many circulatory modifications, give the variability of feature to the pulse upon which its character depends. The reason of this is evident; it is that part of the trace which indicates the presence of muscular action upon the blood vessels of the part studied, so that wherever the sign of muscular action is seen, the presence of a directing psychological agent is to be inferred. The latter part of the curve does not necessarily resemble the corresponding part in a *rapport* trace, for the mechanical causation of that part of the line is due in general to the elasticity of the aorta, and to the proper motions of the left ventricle of the heart.

"The New Church Magazine" for last month contains a talented essay by Mr. G. C. Otley, on the doctrine of redemption from a Swedenborgian point of view. The same journal gives an obituary notice of the late Mrs. Hook, of Snodland, Kent.

Mrs. EDWIN ELLIS, the wife of the well-known marine and landscape painter, is shortly to make her *debut* on the stage, which she intends following as a profession. Mrs. Ellis, who is also an authoress of considerable ability, has been studying for some time under Mr. George Neville.

A NEWLY formed "Society for Psychological Research," under the presidency of Professor Henry Sidgwick, is a partial step in the right direction. The society would be much stronger did its directorate include such able men as Dr. John Purdon, Mr. J. A. Campbell (who is now in London), Mr. Roden Noel, and Mr. Frank Podmore.

Dr. Purdon, before he was satisfied of the identity of *rapport* between himself and his first patient, took upwards of 500 sphygmograms, and in the investigation of the subject has taken about 2000 altogether. Comparative sphygmography is an art in itself, and only an experienced eye can recognise the full value of the indications. Dr. Purdon has lately been at the Horse Guards, Aldershot and Canterbury, illustrating a system of rough-riding and recruit-training which he has devised for the benefit of the cavalry soldier.

The presence of three or four men publicly noted for long public hostility to a scientific section of the psychical press, and the absence of the names of various first-rate investigators of the subject who oppose their hostility, is a marked feature of the directorate of the new Society for Psychological Research. If all the nominal managers attended the legislative meetings the point here raised would be of minor importance, but a quorum of six or seven is a liberal estimate of the average attendance at the gatherings of such bodies, so that the most active men in managing the public affairs of Spiritualism since the great secessions some three years ago, are the same knot of persons who now seem to have the new Psychological Society in their hands. If the Society had started from a position of neutrality, it would have been a useful, peacemaking, and desirable organisation.

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The record is dated December 17th, 1881, and in it Dr. Vazeille sets forth that his neighbour and friend, Mr. Troseille, chemist, of Issy, a fervent Spiritualist, had long desired to be a witness of the phenomena of physical mediumship, which he knew only upon the testimony of others, and had never witnessed himself. Dr. Vazeille also ardently wished to ascertain from personal experience the verity of the facts recorded in the literature of Spiritualism. After having been present at one of the *séances* of the medium Mr. Husk, at the Paris Psychological Society, where he heard several persons say that the results could not be produced except by trickery, they resolved to get the medium to give a *séance* on their own premises, if possible. He consented, and on the evening of December 4th last, the *séance* was held at Dr. Vazeille's house, in his consulting room. Dr. Vazeille says that he carried out with Mr. Troseille all the precautions usual in such cases. It was absolutely impossible that anyone could get into the room from outside. In the middle of the room was a dinner table of three sections. On this table were placed a mouth organ, a large musical box, and a violin bow; the violin itself was suspended from the ceiling by a very strong cord. On the chimney, behind the seat occupied by the medium, and about one yard from him, they placed two toys, a little trumpet and a little piano with six keys; these objects did not belong to the medium, nor did he know beforehand that they were to be bought for the occasion. Dr. Vazeille had never heard that at previous *séances* Mr. Husk had had instruments resembling them. By the side of the others the medium placed his own which everyone had seen at the Paris Psychological Society, namely, a little harp (Oxford chimes?) with eight or ten cords, a musical box from Geneva, a bell, a paper speaking tube, a mouth organ, a bunch of bells, such as are suspended to the necks of very young children, and lastly a phosphorescent card, the luminous face of which was placed against the table to make the darkness more complete.

Then, all the persons who were to be at the *séance* having been introduced, the two doors were shut and locked, and the keys placed in the depths of one of Dr. Vazeille's pockets. The circle consisted of twelve persons including the medium and his interpreter. All of them were seated on chairs, except the medium, who was on a fauteuil of very great weight. Monsieur Troseille sat on the right of the medium and

Dr. Vazeille on the left, in such a way that the latter held in his right hand the left hand of the medium. Dr. Vazeille's mother was to his left. The circle having been formed and all the sitters comfortably placed, they extinguished the two candles *which were at the two extremities of the table*.

After three or four minutes, during which Dr. Vazeille asked those present to have patience, and not to expect anything for an hour, a voice was heard. It was that, says Dr. Vazeille, of L'Irresistible, who wished the listeners good evening, and said that he recollected the doctor. Almost at the same instant the bell was vigorously agitated. One of the sitters having asked the spirit to prove his presence by a tangible fact, instantly had the two candles placed in his hands; these candles as already stated had been placed at the two extremities of the table.

In a short time a hand was placed on Dr. Vazeille's head, the chair on which sat Mr. Troseille was vigorously brought nearer to the medium, and then began *almost* without interruption, the series of fantastic and extraordinary facts which have been testified to by all who have had *séances* with Mr. Husk. The air "*Au Clair de la Lune*" was *tapped* on the mouth organ, the fiddlestick was grated very disagreeably over the violin suspended to the ceiling, and the voice declared that it did not like the instrument. The little musical box was whirled before the faces of the sitters, and in a rapid and capricious way round the room. The harp in its turn executed around and over their heads a curious flight, and it was accompanied by two points of phosphorescent light; the strings were twanged by vigorous but invisible fingers. During this time or some moments after, the same hands carried the large box, which played all its tunes in rotation. The toys placed on the chimney were carried over the heads of the sitters without hesitation, and placed on the table. During all this time the voice made itself heard, but nearly always in the direction of the medium, enough, says Dr. Vazeille, to make one think it was produced by his organs of speech. He questioned L'Irresistible on this point, and he replied that the vocal organs of the medium were not used.

After that of L'Irresistible the deep voice of John King said through the speaking tube, "Good day, gentlemen." He then said that he had no power to materialise that evening, and he went away after saying to each of the sitters, "*Bon soir, M. le Docteur; Bon soir, Mme.*"

la mère du Docteur; Bon soir, Monsieur; Bon soir, Madame; etc., que Dieu vous bénisse. Bonne nuit."

Throughout the *séance*, hands, sometimes large, sometimes small, were patting Dr. Vazeille on his head, face, shoulders and hands; they rapped loudly on the back of his chair, on the walls, on the floor; they shook and rattled the bronze chains of the candelabra on the chimney piece. Mons. Troseille, on the opposite side of the medium had at the same time the same manifestations.

Dr. Vazeille goes on to say that a feeble voice coming from near the table close to the hands of his mother, claimed to be that of Fenélon, and said without a trace of English accent, "*Oui, je m'en vais, Adieu, que Dieu vous bénisse.*" A little later, by the advice of the interpreter, the candles were re-lit, when the medium and his heavy arm-chair were found on the top of the table. The chair had made a rotation of a quarter of a circle. During the whole time of the *séance* the hands of Mr. Husk were held. Mr. Husk trembled and sighed when the spirits said they were drawing power from him; he was bathed in perspiration, which smelt, says

the doctor, "like that which I have observed when I have auscultated certain persons." The witnesses, he adds, were honourable men, occupying recognised scientific positions, and were all convinced that the facts were inexplicable by simple combinations of any known forces.

Those present at the *séance*, besides Mr. Husk and his interpreter, were Dr. Michel Vazeille, of Issy; Mr. Troseille, chemist, Issy; Dr. Troseille, of Paris; Mrs. Troseille, his wife; Mr. Troseille, his son; Mr. X., chemist; Mr. Y., his pupil; Mr. Fouquerolles, chemist, who speaks English fluently; Mr. and Mrs. Vazeille, father and mother of Dr. Vazeille.

LECTURE BY DR. HACK TUKE:—On Monday evening, February 20th, Dr. Hack Tuke, F.R.C.P., delivered an address at York on Witchcraft, in which he traced the legislative enactments bearing on Witchcraft in Great Britain, and endeavoured to show that the witches of old were some of them insane, others labouring under hysteria, epilepsy and chorea; while some suffered from none of these maladies, but had the misfortune to be old and ugly. Looking back on the fearful consequences of attempting to punish witches, he doubted the wisdom of bringing the law to bear upon any of whom he described as "their modern representatives, whether in the form of so-called mediums or even fortune-tellers."

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