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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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SPHYGMOGRAPHY.

(Continued from page 8.)

Directions for Making the Smoked Paper.

1. A stiff, smooth white note paper of the Albert size, *i.e.*, about six inches in length, is cut into strips of one inch in breadth—any bookbinder will do this.

2. Place one of these strips in the tin-plate holder, which covers half an inch of each end.

3. Take a piece of camphor about the size of a bean, put it on a plate or other convenient place and ignite it.

4. Pass the paper in its holder several times rapidly *over the top of the flame*, not in the flame, as this would burn in the smoke and prevent the needle removing it easily. We thus get a strip of paper with five inches of its surface properly smoked and ready for use.

5. When the tracing has been made, write on the paper with something pointed, *e.g.*, a toothpick, the patient's name, his position (| standing, — lying, / sitting), the pressure of the spring, the date, and any short note you wish to make.

Remarks.—It is best to make these smoked papers at home, and to carry them to the patient's house in a small box provided for that purpose, and to replace them in the box when the tracing is made, in order to convey them home to be varnished.

Directions for Varnishing the Smoked Papers.

The best varnish for this purpose is that used by photographers, called *Crystal Varnish*. A glass vessel about six inches high and $1\frac{1}{2}$ inch in diameter is filled with this varnish, and the smoked paper dipped into it for a second and then withdrawn. The varnished paper, smoked side uppermost, is then laid on a piece of blotting-paper. In two minutes it is perfectly dry, and ready for fixing in the case book.

The instrument is manufactured by, and can now be obtained from Mr. John Ganter, of 19, Crawford Street, Montague Square, London.

Except that the traces were thought to be large enough, there was no reason why Dr. Dudgeon's sphygmographs should not have been made to magnify the pulse vibrations

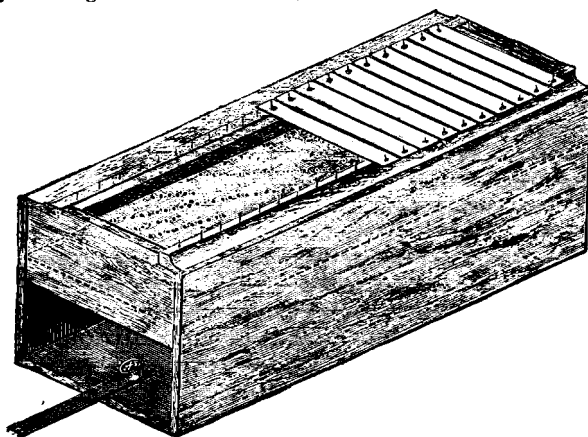
many more than fifty times; in fact, he has one in his possession which gives larger sphygmograms than usual. As sphygmography becomes more studied, and critical questions arise as to the causes of small variations in the curves, no doubt larger instruments will come into use. Dr. Dudgeon's instrument is defective in that it is too small for advanced students. Here and there the white line in the tracings is sometimes thickened by the smaller vibrations of the needle, the curves of these portions being lost instead of being saved by a larger sweep of the pointer, and a quicker motion of the paper. The first portion of the descending part of the curve, down to the aortic notch, is that which is alone of value in most of Dr. Purdon's researches, and it would have been advantageous were this section given on a larger scale. Another easily remedied defect is, that after having put the instrument in its place, the present method of fastening the band tends to pull it from its true position, especially when the sphygmograph is used on the left wrist, where there is no resistance of the bone against the adverse pull due to the act of clamping.

The following method of preparing the tracing papers has been devised and successfully used for a long time by Staff Sergeant Fall:

Station Hospital, Guernsey, March, 1882.

Sir,—The apparatus designed by me for carbonising sphygmograph papers, consists of a wooden box, 22 inches long, 10 inches wide, and 8 inches deep, lined with tin on the bottom and sides, together with a perforated sheet of the same metal placed transversely in the centre.

The papers, which should be cut the required size, are slipped over studs permanently fixed to the sides of the top, thus forming a roof to the box, which at other times is left open together with the lower half of one end, which is kept for the introduction of an iron basin fixed to the end of a flat piece of iron sufficiently long to reach to the end of the box, and to which is affixed a wooden handle. A little wet sand or earth is then put in this vessel with about half an ounce of camphor in pieces placed here and there, so as to prevent melting into a mass and causing a large flame which would give much heat and little smoke. The vessel is then moved slowly backwards and forwards, by which means the smoke passes through the perforated tin, and deposits the carbon on the paper. Twenty of these papers can be made at one time; and of course more according to the length of the box, with a proportional increase of camphor. About ten minutes is, as a rule, long enough to impart to the sphymographic papers the necessary amount of darkness to enable the needle of the instrument to write sharply. If kept longer than this, the papers leave a thick deposit of carbon which is tilted off by the needle, thus spoiling the trace. The object in having a partition of perforated tin in the centre of the box, is to prevent the papers from being burnt or scorched, in which case the needle passes over the paper without marking. After each time the apparatus is used it would be well to take a hand brush and sweep the sheet of tin, the holes of which soon become choked with soot, thereby causing much loss of time, and failure.



If the papers are required to be made in large quantities, a second box could be constructed with the roof and one end open for the first one to fit in, so that the smoke escaping from the first box, might be utilised for carbonising a second row of papers placed on the top of the second box, the upper end of which should be closed to prevent the exit of the smoke.

It is necessary to add that on account of the exceeding blackness of the smoke arising during the use of this apparatus, it should not be used in a drawing-room, or in a place where works of art are kept. I would therefore recommend those who wish to adopt the above plan of making sphymographic papers, to do so in an empty room where free ventilation exists. The inhalation of carbon is not conducive to good health, as plainly manifested by the mortality caused by the late London fogs.

I have the honor to be, Sir, your obedient servant,

EDWARD FALL, *Staff Sergeant*

and Compounder of Medicines, *Army Hospital Corps*.
W. H. Harrison, Esq. (To be continued).

The Chronicle.

MEDIUMSHIP IN INDIA.

In the April No. of *The Theosophist* (Bombay) Madame Blavatsky says about Mr. Eglington's visit to India:—"We refused going to Calcutta to meet him, and felt obliged to deny ourselves and our numerous members" [of the Bombay Theosophical Society?] "the instructive pleasure of seeing him here, as was several times proposed. We have done so intentionally. Feeling that we had no right to subject him to insulting suspicions—such as we had ourselves to suffer from, and which once we were brought together would be sure to follow in our trail,—we abstained from seeing him, and spoke even of his work but casually once or twice in this journal, and only for the purpose of giving publicity to some wonderful phenomena of his" . . . "we would never advise a professional medium, unless he is a coarse-fibred charlatan; to bring to India his 'angel guides.'"

It is hard upon Anglo-Indians if they are to have no choice between witnessing psychical phenomena either through the powers of Madame Blavatsky or through coarse-fibred charlatans. This is not the first time that individuals with psychical powers have done their best to enforce somewhat similar alternatives. It is an old story.

Madame Blavatsky says:—"Our cautious policy inspired by a natural feeling of delicacy—more for his sake than our own—was misunderstood and misinterpreted by our best friends."

A FEATURE OF MATERIALISM.

A few evenings ago in one of his usual clear and sparkling Sunday evening addresses to the Marylebone Society of Spiritualists, at the Quebec Hall, 25, Great Quebec Street, Marylebone, Mr. Mac Donnell criticised Robert Ingersoll the American atheist, and his work. He commended his honesty and efficient action, but argued that the universal acceptance of his teachings would be destructive to human happiness, and crushing to the hopes and aspirations of man. He however considered a certain amount of such work as Ingersoll's to be good for the world, good for religion, good for Spiritualism at the present time. Men must clear the ground before they could build upon it efficiently, and persons like Ingersoll who pulled up rotten piles, destroyed shams and applied the

hammer to worthless images, were but clearing the ground which Spiritualism would afterwards quietly enter and occupy. Image breakers of Ingersoll's class could not permanently extirpate anything that was good.

MESMERISM AT FOLKESTONE.

A few evenings ago some mesmeric experiments were performed in the schoolrooms of the Congregational Chapel at Folkestone, by Mr. Turner, a working man, who differed from all other lecturers I have heard, by saying not a word from first to last, an example which might be imitated with advantage in the House of Commons. Mr. Kerr did the speaking for him, and performed the first experiment by mesmerising Mr. Turner himself till he fell insensible upon the platform; his body was then made rigid by passes, and placed horizontally in the air, with his head resting on the back of one chair and his heels on the back of another, with no intermediate support. While he was in this position Dr. Perry testified that his heart was beating all right. When Mr. Turner was "brought to" he proceeded with success to mesmerise others. This is interesting because a mesmerist is usually supposed to possess much will-power, and mesmeric sensitives little. In our opinion the will is a much less potent force in all mesmeric operations than is popularly supposed. Mr. Bent entertained the observers with some conjuring, and a cleverly delivered German song.

LIZZIE GANNON.

Lizzie Gannon, of 141, Hudson Street, Boston, Mass., who, as mentioned in our last, has been almost constantly in a trance and speechless since a priest took away an image which had a mesmeric effect upon her, is still slowly sinking in strength, and wasting away. Some of the Roman Catholic Church officials have exhausted their ceremonies over her without conferring any benefit, and Dr. Hodges, one of the best medical men in Boston, says he can do nothing for her. Dr. J. R. Newton could probably cure her.

SPIRITUAL REALITIES AND MATERIALISTIC SHADOWS.

In looking over my notes of the only sermon I ever heard preached by Mr. Stopford Brooke, I find that in speaking of the practical and materialistic tendencies of the time, more especially in this country, he said that if any man as his years advanced became more practical at the expense of losing all of the

ideal in his nature, all ennobling passion, and became a mere cold clay-heap, it was not becoming practical but becoming paralysed. All the real imagination and worship of the heart have fled away from such a man, who is then one of the saddest sights in the world.

A RUSSIAN GHOST STORY.

I have received the following letter:—

Sir,—Two hundred miles to the north-east of Moscow is a place called Kostroma, and it may be said to be on the borders of European civilisation, for the forest commences there and stretches almost unbrokenly up to Archangel. My correspondent, a Russian lady, writing from that quarter, sends me the following ghost story, which I copy and send you, and here let me congratulate you on the neat appearance of our new acquaintance, *Psyche*, and wish for it a useful and profitable career.

My friend writes:—"We have had here lately a strange incident that will interest you. In one of the villages at some distance from us a workman who was a great drunkard died from the consequences of a drunken brawl, and it is rumoured that his spirit has appeared in different places and has been seen by several people. A little peasant boy asked one afternoon leave from his father to go to sleigh down a hill, as the children do here for the whole winter. The father who was cross at the time, sent him to all the d—s; however, the boy went, and did not come home until midnight, when he appeared in a most miserable condition and swooned as soon as he entered the room. He related later on that he had been taken by the spirit of the deceased man who made him walk through almost impossible places, beating him when he would not obey, and lifting him through places where he could not walk. Is the child a medium? Did he really see what he related? Or was it a bad dream that he had while he slept in some outhouse? He was bruised in the arms and legs. The mother of our schoolmistress, who went to see the child, says that there were on his arms bruises like impressions of five fingers. However, it is difficult to get at the truth of the whole. Here the people think that the father sending his son to the d—, gave the evil spirit power to play such tricks upon him."

The dream theory will not I think account for the five finger-marks that the boy had on his arms, or for the other bruises. The opinion formed by the people may be and is no doubt highly orthodox, but not necessarily correct. I will answer for the cultured intelligence and truthfulness of my correspondent, who is known to many London Spiritualists, but whose name, without her permission I could not give you for publication.

JOSEPH SWINBURNE.

9, Dorchester Place, Blandford Square,
London. April 5th, 1882.

A DISCOVERY IN INDIA.

One of our contributors writes:—

"I have had another interesting letter from my son, who has been for some months out on a surveying expedition for the rectification of maps, along the banks of the Indus. He tells me of some excavations by a Mr. Barlow, whose acquaintance he has made; I will quote from his letter:—"He has lately been making some most interesting excavations at a village called Koterah, (N. W. P.) He has brought to light a quantity of (supposed) Buddhist remains, estimated to be about

2,500 years old, consisting of plaster casts of heads, human figures, cornices, and other ornaments. They display a very high-class of art, and bear so strong a resemblance to the old Greek sculptures, that I cannot help fancying the Greeks must have had some hand in their production, especially as all this part of the country is well known to have been conquered by Alexander. Through Mr. Barlow's kindness, I was enabled to make some sketches of some of the most striking examples, and also a sketch of the village where they are discovered.' "

THE CRIME OF "QVAKSALVERI" UNDER THE LAWS OF DENMARK.

Mr. C. E. Taylor, the leading man among the Spiritualists of St. Thomas, Danish West Indies, and an occasional contributor to these pages, has been prosecuted by the Danish government at the instigation of Councillor A. H. Riise the only apothecary in the town, for practising mesmerism and selling homœopathic pills. The charge was the criminal one of *Qvaksalveri*, which the judge defined to be "the taking of patients under cure without having legal authority." The prosecution was chiefly founded upon an old act dated 1672. As there was no question that Mr. Taylor had both practised mesmerism and cured people by it gratuitously, he was pronounced a criminal in the following terms:—

[Free Translation.]

EXTRACT FROM THE SENTENCE PROTOCOL OF ST. THOMAS JURISDICTION.

On Friday 23rd December, 1881, at 2 o'clock p.m., was pronounced in the Special Town Court, St. Thomas, in the Criminal Suit No. 46, 1881.

LAWYER PETERSEN, for the Complainant,

versus.

Bookseller C. E. TAYLOR,

THE FOLLOWING SENTENCE.

According to the Government order of the 15th, last month, action was taken in this case against Bookseller C. E. Taylor, or, as he himself declares his full name to be, Edwin William Charles Bernardo Taylor, of St. Thomas, for Quackery and Illegal Sale of Medicines.

In regard to the first clause it is according to the defendant's own acknowledgement, which agrees with what else had been elucidated, proved that he, who has no right to practice Medicine in this country, has in the last two or three years taken sick persons of different classes under treatment, and has used a manner of treatment, which from the description he has given of the same, and to use his own term, must be classed under the denomination of Animal Magnetism. Besides, defendant, in some instances, has given his patients Homœopathic pills.

According to the depositions made in the case, it is mainly for internal sickness such as from fever, dropsy, thrush, and epilepsy, that the defendant, in this way, has taken people under treatment, and he has besides explained that he has only taken people under his care at their own desire, and also that he has never asked nor received payment from his patients.

Notwithstanding that it is not proved that the defendant's treatment has been detrimental to those treated by him, it appears, even from several of the descriptions in the case, that several of his patients have felt soothing and curative effects from the treatment used, he cannot be exempted from being punished according to the law of 5th September, 1794, section 5, for his above mentioned deeds.

As far as concerns the Action for illegal sale of medicines, it must be considered, from the explanations given by him, sufficiently proved that he in his book store in this town, has had for several years a stock of Homœopathic medicines and Homœopathic sugar balls which he has imported partly from New York and partly from Europe. These medicines the defendant, it is said, delivered gratuitously to people who applied to him for them. He denies having sold medicines, as he only sold books containing Homœopathic directions for the use of them, and with the sale the medicines followed without a particular payment. It must, however, be considered just that the defendant's way of acting constitutes a real sale, not only of the books but also of the accompanying medicines. Defendant's deeds ought, therefore, in that respect be considered to be an infringement of the laws, especially the law of 4th December, 1672, section 30, and placard of 1st December, 1779, against the sale of medicines in general and foreign medicines in particular, outside of the Apothecary Shop.

The defendant, who states that he was born in London, 12th June, 1843—and who has not been found formerly accused or punished here in these Islands—will, according to what has been stated above, be punishable, according to the cited laws, by a fine of \$76.80, to be shared according to rescript of 12th October, 1759, and Royal Resolution 27th February, 1788, and besides the stock of Homœopathic medicine in hand liable to be confiscated, and payment of Court Expenses.

The case having been properly conducted, it is therefore, decided: that the defendant, Edwin William Charles Bernardo Taylor, ought to pay a fine of \$76.80, to be shared according to rescript 12th October, 1759, and Royal Resolution, 27th February, 1788, also to pay Court Expenses, besides the Homœopathic remedies ought to be confiscated.

The above fine to be paid and the sentence executed according to law within fifteen days after it is legally served.

Signed, H. HANSCHALL, *Const.*

Correct extract confirmed,—Signed, H. HANSCHALL, *Const.*

The wretched criminal, still unrepentant at having healed the sick for nothing, is actually dissatisfied with the foregoing sentence, and has appealed against it. The Governor of the Island and nearly all the leading inhabitants have expressed sympathy for him; but are powerless against the law. Mr. Taylor has, under advice, prepared a petition to the King of Denmark, for leave to work as a mesmerist: this will be accompanied by a memorial containing an account, he says, of his studies in psychology, the many cures he has effected when all other means had proved futile, the prosecution that has been instituted

against him, and the desire of the people of the island that his services should be recognised, and he be allowed to continue to do good. This recommendation has been signed by the chairman, vice-chairman, secretaries, and other members of the Colonial Council, the prosecuting and defending lawyers, nearly every one of the consuls, and all the leading merchants and inhabitants of St. Thomas. The unanimity with which this has been done is a sufficient proof how profoundly stirred are the Danish West Indian people at such old laws being raked up to injure and ruin a man.

A TEST SPIRIT PHOTOGRAPH.

Spirit Photography is a reality, but so open in all directions to easy imposition upon the uninitiated, as to be the most dangerous section of all the phenomena of Spiritualism for the publication of any cases which are not of the closest test character. At present the careless publication of weak cases of alleged materialisation phenomena, is making a perfect wreck of the reputation of Spiritualism in America, as it had begun to do here until the system was checked of printing any cabinet *séances* which were not of a test character. Spirit Photography is more dangerous ground even than cabinet *séances*. The following valuable piece of evidence has been sent me as it was printed in *The Kansas City Journal*, of March 19th, 1882:—

Actual Experience with an Artist in Kansas City.

I desire to state briefly my experience lately had relative to the phenomenon known as Spirit Photography given through Mrs. Lizzie Carter at the photographic gallery of Mr. Julius Ploetz, No. 618, Main Street, this city.

The subject having elicited much interest among investigators in this city and vicinity, many of those who had sat for a photograph with the lady claiming to recognise in the spirit faces produced in their pictures the familiar faces of departed friends, it was proposed to Mrs. Carter to give a photograph under test conditions, to which she cheerfully consented. Consequently on the 4th inst. Mr. W. W. Judson, Mrs. Fred. Meyers, Mrs. H. M. Johnson, Mr. John E. Flemming, and your humble servant constituted ourselves a committee to investigate this phase of mediumship, and we lay herewith before your readers the details of our investigation and its result.

We first procured a plate holder in Mr. Ploetz's gallery, fitting the camera through which Mr. Carter operated, and with it proceeded to the photographic gallery of Messrs. Williams and Thomson, 612, Main Street, and requested Mr. Thomson, one of the proprietors, to place in that plate holder, in our presence, a prepared plate for taking a photograph, stating to him

that we desired him to go with us, as we wanted the photograph taken by another photographer at another gallery in his presence, for scientific investigation. The plate was prepared by the operator at the gallery of Williams and Thomson in our presence, placed in the plate holder; the plate was then wrapped in a covering by Mr. Thomson to exclude the light, and carried by Mr. Thomson—thus we returned together to the gallery of Mr. Ploetz. Mr. Thomson was here introduced to Mrs. Carter, and requested to hand to her the plate holder. The background in Mr. Ploetz's gallery had been covered over with a plain white curtain. Mrs. Carter requested that the camera in which she intended to place the plate holder be examined, which was accordingly done by Mr. D. P. Thomson, as an expert in photography. Next your humble servant was invited to sit for a photograph. There were present at the time in the room the following named persons: Mrs. Virginia J. Judson, Mr. W. W. Judson, Mr. H. M. Johnson, Mr. J. Robinson, Mr. John E. Flemming, Mr. Fred. Meyers, Mr. D. P. Thomson, photographer, all of Kansas City, Mo., and Mr. Jacob Sherman, of Astoria, Long Island. Mrs. Carter, who had not for a moment left the room, now placed the camera in position, removed the covering from the plate holder, placed it in the camera without having opened it, and after the lapse of eight seconds, during which time she placed her hands on the camera, removed the plate holder, and without opening it handed it back to Mr. Thomson, with the request to go to his own gallery to develop the plate.

The committee followed Mr. Thomson to his gallery in the dark room, where Mr. Thomson handed the plate holder to his operator, to develop in our presence. The operator admitted that this was the same plate he had placed in that plate holder a few minutes before, and that it was there just as he placed it.

He applied the necessary chemicals generally used by photographers to develop the plate, only these and nothing more, and on presenting the negative to the light the outlines of five human faces were, and are now, distinctly impressed upon the negative, in addition to the face of the sitter. These are the facts and the result of our investigation, and we lay them before your readers as they occurred in our presence.

Respectfully,

H. F. BUNGARDT.

We, the undersigned members of the committee and spectators present at the time of taking the photograph as above stated, having carefully perused the foregoing statement of the proceedings, acknowledge the same to be correct in every particular.

MRS. VIRGINIA J. JUDSON.

WILLIAM W. JUDSON.

JACOB SHERMAN.

H. M. JOHNSON.

JUSTIN ROBINSON.

FRED. MEYERS.

JOHN E. FLEMMING.

D. P. THOMPSON, photographer.

Kansas City, Mo., March 11th, 1882.

Julius Ploetz, Photographer, on Spirit Photography.

Although I am not what is termed a Spiritualist, I deem it but just and right to state that while Mrs. Lizzie Carter was taking spirit photographs at my gallery she prepared her plates in my presence and the presence of my operators, and over two-thirds of all the plates she used were prepared and developed by myself or my operators, all in the same manner, with the same chemicals

as used by myself. In taking other photographs, she used the same camera and the same furniture which I use daily and which have been used at my gallery for over ten years, but on all the photographs she took appeared from two to eight human faces in addition to that of the sitter. I desire to further state that during the time that Mrs. Carter operated at my gallery, my operators and myself have frequently, without the knowledge of Mrs. Carter, tested in various ways her so-called mediumship, by exchanging plates which she had handled and prepared from the plate holders, placing new plates prepared by ourselves in the same, such as she had never seen or handled before, but still it did not change the result; human faces in addition to faces of sitters would appear on every photograph she took. I will further state that she has taken a number of photographs of persons, strangers to her, known to me to be not Spiritualists but sceptics; still the result was the same.

I have been a practical photographer for over twenty years, am well acquainted with all the details of the business, and declare there is no chemical process known by which the phenomenon such as produced by Mrs. Carter can be duplicated. The only observable difference I have been able to discover in her operations from other photographers during the time that she operated at my gallery is, that Mrs. Carter generally lays her hands on the camera when she takes the photograph. Of course, myself, assisted by other experts in photography, among other experiments made, did not fail to lay our hands on the camera, stood on the same spot in the same position generally occupied by herself, but it was of no avail; the spirits would not and did not come for any or either of us.

JULIUS PLOETZ,
Photographer, 618, Main street.

A RULE OF THE THEOSOPHICAL SOCIETY.

The Theosophical Society is a secret one, with signs and pass-words. A copy of its rules dated 1882 has been sent me, and among those rules is the following one:—"XV. Any fellow who may be proved, to the satisfaction of the Council, to have slandered any brother or sister Theosophist or to have written or uttered any words calculated to injure such in any way, will be required to substantiate the charges involved, or failing to do so in the opinion of the majority of the Council, will be invited to resign or will be expelled, as may seem good to the President in Council, and the name of the person so resigning or expelled shall be published in the journal of the Society, and thereafter all branches will be required to refuse fellowship to the person thus excluded from the Society." This rule seems to be uncommonly selfish and worldly, coming as it does from a Society professing to receive high other-world teachings from Himalayan regions; it leaves persons outside the Society who may be slandered or injured by a Theosophist, to shift for themselves. It does not harmonise with the first sentence

in the first rule, namely:—"The Theosophical Society is formed upon the basis of an universal brotherhood of humanity." The whole edict reminds me of Peter Pindar's story, which runs somewhat to the effect that once upon a time old King George, looking over the palings of Windsor Park, saw a hungry and penniless sailor unable to get along because of his worn-out wooden leg; the monarch was too economical to give anything to the tar, so advised him to cut a new wooden leg out of the branch of a tree. Then by wise and saving afterthought, His Majesty told the sailor to be careful not to cut a branch off any tree in the Royal Park, since there were man-traps and spring-guns in that privileged enclosure.

OPINIONS OF FLETCHER'S FATHER.

The *Religio-Philosophical Journal* of Chicago, an honest Spiritualist newspaper which published the doings of the Fletchers in England, prints a letter sent to it by Mr. M. H. Fletcher, of Lowell, Massachusetts, in which he says about some fraudulent imitations of spiritual phenomena at Clyde, Ohio:—

"All honour, I say, to the *Religio-Philosophical Journal*." "Let Spiritualists frown upon all Spiritual (so-called) papers, who [sic] allow themselves to become the defenders of fraud. Let Spiritualists stand by their organs that have the courage and honesty to denounce frauds wherever found. When this is done, and certain Spiritualist papers find it does not pay to champion fraud, they will cease doing so."

Mind and Matter, a weekly Spiritualist paper published at Philadelphia, and a warm friend and advocate of mediums of the Fletcher stamp, says of the foregoing extract, "The biped who wrote that is the father of J. Willie Fletcher," and adds that it infers it to be "a covert way of making known his approbation" of the treatment his son and others have received. The same journal states that the father is a man of special importance in Spiritualism as a director of the Lake Pleasant Camp Meeting Association.

A warrant is out at the instance of the Treasury, for the arrest of Fletcher by the police should he set foot in this country. The female convict in the case was released on the 27th March last, at the expiration of her term of punishment.

A MONUMENT TO THE BARON DU POTET.

At the request of several devoted friends of the late Baron du Potet, the Baroness du Potet has opened a subscription list for the

erection of a commemorative monument over the tomb of her late husband, the chief of modern mesmerists. The following inscription will be placed on the monument :—

A M. Denis, Jules, Baron du Potet de Sennevoy, Bienfaiteur de l'Humanité, Chief de l'École Magnétique Moderne. Ses Elèves et ses Admirateurs reconnaissants.

Subscriptions for this object are received by the Baroness du Potet, 10, Rue du Dragon, Paris ; also by M. Louis Auffinger, formerly secretary to the Baron du Potet, 15, Rue du Four-Saint-Germain, Paris. The monument will be unveiled at the Cemetery of Montmartre, at two o'clock, on the second of July next, the anniversary of the death of the Baron.

SPIRITUALISM IN AMERICA.

The reputation of Spiritualism in America is being fast wrecked by cabinet *séances*, and by the misconduct of some of the worst section of physical mediums, so that some of the lower journals there have of late been defending one or two imposture cases a week. *The Banner of Light* has censured Mr. E. W. Wallis, the English medium, for stating the fact that he and others saw a mask in use at a *séance*; that mask has since been captured; it is a much worn and wretched thing with tinsel and gewgaws about it. Mr. Wallis writes to the *Religio-Philosophical Journal* :—

"Some Boston friends were interested in getting up a farewell reception to me a few days previous to my departure, to help me to meet the expenses of the voyage and wish me God-speed, but the editor of the *Banner* flatly refused to do anything whatever to further the object, and those friends have withdrawn from the project because of his being down on me, and the division that would result. Truly it does not pay to tell the truth, but pay or not, the truth must be spoken and these frauds discountenanced.

"The *Banner* states that no paraphernalia have been taken from Mrs. Hull, although I am told correspondents had informed the editor to the contrary. I have seen the mask and the illusion with the gold tinsel pasted upon it, and flowers cut from cretonne and stitched upon it; in many places the latter are stitched over the tinsel, proving that this drapery must have been frequently used."

FISHER DOHERTY AND THE EVIL ONE.

In Indiana one James Moore lives in the Binford farmhouse, on what is ominously named Lye Creek. Strange noises were heard in the house; the family and neighbours concluded that the dwelling was haunted, for after tearing up a floor and otherwise investigating, no clue to the disturbances could be found. An authority was evidently

wanted to quiet agitated minds, and a person of due intellectual weight in the world, one Fisher Doherty, came one evening to settle the whole matter. Says the *Crawfordsville Review* (Indiana) :—

"It was dusk when Fisher got there, just about the time for spirits to come. Mrs. Moore said she was sorry he had come as she had found by praying to God the spirit or devil would not come that night. While she was speaking, a distant rumbling noise, something between a cyclone and a bass drum was heard.

" 'There it comes!' exclaimed Mrs. Moore.

"It struck the house with great force, knocking the chunks from the cracks in the wall. Fisher began asking questions, all of which were answered.

"The spirit reported to be one Widdis P. Moore, a brother of Mr. Moore and a former teacher in the county. After ascertaining the object of the noise, Fisher said to the spirit :

" 'Will you move something?'

" 'Rap, rap, rap.'

"A hat was set on the floor, and was by unseen hands, raised up and down.

" 'Will you bring that hat to me?'

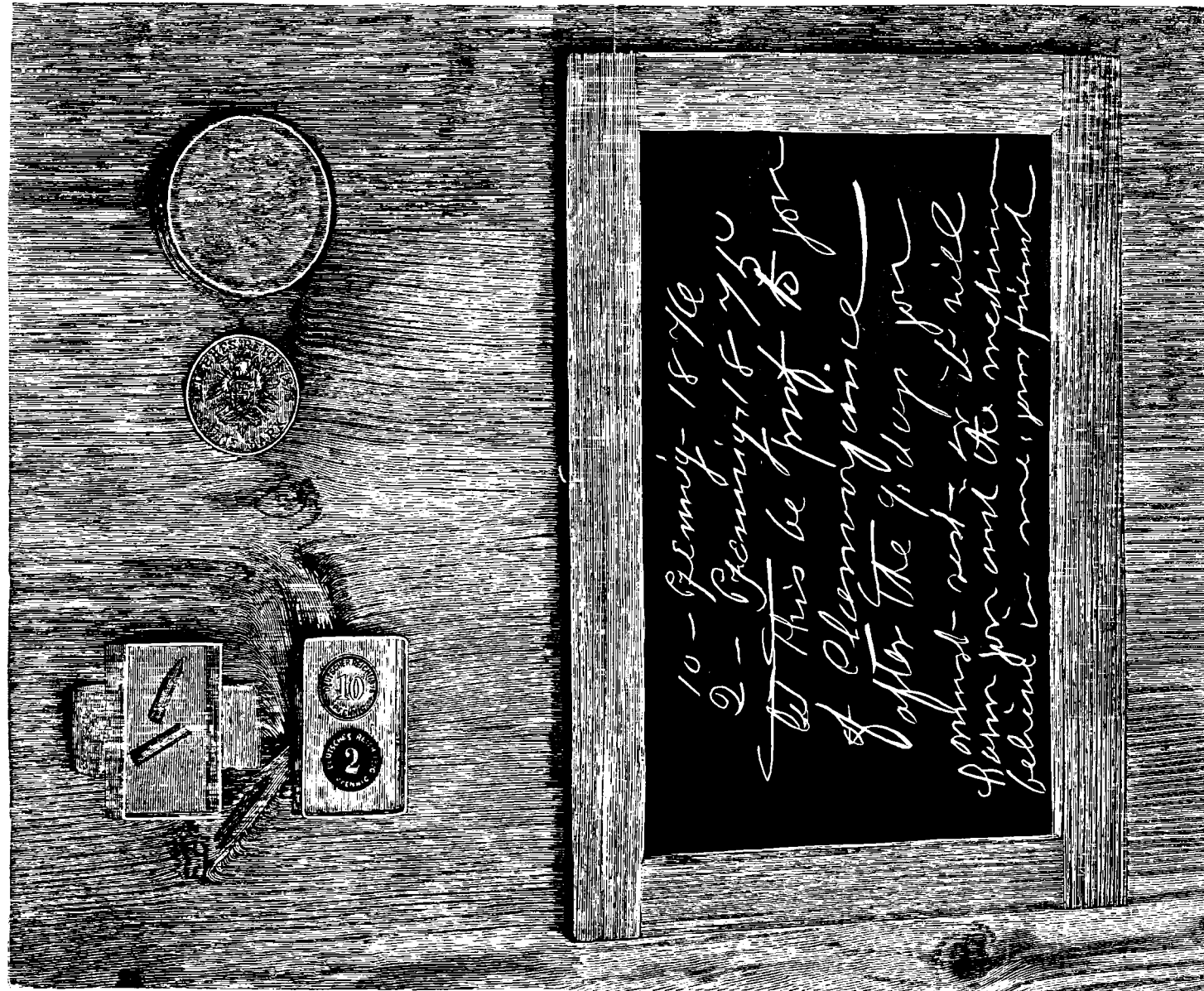
"Immediately it was raised from the floor and floated through the air to where Fisher stood. This was the first time Fisher had ever seen an object moved by an invisible power; he became greatly interested and made arrangements with the spirit to meet him in three weeks."

Before the three weeks had expired, the wooden house was literally demolished by stones the size of turnips hurled by invisible power, and the family had to remove to the house of Mr. William Moore, near Crawfordsville.

THE MARRIAGE OF COLONEL GRECK AND MRS. OLIVE.

On Tuesday, March 11th, the marriage took place in St. Petersburg, of Colonel Pietro Pietrowitch Greck, Kt., Imperial Civil Engineer, and Eliza Morgan (late Olive) of Wimborne and London. The ceremony was performed at the French Protestant Church, like all Russian marriages it took place in the evening, and at about eight o'clock. At the close of the honeymoon the happy couple will take up their abode at Colonel Greck's home, some two hundred miles north of Moscow, and fifty miles from the nearest railway station. His estate is surrounded by forests in which wolves, bears, sables and stone martins abound; it is an excellent region for furs of various descriptions. Colonel Greck has had much experience in railway construction in Russia.

RESULTS OF ONE OF PROFESSOR ZOLLNER'S EXPERIMENTS.



See next Page.

TO SUBSCRIBERS AND CONTRIBUTORS.

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EXPERIMENTS BY PROFESSOR ZÖLLNER.

Now that a cheap edition of Mr. Massey's translation of Professor Zöllner's valuable work, *Transcendental Physics*, is about to appear, the reproduction in these pages of one of the engravings in it, and of Professor Zöllner's record in relation thereto, may be of interest. The engraving is therefore given on the preceding page, and the following is the narrative of Herr Zöllner, who is Professor of Physical Astronomy at the University of Leipsic, and has a world-wide reputation as a first-class man of science:—

On the 5th May, 1878, at about twenty-five minutes past four, Mr. Slade, Herr Oscar von Hoffmann, and I, took our places at the table and in the sun-lighted room of which a photographic copy is seen in the frontispiece.* Besides a number of slates, purchased by myself, there lay upon the table other things, among them two small cardboard boxes, in which at Slade's first residence in Leipsic, in December 1877, I had put some pieces of money, and then firmly plastered it up outside with strips of paper. I had already at that time been in hopes of the removal of the enclosed pieces of money without opening the boxes. However, my friends and I were so astonished and occupied with the multitude of the other phenomena which happened at Slade's first and second visits to Leipsic (November and December 1877), that I abandoned the above-mentioned experiment for the time, and postponed it till Slade's return to Leipsic. One of these boxes was in form circular, and within it was a large piece of money; this box was firmly fastened by a strip of paper, the breadth of which corresponded to the height of the box, and its length much exceeded the circuit of the box;

so, indeed, that first the strip of paper was spread with liquid glue on one side over its whole length and breadth, and was then stuck several times round the box, so that the latter, after the fastening, presented the appearance of a low cylinder of pasteboard. The other box was rectangular, of the same sort as those in which steel pens are kept. In this box I had put two small pieces of money, and had then closed it by sticking a strip of paper round it, perpendicularly to its length, by means of liquid glue.

As mentioned above, I had already, in December, 1877, fastened up these boxes, and as I had observed neither the value of the enclosed coins nor their date, I could afterwards only ascertain by the noise from shaking the boxes, that enclosed in the circular one was a large German coin (a thaler or a five-mark piece), in the rectangular one two smaller coins; whether these were pennies, groschen, or five-groschen pieces I had, after the lapse of half a year, at the time of Slade's last stay in Leipsic, entirely forgotten.

After we had taken our places at the card-table on the above-mentioned day in the manner described, I took up the round box, and satisfied myself, by shaking, of the presence of the coin I had enclosed in it. Herr O. von Hoffmann did the same, and lastly Mr. Slade, who asked us for what purpose I had designed this box. I explained my purpose in a few words, and at the same time declared that it would be one of the finest confirmations of the reality of the fourth dimension if his invisible intelligent beings succeeded in removing that coin from the box without opening it. Slade, ready, as always, to conform to my wish, took in the usual manner one of the slates which lay at hand, laid a morsel of slate-pencil upon it (indeed, as it happened, a considerably larger one than usual), and held the slate with his right hand half under the table. We heard writing, and when the slate was drawn out, there was found upon it the request to lay a second piece of pencil on the slate, which was done. Then Slade, who sat at my left (Von Hoffmann was on my right), held the slate with the two bits of pencil again under the table, while he as well as we awaited intently what should come there. Meanwhile the two fastened-up boxes lay untouched on about the middle of the table. Some minutes passed without anything happening, when Slade gazed fixedly in a particular direction in the corner of the room, and at the same time said, quite astonished, but slowly, the words dragged after one another, and partly with repetition: "I see—see funf and eighteen hundred seventy-six." Neither Slade nor we knew what that could mean, and both Herr O. von Hoffmann and myself remarked almost simultaneously that, at any rate, "funf" signified "funf" (five), and made the sum of the addition $5 + 1876 = 1881$. While I threw out this remark half in jest, we heard a hard object fall on the slate, which Slade during all the time had held under the table with his right hand (the left lying before us on the table). The slate was immediately drawn out, and on it was found the five-mark piece, with the date 1876. Naturally I forthwith snatched up the pasteboard box standing before me, and which during all the foregoing had been touched by nobody, to ascertain, by shaking, the absence of the piece of money which had been in it half-an-hour before; and behold! it was quite empty and silent; the box was robbed of its contents in the shape of the five-mark piece.

As may be supposed, our pleasure at such an un hoped-for success of our experiment was extremely great; all

* See frontispiece to *Transcendental Physics*.—ED.

the more, that by it at the same time was established the existence of a direct perception of objects, not effected in the ordinary way of our sense-perceptions.

Moreover, it could not be any so-called thought-reading by the medium; that is, the perception of representations already in the heads of human beings. For neither I, and much less Mr. Slade and Herr von Hoffmann, knew what sort of coin there was in the box, nor what date it bore.

I was so satisfied with the success of this experiment under such stringent conditions that I was thinking of putting an end to the sitting, and postponing further attempts to a later one. However, Slade remarked that he did not feel himself at all exhausted by the sitting, which had lasted at most ten minutes. This remark of Slade caused us to keep our places at the card-table, and to engage in unconstrained conversation with him. I introduced the subject of his sitting with the Grand Duke Constantine of Russia, and requested him to give us a detailed account of the phenomena which took place at it, as hitherto we had seen only the brief paragraph statement about them in the press. Thus urged, Slade mentioned that a very remarkable experiment in slate-writing had succeeded in the presence of the Grand Duke Constantine. Accidentally there had been two bits of pencil on the slate; when he held it under the table the writing of two pencils was heard at the same time, and when he drew out the slate the one pencil had written from left to right, the other, *at the same time*, from right to left. I at once proposed to try whether this experiment would succeed also with us: the suggestion arose from me quite naturally, from the association of ideas elicited by the two bits of pencil which had been required in the above-mentioned experiment, without our having as yet known the object of this written demand.

Slade, at once ready to comply with my wish, held the slate with the two bits of pencil under the table-surface, and we soon heard, very clearly, writing upon it.

When the slate was withdrawn there was on it a communication in English as follows:—

“10—Pfennig—1876.

2—Pfennig—1875.

Let this be proof to you of clairvoyance. After the nine days you must rest, or it will harm you and the medium. Believe in me, your friend.”

We at once referred the first part of this message to the two coins contained in the rectangular box still unopened. I was just about to open it, we having immediately before convinced ourselves by shaking the box and the distinct jingling within it, of the presence of the two smaller coins, yet without knowing the value or date of them. Suddenly, however, I changed my intention, and set the little box again uninjured on the middle of the table, while as well Herr von Hoffmann as also Slade suggested the possibility that perhaps the two coins, in like manner as shortly before the five-mark piece, might fall from the unopened box upon the slate held underneath. Immediately upon this suggestion, Slade again held an empty slate under the middle of the table. Scarcely was this done, when we distinctly heard two coins drop down on the surface of the slate, and on closer examination, the above statements on the slate we, in fact, found confirmed. Highly delighted, I now seized the still closed box in the confident expectation that it would, like the round box, be empty, and that, therefore,

on shaking no rattling within would be heard. How great was my surprise when nevertheless the rattling happened, proceeding, indeed, likewise from two bodies, which yet, judging from the altered character of the sound could not be coins. Already I was intending to convince myself of the contents of the box by opening it, which could not be done without tearing the strips of paper pasted over it, when Slade prepared to get our question answered, as usual in such cases, through slate-writing by his “spirits.” Scarcely had he taken a slate with a fragment of pencil lying upon it, and held it half under the table, when we distinctly heard writing. Upon the upper surface of the slate was written in English—

“The two slate-pencils are in the box.”

In fact the two larger pieces of slate-pencil were nowhere to be found, and when I now opened the box by tearing the strip of paper glued to it, there within it, to our delight, were both the pieces of pencil.

The foregoing facts are of great value in a threefold aspect. *First*, there is proved the occurrence of writing under the influence of Slade, the purport of which was necessarily *unknown* to him before. It is consequently *impossible* that these writings occur under the influence of the *conscious* will of Slade, whatever *modus operandi* is presupposed.

Secondly, the apparent so-called passage through matter is proved in a highly elegant and compendious manner. In order to reach by the shortest way the surface of the slate, the coins must apparently have penetrated not only the walls of the box, but also about 20 millimètres thickness of the oak table. The two slate-pencils must have travelled the same way in a *reverse* direction from the surface of the slate.

Thirdly, by these experiments an incontrovertible proof is afforded of the reality of so-called *clairvoyance*, and that in a double way. The first time, with the five-mark piece, the contents of the closed box appeared in the form of a definite represented image in Slade’s intuitional life; he “saw” the numbers 5 and 1876. The second time this was not the case; but the contents were communicated to us in the form of written characters on the slate. The contents of this rectangular box must therefore have existed as imaged in another, not a three-dimensionally incorporated intelligence, before that represented image could be transmitted to us by the aid of writing. Hereby is proved, as it seems to me, in a very cogent manner the existence of intelligent beings, invisible to us, and of their active participation in our experiments.

EXTRACTS FROM A LETTER BY MRS. HEURTLEY.

The following are extracts from a private letter to an acquaintance in the North of England, written by Mrs. Heurtley, whose cruel experiences within the last two years are so well known among Spiritualists:—

Extracts from a private letter of March, 1882, by J. H.

... From my earliest recollection I have been conscious of a dominant yearning after an unknown “heavenly” Light: born of parents possessing exceptionally refined views of life and (although holding the Unitarian faith) of unshackled religious feeling the earliest initiations they imparted to my brother and myself in moral and religious conceptions, were derived from a rigid daily discipline

of the "old school" of filial obedience and of habits of respect and regard for *others'* feelings before consulting our own.

Beyond the rudimentary knowledge imparted to us concerning the existence of an All-Wise God pervading nature, and creating all things, and who witnessed everything—no bias whatever was given to our young minds, and thus we were free to receive those impressions which subsequently grew upon our convictions, as our years gradually developed the fruits of reflection (albeit though by far different methods in each of our minds).

Our father was reserved and somewhat unapproachable by young timid natures: but of our *Mother!* what shall I say to convey even a faint idea of the majestic beauty of her mind and character? She was much occupied in the duties involved by her influence over a brilliant and intellectual society, amongst whom she was greatly loved; there was a peculiar charm attached to her magnetic power of attracting, by the wisdom of her converse and by her clear-seeing judgment. Unfortunately we saw but comparatively little of this gifted and high-souled mother, but—all unknown to her or anyone else—the eager spirit of a little child used to ponder on every thought of original and *unsectarian* form which she gave birth to in language; and these early reflections were the basis of all future aspirations after the "something better than she had known!"

I was educated at home under a good but narrow-minded governess, and studied hard at all the usual "accomplishments."

Allowed no companions, (for our mother disliked the free and easy ways of modern youth), I consequently had full opportunities for cultivating my innate desire for sequestered meditation. The inner consciousness of being often surrounded by a particular "Presence," as I called it, grew with my growth. In my ignorance I knew not what it was, but dared to venture *to believe for myself*, that Invisible and Intelligent Witnesses were around us, and I supposed they might be ethereal "Angel Guardians." This I kept to myself, lest someone might ridicule my "hallucinations," and thus deprive the precious hope of its *reality*.

Thus, my childhood blossomed into maidenhood,—still with the one passion haunting my heart—the seeking to find the key to the spiritual secret of Life; *what it is?* and *what its highest object?* *What are we?* and *what really becomes of our conscious Being after death?* &c., &c.

It was to this end that I begged to be allowed to search and study all kinds of metaphysical, religious and philosophical works, and through these I waded as through a winding stream, but I discovered that I was still as far off as ever from touching the *key of my goal*.

. . . . All this time I knew nothing of Spiritualistic teachings. When my mother died I was abroad. Then, came to me *her visible "Presence,"* and, although quite awake, yet I found myself by her side somehow, and in a lovely garden, lighted neither by sun, nor moon, nor stars: and the light was softly bright,—making the foliage and flowers to shine like gems. I *heard* her tell me, "*My child! they will tell you I am dead:* But it is not so; I thought I had died, but found *myself* gazing on my own dead body, and still, that I was more alive than ever! *Tell everyone that there is no Death,—only change.*"

Imagine the effect of these words upon one who had so

long sought for an assurance—beyond that derived from mere tradition,—of this all-satisfying fact!

And it was this incident that turned my attention to Cahagnet's works, and subsequently to hearken to the trance messages given through Fletcher's remarkable mediumship. . . . thus you may perhaps be enabled to comprehend easier, the real, unselfish motive for my extreme eagerness at catching hold of the first examples of *practical "Spiritualistic"* teachings presented to me. Amid a thousand other misconceptions of my character actions and motives, which have been industriously spread abroad—is that of my having "*suddenly rushed into 'Spiritualism,'*"—"caught" by a few spirit messages and a few fawning promises of encouraging aid in my researches on the subject.

. . . . Personally I bear no resentful feeling against the Fletchers, though *they only* know how deeply they have sinned against her who desired only to have been their benefactress.

JULIET HEURTLEY.

THE DEMISE OF PROFESSOR ZOLLNER.

At the time of our going to press the sad news has reached London of the departure from this life of Herr Zöllner, Professor of Astronomy at Leipsic University, aged forty-eight. By his fearlessness of popular prejudices and the nobility with which he fought for the cause of Spiritualism he has won undying fame, and he passes from our midst honoured and respected by all who are competent to estimate his worth.

PROBABLE RETURN OF SLADE TO EUROPE.

Negotiations which have been carried on for some months will probably result in a visit of Dr. Slade and Mr. Simmons to Portugal within the next few weeks.

SPECULATIONS REGARDING MESMERISM, AND AN EXPERIMENTAL RESEARCH.

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

It may be interesting to study the sphygmographic tracings of one of those sensitive individuals who possess what has been called "mesmeric power" for want of a better name, and therefore I venture to submit to the readers of *Psyche* a set of traces taken at the end of last year with the view of practically testing the value of my psycho-dynamical theory, in an instance in which I had every reason to believe that I would find data confirmatory of my views, judging from the history of the case, as recorded by the subject himself.

The gentleman in question is a man of education and high respectability, a member of one of the learned societies, and deeply interested in the subject of mesmerism or animal magnetism, which, without being at all an enthusiast, he considers has been unduly neglected by the medical profession, a playful accusation first made in a casual conversation on my introduction to him, but which I have since attempted to rebut by pointing out that where evidence, other than mere verbal assertion, of the existence of the extraordinary, is available, members

of the medical profession are only too glad to accept the challenge thrown down by those who are pleased to take up the position of adversaries and accuse them of wilfully shutting their eyes to the existence of the truth. On a subsequent occasion my friend asserted that he was a mesmerist and that he could influence certain people by making passes over their limbs without contact, and he went so far as to say that in a case which he brought to my notice, where *rapport* had been established, he was able to relieve pain and to influence from a distance, the time at which such attempts were made, being previously unknown to the person operated on. Accepting his words as expressing matters of fact, and knowing very well that as such experiences are common, I had no right to throw doubts on the value of the judgment he had arrived at after his repeated experience of his powers, I asked him to let me apply the sphygmograph on two separate occasions, first in the presence of the person with whom his nervous system was so easily thrown into *rapport*; and on the other occasion at a distance, and under circumstances which did not, through association or suggestion, tend to reproduce that state of nervous disturbance which, I presume, is an antecedent condition to the establishment of so-called mesmeric *rapport* with more or less community of subjective impressions.

This gentleman is a fine, powerful, able young man, twenty-five years of age, with broad shoulders, and of a fair and florid complexion, showing the sanguine gouty temperament. He has been healthy with the exception of attacks of what he called muscular rheumatism, which attacks he found to be inversely related to the expression of mesmeric power. As this latter idea suggested a generalisation I had arrived at from the study of my hospital and other cases which presented, what appeared to me at least, the evidence of a nervous system giving out or receiving influence from another, I was the more anxious to find if the blood current would indicate in his case too, the same class of variability in the nervous control of the system co-ordinated for the distribution of energy, according to plan, throughout the body. I found the same class of trace variability as that which my best cases of nervous *rapport*, and convalescence after rheumatic gouty attacks in nervous subjects, had given me, and I accordingly felt justified in regarding the functional nervous disturbance in the mesmerist I was studying, as a causal factor in the chain of events which resulted in the decided influence produced in cases in which he had operated.

After all, the mystery of such psycho-physical interactions may not be so inscrutable as not to be easily nanded by the adoption of a well chosen hypothesis under the guidance of analogy. We have to assume first a departure from the normal physiological standard in which the potential energy, introduced in the form of food, and worked up by the organism into *living matter* and thereby released from the rigid, formal, definition of mere externality with its *empirical* invariability, is permitted to actualize itself otherwise than as ordinary work, ordinary physiological function, or radiated heat, in which cases only the routine of healthy activity is supposed to be maintained. But we assume second, that this disturbance is so far conservative that when this expression of actual energy is possible, the organism is relieved from the consequences of its manifestation *within* the body, in which case it should be regarded as the purely physical aspect of many diseases, the simplest of which we may put down as hysteria and its relations

from the psychical aspect, and periodical or paroxysmal fever, as indicative of palpable physical disturbance. My limited experience goes to show that the class of nervous sensitives of whom I speak, suffer more from exhaustion than from actual organic disease when the power of throwing off or externalising is not denied them. The typical expression of such conservative relief from the consequences of internal explosions is, however, best identified in the study of hæmorrhagic fluxes not necessarily periodic in character. The sphygmograph here affords valuable information.

That the determined expression of energy in the lump, that is to say when it is not broken up within the body so as to result in disease or degeneration, is conservative, is, I think, supported by the fact that the influence when transmitted to another, may be of a strengthening and adjusting character. Consequently in place of regarding it as a radiant action exerted by one body upon another, which can only introduce us to the conception of a sum of inanimate forces, I prefer to look upon it, in the case of mesmeric action, where the influence is not purely subjective, as indicative of a flow of disembodied life-stuff, which may or may not play a useful part, according as it is or is not made use of by the body of another. The analogy to transfusion of blood is here suggested; but more than mere transfusion is suggested, blood being outside the limits of the individuality, which uses it as a source of power. The functional activity, the *design plus the blood* or its contained energy, is supposed to pass over in my conception; and from the standpoint of the external, the agent would be spoken of as potential, or sum of forces in combination with substantial reality. Efforts, though not generally conscious, which are abortive as far as the economy of the individual is concerned, (efforts being the aggregate of living forces having their formal expression in Will, which are thus treated as the correlative of potential, in the world of mind), are supposed to lie at the back of so-called magnetic or mesmeric expressions of energy, which, not yet dead or dissipated, may be utilized when received by the body of another, which can be thus, as it were, to some extent *driven* by the first, the conjoint system, so far remaining as it were a single living body, reducing the potential of the living matter to its lowest vital terms; normal heat radiation being the final outcome where mechanical or physiological work is not done.

I may be pardoned for making a digression when offering a suggestion on the vexed question of the nature of the organic language, operating in the intercommunications between lower animals. I do not refer to those visible external expressions of feeling and emotion, but to those deeper physical bonds, which indicate the existence of something analogous to purposive intelligence and consciousness. I have been endeavouring to account for various physiological anomalies in the human species by the hypothesis of the complimentary action of similar parts in different individuals, the initial change due to the one being carried forward and completed by the other, the conditions of organic identity, permitting selective absorption of that physical *tertium quid* which must be used as a link, whether it be spoken word, flashing signal, electric vibration, or that "sensible species" which I hold to be no longer a worn-out scholastic formula, (since it exactly covers our present wants), but, so far as living beings are concerned, a very definite and fruitful conception. In the lower animals there may be easily supposed to exist, naturally, that order

of physiological occurrence, which in the case of man, we must, in general, regard as pathological, except in rare instances where it seems to be the very essence of a man's nature, and the justification of his special claim to consideration, his life work merging his individuality in the race, and thereby absolving him from the imputation of physical abnormality. The simplest proof of the validity of my statement regarding the pathological nature in man of that which in the lower animals may be a natural mode of expression, I believe lies in the fact that it cuts at the root of human freedom and free action. The power in question may be used for good, but it may also be used for evil.

There are certain lines of reasoning suggested by chemico-algebraical speculations that can hardly be absolutely fruitless in the future, and when taken in connection with the theory of the groupings of elemental feeling into the things constructed for itself by a living being and thrown out into a common form in the act and fact of their recognition as objects, which would imply that according to the completeness of the chemical process accompanying any effort, so would be the nature of the system of continuity under which the external form, and consequently its contents, would manifest themselves.

We have proof positive in the case of ourselves that the functional outcome of the organ of mind is occasionally initiated in one brain and completed in or by another; any ordinary clairvoyant or thought-reader will prove that with a little care and patience. If then the brain or other organ of mind can illustrate my proposition, what inherent difficulty can we suppose the other organs will offer—granting them proper representatives? If a nervous instrument be required, we have it to our hand in the great sympathetic system of nerves which is distributed all over the body. This it has been ably argued is the instrument of the emotions, and this which is the organic sovereign within the body, I have good reason to believe holds its sway outside the limits of the same where organic interactions obtain between separate individuals, governing and regulating them. Through its agency the intellectual part of animal nature is able to bridge space and reconcile the fundamental antithesis between thought and extension, so that granting the existence of the necessary channels of communication within the body, the establishment of an organic language of a chemical nature is easily understood. The strongest argument in favour of this assertion is the fact of intercommunication between the separate organs of the same body, where often information is supplied that would be regarded as supernatural by the uninitiated. Even if some difficulties of a purely mechanical nature should offer themselves through our ignorance of the details of action at a distance, we must be content at first with the general principle, remembering that force is still the same essentially whether it show itself as stress between contiguous parts or attraction across a void space, the biological difficulties being no more radical than those in other departments of natural science.

The third assumption involved in my hypothesis amounts simply to the assertion of the fact that a body weakly or peculiarly constructed does not continue to maintain the integrity of the process of involution, whereby that which is introduced into the organism from without, has its potential energy manifested *only* in accordance with the laws of a healthy everyday ex-

perience, modifiable though they may ultimately be in process of evolution, through which changed surroundings exert a pressure which is responded to by a corresponding expression of vital energies. This assumption asserts that without violation of established generalities there may appear that which, though the terms and laws of the ordinary may not seem to cover it, yet may be grasped in a proper interpretation of natural operations through the removal of formal limitation. It indirectly asserts that that which is real and true for one is so for all; that as all external nature is given us in terms of the standing rules of our own organisms, any inscrutable change in nature as perceived must have somewhere a constructive as well as a percipient system correlative therewith; and that consequently all individuals being similarly related to nature as percipients, a change in one carries with it a change in all. The only difference between the manifestation of the extraordinary and that of the ordinary by any given individual, consists in the fact that in the former case the machinery is more concealed than in the latter, which distinction, however, is more superficial than real, the *event itself* alone being given and not the causal determination.

The fourth and final assumption upon which my hypothesis for the theoretical explanation of mesmerism, &c., &c., &c., rests, is, that it is only through living matter that the spirit manifests its latent potentialities; that is to say, that I can no more conceive the possibility of such manifestation through fibrous tissue or bone, than I can through the dry leg of a deal table: so that when any object appears to be used as an instrument of expression we must recognise it merely as symbolic of the real change, for we must remember that such an instrument is simply an object, which apart from perception is for us non-existent, but which when perceived has corresponding to it change in living matter, which under the magic of the senses and the understanding is the essential basis of the real in space, as perceived, so that it is in the fundamental groupings and not in their translation that the disturbing cause is to be sought, and where no contradiction can be introduced by the commingling of heterogeneous elements, for protoplasm is the objective aspect of moving and advancing spiritual essence, whereas dead or fixed matter is the objective crystallisation of the same. Living matter being the only avenue through which spirit can phenomenally exhibit its workings to consciousness, it is for us a gate to be jealously guarded so that through the perfect harmony of our bodily parts our individualities may be preserved.

New truth will be the outcome of psychological research, and even if matter of fact of the nature of foolishness be presented to the physicist, he can provisionally reconcile all difficulties by a negative application of the formula *Natura sana in corpore sano*; for, giving the disturbed individual the credit of the limited disturbance in external nature, he can investigate at his ease until he is content to believe that that which was before an apparent contradiction in the order of nature, was only a manifestation of a more general condition of vitality, or a manifestation of vital activity under less restrained methods of manifestation.

Animal magnetism, commonly called mesmerism, is a legitimate subject for the investigation of physiologist or physician, and in the hope of helping even a very little in a great study I have offered these remarks, but with diffidence and caution.

Figure 1 represents the first tracing taken from the

right wrist of the mesmeric sensitive mentioned above, the spring of the sphygmograph indicating a pressure of three ounces. It will be seen that the character of the latter part of the curve changes rather suddenly, the

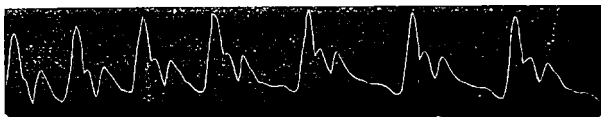


Fig. 1.

dicrotic nature of the pulse becoming less marked. The first part of the tracing shows the quick pulse and marked impulse due to the short jerking contraction of the ventricle with abrupt expansion of the ventricle. This is a pulse I have seen in convalescence after simple continued fever, and indicates weakness, with imperfect control through the *vagus* or inhibitory nerve of the heart. In the latter half of the tracing the ventricular expansion is fuller and steadier, but the pulse is decidedly that of the nervous subject. I have seen this class of curve often in those who showed indications of peculiar psychical powers and susceptibilities—such as planchette writing and sympathetic interactions.

No. 2, taken immediately after No. 1, and with the same pressure on the artery, shows the heart again in an irritable jerking state, probably caused by the excitement antecedent to the effort to quicken the rate of the

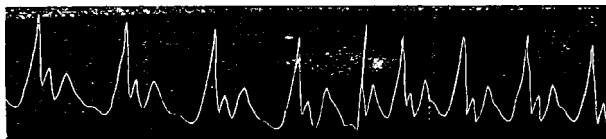


Fig. 2.

pulse, under the action of the will, which my patient undertook to accomplish, and which the sphygmograph proved to be within his power, as the second half of the tracing was not taken until after the effort was made; the vertical line showing where the clockwork of the sphygmograph was stopped so as to compare the two indications. Here again it is the latter part of each curve that has been curtailed, thus showing that the time of the expansion of the ventricle had been shortened. It appears to me that this result was brought about by the arrest of the inhibitory power of the *vagus* nerve which regulates the rate of the diastolic change, thus giving the left side of the heart time to fill completely before the systolic movement, which is indicated by the first part of the curve, takes place. The heart being released from the control of its inhibitory nerve, would expand more quickly under the influence of its own proper ganglia, the concentration of voluntary (?) effort taking place through the sympathetic system. It is as well to be cautious in the use of the word "voluntary," since the effect produced may have been the consequence of the emotional accompaniments of the voluntary effort. But it must be remembered also, that individuals have shown themselves to be possessed of a voluntary power of arresting the heart's action, and also that the muscular structure of the heart is similar to that of the voluntary muscular system, that is to say, its fibres are of the striped variety though said to be "involuntary" in function, the nervous supply being from the sympathetic system. We are not therefore warranted in denying the statement that in this instance the heart was to some extent under the control of the will.

No. 3, taken immediately after No. 2, and with the

same pressure of spring, 3 oz. troy, was traced while in the kneeling position, and its indications are instructive. It will be seen that in many respects it resembles the two former, but it is to be understood that the rapid action of the heart with the short expansion line, is not now

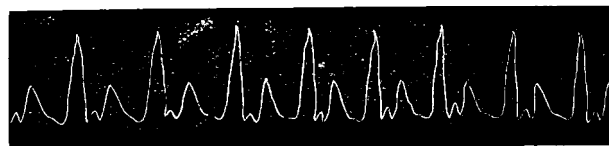


Fig. 3.

due to any voluntary or emotional excitement, but purely to the *reflex* due to the pressure on the *patella* or kneecap tendon which in some way, through the spinal cord, throws the *vagus* out of control, and in this instance produces the same effect exactly as if the patient were under the influence of nitrite of amyl. In fact I have in my collection an amyl tracing, taken in the horizontal position from a man with a nervous system similar in many respects, which is almost a facsimile of the one here presented. This effect of the kneeling position in the case of nervous sensitives, I discovered experimentally, my attention having been called by a patient to the palpitation brought on by kneeling, and it is valuable as throwing light upon those cases in which the presence or absence of the so-called "*patella reflex*" is used as a diagnostic mark. This discovery I regard as valuable in many ways; for instance, it helps to show what may be a real physical adjunct in the production of the ecstatic state in the case of prayer, in those of a highly nervous temperament, as in the instance of Saint Theresa, whose life history was one series of extraordinary chapters, containing much that is related to the marvellous and which has now become the object of physical and psychological research.

Fig. 4 is a tracing taken from the left wrist at the same sitting and with the same pressure of spring, the adjustments having been carefully made so as to obtain as exact a result as possible. The heart was then



Fig. 4.

steadier, though still quick. It will be seen that the part of the curve containing the primary wavelets, differs in form from the corresponding part of the right tracings. The trace was taken in the sitting position.

Fig. 5, a right hand tracing, pressure 4oz., was taken two days afterwards, when the subject had been sitting

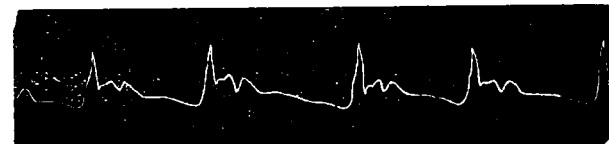


Fig. 5.

for some time with the person from whom Fig. 6 was taken, and who was of a temperament in many respects similar to that I was studying. It appears highly probable that there was set up a physical interaction between the nerve centres in the case of these two persons, so that the directing plan of blood distribution was more or less related. It will be seen that in No. 5 tracing there was considerable delay in the diastolic or expansion

movement of the heart, and that therefore the vagus nerve was exerting its special influence in full force.

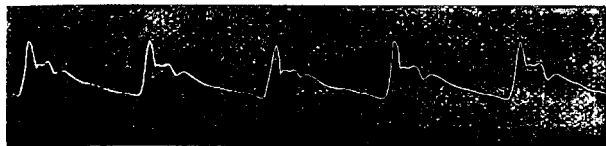


Fig. 6.

One of the beats shows a prolongation of the time of diastole of the heart, this being often the case in subjects with gouty tendency.

Fig. 7 gives a left trace, pressure $3\frac{1}{2}$ oz., taken on the same occasion. The distinctive part of the curve differs from the corresponding part of the right tracing, showing

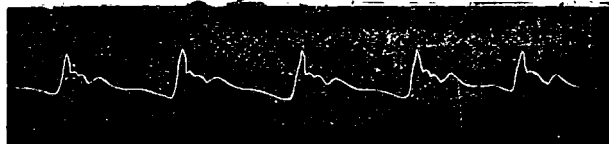


Fig. 7.

that the two sides of the central distributing apparatus in the *medulla oblongata* were not identically determined.

This difference of the two sides has been so very frequently observed by me, that I am not prepared to regard it as essentially indicative of mischief, but rather of the manifestation of the mode of operation of a mechanism, the secrets of which may not be beyond the limits of patient investigation. It is, however, a very common accompaniment of the nervous temperament, and very frequently met with in young soldiers.

Motion is the last word of physics, and the most general notions lying at the basis of the symbolic expression of its production, involve the idea of *twosidedness*, more than that even, as in the case of waves of light of the *sum* of instruments right-handed and left-handed in character, the magnitude of these instruments being in general unequal, but in certain limiting and indeterminate cases equal. If, therefore, we start with the acknowledged fact that in the extraordinary manifestations of energy by certain nervous subjects, there is simply a more general expression of motion involved, it will be necessary to postulate a symbolic machinery more general in its character than that which functions in the manifestation of the ordinary, and, as a natural consequence, we must seek for something in physical correspondence with the generalised conception.

SPRING BREEZES.

BY J. A. CAMPBELL, B.A.

"Send forth thy breath, and they shall be made, and thou shalt renew the face of the earth."

Blithely blow thou beautiful breeze

Over the upland across the trees,

Blithely blow,

Blithely blow,

Angel of Life to the vale below.

By the poplar tall on the bare hill-side,

Whose root is rotten, whose life has died,

Sadly pass,

Sadly pass,

No breath can quicken it now, alas!

Around the copse where the birches pale
Lost half their leaves in the winter's gale,

Gently tread,

Gently tread,

Revive the Living, remove the Dead.

Over the meadows, away, away,

Bid the waving grass with the sunbeams play,

Twist and twine,

Twist and twine,

Fit the lowly heart for its end divine.

SOCIETY FOR PSYCHICAL RESEARCH.

We have been favoured by Professor Henry Sidgwick, of Trinity College, Cambridge, president of the Society for Psychical Research, with an early proof of the prospectus of the Society, and the following particulars are extracted from its contents:—

It has been widely felt that the present is an opportune time for making an organised and systematic attempt to investigate that large group of debateable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value.

The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis. As a preliminary step towards this end, a Conference was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees:—

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.
2. The study of hypnotism, and the forms of so-called

mesmeric trance, with its alleged insensibility to pain; clairvoyance and other allied phenomena.

3. A critical revision of Reichenbach's researches with certain organisations called "sensitive," and an enquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs.
4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.
5. An enquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.
6. The collection and collation of existing materials bearing on the history of these subjects.

The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned enquiry which has enabled Science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognise the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

The Society for Psychical Research is now in a position to invite the adhesion of Members. It is desirable to quote here a preliminary Note, which appears on the first page of the Society's Constitution.

NOTE.—To prevent misconception, it is here expressly stated that Membership of this Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science.

The Council desire to conduct their investigations as far as possible through private channels; and they invite communications from any person, whether intending to join the Society or not, who may be disposed to favour them with a record of experiences, or with suggestions for enquiry or experiment. Such communications will be treated, if desired, as private and confidential.

Letters relating to particular classes of phenomena should be addressed to the Hon. Secs. of the respective Committees, as follows:—

- (1) Committee on Thought-reading; Hon. Sec., Professor W. F. Barrett, 18, Belgrave Square, Monkstown, Dublin.
- (2) Committee on Mesmerism; Hon. Sec., Dr. Wyld, 12, Great Cumberland Place, London, W.
- (3) Committee on Reichenbach's Experiments; Hon.

Sec., Walter H. Coffin, Esq., Junior Athenæum Club, London, W.

- (4) Committee on Apparitions, Haunted Houses, &c.; Hon. Sec., Hensleigh Wedgwood, Esq., 31, Queen Anne Street, London, W.

- (5) Committee on Physical Phenomena; Hon. Sec., Dr. C. Lockhart Robertson, Hamam Chambers, 76, Jermyn Street, S.W.

- (6) Literary Committee; Hon. Secs., Edmund Gurney, Esq., 26, Montpelier Square, S.W.; Frederic W. H. Myers, Esq., Leckhampton, Cambridge.

AN IMITATION OF SPIRITUAL PHENOMENA.

The various tricks described in the book *Confessions of a Medium* (Griffith and Farran) would be unsuccessful and worthless among competent observers. The accompanying illustration, however, shows the possibility of a



medium playing a guitar in the air while both his hands are held, provided he has previously managed to temporarily loosen one of his hands for a few moments, to place his tambourine ring, his pencil, and his guitar in the positions represented in the cut.

CORRESPONDENTS constantly write to us complaining what a loss the stoppage of the weekly publication of *The Spiritualist* has been to Spiritualism.

ON the 20th of April, a money testimonial was presented at the Neumeyer Hall, Bloomsbury, London, to Mr. Hudson, spirit photographer. There was an overflowing large attendance.

THE Royal Academy has resolved to purchase out of the pictures in their exhibition now open, the "Psyche" for 1,200 guineas. It has also purchased three other pictures, but at lower prices.

ON the 27th of April, Mr. James Coates, of 62, Sauchiehall Street, Glasgow, who has done so much to promote a knowledge of psychology in Scotland and the North of England, was married to Miss Jessie Simpson, of Greta Bank, Crosshill.

Mrs. KATE FOX JENCKEN requests us to announce that she "is visiting at No. 2, Scarsdale Villas, Kensington, and will be most happy to receive friends and inquirers at eight o'clock on Monday evenings, and privately by appointment."

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- Report on Spiritualism. By a Committee of the Diocetical Society of London.
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- Extraordinary Psychical Phenomena in Germany. By Frederick Zollner, Professor of Physical Astronomy at the University of Leipzig.
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